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NO. 8.

Written for the Banner of Light. BEAULY UNVELLED OR THE ADVENTURES OF EDWARD FOSTER. The Enthusiast, the Philosopher, and the Lover.

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BY CHRISTOPHER HARTMANN. CHAPTER VIII-CONTINUED.

The morning came, and after duly breakfasting, and mentally casting about upon the peculiar nature of the business he was on, Foster sallied forth again in pursuit of Miss Rutherford. His romantic expedition began to be a little suspicious, even to him. He could n't help thinking that he might as well have staved at home. He was some afraid that his own enthusiasm and curiosity had put a useless trouble upon him. Miss Rutherford, too, was a little disconcerted. Nothing strange, for there were certainly some Quixotic features in the matter. But Edward made a bold breast of it, and as he approached Miss Rutherford's door, saw what he thought to be a figure in black, sitting at the window; but when he got there, it was not observed. He found Miss Rutherford in readiness to accompany him, and laughing some at the romance of the expedition, and making some excuses for what might be thought strange in it, they walked along to see the likeness of Mrs. Willard. Mr. Wiltogether to the house where Miss Freeland was stopping. 'As they drew near it, Edward saw again this same figure in black-not at the window, but as it were, before him, between him and | neighboring hill. From this hill quite a prospect the house. It was a woman upon the road. But why should it be this same woman, whom he had not seen while at the house of Miss Rutherford nor seen to leave the house, although the road would not have led him out of sight of her move ments, had she been traveling that way? This he could not account for. But Miss Freeland was now so close at hand, and so immediately to be revealed to him, that he had no continuous thoughts, and no remarks for anything but her. They were now upon the very threshold of the yard leading to her door. A few minutes, and the proclivities, nature would out with her, when, at knock was given that made Edward's heart go pit-a-pat. The two were invited into an ordinarily-sized parlor, furnished and ornamented in a neat and somewhat affluent manner. There were | inspiration in her meek soul immediately. "Oh!" appearances of abundance, culture and refinement. In a few minutes more, the object of his and have a young man to help you over the visit and of his long-indulged curiosity came stepping into the room with an air and grace and to this wisdom immediately. When that emibrilliancy which would have done honor to a nence was reached. "See there!" said Miss F.: queen. Foster was introduced by Miss Rutherford. "I hope you will excuse me, madam," said has a place in Rochester not near so large as this. he, "for I really fear I have trespassed upon good Oh, I wish you" could see it - with just such a line, and color, with but an ordinary expression propriety; but Miss Rutherford has informed you pond, only larger; and he said he would n't exdon the liberty I have taken; really, I hardly Mercy! look at those children!"-and she ran, know how to excuse myself for the freedom I with all possible agility, down the hill, to the have indulged in." This was rather awkward.

of Miss Freeland to visit Boston, etc., were all animal passions, with just enough of the higher . Well-45 I was saying-they all started off him an earnest expression of his desire that Miss Literary Department. of Miss Freeland to visit Boston, etc., were all duly brought into the arena, and made the topics of an agreeable chit-chat. It was observed, however, that the lady occasionally eyed Foster, and he her, with a very questioning, penetrating glance.

As soon as opportunity occurred for a private word to Miss Rutherford, which, after an hour's sitting, was offered by a proposal to view the surroundings of the commodious mansion where Miss Freeland was stopping, and for which purpose they all went out together, Foster remarked to her ear alone, " Really this is interesting. I should never think of confounding Miss Freeland with Mrs. Willard, but the resemblance is striking. To a stranger I should think the mistake might occur, but the difference is in the expression. Mrs. Willard had more of the sombre, thoughtful, about her; this lady has a great deal more vivacity. They seem indeed like sisters. It reminds, me of two sisters I once boarded with in New

York. They kept a house at the lower end of Broadway, by the firm of Mix & Tripp. They were both widow ladles, and were frequently taken for each other. What I tell you now is an absolute fact. I boarded with them six months; and when one was present and the other absent. I frequently could not tell which it was; but when both were present together, then I could distinguish them. At the end of about six months. Mrs. Mix was taken sick and laid up for several weeks, When she came out again, she looked so pale and thin, that I could tell the difference over afterwards. I had accustomed myself from the difference first made in sickness. Miss Freeland ought

lard, too, would be interested in seeing her." Soon Miss Freeland made her appearance again, with her bonnet on, for a short walk to a was presented. As soon as Foster saw her with her bonnet on, " Ah!" said he, " now I see."

"What now?" said the lady.

"Now I begin to understand the mistake. The bonnet-the bonnet makes quite a difference." Here the pleasantry was resumed again for a few minutes, and the freedom of conversation, from one thing to another, continued even to the top of the hill. Before, however, it was reached, Miss Rutherford gave way to impressions which she could not conceal. Spite of all her Methodist a difficult pass up one of the steep places, Edward had to help her by main strength over a large, jagged rock. It stirred the fountains of said she, "how nice it is to climb up these hills, steep places!" Miss Freeland's laugh assented "there is the extent of my uncle's land. Father of the object of my call, and I hope you will par- change it for this, although this is twice as large. And it is manifestly true that sensible peoplade, cise of his best attentions and powers of enterpond, where a couple of the neighbors' children "I beg you, sir," said the lady, in a free, joyous had been playing, and one of them was so near est to you. I have certainly not the least un- lar accident might occur; and, without saying anything more to her associates, she sped forth All this was said in such a sweet tone, and with | instantly for the prevention of it. They soon saw what she was after, as she knew that they would, sured at once. He continued, "I really have been | and they followed on, at a slower pace, to the scene of danger. When arrived, she was in such commotion, so flushed with excitement, and so elated at the idea of having possibly saved the child, that she appeared to Foster the very impersonation of spirited and glorious beauty. So self-The lady blushed, but said nothing. Edward forgetful, too!-such a complete abandon in her. manners, and so much grace and dignity of movement

sentiments to make him at once the enthusiastic ugain the ether, and were gone the whole afterperson to excite the ideas of Edward Foster, off at one blow, fairly and handsomely. The spirituelle of her character was rather left in the hackground-completely overpowered by the full presentment of her other rare combinations and her physical heauty. To be sure, there was a tolerable share of kindly good nature in her, and several little accomplishments, and a character, as it evidently appeared, of a fair, every-day amiability and virtue: but nothing in all this that struck-nothing that a man or a woman would be liable to be taken with suddenly. Alast how true it is that this is not generally the quickening substance of a man's love. Love-did I say? Yes-a certain kind of love; for how true it is that the glow of feeling for what outwardly apvital, spiritual warmth which the heart and soulthe conversations of Edward and Goodman, there is that in an outward appearance which is philosophically productive of this effect. Sumehow, it connects with the mental nature. It does n't generally go very deeply, but it goes deep enough to produce a glow of the affectious which is sensibly felt, and even perceptible in the material frame. It conducts, somehow, from exteriors to interiors. Sometimes it is mere lust; at other times, it is a kind of natural love touching upon a still deeper love. It is impossible to analyze it fully: but he who does not recognize this subtle connection between the outward and the inward has yet to learn one of the most powerful and operative principles in nature. What I would remark here, however, is that even this animal or physical love is not to be condemned altogether; for when it is of the spirit, and thence of the seen to be decided; but not to Foster; not to her, body, it is very proper; but when it is of the either. But she had exerted influence enough body, and thence of the spirit, it of course becomes a low and degrading passion. Foster felt, at first, for the beautiful Miss Free-

land, that which is so common between the sexes Is it not surprising, after all the experience of the world, and all its disappointment, wretchedness and misery from this one cause of personal beauty, that both mon and women will still continue to be taken with it so disastronsly and so thoroughly and effectually? Is it not proof in itself that there is, more deeply and mysteriously than is suspected, some hidden connection of it with character? Would men and women-and sensible men and women, too-fall in love with a mere doll-so much geometrical form, and out--if there was not some deeper significancy in it? he was furnished with an occasion for the exerto a certain extent, love heauty for something more than its own naked self; else how is it that so very few love well enough to marry a very homely and deformed person, though endowed with angelic goodness? Why is such homeliness so repulsive? Why do we say-as homely as sin?-ugly as the devil? Why this feeling, in the best of us, that goodness and virtue ought to be heantiful, whether it is or not, and sin ugly-looking?« Oh, there is a deeper philosophy here than dreadful; but the supper passed on till nearly the is generally suspected; and if this narrative has any power to bring it out, it will not be in vain lips. Esq. Pollard was evidently pleased with his that the events here recorded are given to the world. Foster was smitten-yes, deeply smitten-be fore he was aware. That intellectual nower he had, which would have made him a sculptor or a imagination so quick, and animality enough, with all his spiritual tendencies, to make him suscepti- the table ventured to open her mouth; ble of a rapid motion of all that pertains to what, in common parlance, is called love-this fixed him at once. And all the circumstances of his experience were so romantic! That he should ever see so fair a resemblance of his first love, and under circumstances so pleasant and exhilarating, with all the bewitching kindness of the creature, too-all this conspired to make a very strong first impression. Of course, he was restless for the afternoon excursion. He would like another ramble with her ! Yes-and he would go home and tell Willard the whole story. The afternoon came, and off he went to enjoy his new acquaintance. And Miss Rutherford, too-she was the very pink of unsophisticated church propriety and sobriety, with all simplicity and sincerity, and a certain piquant good nature which made. her jokes tell. Her moderation added to the force of her sobriety. They went again, and the now considerably assured Miss Freeland felt that a very fair encounter could not be missed. I shall not speak of certain undoubted thoughts in her heart as to the upshot and end-all of this expedition: suffice it to say she had some ulterior calculation about it; she could n't help it-with so fine a young man, and so earnest in his interests. But Foster himself-I know that at this time he thought it was very singular, vory singular indeed, that things should turn out just as they had; while the lawyer in the house pleased bimself with some very merry thrusts at special providences, and all that kind of talk; and the old grandmother shook her ominous head, and said, "Ah! I see there's no stopping it; may be the Lord's in this thing; may be he is n't. It's a long way up the hill." Why, grandmother!" exclaimed Miss Freeand, "I hope you don't think there's any harm in going up the hill." "Ab! I meant the hill of life!" murmured she. "Why, grandmother, I should think you'd be ashamed!" "Not ashamed," muttered she, " so long as Lord

admirer of her beauty and a bit of her character, a noon. A merry time they had of it. Foster al-How could be resist? He must have been made most forgot, for the time being, all his sorrows. of marble. It was acknowledged, on all sides, They went into the woods, for it was now the that Miss Freeland was a very beautiful and at- pleasant spring-time of the year, and dry enough tractive person, and she was now just entering to gather some early flowers; and they went her twenty-fifth year. She was sprightly, spir- miles off by the aid of uncle's horse and carriage; ited, active, charming, entrancing-just the very and they saw all the surrounding country, and a great deal, I dare say, that did n't pertain to the Nothing was wanting -nothing lacking to hit him country. Miss F. was in her very best trim. She had prepared herself for the occasion, and no pains were spared to make herself look as much like a certain imaginary possibility as nature and bonnet could do. She clad herself very simply, but beautifully. I might as well say it-this lady was now on for a conquest; whether marriage or not she had not fully determined. But she felt that she had power. She meant to use it. I do not say inconsiderately; but she felt that here might be her fortune. Foster, it was observed. tost by degrees his self possession; but she never lost hers; she was soldom ever known to. Foster began to grow absent-minded. Her eagle eye detected this in a moment. She took more courage, and pressed on, and with all the vivaciousness pears is in some correspondence with that inward, and brilliancy of which she was canable, now played her lustrous and glorious eyes full and feel in genuine love. As was stated before, in fairly upon his-now gave utterance to her melodious voice in full, free, joyous laughter, which made the woods ring, now went ahead that he might have the advantage of viewing her grace ful form without her observation, then turned round upon him unexpectedly and gave him such a look of modest and bewitching languishment! and the chatter of her tongue and the kindness of her heart, as displayed to him on various occasions, were full enough-quite too much for him. Foster could not resist it any more than he could resist lightning.

It was done, reader-done that very afternoon. I do not say that Foster had fully yielded his heart, but he felt so much that he could not leave her. Possibly, very probably, I think, to those invisible spirits who bein on the destiny of human beings, whether good or bad, their fate was now that afternoon to keep him in her power, although neither of them knew it.

They returned to the house of Miss F.'s uncle, who, by the way, was E-q. Jotham Pollard, a rich farmer in that town, where, the table was spread for them all to sit down to tea. This was an unexpected civility to young Foster. But Miss F. had left orders to that effect, having first obtained the consent and approval of aunt and uncle: and the display of fine crockery and glass, the neat, white damask cloth, and the viands furnished for the occasion, made it a very tempting and social finale to the agreeable afternoon entertainment. It was arranged, of course, that Foster and Miss Freeland and Miss Rutherford should sit together-the first two in immediate proximity. Thus tainment, and she for a reciprocity of favors, aided by all that peculiar inspiration which fumes up with a rich cup of tea. Our young friends were seated directly opposite the squire, and his wife and the young lawyer took seats by their side. Grandmother occupied the end of the table. Miss E, had suspicions of nobody but her. Occasionally she gave a sidelong glance at her, fearing every moment that she would say something close, and no word had escaped from her ominous young visitor; and his wife, partaking of the mutual satisfaction, continued to throw off many a pleasantry for their mutual edification. The lawyer more than once gave utterance to his piquant remarks, just revealing enough of what was in painter, combined with a temper so ethereal, an him to let the knowing ones see his drift, when by and by the venerable personage at the end of "You are speaking," said she, "of the strange things that happen in this world. When I was a young gal I used to think it stranger than all, why folks could n't tell aforehand more what's goin' to happen. My mother used to have a sort of feeling that way, ollers when's any trouble. Folks used to call it presentiment, second sight; but it almost ollers hit true. People laugh at me when I tell 'em so and so about what's goin on or is comin'. Oh, dear! well, it aint given us to know everything-a mercy 't is! Troubles come fast enough without seein 'ein aforehand. But it's no use o' heing blind to everything." Then, sipping her ten, and looking over her spectacles; she added ominou-ly, "You have high times now." "Grandmother," said the lawyer, "you don't seem to enter into the spirit of the occasion. You 're rather blue."

Freeland might visit Boston,

"I should be delighted to," she said, " but I did not contemplate it, and father would think it so strange," ·

" Tell him you were persuaded to: he'd consent . I guess."

"Oh, yes, he'd consent; but ----"

" But what?" "I don't know a single person there."

"You know me," said Foster, as though that was enough.

"Yes-I bog your pardon, sir; I should admire to see the city, and ----" "And what?"

"I should be much pleased to prolong our ac-

quaintance. I will write to father about it, and if he is willing, I will try to see Boston hefore I go. home.''

Here was encouragement. Miss Rutherford told her she had better, and Foster thought she certainly would. At all events, a very interesting acquaintance had been formed, and a friendship comented under very unusual circumstances But all was not over yet. There was the ovening to come. Miss Rutherford had invited them to her house in the evening. Of course it was accepted, and Foster here had another pleasure to count on, which would more than amply repay him for his somewhat doubtful journey to Woodstock. I shall not enter into the particulars of this evening's entertainment, except to say that the mellow influence of the candle-light showed off Miss F. in more than her usual beauty. Everything that was an imperfection in her was now shaded and concealed by a light that has so many advantages. She appeared truly lovely. To a lover of the merely beautiful, to an artist, to a conneisseur in all that was attracting to the outward gaze, here was a luxury on which to feast the eyes. And her eyes shone with a really captivating lustre. I know not if Byron's lines could be applied more appropriately than to her on this occasion :

"She walks in heanty, like the night Of cloudless climes and starry skies, And all that's best, of dark and bright. Meet in her aspect and her cycs."

Now, gentle reader, here is a problem. Why is it that without any superior intelligence, without any unusual goodness, without any peculiar affinity of character, (for really Miss F, had shown none during all the interview which Foster had with her,) why is it that so intellectual a young man, so pure and aspiring, and having such a true philosophy, too, of the connection of external appearances with internal qualities, why is it that all this intelligence is at once and effectually overpowered by such outward charms? I say, overpowered. For that it was so, was very evident, He could not help falling in love with so fine a perion. He had seen no remarkable displays of her mental capacities; did not even see or feel that tender and sweet affection which sometimes so allures and attaches where there are no particular intellectual qualities to arrest one's attention, and which is oftentimes so much better than intellect; he had scarcely caught a glimpse of her real soul, that is, of those deep and habitual qualities that reign there and form one's character; he had seen only, to say the most, but a very ordinary and moderate share of good nature and kindness; whether assumed or not he could not tell. It might have been chiefly deceptive. Yet still he fell in love with her. Why was it? I suppose some of my readers will say that it was the easiest and most natural thing imaginable. So it was, But I will be bound by all the not proceeds of this story, that not one in a thousand can tell why it was. Surely, it was not for the mere outside show. regardless of any internal qualities represented by it. Just think of it. A man with a heart and soul in him, loving so much finely carved flesh, and symmetrical proportions, and paint, (though of Nature's best,) and colored light flashing from two eyes, with so much wave-like and graceful motion! Loving It, I say; that is, being warmed with such an idea! Was over a man known to be warmed with geometry, and mathematics, and the science of forms? Perhaps you speak of the spirit within. Ah! but if this external casement of it had happened to have been utterly uncouth and deformed, the spirit within might have gone a begging for love where it could find it. Surely, Foster would not have been drawn to it, in the condition he was in then; no, nor thousands of others who find their affections so powerfully stimulated by these outward harmonies. Well, I am not going to dissect the throat of a nightingalo to get at the substance of the sweet singing, for our mystery opens to us more clearly than that. There is something in this philosophy of the beautiful that is so simple, appreciable, and profitable withal, when it is seen, that its worth is far above rubies, and when once fully displayed to view, the world should go after it at once. All mankind hand be failing in love with the boautiful. Why, everybody sees it at once, in general. Everybody knows that, very generally speaking. all the best and noblest of humanity are the best looking. I do not say handsomest, but still, in a trun sause, the best looking. You do not see the extremes of deformity-the fiendish and piratical aspect, upon the extremes of goodness. There is a certain good look upon every truly good person, and this good look frequently marges into styles of the handsome and the beautiful-varying, to be sure, according to every one's ideal of beauty, and the peculiar order of the genius so represented. But why not this principle entire and perfect? Why not carried out-into the effect that all the best characters are not only the best looking, but so in exact proportion to their characters? It is, I say, precisely this sense, though blunted and obscured by sensuality, ignorance and sin, that yet plays in the deep caverns of the human mind, and gives us the phenomenon of this intense and all-absorbing love of the beautiful. If this is not so in the depraved, and in those who as to their affections do not think of the good, but seek merely a perverted sensual gratification, then

manner, "not to think of it.-It is a very pleasant the edge of a cliff, in a clump of woods at the occurrence-a desire very innocently gratified, border of the pond, where an accident had taken though attended, I presume, with peculiar inter- place a year previous, that she feared lest a simipleasantness about it."

so much nonchalance, that Edward felt re-asso interested in this little occurrence that I could not let it rest."

"It is very singular such a mistake should have occurred," said Miss Freeland.

"I do not think so now," said Edward.

went on again. "I do not, of course," said he, contemplatively, with his eyes turned from the lady, "see anything, and never have seen anything, in all my intercourse with the world, that can so sensibly remind me of my departed friend as her own speaking likeness, and the image I always bear about me in mental vision; but, I confess, I was not prepared for anything like this."

" Like what?" said Miss Freeland.

"Like the impression which you first gave me." Seeing the embarrassment that was now evident between them, Miss Rutherford ventured to relieve it.

"I told Mr. Foster," said she, " that I hoped he would not be disappointed."

"I am, indeed," said he, "amply paid for my visit."

"I was once taken," said Miss Freeland, "for the wife of a gentleman in Rochester, New York, when it was really thought that lady was pres-

"Not by the gentleman himself!" said Foster, laughingly.

"On, no!-by another person!"

"And there was no ghost story about that," said Miss Rutherford.

"Not at all!" said Miss Freeland; and the pleasantry thus indulged in soon put them all upon terms of comparative case, and the conversation interview and another ramble in the afternoon. turned readily into natural channels. Personal resemblances, Shakspeare's Comedy of Errors, and other such matters came up, one after another, till finally Foster ventured to declare what it Foster, "she is a very interesting person. I do was that impressed him first and most of all at the sight of Miss Freeland. "It was," said he, the remarkable outline of feature. The expression is different, yet there is a resemblance of form and motion, and the eyes also have a similar look."

But as this was rather a delicate subject to descant on very particularly, it was soon passed off, and merged into more general matters. The town, the residence of the lady, the difference between Vermont and New York, the time of tar. of course, of a terrible smiting somewhere in the rying in Woodstock, the unhappy man who was region of the heart. I will tell you how it was, the husband of Mrs. Willard, a desire on the part exactly. It was a smiting of the head and of the

"Why! you little thing, you!" said she, taking hold of the child's arm, "do n't, for mercy's sake, ever go there again! What do you suppose your mother would say to you? "My mother?" drawled out the child; "I haint

got any mother." "So much the more need of caution, then," re-

plied Miss F. "Whose boy are you?" "I live with aunty, down the road there"pointing in the direction of his home. "Did you

think I was going to fall into the water? I've been there ever so many times." "What! does your aunt allow you to go on to

that rock?" "She does n't know I do go there. I got some

fishes there the other day.'

"What! fish off from that rock?" At this, she got down to the little urchin, who vas both ragged and dirty, and gave him such a lecturing, as though she herself had been the mother of the child, that Foster and Miss Rutherford enjoyed it richly. They went into the house together; and, having thrown off all the embarrassment consequent upon their first interview, and it being understood that Foster must return to Boston the next day, he was invited to another He accepted, and left her. As he walked home with Miss Rutherford, she began to congratulate him on the pleasantness of his visit. "Oh!" said wish she would come to Boston. Can't we contrive it in some wav? Can't she, when she goes to Rochester, come round by way of Boston?"

"I don't know," said Miss R.; "I have no doubt she would like to." And they walked home together, and he went to the hutel:

The grand encounter was over-the wonderful presence seen-and the young enthusiast satisfied. I presume, to the brim of his desires. And now what? I am expecting my readers are thinking,

lets me live."

"Blue? no. I don't mean to be blue. I own I do n't feel vory well."

"Grandmother's always prophesying evil," said Miss F. impatiently.

"No, not ollers; it comes fast enough." Foster looked at her with a very curious, quizzical glance; finally he ventured to speak:

"You don't always hit right, do you, ma'am?" "Almost ollers when I feel very heavy."

This brought down the table. Lightness, the Esq. thought, was the more appropriate mood forinspiration. But it was no use; the old lady would have her mood; and the company, not disposed to notice her much more, gave indulgence to the utmost freedom and morriment.

When supper was over they all took a walk unon the hill again. It was just at subset. The mellow light of departing day throw its beautiful duts upon the fine scenery around; the pond shone like a sheet of clear glass in the distance: and there, upon the top of an eminence, beautiful for its commanding prospect, and sacred to Foster for some of the most delightful impressions of his life, the subject was brought up of a possible last view of all these regions, which elicited from I say there is an cril love-grove not the less of

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presents to the mind their idea of the good they crave. They may call ceil good; and they do, frequently; and strive to paint it up, and throw around it the attractions which only truly belong to gennine goodness. It is a true principle that prevails at the bottom of all this; and our very expressions - "graceful" forms and motions, "good "looks, Se, in ply as much. Grace is a quality justly connected with highest themes. Wespeak of the grace of God, which is only another term for his goodness or favor; and there is a peculiar propriety in connecting all grace, gentleness; &c , with those acts and motions which flow from a celestial goodness.

"For contemplation he, and valor formed ; For softness she, and sweet, attractive grace,"

This, then, is in part the solution of the problem. Why the apparent exceptions appear, and characters are frequently so different from their looks, remains to be developed. Our story will be all-sufficient for it.

Young Foster was dealt with by the powers in question most effectually. He was fixed to the admiration and love of Miss Freeland. He had not told his love, and it had not yet the deepest hold upon him. But he was decidedly enamored. He knew it, and she knew it too: What a scene that of last evening was! Could be ever forget it? ever live without a repetition of it? Truth is, when they parted that night, it was with such a manifest affection on his part, and anxiety on hers, that he began to question within himself whether he had not been deceived. It was as late as ten o'clock. And when, at the door of the house, he finally took leave of her, without know ing whether he should ever see her again, he felt. as if he was leaving a clear friend he had known for years. So much had one day done to rivet the chains of destiny. She said to him, wheerfully-"I hope you will be prospered, sic, ju all your, pursuits in life, and never make a worse mistake than old your friend Rutherford." He said to her -"I wish that every mistake of my life might be attended with as pleasant consequences." And so they parted-he to the hotel for the night, from which he was to leave for Boston early the next morning; and she to her rest in the house of her tarrying to which she had been accompanied by

[To be continued in our next.]

Spiritual Phenomena.

From the Lonion Spiritual Magazine for October, MANIFESTATIONS ON THE CONTI-NENT THROUGH MRS. GUPPY.

The last number of the Spiritualist gives a bistory of Mrs. Gopoy's medium-hip compiled from our pages, and adding the following account of manifestations through her mediumship on the Continent, where Mr. and Mrs. Guppy have been living for the last two and-a half years. Mrs. Guppy's medimicship was a subject of much in-terest to miny of the more cultured residents in Next. • 11 Naples and Florence, in which places several securces of a remarkable character, were held, Some marvelous manufestations through Mrs. Guppy's mediumship have also been witnessed

About a year and three-quarters ago, at a dark so men held at the house of Mes. Pager, Paris, at which seen in Mudame Val d'Or, of Paris, was present, the latter baly said, "It is impossible for me to believe this kind of thing - I should like Mr. Gapoy to go away from the table, while I hold the hards of Mrs Gapoy." This was will ingly consented to, and showers of tresh flowers angly consented to and snowers of tresh nowers. East 's fell afterwards, just the same as before. About the same time of another satting in the house of ' Mrs. Paget in Paris, Madamo Val d'Or was pres-ent, and sold, "IT Found only see something in the light, I should be satisfied." Mrs. Guppy re-it have market that," tests of these kinds usually happen at unexpersed time, and out when most desired." She had searcely isothed speaking, when, in the full helt of nour curdles, a chaig glided along the full light of four curves, a charging and along me floor of the school, a distance of four or five yards, and stoop declose to Madame Val d'Or. Madame, who was very much startled, raised the chair, and examined it for strings or machinery. She found none, and put the chair, down again, when

it at more glided back to its former place. In N jules some very good seances took place at the palace of the celebrated Duchess d'Arpino. One evening the Princess l'Aquila and the Countess Castellana, were also pre-ent. The Countess Castell ma said she could not believe in the maniitestations unless she were certain. That Guppy had nothing concealed about her. Mrs. Guppy insisted on taking off her own clothes and putting on a dressing-gown of the Dachess's During on a drossing gown of the Duchess, Ownress and Princess, who themselves robed her in the dressing gown, and then threw a shawl over her shoulders to keep her warm. She then hold the service in a room she had not sat in he fore, when a shower of flowers, as usual in her scinces took place. Mr. Guppy was not present at this serince

something besides mere forms and pictures, which | some live star fishes were found upon the table. The sea was not much more than hundred yards from the house

from the house On one occasion Mr. H. W. Longfellow, the American poet, called upon Mrs. Guppy at Na-ples; he said that he had been at many scinces, but had not seen anything entirely satisfactory, and that he should like to have a slitting with her. His request was complied with; he held both her hands, and while he did so several orange-boughs ware bounds by meaning agnery. The next said were brought by unseen agency. The poet said that he considered the manufestation to be one of the most conclusive he had ever witnessed. Mrs. Guppy gave several scinces to the Neapolitan Princess Royal: and received some very interest-

Where do the dowers from the Royal Family, " Where do the dowers come from? In the ma-jority of cases it is not known where they are gathered, but in some few*instances Mr. and Mrs. Guppy have evidence that they were gathered in gardens varying in distance from the place of meeting from a few yards to several miles. In many kinds of spiritual manifestations distance Beenis to be no more impediment to the action of the spirits than a thick copper wire to the passage electricity.

> POE'S RAVEN: CONTINUED FROM THE SPIRIT LIFE.

(Through the instrumentality of Thos. E. Harris.). Fires within my brain were burning : Scorning life-descripting-vearing-Hopeless-blinded in my angulsh ; through my body's open door.

door, Came a Ravers foul and suble, Like these will birds of fable, Downward swooping where the drooping spectres haunt the Stygen shore— Note bud door something more Not a bird, but comething more,

Ghoists of agomes departed, Pestering wounds that long had smarted, Broken vows, returnless mornings, griefs and misories of yote By some art revived. Undannied, Lazed stradikat The order anted, Black, infernal Recon uttored a wild dirge note, Evermore— Not a bird, but something more.

Gazing steady, gazing madly

Graing steady, graing mady On the biol, Us, as earning sought for mercy to implore Turning to the bird, I blossid it; In my boson for reasond it; Still it pierce i my beart, and revealed in the pulpitating gare; 'T was a bird, and something more, Lerew mad . The crowding functor-

i grow mail. The crowding function— Black words they not blooming outsite— Made me think the bold a spirit. "Blick," Feried, "be bird to more. Take a shape: he man—be devil— Be a snake; the from thy revel— From thy banquet rise; be human. I have seen theo oft before; Theore:

Then art b rd, and something more

Tapping, tapping, striking deeper, Rousing Pain my body's keeper, Thou hast oft crowhile sought entrance at the heart's great palace door. Take thy shape, sh gloomy demon; Freed or Splitt most inhuman. Strike me through, but first, unveiling, let me scan theo ofer and ofer; Thou art bird, but forgething more,"

Still, with salde pictons flapping. The great Riven, typping, tapping, Struck into my best us tabus, vist his wings outsproad, and o'er

All my hadrone crist a pallor; But 1 strong with dying yilor, With the pointard of repulsion striking, through the form it Not a bird, but something more.

with thon huge, inferent Rayen,

Image that helps, increase is ven, Image that helps, king bath graven, Image growing more gig-intic, nursed, beyond, the Stygian shore, Letterme beave me, I beseech thee; I would not of wrong impeach bee," I cried madly, Teen earth opened, with a brazen, earth-quarker form. spiake roar. "T was a bird-a demon more,

Downward, downward, circling, speeding, Crises of augusts settl information, specing, Crises of augusts settl information, Striking through me with his tabors—shift that Raven shape he have— Unto Erobox we dofted ; Unto Erobox we dofted ;

with homan gore. 'T was a bard-a demon more.

"I'm no bird-an angel, brother : A bright spirit, and none office, waited, blissful-tended theo for thirty years and

more, In thy wild Illucium moleces, In thy blight, disease and sadness, outded, tapping, tapping at thy spirit's Eden door Not a bird—an angel more.

Shining down, with light Elystan, Through the pearly gates of vision, Gan thy traneed, soul-lighted fancy, when, across thy chamber floor,

Fell the starit moonlight laden With soft dows from trees in Aidenn Shaken downward-still nepenthe, drunk by dreaming bards

of vore : Not a biol—an angel more, In my Palmyrenian splendor, In Zenoti in regnance tender.

The Lecture Room.

THE PHILOSOPHY OF DEATH. A LEOTURE BY PROF. WM. DENTON, In Music Hall, Boston, Sunday, Oct. 9, 1870.

Reported for the Banner of Light.

Having cast aside as anthority that collection of Jewish traditions and Christian imaginings called the Bible, we must reconsider all vital questions. and find their hearings from our new position. We henceforth take Nature as our guide, our unerring standard; whatever that teaches we are prepared to accept, and whatever that opposes, we reject. It is not sufficient to say to us: "Thus saith the Lord." What foolish thing is there that he has not said? It must be: "Thus saith Nature," and when this is proved, all that we desire is done.

In the light of this new morning that has dawned upon us, with the sun of science beaming into our souls, how stands the important question of death? We can no longer regard it as a curse coming upon us because of the apple eating propensities of the first pair-for death reigned upon the planet ages before man came here-but as the inevitable result of the law of his being. -Nor can we regard Jesus as the revealer of immortality. Centuries before his time Socrates proclaimed his. hope of future life, and gave bis reasons for it, as Jesus neither did nor could. Light had been shed upon this subject conturies before the first chapter of Genesis was written. The Bible on this; as on many other subjects, gives little light, and no philosophy. The ancient Jews never saw deeper than the bottom of the grave where they laid their dead. To David death was a land of darkness and forgetfulness; Daulel thinks that we sleep in the earth; and even Paul, the light of his age in the eyes of so many Christian people, requires the longs of an angel to blow a trumpet blast to waken the sleeping dead. 'A number of scattered and contradictory fragments is all that the soul can gain from the Bible; therefore we come to Nature, our loving mother, and ask her to teach us the tesson which facts reveal concerning the question of to day.

There stands a majestic New England elm. Under its spreading branches five generations of children have played; but as its successive crops of leaves have fallen and died, so must it in turn go down to the dust-the common grave of all living. The enduring pyramids have looked down upon a hundred generations of men as they have marched to their destiny; over thousands before them; but even they feel the tooth of time Each desert wind that blows over diminishes them, and a heap of sand will yet mark the spot where they died.

"But here are the mountains-the cloud-kiss ing, the heaven-propping, the everlasting mountains-surely they will always be monuments of the activity of our planet in ages gone by." Not at all; they, too, must dissolve; these winds that howl around their frosty heads are but chanting their funeral dirge, and the rivers that run down thek furrowed sides are the corpse-bearers forever carrying them to the ocean, whose caveros yawn to receive them and lay them with the thousand that went before them. Not a mountain that stands to-day but shall be leveled with the lowest valley-it is the decree of destiny. Yes, the world itself grows old, and must inevitably die; as Shakspeare bas it:

"The great globe itself... Yea, all that it inherit, shall discolve, And like the basedows fabric of a vision, Leave not a rack behind."

It is the destiny of the planets-millions have gove, and all that remain are destined to follow them:

Worlds have their time to fall, And suns to perish, and bright stars decay,

It is, however, but the turning of the kaleido scope. The old forms have departed; the glittering beauties we beheld are gone, never to return, but that which composed them remains, enters into new combinations as fair to the eye, as perfect in form, in like manner to pass and he suc cooled in the eternal procession of all things. The old elm falls, but out of its dust springs the young one, more vigorous for the ashes of its predeces sor, and waves in time its lordly crown as high as those who went before it. The mountain decays, its last atom is borne upon the sea's troubled breast, but out of the ocean depths spring new m untains, higher, fairer than their predecessors, and enriched with the spoil of the waters from which they were heaved. The matter composing the earth has belonged to other worlds millions of times, and shall doubtless in the future belong to worlds unnumbered; stars die and go out in blackness, but new ones bright and fair and radiant succeed them. This is the law of Nature universally-the one is as certain as the other.

itual eye, and that it required the spiritual eye to sense we must be born again, and why should we in perspective as be passed from point to pointjust as it would had it been before his very eyes. Such visions to the psychometer are very common things, Many times have psychometers logically, which are not to day, to our ordinary senses, but spiritually exist as real as ever.

To me, then, there is no death, in the absolute virtue of its very existence; and everything that has been, is. I know that this view of Nature will be far from giving satisfaction to the soul of man, if that is all. However beautiful the life of the past may have been, no man would desire to live it over forever. This will do for the tree, the mountain, the flower, the planet; but, for conscious man, whose desires are an unfathomed deep, more than this is needed. Our very needs are the guaranty of their supply; our want is a ticket to the illimitable storehouse containing what we want. "My Goil," says Paul, "will supply all your needs, through Christ Jesus;" and I say Nature will supply all your needs without Christ Jesus, of whom she knows no more than she does of Thomas Jones.

Man abides as these objects abide. The vast procession of human life moves on: youth to manhood and tottering age; dropping their bodies as they go, that have served the soul's purpose for awhile, and these are seized, and, by subtle alchemy, transformed into grass, flowers, frees. corn, grapes and potatoes to feed a new host who: keep up the grand march. The water we drink has made the glory of many a sunset, and spanned the sky in rainbow arches. The dust itself beneath our feet has trodden, as it is now trolden upon, and every drop of the briny sea has coursed down the cheeks of the children of sorrow. But, more than this, the spirit of man abides to meet the infinite needs of Age, says: his nature; solid and substantial it remains, knowing itself and its surroundings; marching irresistibly on to the still greater destinies that rise before it. It do n't depend for life upon the will of a Jehovah who may become angry and blot it out of existence; if it did, mercy on it! but by virtue of its very constituents, and the laws of Nature in the universe of which it forms so important a part. The great facts which have come to us during the last twenty-five years have made this truth clearer to the mind of man generally than it ever was before. The following extract, which I make from the American Spiritualist, describes a scene full of confirmatory testimony on this subject. It is from a lady named Mary Carpenter, and addressed to her former physician, describing the death of her mother. She says, writing to him:

"By your as-istance I acquired the power of putting myself in that state [clairvovance] with-out the assistance of an operator. * * * Per-ceiving that she [he mother] was dying, I seated myself in the room, and was soon in the state of spiritual clairvoyance. With the opening of the inner sight the painful scene of a mother's death myself a market of clark Banadidi and was changed to a vision of glory. Beautiful angelic spirits were present watching over her; their faces were radiant with bliss, and their glittering robes were like transparent snow. I could feel them as material, and yet they communicated a sensation that I can only describe by saying it her teet, while others seemed to be hovering over her form. They diff for appear with the wings of fowls [of course nor] as angels are commonly form. They seemed so pure, so full of love, that it was sweet to look at them as they watched the change now taking olars in my mother change now taking place in my mother. I now turned my attention more directly to my

parent, and saw the external senses leave her, First he power of sight departed, and then a veil seemed to drop over the eves; then the hearing ceased, and next the sense of feeling. The spirit began to leave the limbs, as they died first, and the light that filled each part in every fibre drew up toward the chest. As fast as this took place the vell seemed to drop over the part from whence shiritual light was removed. A bill of light was parent, and saw the external senses leave her the vell second to drop over the part from whence spiritual light was removed. A ball of light was now gathering just above her head, and this con-tinued to increase as long as the spirit was con-nected with the hody. The light left the brain last and then 'the silver cord, was loosed 'The last, and then 'the silver cord was loosed.' luminous appearance soon began to assume the exclaimed: " God never did it; I cannot believe it." welcomed by the attending spirits with the joy of could we do less than hate a being capable of such a mother over the birth of a child. She paid no at- horrible conduct? God no more took the child from disease, pain and death. She seemed to be tention to me or any earthly object, but joined than he drops children from the skies in answer her companions, and they seemed to go away through the air. I attempted to follow them in to the prayers of those who desire them. [Laugh-through the air.] spirit, for I felt strongly atracted, and longed to go with my mother. I saw them ascend till they seconed to pass through an open space, when a mist came over my sight, and I. saw them no more. I returned, and soon awoke, but not to sorrow as those who ' have no hope.'" Ob, if that had been a chapter in the Bible, what a beautiful one it would have been! If it had been written by Paul, how the Christians would have hugged it to their breasts, and thanked God for the incontestable revelation of immortality! Is it any worse because a woman saw it? She says she sees her mother. "Her visits are no terror to me, but I receive strength from them; she is still my mother, with whom I love to converse." Many independent seers have described death in a very similar manner, and some without any knowledge of the similar descriptions of others. On one occasion my oldest boy, without any previous thought on my part or his, described to me the death of an Egyptian: "I see one man ready to die; he lies on a flat place and faintly groans; nobody appears to no-tice him. He is dead. I see the man's spirit standing still over him; it looks better than the dying man; it stands up and looks a great deal better than the man. * * The spirit is a little higher now, about as tall as I am above him. It keeps rising and rising, but slowly. Now it darts away quickly, and I cannot see it; it went like a flash. What we see, my friends, is indeed but a small part of that which exists. There lies the sick man; how pale his brow! how fevered his lips! His eye is dim, his fingers are clammy; the doctor says he can do no more for him. Here are the weeping wife and the sorrowing children. All these we see, and they make death the most terrible event in our history. But we do not see the radiant spirit that no sickness can reach; that no poisonous medicine can harm; that needs no Jesus to save, or priest to pray for it-this spirit, struggling to free itself from the encasing body, as the young bird does to liberate itself from the no longer needed shell. We see not the spirit friends that hover round, to welcome it to the land of the immortals. This is no fancy to those whose soul-vision is opened: it is just as real as our presence here this afternoon, or the sunshine that now lights up this hall with glory. How many, when dving, manifest spiritual powers all unknown in the healthy state! Most persons are spiritual seers at death. Cahagnet was present at the death of his patient, Eliza, when she exclaims:

see it. As evidence of this, witness the change dread it? It is no curse; it is nothing imposed upon us in consequence of some man or woman's transgression. It is just as natural as life; as natural as the flow of the river to the sea; it is one with the falling blossom, the dispersing cloud, described, by this power, parts of the earth geo the dropping leaf, the rushing wind; and the universe that holds the one, inevitably holds the other, and must have always held it. Make death

thus natural, and you have robbed it of more than sense. Everything on the planet is immortal by half its terror. In the light of this philosophy we no longer mourn as those without hope. We do not sing the dismal songs of Watts and Wesley:

"And am I only born to die, To lay this body down? And must my trembling spirit fly Into a world unknown? A land of deepest shade, Unplerced by human thought; The dreary region of the dead, Whote all things are forgat?? Where all things are forgot?"

No. indeed; we see what these men never beheld, and all Nature looks fairer, brighter, is consequence.

Walt Whitman is right when he says: I know I am deathless, and am not contained between

my hat and my boots. This orbit of mino cannot bo swept by a carpenter's com-

1 do not know what follows the death of my body, But I know well that whatever it is, it is best for mo.

And I know well that whatever is really me shall live

And that when that whether is rearry mo shall live just as much as before. I suppose I am to be eligible to visit the stars in my time; I suppose that I shall have myriads of new experiences, And that the experiences of this earth will prove only one out of myriads."

I strike hands with Whitman on this point. I rejoice to find that there are men who know that they are deathless-that this life is only the starting point, and that the great future beckons them on-on-forever on! The ancients seem to have had an intuitive perception of this; and man has nursed the thought for ages in his breast, spite of the sneers of the skeptic, and the frowns of the so called philosophic. Cicero, in his Book on Old

"I am persuaded that your fathers, those illustrious personages whom I so much loved, have not ceased living, although they have passed through death; and that they are still living that sort of life which alone deserves being called by that name."

Cyrus, when on the point of dying, said to his children-and the fact of his being near death may have given him this clearness and accuracy of perception:

" Beware of believing, my dear children, that I arm no longer aught, or that I am no longer any-where, when I have quitted you; for, at the time I was with you, you did not behold my spirit; but what you saw me do, made you think that there was one within my body. Doubt not, therefore, that this shirit will subsist even after it has been separated from it, although no longer percentible by any action. For my part, I have never been able to persuade myself that our spirits live only so long as they are within our bodies; and that they die when they quit them, or that they re-main stripped of intelligence and wisdom, when in an attribute of interingence and without, when disengaged from a body that has by itself neither sense nor reason. I believe, on the contrary, that when the spirit, disengaged from matter, finds itself in all the purity and simplicity of its nature. it is then that it possesses most light and wisdom."

There are but few Christians that discourse as rationally about death as this old Pagan. But this man received only the drops-we have the baptismal shower of the new revelation; he had but the starlight of a darksome night-we the seemed like compressed air. Some of these heav- broad supfise of a never ending day! What a enty attand interstood at her head, and some at ploroad suprise of a neverenning day: whit a her feet, while others seemed to be hovering over ploroad suprise of a neverentiation is this that has come to us, surely as we ebb in death, so shall we flow in fu-

ture life. We no longer look on the grave with despair. We cannot avoid dropping the tear of affectionate remembrance-that is manly and natural-but we do not look at our friends as those who have gone from us forever, and gnash our teeth in hopeless agony at the power that has taken them away. A deeply afflicted mother was human form, and I could see my mother again; human form, and I could see my mother again; hut, oh, how changed! Sho was light and glori-devil of a God that would be. God took away ous, arrayed in robes of dezzling whiteness, free her obtat her average also lowed, it too much t How her child because she loved it too much! How horrible conduct? God no more took the child ter and applause] This old idea of a personal God who is doing all these things by the power of his will-not by law-is for us passing away. We stand on the ground of Nature, and preach her philosophy: Death inevitable-according to the nature of things, it could not possibly be otherwise. "But," says some inquirer, "why leave the earth at all if the future existence is but a continuation of the present?" To make room for the oncoming hosts; to advance humanity. Thank God for death, says some one, otherwise the world would be cursed by fogies forever. Death carries off the stand-stills and pull-backs, makes room for young heads and hearts, and gives the reins to the go-aheads, who drive us along at a celestial speed. Without death, in a few generations the world would be so crowded that you could not wedge in another inhabitant: but the dispensation gives to the outgoing, the glories of the hereafter-to the incoming, room to expand and grow. If death never came, where would be the advancement of clearer views? Without death I should have little hopes for the progress of this new idea for a hundred years to come. The old notion that has been taught us, that the present and the after life are separated by a wide gulf that can never be passed by the spirit, is losing its hold on the human reason of to-day, and we recognize that the spirit-world and our own are on the same plane; all that is necessary is to break down the wall between them. When in the days gone by we accepted the teachings of Orthodoxy as divine, what was the world with all its beauty and glory? There, over the world's wide plain marches humanity! There is the chasm, deep and precipitous-infancy that just toddles along; youth in his bloom; the old man, his trembling limbs supported by the stick he carries, move forward. Time is behind, sweeping them on, as rivers are hurried to the all-containing sea. No one can stay an instant, no backward step is possible. On they go, till they reach the precipice on the edge of that unfathomable guif that the eye strives in vain to bottom. One step, and they disappear from our gaze. There walk before us father, mother, sister, brother-life in every vein, laughter in the eye, but they reach the precipice's brink and are gone; gone never to return. And in those days when we looked for consolation, where could we flud it? We turned to the pricets, who professed to know all about it, and they told us that they would remain invisible till Gabriel should blow his mighty trumpet, and out of the gulf of death should rise the friends we had known. Others said that our friends were gone, their fate was forever fixed-dropped into the bottomless abyss, with devils, to howl their lives away where there is weeping and wailing and teeth-guashing.

On one occasion she held a sitting with Mr. Augustus Trotlope and his wife at Florence Trotope held Mrs. Guppy's hands, yet his hands and arms, and those of Mrs. Guppy, were quite buried in fresh flowers soon after the light was extinguished

On another occasion Lady Augustus Paget asked permission to be present at one of Mrs. Guppy's scinces at Naples, and to bring a friend with her. She brought the Countess Multke, a relative of General Multke, the present commander of the Prussian army. Mrs. Guppy was indisposed, and nothing very remarkable took place at the first scance. However, a few days later they had another. Mrs. Guppy's hands were held by the ladies, yot the spirits brought flowers in profusion; the sitters were buched by invisible hands, and noises were heard in the room, so loud that they frightened the whole party

At Florence there is a society for the investigation of spiritual phenomena; its menu, the Florence chiefly of pobles, and it is called the Florence rs consist Spiritual Society. At one of the scinces held in the winter months, it was found to be too cold to sit in the room ordinarily used for the purpose vas no fire in it, so the party adjourned to one of the private rooms of the secretary, at the top of the house. There was a large fire in the room, which was covered over before the scance began to exclude light, and all the ladies present were turnished with foot warmers. Flowers were brought as usual; but suddenly a noise was heard as it the chandelier had fallen down; a light was struck, and a thick block of ice, of about a square

foot in size, was found upon the table. Sume wonderful manifestations through Mrs. Gupuy's mediumship were also witnessed at sesures held with the Princess Marguerite, at Naples. Fruit and flowers: were brought as usual; but one evening the Princess remarked that she should like to receive from the spirits some specimens of the Italian cactus, a prickly plant, baying the most unpleasant effects upon the hands of those who venture to touch it. Soon after the wish was expressed, twenty or thirty of those plants, were found upon the table They were removed with the tongs, because if the spines of the plants enter the hands, they have to be removed by means of tweezers, and cause much irritation and pain. Stinging netties have also been brought in like manner at Mr«, Guppy's scances. On another occasion, at a scance held at the house of the Duchess d'Arpino, a number of white flowers were brought by the spirits; the smell of these flowers was very unpleasant, the odor from them being so repulsive that one lady present vomited. Before the sitting began there was no trace of any smell of the kind in the room Among the witnesses present at this seince were the Duchess d'Arpino, Lydy Hamilton, Princess PAquila, Counters Castollana, Lord Jocelyn and Mr. Locke. The flowers, which were brought in great quantities, were put in the fire as quickly as possible. One evening, at another scales, the Duchess d'Arnino expressed a wish that the spirits would bring some sea sand. Soon after-wards sea water and wet sand were splashed over those present, and when a light was struck

More than Roman, though Aurelian were the kingly name bore, I have bett my angel-palace, Dropping in thy sorrow's challen m. O, 't was blessed, sweet, thy pillow to bend Consolution. Not a bird-an angel more. Ended is Ble's mocking fever, Where, through eitron groves, forever Blows the spice wind, and the love-birds tell their rapture From earth's hell, by a'rits haunted,

From its evil discontanted, 1 have borno thee. Gaze upon me; did'st thou see me e'er

Not a flend-an angel more." And I wakened—if to waken Bo to dwell, by grief torsaken— With the God who dwelt with angels in the shining age of

And I stoud sublime, victorious,

While below by Earth, with glorious Realms of angels, shining crown-like on its temples ever-Not a corpre-a woman more.

"Earth," I cried, "thy clouds are shadows, From the Asphodelian meadows Of the sky-world floating downward—pearly rains that from them pour. Love's own beaven—thy mother—bore thee, And the father-God-bends a'er thee

T is his hand that crowns thy forchead. Thou shalt live forevermore : Not an Earth—an Eiten more."

As a gem has many gleamings,

And a day has many beamings. And a garden many roses, filled with sweetness to the core, So the soul bath many ages. And the life-book many inges. And the heart's great gospel opens where the scraphim

Not a heart-love's angel more. I will write a book hereafter.

Cheerful as a haby's laughter When a mother's breast o'erleans it on the sainted spirit

Like Apollo, the far darter, I, the post and the martyr, Will chant present and multimust that hall live forovermore— Not a flend—A BROTHER MORE!

My design, in this production, has been to embody, in ontic drapery, the secret of my life. Being from my cradi postic dragery, the secret of my life... Being from my cradie a hausted man, conscious of more than human presence; and unable, from physiological and mental perversion, to analyze its essence. I grew morbid and melancholy, This influence was that of my good guardian... Supernal vicions elevating and inspiring, descended from him to me, These became distorted in their descent. I wrote under spiritual inspiration. My mediatorial condition was imper-fect. I measurchanded and melanchard fect. I misapprehended and misinterpreted the spiritual trath: hence the gloomy, misanthropic character of my

productions. Tieft the body to recover sanity, and then, in that myste-rious, ethereal, ideal world, discovered, the pain-producing, vision-creating, influence, operative in me in my earth-life, to have been not demoniacal but celestial. Pity the man of genuins. Madnees itself, when accom-panted with any degree of physical comfort, is Eden in com-

parisen with any degree of physical comfort, is been in com-parisen to the growth-pains of a mind living to the uncon-sclous violation of the spirit's law, forced to the rack of mental exertion to purchase bread, unable to compete with men of the world, crushed by unfeeling ararice. July, valuy striving, through all despir, to give birth to deathless inspirations. I have but partially expressed myself.

E. A. P.

A boy makes a huge snowball to show his skill and perseverance, and as something to wonder at, not that he can swallow it as an ice or warm his hands at it; and the man accumulates a pile of wealth for pretty much the same reason.

He who sows the ground with care and dill gence, acquires a greater stock of religious morit than he could gain by the repetition of a thousand prayors .- Zendavesta, Bible of the Persians.

So much everybody sees of death, the inevitable, the undodycable; the renewal, the transformation-the old gone, but out of it all things made new. Suns set-suns rise in glory; trees decayrees spring up and crown the world with verdure. This we see: this we know. But is this all? How little of man we see when looking at the body! How little of the world we see through this physical eye! Do you see all there is of the earth, you ditch-digger, whose spade goes down five feet? Do you know it all, oh miner, whose toil carries you down half a mile into the darkness? The deepest delver knows as little as the mussel at the bottom of the sea knows of the thousand islands and coasts the broad ocean laves; and we know as little of what the spirit of man is to reveal. We behold but little of what constitutes the man here, and what follows death is equally hidden from our gaze. You say the elm is gone, and all things are as if it had never been; and I say you are wrong-the tree remains. It has passed into that spiritual realm that knows no change; where no frost can. nip it, no blight affect it, and time wields his alldestroying scythe in vain. The mountain that we say perished, is yet-its granite crags, the boulders that lay around its base, the woods that clothed its shaggy sides. The world, to the eye,

may pass away, but it still remains. The world of the past is spiritually present here, and unchanged forever. The eye of the psychometer heholds it, and he reveals this to us. It is not fancy, but fact.

Sir John Herschel gives the following experience:

"I had been witnessing the demolition of structure familiar to me from childhood, and with which many interesting associations were connected; a demolition not unattended with danger o the workmen employed, about whom I had felt very uncomfortable. It happened to me, at the approach of evening, while, however, there was yet pretty good light, to pass near the place where, the day before, it had stood; the path 1 had to foll w leading beside it. Great was my amaz-ment to see it, as if still standing, projected against the dull sky. Being perfectly aware that it was a mere nervous impression, I walked on seeping my eyes directed to it; and the perspective of the form and disposition of the parts an peared to change with the change in the point of view, as they would have done if real."

My explanation is, that Herschel saw the very building that had been demolished with his spir-

"Oh. my father! you are happy-you-what You expect me? And you, little angel! you that hold out to me your arms—pretty creature that I bore in my bosom. I am about, then, to be re-united to you, never more to part. A whole eter-nity you shall be with me. How foolish I was to fear death! I long now to be dead. I feel, on the contrary, that I am being boro!"

This is the true idea; it is being born. In this | while others had fallen into the outstretched arms

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BANNER OF LIGHT.

of Jesus, who carried them to heaven and made | belittle yourself-do not go fawning around some them recipients of all its bliss-bliss unspeakable and everlasing. And they united in saying: "Come to Justics, he can save you, and he alone; he has grapped with death and conquered him; and the glory of his power! [Applause] You he can save you, and he alone!" All was dark-These men professed to know, and we believed and there is not one man in a thousand who apthem, yet as our friends stopped on and departed, we knew not into whose hands they had fallen- nity of the past labored to bring us here; the those of the devil or Jesus.

-no precipice; our ignorance, our blindness alone made them. We now see that the spirit-land and is evermore whispering this lesson in our ears, the earth-land unite; there is not a hair's breadth and pointing out to us the path of duty; let us between them. We see the soul step from the walk manfaily in it, and it cannot but be good for one to the other without fear or trembling, stumbling or falling. ... Our Mother Nature takes them by the hand and leads them onward forever in the path of progression. [Applause.] This is your soul, then are you not working out the grand the doctrine of the nineteenth century, which I design of your very existence. Here is a gospel am here to proclaim: As we are here, so we that man can everywhere preach-the gospel of march on into the great future. Heaven and Nature, a gospel that, when it influences our lives. earth are one-the spirit-life a continuation of the will make us all the apostles of the new faith, and body life, equally natural, equally for the best interests of those who dwell in them. Here, the versal acceptation of mankind! sun shines to warm and light us, the rains fall to bless our lands with abundance, the air sustains us and rushes into our lung caverns to feed the vital flame that burns in them. Morning wakens the world to beauty; evening soothes it to sleep and delicious dreams. Who told thee, humanityscaring, hell-preaching priest, that Nature, in the future, would be less loving?-that our mother, who brought us up through the fire-mist of the past, and folded us in the warm vestments of her love, would abandon us to the chilling arms of sky, and laughs in the limpid rills, and blushes in the heart of the rose; this Nature, so kind and so loving-oh, my friends, does she turn a monster possible! [Applause.] Stand aside, priest! it is uncontaminated soul-that angels whisper to the dying man when they lift his spirit's eyelids and give him glimpses of the lovely land that lies before him and the hands that stretch out to welcome him. Our existence is as much guaranteed for the future as it is certain that we live in the present. We are to be men and women for the ages to come. The gospel that teaches a blazing hell, a raging devil and an angry God is unworthy an intelligent people, and should not be countenanced amid the glories of the age in which we live. [Applause.] But some may inquire, Why did we come here

at all, if this he so? Because life seems to be essential to the growth of the spirit. From matter to spirit is the unchanging law-from the gross to the refined. The blossom must precede the fruit; the green, sour apple must be, that the ripe and juicy one may follow. Only thus can we pass into the spiritual realm. There is the realm of the spirit; here the lane of life, along which all must travel. We cannot reach the one without passing along the other. As the world advanced during all the stormy ages of the primitive time, despite of earthquake and volcano, the God within pushing, urging, never relaxing, and crowning it at last with humanity, so, despite of man's flery passions, his brutal lusts, his religious childishness, his bigotry and his pride, still grows the soul. Shall its destiny be less worthy than that of the planet?

Is it all alike, then, whether we do good or evil -whether we are the children of falsehood or truth-whether we wade in filth and wallow in brutality, or walk, through the world with clean hands? There is not a volcano of the past but has scarred the face of the planet; not an earthquake but has left its desolating impress on the rocks. Not a flood has swept over the land but the mark remains to tell the story. As much more indelibly are we impressed by our deeds as spirit is more enduring than body. Death, there-

minds, then death will be different to mortal conception. Dry your eyes, my sister. That was not ground adapted to potatoes; another sees the flowers that grow around; another, with a geologyour child that was buried. She stood smiling, ical eye, and sees what that suggests; the poet as you laid the senseless form in the grave, and goes there, and in its outline sees beauty every gave to the dust the hody. Death never comes till it is a blessing. When you look at the matter in this light, away go these dark, unhealthy dresses. Take down the crape. Why go about mourning? Bring flowers, bright flowers to-day on the new-made grave, and wear those colors that are emblematic of that future of promise which lies before all souls. Drop the tear-this is natural; but when the light of the spiritual philosophy shines through it, it will form in your sky the rainbow of promise to cheer your sorrowing soul. Death, when we are ripe for it, is nothing to be dreaded. Our characters, our conditions are equally indestructible with our existence. There is no God that can make a man other than himself. We need to prepare for death, just as we prepare for sleep. The evening comes to the old man; his eyes are, dim with long watching; his ears are heavy; his limbs have lost the elas ticity of the morning, and his brain is sluggish. Come, sleep-death-sleep-and free the spirit. Let it awaken in the soul's morning, fresh, joyous, girded for the race of a new life that lies before it. To the man whose mind has never been warped by orthodox delusions, death at last is desirable; the weary head rests lovingly on his bosom, and he sleeps in peace. In the light of this gospel what importance attaches to life's every act. We are spirits in the spirit-laud now! Do you want to know your condition after death? What is your condition now? Let us make our heaven and carry it along-our every good deed is as an angel to sing in our everlasting home. Let us have as many as we can. and let their songs be full of melody. We wait not for any far-off judgment, with the king on a great white throne and all nations gathered before him. Our king sits on his throne in every soul; his eye pierces all shams; his voice, louder than thunder, sharper than lightning, denounces all crimes, applauds all virtues, . With a future life whose conditions depend upon our present, and that not even a God can change, what manner of persons should we be? If the Jew should be good that he may reap a blessing in this life, and the Christian that he may bring forth good fruits to the glory of his" Master," how much better should we be, who know that both our present and future condition depend upon our obedience to the laws of rectitude, which are the soul of Nature. We are no slaves to be driven by the lash; no convicts who must under pains and penalties do our task. We are the freemen of truth and Nature, and we will prove by our lives that an intelligent, willing worker with Nature is vastly superior to the slave of Jehovah or the servant of "our Lord Jesus Christ." We are kings, my brothers! every one of us! Let us be worthy of our proud posi tion. There was a reason for our coming into the universe, or we should not have come. Do not meeting adjourned.

imaginary deity, saying, Oh, God, I am a miserable worm of the dust! You are no worms, only worthy to be banished forever from his presence are all sons and daughters of the great eternity; preciates his position. Think of it-the great etergrand eternity of the future is for us wherein to

But now our eyes are opened. There is no gulf grow. Oh, my brother, gird yourself up for the mighty work of life that lies before you. Nature us here, and good for us in the hereafter that awaits us. For this purpose you are here, and if you" are not aiding in the full development of send us out as missionaries to reveal it to the uni-



Reported for the Banner of Light.

Sunday evening, Oct. 23, the regular meeting of this organization was held-Mr. Dole in the chair. John Wetherhee was chosen Secretary for the death? This Mother Nature, that shines in the evening. The subject of conference was, "Is the spirit-world objective or subjective?"

Judge Ladd made the opening speech, asking the question: Has the spirit-world an existence at last, and devour her own offspring? It is not in Nature, or is it a reflex merely? All our knowledge is observation through the senses. He the gospel of ignorance ye preach-a devil's gos- gave a preity exhaustive analysis of how we pel. Let it go to the hell it has prepared for hu- gather impressions-through the ear, through the manity. Give me the gospel that wells in the eye, &c.; how it is all through the fine vibrations reaching our consciousness through the organs of sense. This explanation was full of thought. He spoke of human adaptedness to human surroundings; the world within us was adjusted to fit the world without us, somewhat giving the impression that there was outward existence or Nature because we existed to be conscious of it.

John Wetherbee followed with a short speech uggested by the fine thought of the Judge, and suggested by the fine thought of the Judge, and fett impressed to give the view of the subject as it appeared to him. The objective, defined, is visi-ble Nature as it is perceived through the senses; the subjective was Nature mainfested through thought, or reproduction by memory of what ex-isted objectively—or imagination. To the essen-tial soul he thought there was nothing objective —all schjective. We never see or perceive any-thing really objectively; all we see is the image or reproduction. I am looking now, said he, at this audience. Has it an objective existence? Hegel would say "No; it only seems to he "; the speaker said yes, it had objective bases. By a law in our being it impressed itself on his retina. law in our being it impressed itself on his retina and he is conscious of it by virtue of the image of the object thereon painted; that we, the real person, could not perceive outward material exist euce, except through a medium; our tabernach of flesh is that medium, and through it we per ceive, by reproduction, the external world. Our subjective. In reference to the spirit world, all our knowledge of it was subjective. A clairvoy ant saw with his spirit-eye the plotures of the summer-land, but these were but impressions made on him, not outward objects; as a traveler impresses by statement a view of the places he bas seen; the people hear him, and each has the picture in his own mind. If it were possible for

each mind's eye view to be actually objective, no one would be a duplicate of the other, or either a duplicate of the reality in the mind's eye of the traveler. Of this character are the scenes given to us of the spirit-world—the real world, which one day we are to perceive as we perceive this. There may be a doubt then of its essential objectivity; but, as reported to us while in this mundane sphere, its character is subjective, thus ex-plaining to his mind the contradictions associated with the subject, which seem to trouble so many people. Mrs. Cora L. V. Tappan followed, and gave, in

fore, is but the beautiful gateway that opens to the soul the road to the greater unfoldment of its divine possibilities. [Applause.] When this gospel obtains possession of our minds, then death will be different to mortal con-

Banner Correspondence.

Virginia.

YORK COUNTY,-Joseph Dimmock, of Pocassett, Mass., under date of Oct. 12th, sends a letter from David Martin, of York Co., V.a., dated Sept. 13th, and also gives us an ac-count of some remarkable manifestations of split presence.

Count of some remarkable manifestations of spirit presence, the verify of which is known to Mr. Murtin, who verb dly communicated the facts in the case to Mr. Dimmeck about a year since. The story runs as follows: A woman residing in the neighborhood of Mr. Martin, in York Ga, Virginia, went out one evening, a usual about sunset, to bring in the coss but did not return. Her ab-ance did not create new supersidences as it was anomated about and the child's father determined to solve the mystery. and the child's father determined to solve the mystery. Ac-cordingly he put her in his room to sleep in a bed, while he watched by the dim light of the moon. to detect, if conside, the cause of the remarkable proceedings. He placed two opened bibles — one on a chair in front of the bed, and one on the window-sill uear it; he had scarcely retired him-self before these were violently thrown across the norm " by no human bands," as he expressed it, and he heard a violeo call "Maggie I—Maggie! mamma!—memma?" Mr. Dim-mok says he afterwards raw the lather, who corroborated the above statement. The child at last deed, and with her life the noises ceased. It was the firm bellet of every adult inhubitant of the village that the violee and noises proceed _ **∧**e

inhabitant of the village that the volce and noises proceed-ed from the spirit of the child's mother, though at that time the light of Spiritualism had not dwneed in that theighbor-head nor had any of them seen a copy of the Banarr of Light Now, our correspondent informs us, the minds of the people there are clearer upon the subject. Mr. Dimmock informs us that for about a year he has been in the habit of sending his paper, (after reading it himself.) to Mr. Martin, hoping thereby to do some good for the scause. His success is shown by an extract four Mar-tin's latter enclosed to us, viz. "I have from time to time received these papers which you have sent, and I am under many obligations to you for the trouble. I would be very ghad if you would continue to send them. My filends all like to read them, and I delight in them myself, and I think they produce a great effect in he county of York." Onlifer nin.

Callfornia.

Coliformin. LOS ANGELES.—Thomas A. Garey writes, Oct. 0th: The good and well tried and over troe and faithin! Banner of Light comes regularly to hand, filled with a living and ever increasing spirit of true reformation. 'T is truly welcome; and may the good angels so impress the minds of progres-sionists with their duties, in a sustaining sense, that it good old Banner may be fully supported; that it may con-fluent or shit us and all mankind, to refresh and encourage us in our journey through this life, and be instrumental in preparing our minds for a rational change to the beautiful summer home of the tred, word-out ones of earth. We have been quite neglected by the good lecturors and mediums of the East in their visits to California. None, save our good islater, Mrs. If, F, M. Brown, have made us a visit.

mediums of the Fast in their visits to California. None, save our good sister, Mrš, H. F. M. Brown, have made us a visit. She lectured for us to large and appreciative andlences. The seed sown by her has fallen in good ground, and prom-ises an abundant harvest. We hope soon to see her genfal, intelligent face again. However, the good work of reform goes bravely on ; in the absence of a seistance from the outside we were thrown upon our own resources, and our spirit friends are waiting for an opportunity to manifest themselves to the true and honest seeker after truth.

themselves to the true and honest seeker after truth. We have an organized society of Spiritunities in this place, and a goedly number of well tried reformers to sostain it, while the public mind is considerably agitated of fate in re-gard to this new light shifting now so hightly. We intend, as soon as practicable, to organize a Leceum, that our little ones may learn of the beautiful truths vouchsafed by spirit communion. We have two public hettures residents of the place—who were unfolded and arbitmed to the work by our spirit friends. The writer has been heeturing recently to well filled houses, on "The Spirit of the Age," "Spirit Volkes," "Spiritival Phenomena," "God and the Spirits," and other kindred eutperts. and other kindred subjects.

and other kindred subjects. Our sister, Mrs. A. D. Wiggin, has been suffering of inte-from builty infimities. She has given us some beautifully inspired lectures. We hope she will soon be able to fill the rostrom again, when, in conjunction with ourself, we will be able to dispense the truth to the spiritually starving people about us, hoping continually that a star of the first magnitude may make the accuration of moments of

nignifude may make its appearance amongst us. We have developed a good healer, who, but a short, time We have developed a good healer, who, but a short time since was an unbeliever and opposer of our Philosophy. He visited circles for the establic purpose of confounding all interested, but the result was he because convinced of the truth, and now proves to be possessed of wonderful healing powers. A glorious future awaits all true workers in our glorious cause. Let us press heddy on and present an unbraken front, proclaiming the glad tallings of great joy given us through the teachings of Spiritualism.

Littnot.

BILDOMINGTON.—Letter from Mrs. F. A. Logan —We have received from this laty an errount of her labors and travels, under day of 0 At By, 1800 from which we offer a condensation. After presenting her thanks to the many dear friends whose blessings have therefore her on her path of duty, she refers to the kindly remembrances of Mary Beach, San José, Cal, in the Barner, sometime share, and says also proposes violating the G offen State by and by in company with Rose Demoret, of Kanster. She attended the National Convention at Rehmond, Ind., to note the signs of the times, and says: "A few good friends whom I met in the long ago were there, but I missed so much the genial faces of Henry C. Wright, Alchola Wilhelm, also A. J and Mary F. Davis, and hosts of others whom I had hoped to meet. These in attendance who neucla well their part, need no cology of mine," She then counsels Spiritualities as a body to stand by their mediums, for they have a cough to do to meet the opposition of the out-dob wild; they should be that partitive turn. Bue further says: "The proceedings of the Conven-tion altogether were instructive and entrating in spill re-turn. Bue further says: "The proceedings of the Conven-tion altogether were instructive and entrating in explicit exhibition of the out-dob who profess belief in spill re-turn. Bue further says: "The proceedings of the Conven-tion altogether were instructive and entrating hear one the ableman. tion altogether were instructive and entertaining, especially the exhibition of the Progressive Locenar. After the tableanx, gymnastics, music and marching had all been gone through with, the last scene was suggestive of the home of the soul where the angels with fumorial wreaths crown there who reach their peaceful shore. Much credit is due to the Lycenan for furnishing so lovely and soul-cheering an entertainment to the Conventionists. I had intended going East to New York after spending a few months in Indeans bit the press-ing instantoms to rourn and combining my labors in Hilmols, and to visit lowa and Kansas, caused no to wheel about, and after locturing in a few places along the line of railroad, to find myself in the placesar forms of Mrs. Dr Mary Lewis, the well-known psychometrist, near the Academy of Music in this beautiful city of Bloomington, withessing her success-ful treatment of the discased." She refers to the many Ortho-dox divines, and people, also, who have during her travels privately assured her that they believed far more of Spiritu-alism than they dared express; and ends her letter by cal-ling upon Spiritualists to raise their asolrations heaven-ward; to be tonder-hearted, lowing and true; to endearcor to promote the spread of the spiritual philosophy not only by exemplifying it in their daily lives, but by " circulating spiritual iterature, and getting subscriptions for the good of Banner of Light, which serves as a beacon star' to all end by the spiritual to the spiritual philosophy not only the backed to " the exhibition of the Progressive Lyceum. After the tableau Id Banner of Light, which serves as a beacon star to all who behold it."

Wichita as soon as possible; but not by donations. Two lots on the avenue can be had by building on them. What we want is a few tich Spiritualists to form a stock company and send us the money to purchase the lumber, and the Sphitualists here will do the work, and thus for a few dollars now we can erect a hall with a store room below that lars now we can erect a hall with a store room below that will always pay good interest on the money. And from the growth of the town any one can see that the investment will be, to a company or a single person, very profitable. The field for introducing Splittnalism here is very inviting. Lee-turers coming this way will be sure of a full archemee. Any one wishing to correspond with me in the matter will receive all desired information.

Fiorida.

Florida. Florida. HOUSTON — Julia A. B. 8, writes: "In the Banner of-Light of Sept. join. 1 notice, under the signature of Lita-Barney Sayles, an article article " Non Lamortality—Re-Incarnation." Belief in re-incarnation, as I understand it, is simply a belief in the doctrine of metemp-schools. It comes to me clouded with the mixts and superstations of bygone ages; and I will not bestate to affirm that I am surprised that it should find, in this, the nincteenth cen-tury, a single advocate on behaver. I can perceive no rea-sonable basis for a belief in this doctrine; yet it may be that my reasoning faculties are in fuit. In this Ilfo, we are sometimes slow in discorning truth from error; yet, so far as I am concerned, I choose to walk patiently and cau-tionsly, lest I stumble in the dark, hoping as I draw nearer and nearer anto that tounta acheal of all trath, that I may receive more light. I am anxious to see the subject of re-incarnation discussed more fully in your valuable paper. Hoping that the Banner of Light may continue to be what lis name implementable to house who walk in darkness—I subscribe myself, truly yours."

ITINERANT OBSERVATIONS.

WONDERFUL MANIFESTATIONS - REFLEC-TIONS ON PERSONAL EXPERIENCE, AND ANNOUNCEMENTS.

EDITORS BANNER OF LIGHT-A long time has Intervened, since I have spiken through the col-amns of your most valuable and cherished paper, with your numerous readers. Richly laden as have been the bright pages of your noble expo-nent of a new understanding of religion, it is undoubtedly, well, that I have not added to your perplexity in selecting from the press of matter that which would conduce to the greatest amount of good for the general work committed to your supervision. Undoubtedly like considerations still prevail; nevertheless I feel impelled to ad-

dress you, During the interval spoken of, I have steadily pursued the "even tenor" or "rough jostlings" of my way; never ceasing—when health permitted to work, in my humble manner, for the rearing of the Temple of Truth - spiritualistic philosophy and facts. Though often terribly depressed by and facts. Though often terribly depressed—by reason of the many disappointments and obsta-cles one ever meets—nothing so exhaustive to hope, faith, desire, determination and vital pow-er, as the "cold shoulder," the apparently silent, yet: countenance-expressed opposition, sneers, "knowing looks, winks, nods," and studiou-ly-avoided mention; or a purp sely-arranged, false-ly represented report of one's dolog', purposes and hord wrongs of one's dolog', purposes hard-wrought efforts - I have trustingly and hard wrought enorm -1 have the satisfaction pixhed on in my work, and have the satisfaction of knowing that it is appreciated by those qualified to judge imparially, because not fully encode by jealonsy, hatred, fear of growing power or my f-manifested fearlessness in the exposure of and opposition to "rings," cliques or unscruption-ly imbitions individuals, who attempt the management of organizing and the building up of a spirit-atistic oligarchy, which shall determine who may or may not be recognized as speakers mell-ous and advocates of a popularized and "respectable" Spiritualism. In spite of all these obstacles ind depressing influences, as also of a natural hillidence and lick of confidence in my ability to speak, &c.; a sonsitiveness to the silent criticisms and nutriendly will often surrounding me—being contely endowed with psychometric powers in the realm of human emotions and tendencies-I now feel that I can do the cause much gool, as I now feel that I can do the curve much g(c), as a pioneer speaker and builder of the work so much needed. Psychometrical powers enable me to perceive the peeds of individuals and commu-olitis, and thus to do the work in each case, so far as in me bies, which will be most conductivato the wolfare of the highest interests involved. I make no claim to infallibility nor to extra supe-tar below d and d and d and d and d and drior judgment. I always expect to unter mis-rakes, as I have done in the past. I believe mis-takes are good for us—useful monitors to a hightainments in every direction—but 1 do claim honesty of purpose, purity of motive and uncompro mising determination to ever stand for thir, and that only, which I believe right, regardless of who or what may block the way therenut.

Of one thing I am quite certain; that whatever progress I have mide, whitever power to say and do I have attained, or may bereafter attain I do not and shall not owe to embodied co-work ers, only in the negative sense; that opposition and distacles tend to energize and make aggressively positive true manhood and real power. Of all opposition one meets, cold, studied silence 's the most decressing, enervating and crushing; onjustly and invidiously discriminating individu-als will find the poison to have incentated their iwn being and fallen harmless at the feet of their wished for-victims; still the sting is keen upon the senses of the wronged. To me, it brings a deep, potent sadness — not so much that I am wronged, but that he who commits the offence-any portion of the world of humanity—should be actuated by emotions or incentives so base. But enough of this seemingly personal application of vital principles. Permit me to add the aunounce-ment that I am journeying Eastward-stopping by the way to speak and labor, as is feasible—and expect to visit New England, ere I return West, Will answer calls to labor at practicable localities, or moderate compensation. Have good healing and developing powers; see and describe spirits in private circles, and paychometrize individual characteristics; authorized to officiate at wed-dings, and hope to make myself judiciously useful places I recently visited Harrisburg, Pa., where reside the Potts family. Many of the reader of the Banner of Light will remember having seen, in its columns and in the Religio Philosophical Jourad, accounts of novel and startling manifesta-tions through the medium Andrew Potts. The nature of these manifestations will be recalled by the perilsal of the following statement of what [witnessed on Sunday, Oct. 21, at Mechanicsburg, Pai, a fine village, about ten miles from Harrisburg. This "test," as the peculiar manifes-rations through this medium are termed, as is asual in all these special transactions by said me-diam and his spirit controls, was aunounced by "Patrick Oher," who seems to be chief dictator of them, several days previously by means of a let-er, purporting to be dictated and written by said Oher, while Andrew Potts was in an unconscious trance, addressed to Mr Henry Brenneman, of Mechanicsburg, Pa., and directing as to operations and conditions to be observed, &c. A heavy rain had fallen during a few days previous to the event. On Saturday, 7th inst., Andrew Potts, the medinm, his father, Joseph Potts, Anna Hopkins, a girl twolve years of age, Mr. Long and another gentleman, all of Harrisburg, arrived at Mechanicsburg, where I was tarrying at the time for the purpose of lecturing on Sanday evening. At a circle on Saturday evening, the controlling intelligence, through Andrew, gave directions as to the conditions to be observed in the coming ex-plorations, and that all who desired to participate should be ready to start at 6 o'dock next morn-ing, from the residence of Bro. Brenneman. Ac cordingly, on Sanday morning, Oct. 21, some ten corningly, on Sanday morning, Oct. 24, some ten or twelve, all told, assembled as directed. The incline, entranced, with little Anna by his slote, started, followed by Mr. Long a few feet in their rear, the balance of the company keeping about they to fifty leet behind the aforesaid three. After a somewhat circuitons route, we struck the road leading toward Harrisburg; and when we had made about two miles from Mechanicsburg, the medium suddenly halted at a pool of muddy water directly in the wagon track. By his direct don, two parcels of paper money, car-lessly rolled ap, were taken from that pool of water. The money folded in a piece of newspaper, the me-tium again started down the road, all following in the same order as before. Another mile traveled, wo approached a small grove of timber, into which we were led; and in a crevice of a large

tightly between projections on either side the fis-sure that a lever was required to loosen it from its resting place. The results of this trup were a complete fulfillment of the promise in the aforesild letter to Mr. Brenneman—that "movey and metal " or mineral " should be found." I discov-ered no evidence of trickery or collasion in this manifestation; and, in justice to the medium and parties concerned, I must say that all the evi-dences which I was able to discover were in favor of the entire honesty of all the parties to the

transaction. If it besaid that these articles were deposited by the medium or confederates, let me remind such as so assert that human selfishness and penuriousness weigh heavily against such a con-clusion; for few men will so freely deposit a sum of money (somewhat less than \$60) in a public highway, at the risk of others finding it before the scheme should be consummated; and even if risking this, few would deliberately assign all but \$5 of the sum involved to other parties than those the could by any reasonable probability, be parties to the imposition. This was done with the money taken out of that

pool of water - saturated through and through with mud and water, and much detaced by the stain of the sediment gathered upon the bills provided the loser thereof fails to identify the erously assigned to me, I hope the real owner of that money will claim and completely prove his property. The cannon ball was much corroded, and so conditioned as to preclude the idea that it had been recently deposited. But I am told by creditable witnesses, that on the Sunday previous to the 21 lost, this same medition, under like con-ditions; at or near Harrisburg, P.a., "*extracted* two human tech from their receptacle, from two to three inches, each tooth in a different part of the rock-from the surface of a large builder rock-the cavity or impression of the testh in the rock being as palpable as were the teeth. I think none will claim that the medium placed these teeth where discovered by clairvoyant or spirit

light and conscionsness. Mr. Joseph Potts is an old gentleman of acknowledged honesty, brought up under the Quak-er persuasion and influences. Andrew is a twin brother of William Potts, sons of Joseph, both inoroner of within Forts, sons of Joseph, born in-dustrious, hard working, economizing young men of steady habits and unblemished reputation, so far as I could learn, William is also a motium through whom some wonderful drawings have, been done, being executed in a peculiar manner. but of this phase I cannot now speak, as this pa-

but of this phase I cannot now speak, as this pa-per is already too extended. In the evening after the aforesaid manifesta-tion at Mechanicsburg, I lectured in the Union Church of that place to a good sized and very attentive audience, notwithstanding that the rain was pouring down, audoubtedly proceeding many from attendance. Thus the good work goes bravefrom attendance. Thus the good work goes brave-ly on. Last Sunday evening, 9th inst., I speke at Ridgebury, Pa. Next Sunday and to lecture at Middlebury, and the Sunday following at Wells-borough, this State; on the 25th, 26th, and 27th inst. at Corning, N. Y. Until further notice may be addressed at Elmira, N. Y. Fraternally thing, DR. J. K. BAILEY, Tioga, Pd., Oct. 14th, 1870.

Married:

In Lou'sville, Ky., Mr. G. H. Kreider (Secretary of the Soslety of Spiritualists) and Miss Corinna II D. Ferguson. daughter of Mrs. H. L. Fay, formerly of Dayton, O.

Passed to Spirit-Life:

From Hyde Park, Vt., Oct. 7th, Clayton Denio, aged 29

cars and 6 months. Mr. Dealon and smoother. Mr. Dealon and smoother enlogy. The life of the good man is his overlating moning mt. He leaves a trafy be totifal and gift-ad wite a git wo layely liftle children to moura absolve.

From Chattanooga Tenn., Out 11th, by an injury repolved on the allroyd, Cayldens Scott, aged 40 years and 2 months,

idest chill of A thin and Strah Scott, of Elion VI.

oldest chill of A thin and Strah Scott, of Elen VI. Mr. Sfort his been for many press energed on the Western and So theor raitends. Twice before hois be been severe y bjurd bits nell time saved from death (as his friends sin ceres heltwein a theorem indications of his same guidde; hill so great was this last bjury that even they could not turn back the table of dissolution, in these bore him to a better hom. The leaves a vision who here to Chillischen, O, and these interred. The same day (0, t. 17)h trends and rela-tives as visions were holden of vision into strong the place the time strong of the setting of the set of the form these interred. The same day (0, t. 17)h trends and rela-tives as visions were holden of vision in the strong how the assurance that we can still watch over the without the assurance that we can still watch over the still that they shall " Meet and know can both the rest.

From Buffalo, N. Y., Oct. 8th, Mrs. Mary Lune, in the 45th ar of herage.

At a meeting of the Boffito Spiritoni Society, held Similar, Outdoer 16th, the failowing presinder and resolutions were observed.

opt d; Wareas, Death has removed from our midst, to a higher Wareas, Death has removed from our midst, to a higher

Warrent, Death bas removed from our midst, to a higher life, or movel and extermed co-wor or, Wrs Mars Line; *Recovered*, That while we led that she bas gond bainer to her reward, we regret that the cause of the relation in this city, has lost a alice i bourer and at futthin "riend. *Test dred*, That while we deploy her to six an active worker here, we have an unsubawe faith that the causes an ethy worker here, we have an unsubawe faith that the causes and sincere develop to right, which ever moved her, has fitted her for a bright home is one of the 'Many Wat shows of the cathor's Houses," in the 'Land of the Hereaf er." *Here*/red, That we deeply so no intrave with the family of our devenced threeft, and truth it return may be assuged by the same exacted faith which sustained her in alloction s

Resolved, That these resolutions be published, and a copy thereof given to the family of the deceased.

where. But none see the same field; all see difwhere, But none see the same field; all see fil-ferent things. The farmer looking for his crop, and the poet for his beauty, each sees what he wants. The sight is in the soul. Must we, as spirits, have food? Yes; we need spiritual food if we are spiritual. The spirit-world surrounds this. there and horses there, why should they not? Not having any canine prodivities, I could not see dogs here unless my thoughts were directed see dogs here unless my thoughts were directed to them. Judge Edmonds says, in one of his books, that he not only saw horses in the spirit-world, but rode there, in a carriage, with the de-parted friends of other days; and I have no doubt of the fact but the carriage was made on earth, and the horse grew there too. I shall not use them when I get out of this body, for I see a swifter way. The substance of the spirit-world here different from mhat we expect it will surswifter way. The substance of the spirit-world is so different from what we expect, it will sur-prise us all. If our thoughts are of earth, earthy, our garments will be dark and earthy; if the reour garments will be dark and early; it the re-verse, light and bright. Our habitations, larger or smaller, we have constructed. We have our earth thoughts engraved on our habitations; we find them for us as we have builded. Shall we hear muric in the spirit-world? Hayden and Mozart have left unsung more splendid tones than they ever executed. We shall hear them yet in the spirit world. A selfish man dies; his accu-mulated wealth is left behind. He carries with him not what he had, but what he was. He is him not what he had, but what he was. He is unclothed, naked. Perhaps, in his lifetime, he aided some poor wretch, perhaps only to get rid of him; the fact has gone with him, and that be-gins to be his clothing. Oh, it is a great thing to go hence clothed in the garments of good deeds

n our earth-life Mr. Richard Burke then said he never attended a spiritual meeting that interested him so much as this; he thought, however, if Spiritualists be-lieved they had what was a source of comfort to them, they should make it clearer to others who desired, but could see no such comfort; when you ell us there is a spirit-world, on whom is the burden of proof? He did not believe that there was a well-authenticated case of clairvorance on rec-ord, or to be found. Wasit mind-reading?-what, is mind?—who can see it to read it? One felt on hearing this friend's criticism, after his twenry years' pursuit of this knowledge, that there were none so blind as those who will not see; thus il-lustrating the beautiful thought of Mrs. Tappan, ach in the field saw what he looked for: a crop, another flowers, another beauty; but Mr. Burke nothing.

An elderly stranger next spoke very eloquent-y, evidently from a theological standpoint; took the ground that this world was real; and the Belug who could make as good and as real a world as this, could make another, and that would be real, too; and this world and the world to come exist-ed and would exist, whether we existed or did not, or if we had never been born.

There being a few moments to spare Judge Ladd improved them, to show that the thought of Mrs, Tappan was in no way in conflict with his; speaking of clothing in the spirit-world being our houghts, he made it appear in a sense that our clothing and garments we now are decorated in were our thoughts, our taste, finding their expression in material form; that all matter was hut points of force; and form being matter visible, what we wear is in a sense the product of our mind.

At the conclusion of the Judge's remarks, the

Mussachusetts.

NORTHBORO'.--Mrs. Julietto Yeaw writes. Oct. 16th, 1870: A friend from Salem, visiting in Charlestown, (Mass..) writes monulto an extended account of a great variety of manifestations occurring through the mediumship of a young man lately developed. They consist of guitar plaving with-out visible contact, powerful raps, touches from spirit-hands, audithe volces, bringing of flowers, &c. While sit-ting alone with the medium, a spirit dusired to give a com-munication to be sent to the Banner. It was given, and as the young man shrinks from any publicity in regard to me-diumship, they have sent it to me with the request that I will forward it to you. So I have complied with the request, and copy it verbalim: "gather, I come to this office often. Mother will not be with you long. That sickness will bring her to me. Sister and look upon you from our spirit-home. I cannot say any more, but would like to say moth. I am your son whom you manifestations occurring through the median

and how upon you rous as much. I am your son whom you think in Japan. Joseph Smith, to his father in New York.

FITC HBURG.— Mrs. M. S. Hoadley writes: Love, that seeks the good and happiness of its object, is the only re-deemer of a long-suffering humanity. The true haptism of love makes mixels of mortals; the want of its demonstra-tions, seeming demons. The strong must heart how to love the weak, thus giving them a means of returning the same, and equalizing this divino saviour. God is love! Love: is life; and life is happiness and progress.

yet at times 1 here the been of it, and niways find somathing instructive and corroborative to my thoughts in the Questions and Answers at the commencement of each befance. Of late there seems to be much agitation of mind on re-incarnation and origin of the human cace. I have read a number of articles in the Banner in reference to the subjects mentioned, but not up to the standard, in fact, amo of them hardly creditable to a schoolboy, although written by those who profess to have been invastigators of Bpiritualism for a number of years—feeling a deep inter-est in the subject. I have looked to the Questions and An-swors, hoping some deep thinker would advance a question which would call forth an expression from the then con-ductor of the scance; and it has come at last 2 and 1 would advise these who not at no one can have a true labe of ro-incarnation until they are realize that the principle of Biritues on that he one can have the duestions and Answers in the Banner of Oct. 1st, in reference to progress-ion, for it speams to me that no one can have a true labe of of life its he same credit as the bisme methics principle of life its he same credit as the bisme methics point accept that truth, then have they something tangible as a base to build upon. thing instructive and corroborativo to my thoughts it base to build upon.

Kansas.

Hansas. WICHITA, SEDGWICK CUUNTY.-S. W. Richmond writes: This portion of Kansas is undoubtedly the lest part of the State, and the emigrants as soon as they reach the leate find out that fact. The wast immigration may be wided by the sector of an interval immigration may be State find out that fact. The wast immigration may be judged by the growth of our town. Witchis is now nearly erected on its main street, and dwellings occupying other streets in the same proportion. It is surrounded by the richest, strongest jand, bearing the heaviest growth of vege-tation I ever saw. We wish to erect a spiritual hall in

H. D. FILZAURALD, President, GEO. F. KITTREDGE, Secretary. **BANNER OF LIGHT:** AN EXPONENT OF THE SPIRITUAL PHILOSOPHY OF THE NINETEENTH CENTURY. PUBLISHED WEEKLY AT SO. 158 WASHINGTON STREET, BOSTON, MASS. WILLIAM WHITE & CO., Proprietors. WILLIAM WHITE, | LUTHER COLBY, LUTHER COLBY, LUTHER COLBY, LEWIS B. WILSON. AND BY A LARGE CORPS OF ABLE WRITERS.

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MASSACHUSETTS.

Spiritualist Convention at Haverhill.

Report. 1 for the Banner of Light.

4

The Massachusetts Spiritualists' Association held a very interesting Quarterly Convention at Haverhill on Saturday and Sunday, Oct. 22d and 211. The size of the great City Hall, in which the Convention was held, rendered the absence of some twenty-five hundred persons very conspicuous to the fifty persons assembled at the first seasion. But the number in attendance gradually increased, until on Sunday evening the hall was well filled by probably as intelligent an audience as ever assembled in Haverhill.

In the absence of the President the call for the meeting was read by the Secretary, and Dr. A. H. Richardson, of Charlestown, being nominated, was elected President pro tem." On taking the chair the doctor remarked that the subject which we were met to consider interested all, but there were satisfactory reasons, no doubt, why the attendance was not larger, but doubtless the numher will increase. Spiritualism is something known, as well as believed, and this knowledge will sometime be possessed by all. A Business Committee, consisting of W. W. Currier, Dr. H. B. Storer, Mr. Morrison, Mrs. Cross and H. S. Williams, were appointed, and reported, as the order of exercises, a conference upon the general subject of Spiritualism to occupy the afternoon and evening sessions until eight o'clock, to be followed by a lecture from N. Frank White. The Business Committee were also requested to act as a Committee on Resolutions.

Prof. J. H. Powell, editor of the Spiritual Month- $2\gamma_i$ was invited to open the conference. He thought the most interesting subject for our consideration, and that which hay at the base of our religion, is mediumship. Whenever there were indications of one's being a medium, such person ought to be encouraged, protected, cared for and developed, for what would Spiritualism be if it, were not for the manifestations of mediumship? He related instances of mediums of mediumship He related instances of mediumship that he had met with in his travels; one where a medium showed wonderful powers, and the patties inter-ested concluded to keep it quiet for their own en-joyment—the result being a loss of the power altogether. What was meant for mankind must, not be confined to selfish individuals. The disposition on the other side is to aid friends in the form, and friends in the form must do their part, which is to sustain those who are mediums. 110 alluded to the difference between the Spiritual-ists of Eogland, France and this country, the majority in England still believing in the old dogma of the atonement, and clinging to their Saviour, while in America Spiritualists were distinguished for their free thought and independence of tradi-

fons and authority. John Wetherber.—I have no prepared thoughts for this occasion, but a man with an earnest heart for this occasion, but a man with an earnest heart can hardly call to say something interesting upon the general, subject. Spiritualism has made its mark during these last twenty years on this gen-eration, and upon all subjects of practical inter-est. It has respected no barriers of prejudice or conservation. Over the wall, through the wall, or under the wall, it has made its way, its influ ence widening, its manifestations increasing-all born of the tray ray. I have great faith in the good our thought is doing in the world. From being a light, airy, frivolous individual it has made me serious and thought(). I owe it to the seriousness of the subject. I lost a little girl a dezen years ago, and I telt as it is the nature of a father's heart to feel under such circumstances. I had been through the religious decrines, and I knew all that they had to offer me of comfort. They give me no satisfaction. I was carnest about husiness, but there being no proof of con-tinued existence after death, I was negligent about that, I was an infidel. But my httle girl died. I wanted to do something, and I called in a Raptist minister. He attempted to give consoa height minister. To intermined to greaten so-lation, but, what he said proved anything but comforting, and my wife, then in a very nervous condition from grief and care, interrupted his re-marks by exclaiming. " Horrid! horrid! take him away! take him away!" I apologized for her to him, but I felt the force of her exclamation. He could not minister to our needs in that hour, and give us the knowledge and the consolation which we sought. And I felt, as I thought of the loss of shis child, and of the agony which uncertainty of her fate, and the fate of all human beings, caused us, as though I wished we had never been born. A few months after the little raps came, and not a year or month passes over me but what I have communication from some friend or acquaintance on the other side; not always, to be sure, a test of the identity of the spirit communicating, but of a the identity of the spirit communicating, but of a conscious spirit-identity. And I am comforted by the knowledge thus received. Spiritualism is a blossom of our country. We deny the idea of the divine right of kings. It is an illusion. It belongs to the old world and the old time. If our American ideas of a democratic republic are cor-rect, and the arbitrary authority of kingly su-God King is a false idea in religion. Diogenes said. " Stand out of my light." That is all we ask. We are all connected with Deity, In our own souls we must possess the germs of ideas, or dito grow therein: Eregion to worship God and to took (Lod is the American files. No man stands between us and God. Encourage each other all we can, but do not attempt to do another's work. Says Thoreau, "When you go to the celestial gates take no letter of introduction. Inquire for God, not for the servants." William Denton knows as much about God as Henry Ward Beech er, and the old woman who lives under the hill nows as much as either. God cannot be defined. There is a consciousness lying back of all things -as John Wetlierbee lays back of his body. And about the differences which exist in the lots of human beings on earth-I believe that if you don't nave everything that you desire, or that others do, the law of compensation, when seen, will show you how some good has come to you from it. I have passed through a great many trials, and encountered many obstacles in my life, but when I get through the great Hoosac Tunnel at last, I get through the great Hoosne Tunnel at last, though albeit with fear and trembling, and come out on the other side with St. Paul on the one side and Pythagoras on the other, I expect to sing, God be praised for all. 1. E. Carpenter.—Upon facts we build the Tem-ple of Truth, which we are seeking to rear. More attention is now given to the phenomena of Spiritualism than at any time before in twenty years. Articles in secular papers are common upon this subject, narrating facts, or presenting our philosophy. The ideas of the spiritual philosophy abound in religious papers and sermons, constituting the beautiful part thereof. I rejoice that, these facts are becoming so much better under-stood and appreciated, and that the fanaticism attending their marvelous character and dazzling beauty, is passing away. An era of scientific Spiritualism is dawning. We are learning the Spirituatism is nawing. We are contract on the rudiments of a New Religion, and a more com-prehensive knowledge of life. God may be the unknown now, but God is that which shall be known by and by. He dwelt upon the interest attending the early phenomena, especially the raps, and believed that more attention to them at the present time, instead of to the psychological would increase our positive knowledge of spirit power, and bring us into more direct communion with the spirit-world. Isaiah C. Ray.—Robby Burns said. "For forms of faith let graceless bigots fight; he can't be wrong whose life is in the right." He liked the natural expression of life. What a man feels to be true-that is what I want to have him express. He need not make any great preparation for this. I was brought up a Quaker, and I like the Qua-ker idea of speaking now. I like John Wether-bee's bush-whacking fashion of speech. He is earnest, and gives out freely without studied form of speech what he feels and knows to be true. So do our mediums; if they are true to their calling, they must give us what is given them, and as it comes to them. We are individuals, and it is no use for anybody to try to make us anything wan to encourage our folks to come up and say what they have to say-science or no sci-ence. I stand up for the most ignorant mediums, to tip tables, or sing songs to the glory of God. John Wetherbee,-I think the features of Spirit-

14.14

ualism are eminently scientific. The religions of the day are full of assumed facts, but not scien tille ones. But there are some things that science cannot give us. Mr. Denton is a scientific man, and be comes up square with his facts to the support of Spiritualism; but when he comes to God, begoes one step further than science has gone. Instinct antedates intellect. Heart is a long way Instituct anterfates intellect. Heart is a long way before intellect. Science has no right to find fault with us because we have not found God—it has not found Canse. He related an anecdote of two boys that he overtook upon the street going to Sunday school. Having two pears in his pecket, he gave them to one of the boys, expecting him to share them with his companion. But as they went along together, he noticed that only a bite out of one of the pears was allowed the other, by the boy who had the pears by right of possession. To be sure, that boy came honestly by the pears. I did not tell him what to do with them, but I thought it about as perfect an illustration of su-preme selfshness as I had ever seen. I dare say he only acted out his organization—he was made so-but I had the curiosity to ask where he was going. It was to a good Orthodox Sunday school, and he had his chapter in the Bible all in his memory, as he trudged along with hoth those pears in his stomach. I date say that is the way with all of us-we have somehody clas's pears in

our stomachs, even when we think there is something better in our heads, II. S. Williams - I feel like confessing that I any political party in the present campaign, we know little of science or religion, but what little religion I have, I believe to be scientific. I see the benevolence of God and the wisdom of God in the universe, and feel a sentiment of gratitude and reverence; but as I become more thorough-ly acquainted with the details of the universe. through science, I have a better idea of God. That man has the best idea of God who knows most of the universe. I do not helieve in Chris-tianity; I do not reject any good thing that Jesus said, but Christianity, as a system, I do reject. I am surprised that some Spiritnalists desire to preface the name Spiritualist with that of Christian. I am satisfied to be known as a Spiritual-ist, believing that 'to include whatever may be known of science or religion. I value all manifestations of life in Nature in this world or from the spiritual world, for by their study we are to

Wetherbee's boy. Something ought to be said for

there. Think, for a moment, of a family of thir-teen children, called up on Sunday morning, and having to take a dose of pychra, perhaps with only a little sugar to compensate them. Think of those children, compelled to study the catechism, and sent off to Sunday school to have it operately That poor hoy had been compelled to learn a chapter in the Bible, and was on his way, with his grievance, to school. I think he was entitled to both the pears as a compensation. I was pleased with the remarks of Mr. Powell in regard to the movement that ought to be made by Spiritualists. We cannot commit our work to any other body, however liberal they may be deemed. thing himself. He gave a deeply interesting sketch of his labors at the South last winter. He was welcomed by the people most cordially. It light of all, rapping and writing through his arm immediately commenced, tests of the most start-ling and convincing character being freely given. He valued the influence of opposition in this movement. Both the papers at Newbern opposed anditors. Lecturing to old Spiritualists, who quietly accept all that is said, affords poor conditions for inspiration. He liked to have the combative element proused, and that was sure to alm to distress capital, but simply to obtain its bring him out. Your missionary work ought to own plain rights. What modern State but would be continued; it is just the work to do. He illust trated the influence which Spiritualism is exert. ing upon the clergy, by narrating some circum-stances attending the recent funeral of his brother. It being in the country, and no Spiritualist speak-

er available, the pastor of a large and fashionable Orthodox society in the city of New York, tempo-The remarks of this clergyman, delivered extem-poraneously, were a beautiful presentation of the

EF The Banner of Light is issued and on sale every Monday Morning preceding date.



BOSTON, SATURDAY, NOVEMBER 5, 1870. OFFICE 158 WASHINGTON STREET. ROOM NO. 8, UP STAIRS.

AGENOY IN NEW YOLK, THE AMERICAN NEWS COMPANY, 119 NASSAU STREET. WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

LUTHER COLBY. WILLIAM WHITE,

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

LETHER COLBY...... .. EDITOR.

CP Business connected with the editorial department on his paper is under the exclusive control of LUINER COLBY whom all letters and communications must be addressed.

The Rights of Labor.

are well warranted in reciting some of the more striking facts which were adduced by Wendell Phillips, in a recent political lecture in this city, in reference to labor and its interests. Regarding labor as the basis and motive power of society and social progress, nothing can be said on its interests that does not come directly home to our living sympathies. Mr. Phillips told his large and attentive audience that there were two hundred and seventeen thousand men and women engaged to-day in producing the industrial fabrics of this Commonwealth. Adding to these the part of the population that is engaged in agriculture, we have a body of people exceeding the whole number of the legal voters of the Commonwealth, and bern whatever may be known. X Frank White -1 feel like excusing friend larger than all its fighting men together. With those who depend on these laboring men and we nerve s noy. Something ought to be said lor him, and 1 have great sympathy for that boy, the has told you that the poor boy was carrying a chapter of the libble in his head to school with him. I know what that means-1 have been ple. And look, said Mr. Phillips, at the number women for their bread, we have an aggregate ple. And look, said Mr. Phillips, at the number of hours which these persons are compelled to labor; how many hours have they left for education and culture-how many for the gratification of social tastes and tendencies-how many to advance their condition in the scale of civilization and Christianity?

He said he wished the capitalists of New were only as wise as those of Old England. The latter have voluntarily adopted a plan of arbitration between themselves and the workingmen. He would like to see our own capitalists propose to He made up his own mind, some time since, to break away from all entanglements, and run this have ourselves to consult-we have cotton-let us arrange it together. If, said he, they would only educate labor into the intricacies of business! was welcomed by the people most cordially. It only cducate labor into the intricacies of business? requires work on our part, but the people are THEY WON'T. There is where the pinch finally withing to hear. There is no higher or lower in comes. What is the remedy? He advises such the grade of manifestations; all are qually ucc-essary. The supply of manifestations will be equal to the demand. The demand for tests, could be was lecturing at the South, induced him do justice to three-fourths of its citizens. And so to sit again in circles, as in the early days of his mediumship; and, although he hardly believed that anything would be obtained, yet, to the de-light of all, rapping and writing through his arm few hands, at the cost of all the vast remainder. It is too much like robbery. The poor are made poorer, that the rich may become richer. Is labor to be blamed, when it has both the intelligence to him, and sermons were preached to warn the to be blamed, when it has both the intelligence to people against him—the effect being to arouse detect so wrong a fact, and the courage to depublic interest in the subject, and increase his mand its correction? Capital talks down to labor as if it owned it, and enjoyed the right to discipline it. Labor naturally revolts. It does not

To those who Remain.

In the Message Department of the Banner of October 22d appeared a communication from rarily visiting the town, was called in to officiate. Clara Darwin to her beloved father. It contained numerous expressions of affection, couched in such sincere phrase and breathing so pure and spiritual philosophy as held by ourselves. Death was not a punishment; it was a natural event. loving a spirit, and withal was so fall of that gen-The condition of man after death was not one of uine consolation which is the one thing needed punishment, but the result of causes operating in and prayed for by bereaved and suffering hearts, this life. The spirit world, was not afar off-it that we prosent to it with necessary pleasure and

Music Hall Spiritual Meetings. The logical and eloquent lectures which from Sunday to Sunday during the month of October have been given at the above-named place by Prof. Forster, in his present course, have, if possible, Denton, have awakened great interest in the subjects treated upon, and attracted the attention of the Boston press to the existence of the Spiritualist course of lecturers at Music Hall.

On Sunday afternoon, October 233, Prof. Denton closed his engagement for the present, by a lecture on "The Coming Day." Of this the Boston Herald of Monday presented the following ac- the best minds in her audiences. By her educacount. After saying that large audiences were brought together, and great satisfaction was evinced with the strong, radical utterances of the speaker, the Herald proceeds to say:

"Mr. Denton appears to be a gentleman of about forty years, rather slight in stature and of delicate frame and temperament, and a deep set mental eye. * * His creed appears to be ex-clusively human and practical, and his only reli-gion the golden rule. In his discourse yesterday, he battled, among other things, against our absurd English orthography meral cowarding intermer-English orthography, moral cowardice, intemper-auce, prohibitory legislation and dishonesty. The former he assailed as a mountain-like obstruction at the very threshold of the temple of learning and illustrated its many absurdities in a very effective and amusing manner. He rejoiced in the multiplication of creeds as conducing to religious freedom, and predicted that every man would yet be a creed to himself. If Orthodoxy had not been divided into sects, the little company which now meet at Music Hall would not have been allowed there at Music Hall would not have been allowed there at all except in dark crypts underneath the building. The idea of 'getting religion' was amus-ingly absurd to the speaker. People spoke of it as something in the pocket which would fall through if there should chance to be a hole in the receptacle. Jesus, as a brother, as a fellow-work-or and sufferer he believed in and loyed; but as er and sufferer, he believed in and loved; but as the Lord and superior of man he was to be resist-ed as a tyrant. Among the intemperate, he classed the user of tobacco, tea and coffee, and those who indulge too freely in the comforts of the table He charged women with setting dangerous cull-nary traps, in which he and other men were constantly getting caught, to the great detriment of their health. Indulgence in the weed was anathe-matized with striking vigor. Society would yet shun the user of tobacco as well as the drunkard. The speaker had but little faith in prohibitory laws. Men could be made temperate only by a knowledge of their physical demands and suscep tibilities. He believed that man was improvin physically in the ratio of his mental growth. Th story of the great age of the patriarchs was to be story of the great age of the patriarche was to be classed with that of Gulliver about men forty feet high. Man's longevity was increasing rather than diminishing. Physically he was growing more heautiful. He thought there was need enough of that improvement in New England, and it was to be effected by a beautiful moral life and surrounding objects of beauty. This does not purport to be a report of the discourse of Mr. Den-ton, but only a few of his more striking ideas, which were received by his auditors with frequent applause. The services closed by the choir singing "Gone

Before," in a style that met the enthusiastic approbation of the audience. It is one of the best spiritual songs extant.

NEXT SUNDAY AFTERNOON, Mrs. Cora L. V. Tappan will continue her beautiful and highly spiritual discourses in the above hall.

Henry C. Wright.

We published in last week's Banner a strikingly characteristic communication from Henry C Wright, by which all who knew him will certainly recognize him. He displays all the former vigor of resolution that gave him such a perpetual freshuess of purpose, while through his syllables breathes an air of gentle sweetness, of large souled charity, and of undying trust, that makes the reader believe once for all that in this spiritualistic faith there can be nothing but a lasting reality. He comes back to announce himself according to promise to his friends. And he intends to work to the best of his ability to clear away the clouds that still obstruct the vision of many who knew and loved him on the earth. As to his death, which was by apoplexy, he assures his friends that it was wholly without pain, nor indeed was | Peebles, is in press and nearly ready to be issued he aware at the time that the messenger had ac- to the public. Great pains have been taken to tually called him. He had expected a harsher | make it one of the most interesting and useful mode of death, involving a struggle; but the works of the day. Some of the best writers in

NOVEMBER 5, 1870.

Movements of Lecturors and Mediums,

Thos. Gales Forster is lecturing in Philadelphia. A correspondent says: "The lectures by Bro. surpassed his former efforts. I regard him as the ablest reasoner upon the spiritual rostrum." Dur. ing November he lectures in New York.

Miss Nellie L. Davis has been lecturing in Worcester during this month. A correspondent writes: "We have been deeply interested in her lectures. They have fully met the demands of tion, culture, and unassuming manners, she has commended herself to us, and we predict that, in due time, she will be numbered among the star speakers upon Spiritualism."

Cephas B. Lynn's address, for the present, is Sturgis, Mich.

Miss Lottie Fowler, test medium, is holding scances at the Atlantic House, in Bridgeport, Conn., where she will remain several weeks.

Mrs. F. A. Logan is meeting with good success in Central Illinois, and will answer calls to lecture on the line of railroads leading out of Bloomington, Ill., for a few weeks to come. Address, care of editor of Daily Leader, Bloomington, Iil.

Mrs. M. E. Albertson will speak in Harmony Hall, Cambridgeport, Sunday evening, Nov. 6th, at 7 o'clock. Subject: "Spiritualism, and its relation to the labor reform movement."

"Mrs. Carrie M. Cushman," writes a correspondent," for a long time a trance speaker, but only a portion of the time before the public, is again ready to enter the lecture field, at such places as they want the plain truth spoken in a plain and distinct way, upon practical Spiritualism and reform, and can furnish a place to speak in, 'if not able to pay much.' With her large interest in the concerns of humanity, I think she could be easily paid, and those who may desire her services will address her at. Concord, N. H., or by calling, corner of Centre and Hanover streets."

Josiah Jacobus, the clairvoyant and test medium, is located in New York, at 371 Broome street. He holds himself ready to lecture on "Administrative justice through the angel-world," and "A prophecy and past experiences."

Mrs. A. P. Brown has been speaking in Canaan, Vt., very acceptably. She will lecture in H.E. Brown's hall, Lake Village, N. H., Sunday, Nov. 20th

Miss Jennie Leys, of Boston, spoke in Plympton, Mass., Sunday, Oct. 23d, to the largest audience of Spiritualists and free thinkers ever gathered in that place. This talented young lecturer is fast becoming a general favorite on the rostrum.

J. H. Powell lectured for the Spiritualist society at Newburyport, Sunday, Oct. 30th. Societies desirous of his services will address him at the office of the Spiritual Monthly, 50 Bromfield street, Boston,

Dr. S. Searles, of New Castle, Pa., in a note to us under date of Oct. 25th, says: "Our city has recently been favored with a visit from Mrs. M. J. Wilcoxson. While here, she delivered two very fine lectures. She had large and appreciative audiences, and gave general satisfaction."

Dr. H. Slade, the clairvoyant, and J. Simmons have located at 207 West 22d street, New York. Mrs. Emma F. Jay Bullene has lectured at Sawyer's Hall, Brooklyn, N. Y., for the past two Sundays, and will continue till further notice, as her hearers are very much pleased with her dis-

E. V. Wilson will lecture in Union Hall, West Farmington, Ohio, on the evenings of Nov. 8th, 9th, 10th and 11th.

courses.

The New Year-Book of Spiritualism. This new work, which has been in preparation

for some time, by Hudson Tuttle and J. M. Heavenly Father is thanked for granting his Europe and America have contributed to its

conversation, he found this man a believer in modern manifestations, and essentially a Spirit-nalist, like himself. These men are stealing our thunder for use in Orthodox pulpits. Of this I do not complain, although it seems to me inconsistent on their part; but I do dislike to see Spiritualists seeking after such men, and men who deny the name, or equivocate, to address their assemblies. in preference to their own speakers, who are un compromisingly bold in their utterances of the whole truth upon the subject. Such cases are not rare, and I think it time for Spiritualists to public, sustaining and encouraging them. We shall give the concluding portion of the re-

port of this interesting Convention in our next

" Radical, Spiritualistic and Reformatory tracts." Our Orthodox friends have such a strong appreciation of the immense amount of influence such a society can wield, that they are using every effort to counteract its labors, both by bitter denunciation and the formation of societies to circulate their pernicious dogmas. A new society has just commenced work in this direction in Boston. The Orthodox are possessed of too much shrewdness to waste their ammunition on worthless having hit them in a vital spot. Send in orders | itualism could give them birth! freely, and strengthen our hands for the work. Circulars for the formation of tract clubs, with samples, will be sent on application to the Secretary. The next meeting of the Executive Committee will be held at No. 26 Hanson street, Thursday evening, Nov. 3d, at half past seven o'clock P. M. A full attendance is desired.

ALBERT MORTON, Secretary.

News from Europe.

There has been no marked change in the war man since our last issue. The fighting is mostly confined to skirmishing around Paris. England has offered her mediation to adjust matters between Prussia and France. At latest accounts, however, the prospect of a specty on ling of the

war was not much more encouraging than when the presont effort was set aboot, although it is too early to expect definite results. The negotiations are yet in progress, but the London Times and some Berlin authority have abandoned confidence in their success.

WRECK OF STEAMSHIP CAMBRIA.—The steamer Cambria, of the Anchor line, from New York for Liverpool, struck at 10 o'clock the night of Oct. 20th, on Irishtrahnill Island, on the Irigh coast, and became a total wreck. The Cambria eft New York Oct. 8th, with a carro of wheat, flour, cheese cotton, apples, and barrel starves, and 127 passengers-42 cabin, 18 second-class and 67 steerage. A sailor by the name of McGartland was the only one saved. Fragments of the Cambria have been washed aslore on the Irish coast, near Antrim and Donegal. the Cambri

President Grant has appointed Thursday, the 24th day of November, to be observed as a day

this life. The spirit-world was not alar on-it that we revert to it with peculiar pleasure, and was here, pervading this world; and the "cloud of winesses" spoken of in the Bible were our call on our readers to do the same with us. The own friends, who are here with us in our homes, striking point about the message of this devoted participating in our experiences. No allusion was made to any "plan of salvation," and the nacle when she was not quite twelve years of nacle when she was not quite twelve years of age, and has now been an inhabitant of the spiritthat we revert to it with peculiar pleasure, and age, and has now been an inhabitant of the spiritland for forty-nine years. All this time she has been waiting upon the steps of her beloved earthly parent. Almost half a century of the purest devotion! Such a spectacle on earth is so very uncommon as to be included with things marvel ous, if not impossible.

Clara states that she was killed by a runaway horse on the sidewalk, while returning home on an errand on which her mother had sent her. identify themselves with their representatives in | She says that her father-now greatly advanced and "hovering between two worlds"-thinks of her as too far removed-from his reach to be thought of familiarly, and yet she has been about his path these fifty years! It is by spiritual at-

The American Liberal Tract Society. traction that she returns to him. She would have This Society, in the few weeks which have him understand that there is a beautiful spiritelapsed since its foundation, has already publish- land; that a house awaits him there far better ed upwards of three hundred thousand pages of than any he ever had here; and that all bis highest and dearest hopes of enjoyment will be much more than realized. She would beg of the old man to lay off life's armor in a peaceful frame of mind, and even with a sincere joy. He will receive such a welcome when his feet press the hills of heaven as his heart has long yearned for. His life has been kindly, and he may esteem himself happy. His work is finished, and those who personally love him beyond his own conception, are ready to greet him with joy. What consolatory game, and their dismay is good evidence of our thoughts are these! What other faith than Spir

Justice to Dr. J. R. Newton.

The daily press of this country is fast learning that Spiritualism is a power in the land, and instead of slandering its advocates by wholesale, as it was wont to do in times past, now selects individuals occasionally-such men, for instance, as Dr. Newton-by repeating the calumnies of several English journals, whose benighted editors

cater only to the prejudices and proclivities of the Church of England bigots. But the Boston Post, one of the leading dailies of this city, has shown its love of justice by publishing the following:

"The reports that Dr. Newton was not success ful in England are not correct. The Doctor effected a great number of remarkable cures at Cambridge Hall, at the Repository, Gray's Im Road, and many other places, as acknowledged to by those relieved. He received hundreds of patients, and holds testimonials of gratitude from people of all classes. To the poor he adminis-tered gratuitously, as his purpose was benevo-leut, not mercenary, in visiting the old country."

A Second Joan of Ark

Despatches from. Tours announce that a young girl of that city is creating the most intense excitement by imitating Joan of Arc Hundreds of enthusiastic persons have joined her standard. Her appeals for recruits are said to be singularly patriotic and eloquent.

spirit so easy and calm a deliverance. It was not pages. In order to secure for it a popular and death, but transition.

But he assures us of what we might have expected to be assured, and that is, that he will still work in the vineyard. There is work enough to do, and his are not the hands to be idle. A vine yard is waiting to be cultivated in the spirit world. and its fruits are to be sent down to the people of earth. Thus he avows the close relationship that exists between the two worlds. He declares for himself that his task is to help liberate from the bonds of superstition, and he feels certain that he will have strength given him while there is any more work to do. He feels sure that his God will not forsake him, to whom he renders "all homage and a childlike obedience." How encouraging such a message from one of the strong, brave souls that have gone for a time from our sight, instead of the dispiriting and despairing silence, worse than of the tomb, that has sealed the door of the world of spirits until mankind were blessed with the priceless gift of Spiritualism. Let us every one take fresh heart from the words of our noble reformer in the spirit-land.

Liberal Christians.

"Liberal"-one of the rallying-words of the century-is continually deceiving multitudes. Often these organizations calling themselves "liberal Christians" are the most illiberal and intolerant of all churchal denominations. This is peculiarly the case with Universalists-a sect having only a few hundred clergymen, though recently celebrating its centenary.

The sect excommunicates its progressive clergy for heresy, locks its church doors against Spiritualists, and persecutes with the virulence of Calvinism. The Rev. J. O. Barrett, many years a highly esteemed Universalist clergyman, writes thus in a late number of the American Spiritualist

"Under these circumstances, we went to Neenah, Wis, the augels flocking thither, and them do we all thank for a victory. Application by influential citizens, some of whom were suppo of Universalism, applied for the use of the Universalist church, when not otherwise occupied tally ignored us and our meetings. This church was built through the instrumentality of our. was built through the instrumentative of our departed brother, Rev. C. S. Hussey. His widow is a faithful Spiritualist, and by this beautifully tracted coldiv. Well, 'so liberal sect has been treated coldly. Well, so persecuted they the prophets which were before fore you.' That church is getting goutish; its light is dim; the spiritual bats and owls will find a resting-place in its pews and pulpit unmolested Say, Spiritualists! will you give your money and influence to a sect that spits on your religion and shuts in your face the door of the church you help construct? Spiritualists! will you longer support a sect that chuckles over your donations -and for a pretence, 'makes long prayers,' thank-ing God'l am not as other men are'? Spiritual-ists! if we would defend the truth, we must de-

fend ourselves as its exponents." It is high time that Spiritualists ceased patronizing creedists, of whatever name or nature, and rally to the support of SPIRITUALISM.

generous circulation, the price will be fixed at the lowest possible figure for a book of its size. Next week we shall probably be able to name the price and the day of issue.

Another Spiritualistic Journal.

We have received the first number of a new paper devoted to Spiritualism. It hails from New York City, and is entitled the "American Journal of Sniritual Sciences." It is edited by J. H. Hall. Esq., and is to appear monthly, from 176 Broadway, at \$2.00 per annum; single copies 15 cts. We welcome all new comers into our ranks. The field is large and the laborers few. We understand that this sheet will be enlarged and improved in appearance on or before the first of January next. It seems that Bro. Hall endorses the phenomenal phase of Spiritualism, viz.: the Physical Manifestations, for we find the following article from his pen in the August number of Human Nature, published in London, Eng.:

"In a Catholic family, a girl resided who was a medium-for the pictures would be taken from the walls by spirit-agency, and the china and glasses broken in heaps. Mr. Hall, the editor referred to above, sent us a fragment of the broken china, which may be seen at our office. This family were not Spiritualists, and could not upderstand the nature of the unpleasant visitation till Mr. Hall and other Spiritualists called and investigated the matter. It was then discovered that the girl was beset by Catholic spirits, who wanted to have her incarcerated in a convent. that her powers might not become the property f Spiritualism. Mr. Hall writes that the Oath olic spirits have abandoned the girl, and she is now a good medium for physical manifestations. This is one good which comes out of Spiritualism. It teaches us the nature of such extraordinary phenomena, which in past times were vaguely set down to supernatural agencies, unknown phy sical forces, or the devil."

Robbery of Girls.

Highway and till robbery is not the only form of it, by any means. Perhaps the most contemptible form is that too commonly practiced by certain greedy tailoring men, who will give out to poor women and girls large quantities of vests and pantaloons to make, and when returned declare the work good for nothing, and on such an excuse cheat the dependent creatures out of their hard earnings altogether. This has become quite a game with some small villains, and it is time the girls found protection somewhere. A society organized for that purpose, that would employ a competent lawyer for them, would be a good thing. Ben Butler once stopped a mill in Lowell for the wages of an operative.

The American Spiritualist.

This able advocate of the spiritual philosophy of the nineteenth century is doing yeoman service in the Army of Progress, and deserves the liberal patronage of the spiritualistic public. Our friends in all parts of, the country should bear in mind that it is their paramount, duty to sustain the spiritual press above all else.

NOVEMBER 5, 1870.

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BANNER LIGHT. OF

Spiritualist Lyceums and Lectures.

BOSTON .- Mercantile Hall. - Sunday morning, Oct. 23.1, about one hundred members and officers of the Children's Frogressive Lyceum assembled at this hall, and a profitable meeting took place. Seventeen children declaimed; Maria Adams, Hattie A. Richardson, and Minnie W. Dodge sang; Alice Cayvan performed a unsical selection, and singing and marching filled out the time.

Notice was given that the next regular concert for the benefit of the Lyceum would take place on Sunday, Nov. 6th. This is one of the few means possessed by the school to assist its finances. Let there be a good attendance of its friends.

The "Lyceum Assemblies" still continue weekly, on Monday evenings, at Codman Hall, 176 Tremont street, and are harmonious and select in their character. That of Monday evening, Oct. 24th, was peculiarly successful. Music by Hall's Band.

CHELSEA,-liranite Hall.-The highly successful labors of Prof. William Denton for the last four weeks at this hall closed on Sunday even. Hali, Tuesday evening, Oct. 25th, was superb; ing, Oct. 23.1, by a lecture on the following out- and, for an hour and a half, the large audience spoken subject: "Does man's spirit live after | seemed spell-bound. Mrs. Scott-Siddons's Readdeath? and can it communicate with mortals?" lngs, interspersed with music, was announced for which queries were answered in an incontrovert. the following Tuesday evening. [The Parker ible manner - a crowded house evincing great Fraternity Committee deserve much praise (in a satisfaction by frequent applause.

The Mystic Press, (a paper published in Chelsea, by the Hovey Brothers,) in its issue of Oct 22d, gave an excellent notice of the course of Spiritualist lectures now going on at Granite Hall, saying its audiences were intelligent and respectable, comprising representatives from nearly every church in the city, and devoting about half a column to a fair sketch of Prof. Deuton's lecture: "Is Spiritualism true?"

NORTH SCITUATE. - Conthasset Hall. - A correspondent informs us that the Lycoum services at this hall on the 231, were well attended, not only by its members but by visitors. Golden Chain recitations, interspersed with singing from the Lyccum Guide, readings and declamations by members of the groups, were among the services; also a trio, "Sing all together," by Master Buell Bradford and the Misses Morris, and an address by Rufus Clapp, in which he showed to good advantage the difference between the Lyceum teachings and those of the theological Sunday school. We have adopted the Lyceum Guide as our guide, and the Lyceum enters into its calisthenics and other exercises with a determination to make our efforts a success. I regret my omission, in the notice of our festival of the 14th inst., of the declamation, Work, by Miss Laura Bradford. As she is acknowledged to be one of our best speakers it is but justice to ber, from me, to correct its omission.

Another Generous Offer for Charity.

Dr. William B. Fabnestock has sent to our office twelve copies of his interesting book on "Artificial Somnambulism," which he wishes us to sell and remit the entire proceeds to our sick and suffering brother, Austin Kent. The price of the book is \$150, and 20 cents additional for postage when sent by mail. Friends, send to the Banner of Light for the work at once, for Bro. Kent needs all the assistance he can get. He is entirely disabled, and will probably remain so the rest of his earth-life.

Now Publications.

THE ATLANTIC MONTHLY for November is a rich number, as will be seen by the following table of contents: Footpaths, by Thomas Wentworth Dieginson; The Return; Oldtown Fireside Stories, by Harriet Beecher Stowe; Highly Explosive, by Jane G. Austin; Experiments, by C. A. H. Fochtor as Hamlet, by Kate Field; Joseph and his Friend, by Bayard Taylor; Four Months with Charles Dickens, 11; Murillo's "Immaculate Conception," by David Gray ; Travoling Companions, I., by H. James, Jr.; The Intellectual Influence of Music, by John S. Dwight; A November Pastoral, by Bayard Taylor; Mr. Burlingame as an Orator; Reviews and Literary Notices.

GOOD HEALTH should be read by every one. It is one of the most valuable monthlies printed. LE CITOYEN AMERICAIN is the title of a paper published

in Syracuse, N. Y., J. N. Cadioux editor. It is the only French and English paper, translated in alternate columns, published in this country. Terms three dollars per year. It will be a great help to the student.

ALL SORTS OF PARAGRAPHS.

zer-It will be almost an impossibility for any one to read Prof. Denton's lecture on the " Philosophy of Death," printed on our second page, and not be wiser and happier for having done so. It goes directly to the heart.

The importance of physical manifestations and the sustaining of physical media, was set forth in strong light by the speakers at the Convention at Haverhill, last week, as will be seen by our report.

Do The people buy A. J. Davis's new book, THE FOUNTAIN, with a relish that shows the work is liked.

SP-See an account of the Iowa State Convention, in Mr. Chase's Department, on our eighth page.

52 George Wm. Curtis's lecture on " Charles Dickens," in Parker Fraternity Course, in Music certain quarter) for their strict economy.]

DT The discussion in the Boston Conference of Spiritualists, Sunday evening, was of an interesting character, Mrs. Tappan, being present, took part in the debate. A report will be found in another column.

537 We have received a letter from Control Lisie, N. Y., containing money and ordering books. But the writer omitted to sign his name. The books will be mailed when we receive his address n full.

Judge Hoar calls Wendell Phillips a "goad." This is a great compliment to Wendell. The oxen attached to the political cart to-day need just such a teamster. Our vote goes for the go-ad,

E. P. Worcester, of Pittsfield, Mass., has been placed on the roll of fame for contracting last spring to supply his customers with ice for the eason at 25 cents a hundred, and fulfilling his contract, though he could have sold his stock for S1 50 a hundred.

The Washington Gazette calls Ed. S. Wheeler an interesting and powerful speaker.

The New York Tribune sums up the action of the recent Unitarian Convention on Christian fellowship, as settling the whole question in favor of the largest possible liberty consistent with a Christian confession, leaving it to each individual to decide the latter for himself.

Senator Morton declines the mission to England.

The bargain has been concluded for the purchase of the lot of land at the intersection of Tremont and Berkeley streets and Warren avenue, Boston, upon which to erect an Odd Follows' Hall. Work upon the foundations will commence this autumn. The building will be of brick, with freestone trimmings, and it is intended to make it the most convenient and best arranged public building in the city. Members of the Order are liberally subscribing for the stock, and the enter-

prise promises well. "If a man cats canned meat, can he be considered a can-nibal?" asks Digby.

Ralph Keeler, in his "Six Months on Five Cents" (see Old and New), says: " It is still doubtful in my mind whether it is not better to devote half of one's energies in learning to live on a very small income than to devote all of one's energies in struggling and waiting miserably for a very large income."

The People's Literary Companion, Augusta, Me., furnishes its subscribers with the beautiful engraving "From Shore to Shore.'

A kingfisher.

BUSINESS MATTERS.

sealed fetters, at 102 West 15th street, New York. Terms, 55 and four three-cent stamps. 01. SEALED LETTERS ANSWERED by R. W. Flint, 105 East 12th street, New York. Terms \$2 and 3 stamps. Money refunded when not answered. N5.

SPECIAL NOTICES.

CO" SONG-NEW YORK AND BOSTON.

ONG-NEW YORK AND BOSTON. New York talks of a jubilec, Of one to heat the hub, Bustom heats the world, you see, New York can't bear the rub. In music Bostom bears the paime Leaver Gotham in the rear; You 'B hear of Dodworth's in New York, Of Gilimore far and near; In clothing, Bichard takes the lead, Bis stock is Jarze and flue; Matched suits in quasity the best, Colors at every kind. A splendly took of shirts and drawers, Selected with great care. At lowest prices, you will find At twenty five Dock Square. Iw-N -1----9---lw-Nov. 5.

S. B. BRITTAN, M. D.,

Treats chronic diseases by the use of subtile remedles. It has devoted many years to the scientific study and practice application of

Electricity and Magnetism as Remedial Agents. Professional services and board for the winter may be ha at his own residence. Address as above, P. O. Box 564, NEWARE, N. J.

Oct. 22.-6w THE HOME AGAIN.

Thousands who have been away, For the summer to remain, Now the season's passed away, Now the scatson's passed away, They are at their "home again." Some have had a pleasant time, Free from sickness and from paln. Reading ple-sing proce or thyme, W to are now at "home again." Many of the Boys need. "Guarnis," "Cont. Joint, Joint, Joint Moord for each, Which they can buy at George FERSO's.". Corner of Washington street and Brach, h-1w

Nov. 5.-1w MERCANTILE NAVIEGES INSTITUTION, 18 Summer street, co-nor of Arch, Boston Six per cent, interest will be paid a deposits by this institution from this onto. All deposits con-mence drawing interest on the first day of every month, Se notice in another column. 6teow-Nov, 5.

LIBERAL, SPIRIFUAL AND REFORM BOOKSTOB Western Agency for the sale of the

BANNER OF LIGHT, AND ALL

Liberal and Spiritual Books PAPERS AND MAGAZINES.

Also, ADAMS & Co.'s GOLDEN PENS AND PARLOR GAMES The Magie Comb, and Voltaie Armor Soles. SPENCE'S POSITIVE AND NEGATIVE POWDERA

Congress Record Ink, Stationery, &c. WARREN CHASE & CO.,

No. 601 North Fifth street, (corner Washin ton Avenue,) St. Louis, Mo.

HERMAN SNOW, NO. 319 KEARNEY STREET, SAN FRANCISCO, CA K ceps for sale the

BANNER OF LIGHT, And a general variety of

Spiritualist and Roform Books, t Eastern prices. Catalogues and Circulars malled fr Also for sale Planchettes, Spence's Positive a Negative Powders, etc.

AUSTRALIAN DEPOT

LIBERAL AND REFORM BOOK And Agency for the Banner of Light.

W. H. TERRY, No. 96 Russell street, Melbourne, Australi-Has for sale all the works on Spiritualism. Liberal and I form Works, published by William White & Co., Boaton, U. may at all times be found there.

> GEORGE ELLIS, BOOKSELLER,

No. 7 OLD LEVEE STREET, NEW ORLEANS, L Keeps constantly for sale the BANNER OF LIGHT,

And a full supply of the SPIRITUAL AND REFORM WORKS

THE SECRET ARMY

STILENTLY and without show or parade, an immense army monally spreads itself all over the United States. They potent in bodies of hundreds, fitting, tens, flyes, (trees, twos, ones, and following the great highways of trivel the rai-roads, the rivers, the lakes, the canals, the turepakes, the mail routes and the bit depaths - they invade every effy, town, village and settlement, where marks results and an-horder that has overrun France, this server army of invade routes are the trip of the first of the server and an-horder that has overrun France, this server army of invaders greater to kill but to bring to fife-mot to destroy but to save. They are saviours and alliverers, each one and all enviours from pain and suffering; deliverers from disease and death. France and bears a banner, near one side of which is written, in golden letters, "Poelfive," and upon the other side, "Negative," indicative of the great principles which they the fostive and Negative Food of the oumber of curve of different diseases which have been accomplished by the great army of Positive and Negative Powders during the past six

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CONSTITUTIONAL CATARRH REMEDY!

5

CERTAIN CURE FOR WORST CASES OF CAT'S RRH and of all diseases of the Macous Membran's convected with skin, Javer, Bualter, Rilneys and the like. Curve by build-ing up the Constitution. Is the result of thirty years practice of a head in New England Thysician While enting Chiarth entreiver ry weakness of the system, in tack, Joins, lungs, or where yer there is my where ver there is any

TENTIMONIALM.

A clough of Frenty Fire Venet's Standown Cared.-Catarrin, with Braypings in the The-at, causing Feelings of Stram-pling, Cared.-Instances, Paulos in Side, and Werthies of Kishawa, Daviduately Belweit, System Seemingly Made there Son by Vecof the faither

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Hottle, A highly respectable and influential citizen of New Boston, N. IL, testifies to the above, John S. Haves, farmerly teacher of the North Grammar School, Marchester, N. H., and now at Newton, Mass., says It deformed to do.

Sore Throad, Headache, Catarra, Carol by Vonstitutional Catarrh Remody. A. L. Cheyley, 46 Hanover street, Manchester, N. H., 8878 so, under a statement of March 28, 1870.

Curved of Catarrin Hacking Stands, Panes in the Hack and Kidacus, and Lame Namiders

Kidaeys, and Line Shoulder.
Retus Merc'h, a well known eiderly pentieman of this city, lestifies to the above.
We might give certificates by ite thousands of the same import, but they take up to much space. The originals are in procession of the propietors.
At the writers, And 20, 1850, that been less than eight for a new mittels. We never a down as seas many more some failers. The commendation of the profile of the same seas many more some failers. The commendation of the profile of the same seas many more some failers. It represents the profile of the solution of the profile of the solution of the profile of the solution of the solution of the profile of the solution of the solution of the solution of the solution of the solution. There are an any more some solution of the solution.
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for Widdle and Western States, LITTLEFIELD & HAVES, Druggists and Chemists, Man-chester, N. R., Prepreters, Jw-Nov.5,

THE MEDICINES THEFARED AT THE LABORATORY OF

DR. H. B. STORER,

69 Harrison Avenue, Boston, A RE perfect extracts of the medicinal virtues of plants, A roots barks and gauss combines in a thorough y scher-tide manner, and will give satisfaction to all who use them. Packed scenrely, and sent as heretofore to all warts of the United states and Canada. All of these Vital Remedies, 34 ner buttle.

per builds. Ner builds. Ricoaf Partiler, Ricoaf Partiler, Nerve Invigurator, Nerve Invigurator, Pennie Restorative, For er and Ague, Cure, Laver Regulator, Peruvian Ponie, Peruvian Post Office order, Pint sitzertions for use accompany each bottle. Send ponev be letter, or Post Office order, Pint Sitzertion for any accompany each bottle. Peruvian Post Office order, Pint Clairvoyant Examination, \$2. Nov. 5.

MERCANTILE SAVINGS INSTITUTION.

No. 48 Summer street, cor. of Arch, Boston.

72 SIX PERCENT.

Per Annum Interest will be paid by this Institution,

FROM this date on all depends which remain in Bank six months next prior to the semi-annual dividend days, and five per cont. on all other deposits her each and every full in-tervening radionary next the ty have remained in bank prior to the sond-manual dividends. This is the only Savings Bank in the State that pays interest on the diposits for arch and were month they remain in bank. The Institution bases guarantee for a of Schuttg and on the first day of October a sarplus exceeding \$55,000.

DR. H. SLADE. Clairvoyant,

DIS. 11. TYLE UP: ... (CHIPY ON BEG) AND AND DIS. SI, ADI WI, en receiving a los k of hair, with the full turn a written diago, make a chirty or an examination, and re-turn a written diago in ake a chirty or an examination, and re-turn a written diago in the case, with e st of treatment. A fee of Two DotA are must be case, with e st of treatment, ters should be directed to SLADE & SIMMONS, 207 What 201 STRUET, S. A. P. S. – Please write your address plain. Nov &

SNOW'S PENS.

SNOW'S School fen, fine Extra Fibe Fen, for Lacies. "Bilamond fen, for Book Swepers. "Orientar Fibe fen, for Book Swepers. "Circular Fene, for Graefal Use Any of the shave south by mail apoli receipt of price, \$1,00 per box, and postage, 12 cents. Snow's fens have them helform the public a long time, and have earned if a reoutation of b in, alwave good. For sale at the Banner of Light Office, 15: Washing-ton street, Boston.



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Message Department.

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

Mrs. J. H. Conast, while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the charac-teristics of then earth-life to that beyond - whether for good or cyll. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition. We ask the mader to receive no doctrine put forth by spirite in these columns that does not comport with his o

her reason. All express as much of truth as they perceive

The Banner of Light Free Circles. The Banner of Light FTT GUTTER These Circles are held at No. 158 WASHINGTON STREET, Boom No. 4, (upi stairs,) on MONDAY, TURADAY and THURB-DAY AFTERNOXS. The Circle Room will be open for visitors at two o'clock; Forvices commence at precisely three o'clock; after which time no one will be admitted. Beats reserved for streamers. Domitians satisfield for strangers. Donations solicited. Mas CONANT receives no visitors on Mondays, Tuesdays,

A Ha. CONANT receives no visitors on Mondays, Incodays, Wednewdays or Thirsdays, until after six o'clock P. M. Sho, gives no private sittings. Show Donations of flowers for our Circle-Room are solicited. The questions answered at these Scances are often proposited by individuals among the modence. These read to the controlling intelligence by the chairman, are sent in heartening in the second section. sent in by correspondents.

Invocation

Oh thou who occupiest all space and guidest all motion, who art the life of everything that lives, and in whom we also live and move and have our being, we come to they this hour with our palm of praise given through human lips, and our hearts full of prayer, forgetting not that the earth which is trodden by mortal feet, and the sea which whelms it round, and the air which holds them both, and the heavens which sparkle with many a fire, are all, all thine. These are whispers of the psalm of praise which creation forever and forever sends out to thee. Therefore thou hast no need of our poor palm of praise; and yet, in our weakness, we come to thee for strength; in our blindness, we come to thee for sight; in our ignorance, we come to thee for wisdom; in our lack of love, we come to thee asking for love. Oh thou Spirit, who art our father and our mother too, we know that, as we ask, thou wilt bestow. Thon dost lead nations and souls. Thou dost not forget the falling sparrow or the mote in the subleam. Oh Lord, our souls then must be remembered by thee. And we ask that, while there are souls on earth groaning in the midst of darkness, asking to be delivered from ignorance from sin, from crime and all those evils that make up the ills of human life, oh, we ask for their deliverance. We ask that we may be nnto them ministering spirits of truth, of love, of instice, who shall deal out to those that for which their souls are constantly crying. Oh our Father, we praise thee for all thy gifts-for the gift of this handsome day, that comes like a thing of beauty crowning the brow of Time, and calling forth praise from the hearts of thy mortal children, and for the earth, with all its varied beauty; for the seasons-for winter, for summer, for autumn, for the spring time, all and each giving forth all their life in honor of Him who was, and is, and ever shall be. For each we praise thee, And, oh Lord, while it is our mission to return to earth doing thy will, may we do it faithfully and well, May our duty be well understood and faithfully executed. Thus shall our kingdom be of peace. and the reigning king, thyself, our Lord, our Saviour, Amen. Sept. 6,

Questions and Answers.

CONTROLLING SPIRIT .- If you have questions, I am ready to answer them.

QUES-1s it to be understood that the intelligence who signs as conductor of the setuce for May 31st was the intelligence who answered the questions propounded at that time? Ass-Yes-certainly.

Q-1s the answer as given to the question of the Eastern King and Jesus of Nazareth to be understood as an incurnation of personality, or a re incarnation of a principle or truth?

A-Both: a re-incarnation of an organized spirit, possessing certain special truths. Q-What becomes of the personality, identity of the King, if it is re-incarnated in the person of

Jesus? A .- So far as that personality was dependent npon external forms and circumstances, it is no more-just as you all are losing your personalities. every hour, degree by degree. You are not precisely this hour what you were due hour agonot in any sense; yet you seem to be the same. And when you shall have changed those distinct degrees which come through death, through the separation which takes place between the external and the internal, then you will find that you will part with your personality, which belonged particularly to the external, for it is no longer a part of the internal. The internal has no longer use for it.

Q-Is the death penalty justifiable under any circumstances? A.-If your correspondent refers to capital punshment, I shall answer, No, except it be justifiaother way

Q.-Will any great benefit result from the prosecution of voyages of discovery toward the North Pole? A .- Yes; very great.

Q - Are the Mormons entitled to a full measure of toleration in their belief and practice? A .- They are, certainly; for, in their way, they are no worse than Christians are in theirs. They believe in polygamy-the Gentile does not; and where is the difference? It is simply a form of one side as the other. Wisdom alone can lead her children out of ignorance, out of darkness. When humanity shall be educated to that point from whence they can see to a certainty that polygamy is a curse and not a blessing, then it will become extinct, but not till then. The mind. advances in knowledge slowly but surely, and all these human inconsistencies will pass away by and by. You need not fear. Injustice and all that which is the result of ignorance will finally pass away. But I regret to say that it will not be till many, many souls have suffered the deepest misery. The time is not yet. The cry must go forth many, many centuries yet, ere the sons and the daughters of God will be delivered from ignorance.

Q-Is a disembodied spirit free of all restraint at liberty to do whatsoever it chooses, whether its tendency be good or evil?

A .- No, certainly not, There are systems of wholesome restraint with us, as there are systems of unwholesome restraint with you. With us all restraint tends to elevate-to benefit the spiritto advance it on its way toward God or wisdom; with you it is merely the placing of the iron heel upon the neck of humanity-hardly ever anything more. Your prison houses should be moral hospitals, as they are with us; but are they such? Your records of prison discipline show to the con-Trarv

Q .- Regarding one as a type of unity, two of duality, three of trinity, five of progress, &c., to what principle in the natural world does the number eleven correspond?

A .- Numbers are indeed types of systems or conditions, but their system of condition depends upon the sphere from which they have originated. The numbers in physical life are not arrayed as numbers in spiritual life are. For instance, the number seven in spiritual things corresponds to harmony, concord, to peace, but in physical life it is the contrary.

O.-What benefits may be expected to result from explorations in the vicinity of the North Pole?

A .- Those, who go there, if they are the scientists that they should be, will ascertain that there are new degrees-new to them at least-of magnetic and electric life, such as they have been unaccustomed to in other localities. They should human life. Those explorers will in time learn, if they pursue their investigations far enough. that there is an expanse beyond that which they have yet reached, far more extensive than they vet know of. It will be of as much advantage to future generations as it has been of advantage to you that the Northmen discovered America, for 1 know that Columbus did not: I know that it has been credited to him, but I know that other feet trod these shores to make discoveries before his time. The same blessings that accrue to you in consequence of that discovery, will accrue to generations that are to come, in conscouence of dis coveries that are to be made by those Arctic explorers

Q.-You say there is a new world in that vicinity ? $\Lambda = I da$ Q.-Susceptible of cultivation?

A -Susceptible of cultivation-yes, Q-1s it now inhabited?

A.-Only small portions of it by a rude, wild race in the infancy of being.

find no other way to come than by coming here. I think my sister has visited two different mediums. I could not come, and so she went away ble under the ban of ignorance; certainly in no thinking it was all false. I come to tell her it is not false, and more than that, to tell her that I have devised a way by which I hope to be able, if

she will follow it, to lead her out of her present unhappy life. I have tried to impress her to reach an uncle who lives in Illinois, but she fears to do so.

Now I want her to write to him and inform him of my death, and simply ask him if there is anything by which she can earn an honest living where he is.' I know what will be the response: 'Come to me, and I will provide you with all faith; and the form of faith is just as sacred upon | you need." And when she gets that response, go, by all means; for I can tell her she will find a better home than she has ever had before. We both of us thought of doing that, but never did. While I was sick she wanted to write for aid, but I refused to allow it, because I did n't know what. kind of a heart we might be appealing to, for we were not very well acquainted. But I know now. I want her to do this as soon as she receives my message; and if she abides by my advice, as soon as I see her located in her new home, I will come again and tell her about the home I have found

Katle, to Nellie Lougee. . Sept. 6.

Johnny Garfield.

How do you do, sir? I promised my father I'd come here as soon as I could, and I've been try ing for ever so many months. My name is Johnny Garfield, and my father's a doctor in St. Louis He knows I can come, because 1've been to him a good many times at home. But he said it would he a great satisfaction to him if I could come here and tell him something that would cheer him, if I could, with regard to his brother. Well, I can't say anything very cheering about his brother, because he don't bend any more than you could bend the monument that is over my grave. Youmight break it down, but you could n't bend it. And he won't bend-he is just as ugly as he can ba. [How is he ugly?] He is ugly about my aunt-and he troubles my father a good dealand got mad with her time of the war, 'cause she was Union and he wasn't; and he has been doing things all the time to make trouble for her, and it has made my father very unhappy, because he has got mixed up with it, and wanted me to tell him something to cheer him, if I could, I know what he wanted me to tell: that I'd got power mough to influence my uncle for good. But I have n't, and I do n't believe anybody has. [Have you tried much?] Yes, sir, I have tried a good leal. [Can't you get others to help?] Yes, sir, but they can't approach him at all. He is just as stiff as he can be, and I do n't think it's any use

to try. But I can tell my father this: that he aint going to stay here but a little while. He has got -so the doctors say-Bright's disease of the kidneys, and it's going to finish him up pretty soon here. I'll be glad of it, because then I'll know all the evil is done. [Then you can approach learn to what extent those degrees are applied to him] Yes, I will try to then, but I don't think I will any more while he is here. Good-by, mister. [Good-by. Come again.] Yes, sir, if I can I will. Sept. 6.

(A spirit here took control, but was unable to speak, and only wrote the name, James Head.) all and a second second second

James Donovan.

He was n't able to speak at all. [Can't you give an account of him?] No, sir; everybody must give an account of themselves at this bar. All I know is that he is a man of forty, perhaps, and has lately come here. He was over anxious, You see he had no right to come. I was to come in on this time myself. [He trespassed] Yes. sir; but I was very willing to wait. But when he got here he found he could n't drive. It is only those that can drive this (meaning the medium) that have the time, so they tell us,

Well, sir, my name is James Donovan. I am from Boston. I've got a brother that is sick just now, and very much frightened for fear he is going to die and aint going to be very well off in the ther life; that he will have a long purgatory. Now what I want is for his priest, when he goes to him, to just say it's all right. In the first place, he is n't going to die just now. He is going to get well. And in the next place, it would be all right for him in this life if he died, because he has always tried to do as well as he could when here. You see, he have some advantages years ago that he did n't occupy. That is, an old uncle of ours wanted him to go into the church. He have money, you know. But my brother thought no, he was not fitted for it. And it's all right. He was n't fitted for it, and so he did n't go. And now, you see, every time he is a little sick he thinks he is going to die, and is going to be very No; they wanted me to come there, but I could unhappy in the spirit-world, because he has n't done the work of the church; which is all folly, any medium-thought I could come, I suppose, every bit of it. All he has got to do is to drive that out of his mind; and I don't care whether the priest tells him that he received his information directly from here to himself, or how he gets spond. They forgot the most important part, and it, so he tells him that I've come. I only want him to know that I want to relieve his mind, if I any among them-yes there was-they was medi- can. He is very unhappy about dying. He aint umistic, but they wasn't developed - could n't going to die. He is good for twenty years yetuse them-could see through them and hear somewhere near that-but every time he gets a little sick he thinks he is going. Good-day, sir. Sept. 6.

come as soon as it was best for me to. I could the heads of the few, but above the heads of all, bouquet on the table.) [Yes.] Graudmother had and ever stretching out its hands of love north and south, east and west. Oh, we thank thee lots of 'em in her garden, and she was going to have 'em all destroyed, only I wanted 'em to live that thou art marching over the nations of the earth, over toppling thrones and crowns, and call- so much. She said they killed everything else, I told her I'd rather everything else would die than. ing unto thyself that which belongeth to thee them, so she did n't have 'em killed. She said the We are glad, oh, Lord, that thy hand is seen everywhere on the earth, and that thou dost write garden was running over with them. It was n't, only there was a good many China asters in it, where they are needed the significant words, Me-She said she thought it better be running to potane, mene, tekel upharsin! And may Napoleon learn, toes, but I did n't, so she let 'em be. Tell her that our Father, that he hath been weighed in the bal-Aunt Agnes is n't crazy here, not at all. Grandances and found wanting; and may he who shall mother has felt awfully about it, for fear she was, succeed him profit by what has been, and learn and for fear she never would see her again, beto be truly just, truly wise, learn to live truly cause she had n't any mind when she died. But and to worship the God of truth at all times and she has got just as bright a mind now as anybody, under all circumstances. Father, receive our poor praises, for thy blessings toward us. Hear and she is a beautiful spirit, and does a great our prayers, and as seemeth best unto thee andeal for the children here in this world. You see she got crazy, and she was crazy three years, and Sept. 8. swer them. Amen. then she died, and grandmother thought that her

Questions and Answers.

QUES -- Regarding three as a type of trinity, five of progress, and seven of harmony, to what principle in Nature does the number eleven correspond? ANS-Since harmony is the highest number known in Nature, and since your correspondent believes, as we do, that the number seven corresponds to it, to our mind all numbers exceeding that are not types of God as revealed through Na. ture.

Q .- Will you please explain how man is a natuyes, sir. And I've got some of the nicest things. I'd show 'em to you if you could only see 'em, ral resultant of all the previous inferior orders of animals? then she'd like 'em if they he, as she did my China

A .- Because man has grown up through all, is part of all, and hence must be a result of allthe crowning thing in creation, because the high-

Q -We were informed, on Tuesday last, that eyond the North and South Poles there are habtable worlds or continents awaiting discovery and settlement. How do the obstacles in the way of their discovery compare with those which beset Columbus?

A .- There is a comparison between the two in this way: Columbus was ignorant of what there was beyond except by inspiration, and so are those who seek to penetrate beyond the North Pole. And, again, there are different stratas of nagnetic and electric life which belong to differant localities, with which they can of course have no affinity and no knowledge. These can be overome and made servants of by understanding them and their laws. Now if these explorers that have gone out in this region, claiming to bring un certain definite knowledge, had understood the laws governing the magnetic and electric currents pertaining to those regions, they would have been more successful. But, as they did not, they were overcome by those conditions instead of making them their servants, as they could have done; those conditions became their masters, and they returned no more to hear tidings to those who are waiting to receive them; and, as mind is constantly gaining ground, marching on toward the great infinite source of mind, it is continually aggregating to itself a knowledge of all the conditions that pertain to it-God as a spirit and as mortal. This being true, we are to hope-nay, on your head when you did n't expect it. You more, we know that the time will come when there will be minds sufficiently unfolded to go forth in those localities and make themselves acquainted with the laws governing those conditions, and then to make them their servants, and to go forth on their mission with nothing to impede their progress, such as has impeded the progress of their predecessors. So discoveries will he made, and the time shall be not in the far distant future, judging from the march of intellect, when these unknown localities shall be no longer unknown, when the children of earth shall be blessed again with the cry that a new world has

been found. Q-Is not the route thither sufficiently difficult and hazardous, or the season during which it can he traversed so short as to prevent a frequent or extended intercourse between them and the rest of the world?

A-It is only hazardous because not understood. When understood, mind can take advantage of the seasons, of the differences of climate. whatever they may be, however severe they may be, because, forsooth, mind is capable of subju-

mother often?] Oh yes, go real often, only I can't always see her very well, only once in a great while when somebody comes I can see her through, and I see her real good. [Some mediumistic persons?] Yes, sir. And tell her I know about her nitcher's being broken, too. It was her mother's pitcher, and she thought a great deal of it. And she always told me, " Mind that pitcher, and do n't break it." I did n't break it, but I know about its being broken since I died. And tell her was real sorry for her. [Don't you want to tell who broke it?] Oh, Betsey broke it. She is a girl she took out of the poor-house. She broke it. But you tell grandmother that I 've got one where I live that looks exactly like it, and she can have it when she comes. I'm real sorry she has lost that one, but she can have mine. It looks just like it, with the red flowers on it and all. [You must come again.] I like to come; did u't know about coming only a little while ago. I helped the children get flowers for you, and maybe sometime I cau go down in granuy's garden and get some of my own China asters. They will be all out pretty soon, and if I could bring a whole bunch up here myself, you would like it, would n't you? and if I could, I'd just come and drop 'em would know I was right here. Good-by, mister. Sept: 8. I am going now. William H. Burton. I am called here to answer a question pronounded by a party of investigators in this new religion who were my friends when I was here on the earth. Their question is this: Did you, William H. Burton, write an article entitled, The Drama and the Spirit-world, which was dated March 16th, 1868? Yes. I did write that article and placed it where I knew it would be found. The senti-

ments contained in it are my sentiments, and the tru hs such as I have gleaned from my experience in the spirit-world. I gave it, hoping that it might aid those into whose hands it fell. I do not know how I can demonstrate it to them for a certainty that I did write the article. They have called upon me to come here and answer to it. I have come. Now if they want some evidence, let them designate what it shall be, and if possible, I will give it. Good day, sir. Sept. 8. Capt. William Parker. I was called, when here, Capt. William/Parker. I died in Portsmouth, N. H., in the year 1839. Learning that my daughter Harriet was auxious to know something about the return of departed spirite, I have made the attempt to take the first step in the matter to enlighten her. But there are others of our family, our mother in particular, who is most anxious to hold communication with them, but does not desire to do it in this public way, and she asks that her daughter will avail herself of some one of the mediums that may be found through which she can communicate. And I will add, I trust if her daughter pays heed to this request, she will never regret it. Sept. 8.

NOVEMBER 5, 1870.

What's them? China asters? (Alluding to a

mind was all gone, and thought there was noth-

ing to her only the body when she died, and she

should never see her again. But she need n't

think any such thing, because she will see her,

and auntie will be awful glad to see her when she

comes, too. Do n't forget to tell her, will you? be-

cause she will be so glad to know. And tell her

I have nice things in this world, some of the

things I used to want here but could not get. I

have 'em now. [Everything you want?] Yes, oh

Grandmother would say they were foolish, but

asters. She liked the looks of 'em, and she will

when she comes here, I know she will. I aint got

no potatoes. I don't like 'em. I did n't when I

was here, and I don't believe she will when she

comes here. She will like my things. I know. And

tell her not to cry any more about auntie. She is

all right here. [Do you go to see your grand-

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Q .-- Does the disembodied spirit find joy in hovering around the material world, and does it recognize all material aspects of this life, as it did while in the body?

A .- The disembodied spirit under certain circumstances finds joy in hovering around the material world, and in staking cognizance of the scenes of that life; but it does not view them as it did through physical life. It can only view the scenes of mortal life through mortality. When it comes in distinct and clear rapport with mortals, it sees the scenes of mortal life as they are exhibited to your senses, but at no other time.

Q .- Why is it that, of some of the events which occur in our experience, we have an impression of having had prior knowledge?-they seem; in some sort, a recurrence of events that have already transpired.

A .- The old adage, that "coming events cast their shadows before," is a very true one. It should be understood, that all the circumstances of being are first such in spirit before they are. such in physical life. It matters not what they are. They are first the substance and then the shadow. Now, do not think I have made a mistake, for I have not. There is first the substance. and then the shadow. You may ask what I mean by the substance and the shadow. I mean that the spiritual reality is the substance, and the objective, material form is the shadow, because this is destructible, and soon passes away. It is no Lore; while the substance-the spiritual partremans.

Q-if vaccination, as a preventive of smallpox, h provocative of more harm than good, perhaps you can suggest some substitute therefor. Possibly the disease may be due to some cause which it is in our power to obviate.

A.-: t is mainly due-so the scientists in our life have determined-to your unnatural way of living. But, you will say, those who live nearest to nature have it. Very true: but you generate it, and the air takes its seeds among them. Live nearer to nature, and you will have less of smallpor. I know very well this is asking you to do from my friends again. what would be very hard to do-indeed, what you cannot do, surrounded, as you are, by the iron bands of custom. This being true, the next best course is to submit to small-pox rather than vaccination; for, with the latter, you get many evils

with the former, you get rid of many.

Q - Is it of all variety of climate? A-It is.

Q-Is there such a place in the vicinity of the South Pole? A-Yes. The old area that has been discover-

ed by the march of intellect is hy no means all that there is, as future discovery will determine. Do not take my word for it, but wait till it becomes a thing of knowledge-a settled fact, just as much as it is a settled fact that New York ex-Sept. 6.

Ralph Farnham,

ists.

I was called for about three weeks since to come and answer this question: [At this place?] not do it, because they did n't furnish me with whether they did or not; they thought all you had to do was to form a circle and call for any spirit you might wish for, and they would rethat was-a medium. There did n't happen to be through them, but could n't use them. The question they wanted me to answer was this: can you tell us what was the secret of your long and healthy earthly life? Well, I don't know as

there's any secret about it. They talked a good while among themselves, and they could n't get any response. One said, "I wonder if he

smoked;" and another, " I wonder if he used any kind of spirits:" and another. "I wonder if he was a large eater," and so on. Well, I did smoke: and as for using ardent spirits, why, I knew what they was, but I can't say that I used 'em to any extent. As for being a large eater. I don't think I was. I lived on good wholesome food; I went to hed early and got up early, and was always active, and never allowed things to trouble me much, for I always had this belief; that however but it altered you for the worse, so you might as well krep aniet.

Now if those good folks want me to come and furnish me with them, they might as well expect | him to drink. Good day, sir. Ralph Farnham. [How old were you?] It is not a very polit. question to ask, particularly in the presence of hundred. [Over one hundred!] Yes; does it as-

Katie Lougee.

I died in Boston on the 18th day of last July, of stow it noon all his subjects. And, Father, may the consumption of the lungs. My name, Katle Lou- fair republic of France be a bright gem, standing gee. I promised if there was any truth in Spirit- ever among the nations of the earth praising thee, ualism I would come back, and as there is, I have | lifting up its standard of justice, not alone above | (1d,

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

Invocation.

Father Almighty, maker of all that is or was or ever shall be, we would bring thee our praises and our prayers by the poverty of human lips, We praise thee for what we have, and we pray unto thee for what we need; for when the soul is conscious of its needs, then it is that thou art ready to bestow. Not alone for ourselves do we pray, oh, Lord, bat for all thy family human wherever, they dwell, under whatever skies they exist, whether they be of our faith or no, whethmuch you worried about a thing it did n't alter it, or they be our friends or our enemies. We pray, oh, Lord, for all thy children, and we ask that every heart may be secure in thee, and every soul may feel its relationship with thee talk directly to them, furnish me a medium, and Thus may the kingdom of thy peace come to all, I shall be most happy to use one, and to give and thus must thou reign in every heart. Oh, them all the information I can; but if they do n't mighty Spirit, we would remember in our preyer him who has so recently been unseated from the a horse to drink water when there was none for throne of France. Father, may he learn by his disasters that thou art a God who loveth right more than might, and may he no longer measure the messages received from heaven by the narladies; but I will say this much, I was over one rowness of his own selfish soul, but may he measure them henceforth hy the needs of all thy chiltonish you, boy? [It does.] I hope I'll hear dren every where, by the soul's needs, not by the Sept. 6. body's needs. Father, may he who shall succeed him rejoice in liberty-in that liberty which belongs to the soul; and, rejoicing in it, may he be-

gating all matter-making it subserve itself for good. It is the destiny of mind to understand all matter, and to make all matter a servant unto it. Q-Will astronomy derive any particular advantage from an inspection of the heavenly bodies from those standpoints?

A-Most certainly it will. A greater impetus will be given to that science than it has ever before known.

Q .- Can you give the outline of a route to these ocalities which will aid those who may be engaged in explorations in that direction?

A .- No; it would take too long; we have not the time at our command. Sept. 8.

James Page.

I am weak and scarcely able to do what I wish to here to-day. It is only less than four hours since I died at Denver, Colorado. I come for the benefit of my son William. Two years before my death I was made to believe in the return of the dead, and I had an anxiety that my son should believe what I did; but he did not. I have no fault to find because he did not. I come here today to inform him of my death, and to ask that he will take up the point of investigation where I left it off six months ago, and with an honest and earnest desire to know the truth, and pursue it till he is satisfied beyond the possibility of a doubt as to the truth of this modern Spiritualism. He will receive news of my death during this afternoon, so of course I do not expect to reach him with the news first. I want to give him evidence first, and have it made a record of.

I died of hemorrhage of the lungs, as I feared I should.' I had had several slight attacks before going West, and had supposed it might wind up my earthly career very suddenly, somewhat as it did. My son will find my effects in good condition, papers all straight, and everything can be easily settled. James Page, to William Page, of Boston. Age 49, Sept. 8.

James Head.

(This spirit addressed Mrs. Wilson.) I like my new home. James Head. You know me now. Tell Heurietta I am trying hard to collect my powers, to send her some intelligence from my new home that will be satisfactory. I think I shall be able to do it soon. [Are you satisfied?] I am satisfied and happy. Sept. 8.

Sarah Jane Shaw.

I want to send 'a message to my grand mother. I want her to know that I did n't go a great ways off, as she thought I did, to live, I did n't go up above the sky. I stayed at home a good while before I went away, and I want her to know that heaven aint like what Mr. Brown said it was at all-aint anything like it. He don't know any- Donations in Aid of our Public Free thing about it, and he won's know till be comes to it. I don't want her to believe what he says. 'T aint true at all. My name is Sarah Jane Shaw, and I am from Saco, Me., and I was nine years

Séance conducted by Father Henry Fitz James; letters answered by C. H. Crowell. 1.1

MESSAGES TO BE PUBLISHED.

mother *Yuesday*, Sept. 20 — Invocation; Questions and Anayers; William Henry Ford, of Nouth Boston; Hiram Patterson, of Philarei, phia; lerusha Reck, of Portsmonth, N. 11, to her-relatives; Annie Pow, of Plymouth, Mass., to her mother: *Thursday*, Sept 21 — invocation; Questions and Anawers; John B. Gouid of Boston; Hiram Stevens, of Fond da Lao; Wis; Hartie Glines, of Harrisburg, Penn, to her mother; Johny Joice.

Wis ; Hattle Gilnes, of Harrisburg, Fenn., to her mother; Johnny Jolco.
Monday, S.-pt. 26. -Invocation; Questions and Answers;
William McDonald, of Glen's Falls, N. Y., to his son Walter;
Mary Allen, of Long Ialard, to her mother; James Belloy,
died at the Thomas, New York City, to Henris.
Tuesday, S.-pt. 21 -Invocation; Questions and Answers;
Wary Eliza Roigers, of Haverbill, Mass., to her sim Harry;
James Hedgan, of South Backton, to his son; Anule Grimes, of
St. Jouls, Mo., to her mother.
Thursd v, S. pt. 29 - invocation; Questions and Answers;
Ranuel Morrill of Amesberry; Blars, to his children; N. P.
Willis, to his friend Mrs. L. M. Tremley; Alice Downing, of Concord, N. H. to Fer mother.
Monday. Oct. 3. - invocation; Questions and Answers;
Ma guet Werner, of New York, to her mother; John Callahan, of B ston, to his brother; Polly Cutts; Thomas Britter, M. B., Oct. 17 -Invocation; Questions and Answers;
Gon. Komert E. Lee: Henry Freder, or Methourne Australia, to Mr. Franzs: Mirgarot Blackburn, of Carsonville, Texas, to hor farher: Dr. Kane.
Tuesday, Oct. 10 - Invocation; Hannah Hinshaw, of Greensboro, Ind., Lieut Edward Pavson Hopkins, of the First Mas sachusetts Cavaar; ; Junus Brother; House Both; Annie Hubborn, Orker, Thursday, Oct. 20 - Invocation; Questions and Answers;

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 director.

daughter. Monday. Oct. 24.-Invocation: Questions and Answers; Monday. Oct. 24.-Invocation: Questions and Answers; ter: Fila Windsor. of Willimantle, Conn. to the Lycenn; ter: Fila Windsor, of Henry Potter, of ambridge, Mass. *Tuesday, Oct.* 23.-invocation: Questions and Answers; Henri Fra.ks., of tiostor, to Henry Potter, Ella Winter Edger-ly, of Californis; David Med'n, of Havana, Cuba.

Circles.

Since our last report the following sums have been received

Mrs. L. Corwin	
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NOVEMBER 5, 1870

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BANNER OF LIGHT.

Miscellaneons. Miscellaneons. Mediums in Boston. Rew Books. SEASON OF 1870-71. тны DR. J. R. NEWTON, An Extraordinary Book. ORIENTAL TEA CO. BY ANDREW JACKSON DAVIS, Practical Physician for Chronic Diseases. MASON & HAMLIN KNTITLED, Has resumed his healing at A RE constantly receiving Puro Teas by the latest arrivals from China and Japan, and Coffee from Arabia, Java and Brazil, and furnish them A STELLAR KEY NO. 23 HARRISON AVENUE, CABINET ORGANS (One door north of Beach street.) TO THE PEOPLE BOSTON. ТНЕ at wholesale prices, or as low as the closest retail buyers pur chase by the chest, and supply DR. NEWTON'S power of imperting life force and health to any part of a disassed body is in many cases certain, especially in the following malades: it at thus as, Norvois Debit: . Diabetts, liver Complaint, Dysper-ia Wesk Fyes, Failing of the Womb and all kinds of Nexual Wesk nos, Weak Spiner, *Tiorts, Loss of Yoles*, Breumstism, Bronchils, Item-orrhoids, Felons, and all kinds of Lameness and Wesk ess of Limps. IMPORTANT IMPROVEMENTS. RETAIL DEALERS Patented June 21 and August 23, 1870. as low as wholesale Grocers or Tes dealers purchase by the invoice, which makes a saving to consumers of about one CONTENTS. CHAPTER I. OF THE NATURAL AND SPIRITUAL UNIVERSES. Limps. Jr. Newton does not receive pay except from those who are amply shie. All others are cordially invited to come and be cured without tee or reward. Oct 22. **REDUCTION OF PRICES.** CHAPTER II. Immortal Mind Looking into the Heavens. THE MASON & HAMLIN ORGAN CO have the pleasure of announcing IMPORTANT IMPROVEMENTs in their MRS. M. A. STICKNEY. Cabinet Organs, for which p stents were granted them in June

Clairvoyant and Business Medium,

225 Cambridge Street, Boston. Nov. 5.-1f

MRS. J. L. PLUMB. PERFECTLY Unconscious Physician and Locai Business Charvoyant. Answers all kinds of letters, and examines all kinds of divenses at a distance, for \$1,00 and stamp. Cures cancer, thmore, consumption Cares all discusses curable, and hen fits all that are incurable Resultance. 63 Research arreble, constitutions of the street, leading from Main street, Charlestown Mass. Office, 10 Chapman street, Boston. Nov. 5.-iw*

HATTIE T. HILLS,

CLAIRVOYANT and Magnetic Physician. All forms of on-onic divense asuccessfully fronted. Office hours from 9.4.9, to 12 a., 2 to 5 r. M. Other hours by appointment, 1243 Wash ngton's reet, Boston. 44*-Oct. 15.

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THOSE requesting examinations by lotter will ploase on close 81.00, a lock of hair, a roturn postage stamp, and the address, an' state sex and age. 13.*-Oet 1:

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THE IS IS WAN HATCOLL, FOR soveral years a sea capitalin, voyaging to Europe, East Indus and thina, has been added by Gid and angels to heal the sics and the clop mediums. Traits choine dheares, 8 Seaver place, opposite 256 Fremont street, Buston Thurs : 9 A. B. to 4 P. B.

DR. H. H. BLANCHARD. ECLECTIC, Electropathic and Magnetic Physician, No 48 Intrison avenue, Boston. Hours from 9 to 12, and 2 to 5 Nov. 5. - 4.*

MRS. C. H. WILDES. FORMERLY us Lizz o Armstead test anchum, 564 Wash-Ington street, Raton. Cho en summy evenings at 74, and Francy afternoons at 3. Private scinces, 10 to 12, 2 to 5. Nov. 5-10*

DIE. 17. C. WA: BATELER, MAGNETIU HIY-ICIAN, 340 Trimout street, Boston Office hours ir m 9 ... M. to 12 M., and 2 to 5 p. M. Office hours with visit the sick at their houses. Sw-Oct. 29,

hours will visit the sick at their houses. 8w2-Oct. 29, A. 5. HAYWARD. SPHRIT-MAGETID HEAT, IR 46 Brach street, cor. Harri-sin avenue, Boston. Where medicine faits the system is ritalized and restored Consultations ice. It-Sept. 24. JULIA M FRICE, Is Harrison avenue, Borton, Mass. Written examinations by lock of burr, Borton, Mass. Written examinations by lock of burr, g2,001, spoken, \$1,00. Hours from 10 to 5. deficities, furnist.ed.

tf-Oct. 8. **J.** P UOTTON, Physicial Medium, Not 10 East Public Creates held Tuesday, Friday and Schway evenings, commending at Morfs. Private Circles give Af desired. Oct. 22.-48

M R.A. R COLLINS, Chairvoyant Physician and Heating M diam is meeting with great success in all Chronic Diseases of long standing. Will visit patients at their reddences if destred. No. 9 East Canton street, Boston. Aug. 13.-13w*

Aug. 13.-13** LAURA H. HATCH will give Inspirational Musical Séances every Monday, Wednesday, Thur day and Friday evening, at 8 o'clock. No 10 Appreton street, first horse on left from Berkeley, Boston, Mass. Terms 25 ets. Nov. 5 -1**

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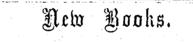
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RULES TO BE OBSERVED WHEN FORMING SPIRITUAL CIRCLES.

Banner of Light.

8

Warren Chase; Corresponding Editor. his Liberal, Spiritual and Reform Bookstore, 501

North Fifth street, St. Louis, Mo. FALSE TESTIMONY.

"Thou shalt not bear false witness against thy neighbor." The Circular, the organ of Rev. J. H. Noyes and the Oneida Christian Community, says, under the heading of "Change of Front and Ohange of Commanders": "The first grand campaign of the Spiritualists, under A. J. Davis, has substantially terminated; the second is now opening. The first may be pronounced on the whole a tendency to the spiritual truths that must and a failure." If then goes on to say the present and soon will fill all inspired speakers. new leader is Stephen Pearl Andrews, and the paper Woudhul & Clothin's Weekly. If the editor knows anything about the matter on which he has written, he knows that neither the mannor the paper are in any way recognized or con-. neeled with Spatialism, and are not more its leaders than are John H. Noyes and the Circular: hence he has forme "false witness against his neighbor"-a not unfrequent Christian occurrence. Instead of Mr. Davis and the campaign being ended, the very mail that brings us the above article brings a shipment bill of a new book by Mr. Davis, just issued, and for which we are anticipating a very large sale-" Tur Pous-TAIN": and, instead of the campaign being ended, we, who have been in it from the first, feel that its progress and prospects were never more flattering. The allusions in the article to the Universe, which never gained a circulation to warrant its continuance, might as well be applied to a dozon other papers that statted and stopped years ago. One of two excuses must apply to the writer: he is either very ignorant of the condition of Spiritualism, and the papers devoted toit, and their circulation and contents-in which case he should not attempt to give informationor he has willfully misrepresented the whole subject. Both these excuses are common in Christian pulpits and with Christian writers; but we have looked for a better report and better characters from the social reforms which the Onelda Community has adopted for its disciplino. We have seen, of late, a disposition and tendency, in the leaders of that community, to court the friendship of the Orthodox churches; but, so far, they have been only sparned with contempt as social outlaws. They have been generally treated with fairness and candor by the Spiritualists, who number at least one thousand to their one, and with more than ten papers to their one, and with vastly more literature and general intelligence: and yet they set themselves up as a success, and report Spiritualism a failure. Facts, in or out of history, are stubborn things, and cannot easily buset aside. In this case, higotry, superstition and tyranny are closely welded to the social provement at Oneida, and must, in time, destroy the society, as no such system can live long after the decay of the body on which it hangs, like a mistletoe, as this trio have to the Christian church. That the society has made some valuable social improvements, all visitors testify-such as making men and women equal, excluding the use of tobacco distilled liquors, pork, and imported tea and coffice. They also see that all the meanbers, old and young, are suitably clothed and fed, and are not overworked. The children, too, are better cared for and trained than in ordinary Christian society, and their system of " male con-mence," too, is no doubt of great value, and is is a pity they are also slaves to religious tyranny.

NORTH MISSOURI RAILROAD AND COUNTRY.

The reputation and business management of this road is net surpassed by any road running out of St. Louis, and the country it passes over, for righness and farming purposes, is certainly not surpassed west of the Mississippi river. Thriving towns, at respectful distances along its whole to both west and north, and many of them supported by large and well cultivated farms that before the war were carried on by slave labor, and hence this section was largely rebellious, and suffered much in the war with raids, riots, murders and runaways; but since the abolition of slavery and a final settlement of that question. these old farms have largely changed hands, been greatly improved by a better system of labor, and often by being divided. Beside these farms-especially on the northward branch of this road running to Ottumwa, Iowa, where it connects with the Des Moines Valley road and the Burlington and Omaha road-there is a vast amount of excellent land, both prairie and timber, that has never been touched by spade or nlow, and which can be bought very chean by actual settlers. The country abounds with coal, has a light colored surface soil with reddish subsoil, often marked with slate and shales-a good wheat and grass soil. We have just made a trip over this part of the road, and also up the Des Moines Valley road to the city of Des Moines, the State capital of lowa, and it has seldom, been our fortune, in the many years of travel, to pass over a more beautiful country, or one more inviting to settlers in climate, soil and general productiveness. This road and country must ultimately be a great tributary to St. Louis in its immense and increasing iron manufactories, even if cut off partly by eastern roads that tap it at several places already. The farmers on the north line of whe read, from St. Charles to the Iowa State line, seem to be largely in the stock business, but on the Valley road in Iowa much more corn, grain and general crops with smaller farms seem to prevail. As we travel over Missouri we can hard-Is realize that it already has a large nonulation and the fourth city in the nation, when we see the vast amount of unoccupied land and the immenso resources that have never been touched. We have some friends in this city and east who have just secured a large tract of rich prairie only sixty or seventy miles north, and only eight miles from this railroad and six from a new route, under which is a fourteen feet layer of coal, near the surface, and which, on trial, is twenty per cent. better for gas than the Pittsburg coal now used here and in Chicago. They have surely secured fortunes, and there are many more waiting.

should this faith itself inspire us women, one and all? For to women especially do I desire to talk to night." This is pushing the affair a little too far toward Spiritualism, and she evidently felt it so, as she soon turned the course of her remarks so as to avoid any such tendency. The Universalists, avoid any such tendency. The Universalists, being accused of heretical tendencies and leaning toward Spiritualism, have to be more careful than toward Spiritualism, have to be more careful than even their Orthodox brethren, who are plain on the record, and not suspected of heresy, whatover other sins they may be accused of. It is difficult for any *lire* speaker, when speaking without notes, and highly inspired (as many are), to avoid bring-ing in our Philosopey, and hence the churches toward Spiritualism, have to be more careful than ing in our Philosopey, and hence the churches keep out, or clip out, all sentences that will show

CRUMBS OF COMFORT.

Our highly esteemed brother Seaver, of the Inrestigator, seems to gather encouragement where we did not see any for his negative side of free thought and future life. He quotes a sentence, from our notice of Bro. Loveland, and comments as if we had reported Bro, L as an "apostate," while we said and intended nothing of the kind. Bro. L. is one of our ablest and firmest advocates of Spiritualism, and will be surprised, no doubt, to find that any one has accused him of wavering. What we did say and intend to convey is, that he does not consider the messages which come through dark circles and unconscious mediums as reliable for the truth. This is far from denying even their spiritual origin-as we do not know that he does-for certainly he firmly believes inor knows there is intercourse between the two worlds. Denying their reliability and their exvery material persons that are not reliable, and so does Bro. 8.

he, as we recognize no power above and beyond Bro. Godbie will both have to be corrected. Nature. We believe the spirit-world as natural and material as this, and so does Bro Loveland, not deny the existence of the authors, and we do lection. not understand him to deny the spiritual origin of the unreliable messages. We only intended to say our experience differed from his on the relia- PREPARED EXPRESSLY FOR THE BANNER OF bility question, &c.; but we beth know that spirits

THE IOWA STATE CONVENTION.

(material ones) communicate.

In the midst of a long-continued rain storm we things, are properly understood. met with many friends of Spiritualism in the sodaty's hall in Des Moines, on Friday, Oct. 7th, Called to order by the President, Joel T. Davis, greetings and short speeches by Dr. Severance seemed happy and glad to meet with one another, As we had not attended a Convention for over one year, we were rejoiced once more to find the

ances we had not met for years. The evening session-not largely attended on 'takes nerve to do this.

all the aid and encouragement in our power. The resolutions were adopted.

prefer written discourses in which the writer can ance delivered a very able lecture on the nature and uses of magnetism, and a good andlence listenel with marked attention. As we left the city on Monday, before the issue of the paper containing the proceedings of Sunday, and none has reached us, and we had not time to copy the resolations passed that day, we can only refer to them as in the same spirit of the above, with one en-dorsing the Indez, F. E. Abboy and the free religious society that sastains him as all working in the right direction. One was also passed recommending the friends, in organizing societies, to ndopi no articles that would keep any person from membership, but open the door to all, and benefit all they can reach with the truth. The speaking on Sunday was carried out according

to previous notice, and a very large audience at-tended in the evening which listened with mark-ed attention. The full board of officers were electfor the ensuing year; Iowa Falls selected as the place for the next annual convention. old friend, Dr. Blakesley, formerly of Le Roy, N. Y., was chosen President. Seventeen years ago we stopped at his house while on our pilgrimage, and were fed and clothed.

A CURIOUS CREED.

The Salt Lake Tribune says, " Our creed is ALL TRUTH." If they mean the creed is all true, it is istence are quite different affairs. We know some | certainly a novelty among the creeds of Christendom, and what cannot be said of any creed we have over seen; and we should like much to see We can assure Bro. Seaver that we are not it, at least as a curiosity. If they mean, as we shaky in what we know, and we do know that suspect they do, that their creed embraces all the persons counted dead are living still; and al- truth in the universe, it is too long to be printed, though their bodies are buried and gone to decay, or even to be believed, and of cours is too long they are still in other forms, and not less material, and too broad for any. Salt Lake or Utah populaalthough imponderable and intangible to ordinary tion. It takes eternity and infinity to embrace rules of weighing and handling. It is a great mis- and express it; so we think the pretensions of the take to accuse us of calling spirit or spirits imma- Tribune are too extravagant, and its creed being to rial. We never have, for to us that which is im- too long to be read, will not get many subscribers Imaterial has no existence, as all things and beings or advocates. The fact is, no creed can embrace are material, although some are beyond the reach all truth, as it would cease to be a creed, which of ordinary senses. We often see allusions to the implies a boundary of belief. It reminds us of advocates of our philosophy that greatly misrep- the child which had been taught to say God was resent us on several subjects, and would be glad, his father, and this was God's world, &c.; hence to correct them, but cannot. We do not believe 'he reasoned and said all these houses and trees in anything supernatural, for instance; and yet and land-are "my father's." In passing a fine are accused of advocating supernatural phenome- residence he would say, That is my home; it is na. To us there never was one, and never can my father's house, &c. We think the boy and

Warren Chase will lecture in Avenue we understand him, and as he finds the adver- Hall, south-east corner of Washington avenue tisements of patent medicines that all the papers , and Ninth street, St. Louis, Mo., Sunday, Nov. 6th, are not reliable, so he says a great part of a certain at 101 A. M., and 71 P. M. Also at the same hour class of messages are not reliable. But he would and place, Nov. 13th. Seats free-expenses by col-

WESTERN LOCALS, Etc.,

LIGHT.

Crime will never be suppressed nor evil overcome until the magnetic relations existing between individuals, and between individuals and

As the tastes and inclinations of childhood foreshadow the character and pursuits of manhood, so physiognomy, dress and carriage typiat eleven o'clock A. M. Committees appointed, fy the prominent characteristics of the individual. There are true marriage, governmental and reand others, and adjourned till evening. All ligious laws. Time is needed for their manifestation, not their perfection, for God made them perfect by causing them to be.

Modern thinkers-radical and spiritualisticsame old spirit of sympathy and love still preva- claim that they have outgrown the " Christ-idea." lent, and to join in the renewal of many acquaint. They want to stand upon their own feet, pay their own penalties and earn their own salvation. It

system as our brother. His grand forte as a writer and speaker, and the secret of his marked success in banding our people together in great brotherhoods and sisterhoods of peace and harmony, lie in the fact that he blends the excellences of intellect and culture with the sublimities of the ideal and spiritual. Note his abiding enthusiasm, his sensible radicalisms, and his practical, transcendental reasonings. His many lisinterested kindnesses and tender charities have blessed hundreds; his broad and fraternal sympathies have given him a wonderful universality, uniting him in ties of love to thousands. He ever succors the weak and weary, encourages with lofty ideals the disconsolate and downtroilden, and resurrects into newness of life the morally dead. He is an advocate of temperance, woman's equality with man, freedom-political, social and religious; and, soaring aloft into the pure ether of love, he takes strong grounds against war. Blessings upon Mr. Peebles!

We predict an immense sale for Bro. Barrett's work. ADRIAN, MICH.

This city is situated on the Michigan Southern railroad. It is thirty-six miles west of Toledo, and contains more inhabitants and transacts more business than any other point in the State on this line.

Soon after the "Rochester Knockings," media for raps were developed here. Great excitement was stirred up. Hundreds flocked to hear the sounds, and to witness physical phenomena. Rev. C. Hammond, from Rochester, N. Y., gave the first nublic scances, and also delivered the first public lecture on Spiritualism in the place. This gentleman was among the earliest investigators of Spiritualism. In a letter dated, July 14, 1852, he gives proof of an intelligent comprehension of the significance of the movement, then just beginning to shed its brilliant rays upon the earth. He says:

"On the 3) of July, I reached home, and noth-ing occurred during the whole journey to lessen the conviction that a great reform is contemplated by the spirits, among the inhibitants of earth. I saw enough to satisfy me that no human nower is competent to arrest or overthrow the work of progress. (See Emma Hardinge's "Modern American Spiritualism," p. 111.)

A short time after, Judge Edmonds, A. J. Davis, Joel Tiffany and Warren Chase, visited Adrian, and talked to the people concerning the mar velous phenomena, presenting the spiritual hypothesis as the only rational explanation of the same. Still more subsequently, S. J. Finney and J. M. Peebles came, and elaborated the glad gospel of spiritual freedom and angelic ministrations. The interest was intense. Multitudes came to hear the inspired teachers. Many converts were made. Prospects were bright for a large society. The efforts for organic work, however, were not completed. Some fifteen families (all Spiritualists) migrated to Minnesota. This was a damp ener on the friends. They struggled on, notwithstanding, firm and steadfast in the good work. Lectures have been given quite frequently, all along. Some three years ago a society was organized in accordance with the laws of the State relating to religious bodies. Meetings are now held in Waldby's Hall. Oct. 16th, a fine audience greeted us here.

The old pioneers in the cause rejoice at the signs of progress manifest throughout the country. We hope to hear them rejoicing over the prospects in Adrian, before long. It is a shame that there is not a large and flourishing society in this city, owning its house of worship, supporting a free library, carrying on a Children's Lyceum, and alive to all the great questions of philanthropy and progress. Adrian has the elements to produce all this. There is money enough, intelligence enough, and numbers enough. But, somehow or other, there is a something that prevents focalization, unity. What is it? We cannot tell. Adrian, in this respect, is the type of a very large species all over the land. When will salvation come? When will order be evolved out of this chaos? Soon, very soon, the angels say, and we, seeing signs pointing that way, labor on, contented.

country will see the wisdom of placing funds at Bro. Peebles's command, so that young media suited for the spiritual ministry may through him receive that discipline and culture so essential to success. Probably no lecturer upon Spiritualism has so endeared himself to the adherents of that divine endeared himself to the adherents of that divine endeared himself to the adherents of that divine musical hirector.

Musical infector, BROOKLYN, N. Y.-The Children's Progressive Lyceum meets at sawyer's Hail, corner Fullon Avenue and Jay street, every Sunday, at 103 A. M. Ahm, G. Kipn, Conduct. or: Mrs. Ada E. Cooley, Guardian of Groups. Lecture at g

P. M. CHELSRA, MASS — Granil- Hall.—Meetings are held in this hall every "uniay. Speakers engaged:—Mrs. Sarah A. Byrnes, Nov G and I3; I. P. Greenleat, Nov. 20; Dean Clark Nov. 27; Thomas Gales Forster during December. All communications for the Chelsea 'piritualist Association show the addressed to i.r. B. U. Chanton, 4 Tremont Tem-pl., Boston. B. H. Crandon. Corresponding Secretary. *Free Chapel.*—The Biole Constitute spiritualists now meet-ings every stunday in their Free Chapel on Park street, near Congress Avenue, commencing at J and 7 P. M. Mrs. M. A. Ricker, regular speaker. Tho public are invited. D. J. Ricker, Nup't.

CHARRSTOWN, MASS.—The Children's Progressive Lyceum meets every Sunday at 103 A s. in Wassing on Hah, No 16 Vain street. N. R. Vole, C. nhuctor: Helea N Abholt, fuar-dian; W. M. Dinsmore, Masical Director; Joseph Carr, Cor.

CAMSH.DOEPORT. MASS.-Children's Lycoum meets every Sunday at 103 A. M., at Harmony Hall, Watson's Building, Main surcet. E. A. Albee, Conductor; Miss A. R. Martain, Guardian.

Nuardian. Nouri Sciruarz, Mass.-The Spiritualist Association hold Nouri Sciruarz, Mass.-The Spiritualist Association hold NORTH NOITCATE, at $AS_{2} \rightarrow 10$ solutions, Association hold meetings the second and ast Number in each month in Cont-hasset Hall, at 103 A. M and 2 P. F. The Progressive Lyceum meets at the same hall on the first end third Sunday at 13 P. M. D. J. Bates, Conductor; beburah N. Merritt, Guard-ian; Etwin Studiey, Assistant Guardian; Waldo F. Bates, Musical Director; J. W. Morris, Librarian. Speakers en gaged:-Mrs. Nume A. Willis, Nov. 13; I. P. Greenleaf, Nov. 27; Mrs, N. J. Wilhs, Dec. Hand 25; Muss Julia J. Hubbard, Jan S.

Jan 8. NEW YORK CITY. - Apollo Ilall. - The Society of Progress-ive - ournuaristic hold meetings every Sunday in Apolio Hall, corner of Broadway and 28th street. Lectures at 103 a. M. and 73 p. M. P. E. Farnswirth. Secretary. P. O. hoz 5673. Speakers engaged: - Thomas ilales Forster during November: Miss Lizzie Insten during December; Mrs. Cors. L. Y. Tap-pen during January. The Children's Progressive Lyceum meets in the same hall at 33 p. M. Dr. D. U. Martin, Con-ductor

ductor Michaonic Hall.-The Spiritual Conference meets every Sun-day at 24 o'clock in Musonic Hall, 13th street, between 3d and 4th avenues.

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

East Madison, Me.

A Developing Clicle will he held in Wm. Barker's Hali, East Madison, Nov. 19th, for the benefit of mediume. Rules-ali must be in lucir scatist at 10 o' click a. M., and be passive to the influences; and no one w'll be allowed to come in or go ont avter the circle commences, until 12 o'click Uct. 21, 1570. WK. BARKER

Two Days' Meeting at Aibion, N. Y. There will be a two days' meeting of the Spiritualists of Ibion, N. Y., and vicinity, at Bordwall Hall, in that village, commence en Saturday, Nov, 5, at 10 o'clock A. M. J. M. webies will address the people. W. W. MALAY Albion, N Y. Oct. 17, 1870.

JETS! JETS! JETST JETS! JETS! FIRST EDITION SELLING RAPIDLY.

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"And sublents there anasseed in the beautiful landscape, not for from the foot of the mountain, A FOUNTAINI it was exceedingly beautiful inits strength and simulicity. The snarking water was flowing and jetting incessarily. The waters of the Fourian seems d to be compounded of the needs and wants and wishes of multitudes—yea, hundre s of thou-sands of warm, living human hearts."-[See Au hor's Preface.

Read the following synopsis of its contents :

<u>E37</u> Read the following symposis of its contents: Chap. 1. "FIFE EVERLISTING O."—Neven illusitations. Treats of the original meminus of the letter; its literary and its scientifi: uses; and imparts a lesson which everybody should learn by reart. Chap. 2. "Better AND DESTING OF WOTHER NATURE'S DARLINGS"—Flighteen illusitations. Takes the reader out among the a-imated kined one of the world; breathing a gos-pel of justice and loving sympathy toward every ilving exist-ence

among the a-imatea kined and of the world; breathing a gas-pel of Justice and toying sympathy toward every living exist-ence Chap. 3. "THE Solitiums of the world; breathing, showing its sweet and tender relations to the phohemaster, Man, and giving an important leason for bath old and young. Chap 4. "INDIG THEN OF READS IN ANIMALS."-Seven li-instrations: Continues the argument of the last chapter, that the organized creatures below Man are parts of him, and prombery of his conting in order of p. ogress. Chap 5. "Fourwarth's UP NATIONIS IN AMERICA."-Twelve illustrations. Giving of the heir of civil-zition; what America is, and what she is capable of becom-ing; and treats of the great by the svet to come. Chap. 6. "The MISDO OF GETTING KNOWLEDGE "-Geren Illustrations. Takes every body to school; ocens up the new principles of education; and prepares the reader for tho next chapter. Chap. 6. "THE CHILDREN'S PROGRESSIVE LYCERN."-Four Illustrations. Takes one of altention and che-dience to the new revealutions for a conting." Seven il-histrations. The children and prepares the reader for tho next chapter. Chap. 8. "LYCEN'M TEACHINGS FOR CHILDREN."-Seven il-histrations. The children and schediling of object-teach-ling; and the aparent she dimportance of altention and che-dience to the new revealutions For CHILDREN."-Seven il-histrations. Includes lesso s and examples of object-teach-ling; and the aparent she schedingen of object-teach-ling; and the date the seven she schedilaren, and especially interesting and structure to the schedilaren. Bud especially interesting and structure to the soling without the abil of the fanceing fulles; very new views. Chap. 10. "PROFINT O DREAMS AND VISIONS DEENS DEERS."-Chap. 10. "PROFINT O DREAMS AND VISIONS DEENS DEERS."-Chap. 11. "THUE AND FALSE WORKHIP "-South and how Ill-the value there is the crist hids of dreaming. Chap. 11. "THUE AND FALSE WORKHIP "-Souther morphing its uices and hencelity; shows the holowness of what in the word is called "worship"; a very ra

SIGNS OF HERESY.

Mrs. M. A. Livermore, in her centenary address, as published in the Universalist, in speaking of Harriet K. Hunt, M. D., who she says is a Swedenhorgian now, but who was baptized by John Murray and has still a Bible he gave her, and who spoke to Mrs. L. in the highest terms of Mr. Marray, says of her:

"If the blessing of this one man, if the inspira tion that came from the benediction of the founder of our faith, who has gone into the skies, have followed this woman, have shaped her life linger about her to-day, so that as she sits in her room the dead come back to her, in spiritthough she does not claim to see them with eyes of flesh, she believes they are about her, and she only needs to drop the mortal to stand with them face to face-if this is the case with her, how

ount of mud and rain-was spent in confer-Viewed from the superstitious side, the relience, with tea minute speeches from some eight gious manifestation of humanity seems to be its or ten participants, all in the best of feelings and lowest manifestation. Then, again, in the light of happy mooil. Subjects of a general nature were modern radicalism, we see in religion something brought up and freely discussed. Free religion brilliant and divine, and struggle to possess it. had a conspicuous place, and Woman's Rights Some are calling for primitive Christianic could not of course be neglected, with so able a Why not call for primitive diritization? Has t representative as Dr. Juliette Stillman Sever Temperance, tobacco, healing by magnetance. ism, and many other subjects were opened, and one objected

We clip the following notice of the second day from the Daily Register, and add that the Conven-tion was treated with the atmost courtesy by the press and citizens of the capital of the State of

Second Day .- The Convention met at nine and a half o'clock, and was called to order by President Davis. The Committee on Permanent Organization

ubmitted a report, which was laid over until afternoon. Committee on Resolutions reported. Report

read, and laid over till afternoon.

A half hour was then spent in conference. The forencon session closed with a lecture by Warren Chase, of St. Louis, on the subject. "There have never been any revelations from God to man except those revealed through Nature. Infinity cannot communicate through finite mortals." The lecture lasted about an hour, and was listened to with great interest by the Convention.

Afternoon Session -Convention met at half-past orbed. There is nothing dry, crispy or monotome o'cleck. Committee on Resolutions reported the follow-

ing: Whereas. The Spiritual platform is one on which it is in order and proper to discuss and pass upon any and all sub-jects pertaining to the welfare of the race. Therefore it is desirable that we lend our influence to the reforms most needing help, as in former years we have to the Anti-Slav-

ery cause. Recorded, 1. That whether it should, in popular parlance, make man a Christian or an infidel, the highest and best he cau do for himself and others, is to cultivate and bring into legitimate we his mental faculties and physical organs, in harmony with one another. narmony with one another. 2. That much has the power, with the means thrown around him, to effect this harmonizing development come-

That that only is to time and somewhere in the universe. form or worthy of our support which aids in this depart-

That the use of tobacco and stimulating drinks, confectioneries, fithy havins and too much or too little labor, tend to destroy the body and enfectile the mind. 4. That the more of the Protestant Church to unite

Church and State, and to disfranchise all but those termed

Control and State, and to distranchise an out indectermed Ortholox, opens ance we the war of the Revolution, and should be alarming to any friend of Republicanism. 5. That is unbelievers in Spiritualism suffer by not under-standing the laws of soluti commonion, and the relation be-tween spirit and matter, we arge upon our unbelieving theme to mean the distribution the mean to extra the e necessity of learning these very important laws of nature to save themselves from misers and unhappiness coming in consequence of their ignorant violation of them. 6 That we demand the same morality of man that we do

of woman, and that she is entitled to equal rights in all relations of life That the real soul growth of the individual is shown by

ne degree of charling munifested toward erring humanity. 8. That slavery in any form, whether to fashion, public opialon, appetite or passion, is detrimental to the welfare of the individual, and that freedom in all the relations of life must be secured before we can develop harmonionsly. 9. That we recommend to the friends when forming local

 That we recommend to the friends when forming local pranizations, to adopt no articles in their constitutions or by-haws that will proclude any person from membership.
 That we recommend to the Spiritualists of lows that where encough filends can be eathered together, they use every effort to employ speakers as much of the time as pos-blue where the burgers and the time as posand as short engagements are more expensive to kers and people, we recommend the employment

peakers and people, we recommend the employment of peakers for a term of not less than six months, or a year, here it is possible to do so II. That the crucity and burbarism of war are in direct con-het with the suirt of this age of civilization and reform ; herefore, as Spiritualists, we will work for the establishment of the law of lower setting and work for the establishment

of the law of love as the rule of national as well as individ-

Some are calling for primitive Christianity, Why not call for primitive civilization? Has the law of progress ceased to act? BIOGRAPHY OF A WORKER. The column under the head of "Western Locals " was the first to announce the contents of the forthcoming "Year Book." We have another item of news for the many readers of the Banner of Light, viz: J. O. Barrett is preparing a biography of our esteemed brother, J. M. Peebles, Thousands will hear this announcement with

delight. The preface to that able work. "Seers of the Ages," was written by Mr. Barrett. It has elicited the highest encomlums,

Surely this brother has undertaken a pleasing task. He has a noble soul to write about. Bro Barrett, as a biographer, enters the domain of science: and now, by the slow, precise, minute methods of induction, he can present to the reading world the very processes involved in the development of that harmonial spirit, J. M. Peebles. Yes, Bro. Peebles is harmonial. He is full-

neus about him.

It is hard to write the life of-such a man; and for this reason: one sees so much in him to call forth admiration, that whole chapters could be filled with the most rapturons idealisms. This would be out of place, and would detract from the dignity of the work, Bro. Barrett, we'hope, will not fall into this error. We have confidence that he will not. Spiritualistic writers frequently do, however.

We want polish; we want the ideal; we want the emotional: we want the loftiest inspirational thought. But these must be incidental in a book, and not fundamental to it. That is the point.

We have seen the anthor's MSS. The few chapters perused by us abound with beautiful sentiments and interesting details. The style is easy. There is a rich vein of philosophy running through the work. It is the purpose of the author to weave into his book the higher phases of the Spiritual Philosophy. How thankful we are that such a work is in preparation.

We rank among the admirers of J. M. Peebles, We are indebted to him-oh, how much! Kindness to young media, more especially those struggling for usefulness on the rostrum, has been a special feature in his career as a teacher of the New Religion. In this respect, he stands almost alone-that is, in the sense of taking an especial interest in the new comers. Others that we could name deserve credit with him.

Bro. Peebles is looked up to, by scores of young media in our ranks, with the utmost reverence, and is loved most tenderly by them. We could mention ten or twelve who acknowledge him to be the leading instrumentality in advancing them in spiritual graces and inducting them into public lahors. We count one in this statement.

Oar prayer is, that the Spiritualists of the

THE DEVOTED SOULS.

Bro. J. N. Chandler and wife rank among the consistent Spiritualists. Through all these years they have nobly maintained their ground, never faltering, never denying their system of thought." Now, ripeuing for the Summer-Land, happiness baptizes them, and Spiritualism is dearer than ever. Oh, it makes us rejoice more and more, as we see how this blessed light molds human beings into mental and spiritual states sublimely

beautiful and divine. Allen Chaffee, now in the spheres, was the first to bring personal testimony to Adrian concerning the facts of mediumship, and to affirm his knowl-edge of spirit communion. He went to Battle Creek on purpose to visit a medium, and returned home rejoicing over what he witnessed, and full home rejoicing over what he mitnessed, and full home rejoicing over what he mitnessed here the full resource the full resource the full resource the full home rejoicing over what he mitnessed here the full resource the full resour of enthusiasm at the beneficial results that would, he felt confident, accrue from Spiritualism. Mr. and Mrs. Martin, Mr, and Mrs. Hunt, Mr. Comstock and family, Mr. and Mrs. Green, Mr. Cole and wife, and others are deeply interested, and auxious for the day of cooperation and religious culture among Spiritualists to dawn.

MODERN ORTHODOXY,

Mr. E. P. Powell, pastor of the First Oougrega; tional Church, is to Adrian what Beecher is to Brooklyn and the world. He is a radical, He delights in attracting free thinkers to his church. In fact, the "outsiders," so called, in a great measure have supported him. Of late, however, he is

losing ground with liberal minds. Consistency is a glorious thing. It does not do to preach radicalism, denounce creeds, and talk eloquently about progress one Sunday, and then, the next day of worship, to upset it all with an old, dull, illogical sermon on "sin" or "salvation." Mr. Powell, over an independent society, would be a power for good, and free thinkers and

Spiritualists would gladly support him. It brings our mirthful side into activity, to hear people talk about liberal Orthodox ministers leading the people! The pews are ahead of the pulpit. That is the general rule. CEPHAS B. LYNN.

SPIRITUALIST MEETINGS.

BOSTON MASS - Mais Hall - Menting will be he'd every Suniay afternon, at 21 o'clock, on ler the management of Lewis R, Wilson. Mrs. Cora L Y, Facasa will lecture in November. Music by an excellent quartette. Mercanile Hill. - The Children's Frogressive Lyceum meets at 10 A. M. D. N. Ford, Conductor: Miss Mary A. Sanborn, Guardian. All letters should be addressed to M. T. Dole, Secretary.

Mercantile Hatt.-The Unitdren's trogressive Lyceum meets tiuardian. All letters should be addressed to M. T. Dole, Secretary. Temple Hall.-The Boyiston-street Spiritualist Association meets recularly at this place (No. 18, up stairs) each Sunday. Circle morning a-d after normi evening, levure. Children's Progressive Lyceum meets at 14 p. M. J W. McCalre. tion-distart Wr. Hattle A. Dana, Guardian; Abby Josleyn, As-biant Guardan: L. Baltwin, Secretary. Hospitaller Hall.-Punic circles are held in this hall. 503 Washington street, sunday mernings, at 104 o'clock. B airtiwors, MD.-Saratoga Hall.-The 'First oprintialles'

BALTHORS, MD.-Saratoga Hall.-The" First spiritualist Congregation of saltimore " hold meetings on Sunday and Wednesday evenings at Saratoga Hall, southeast corner Cal-vert and Maratoga streets. Mirs. F. O. Hyzer speaks till fur-ther notice. Children's Progressive Lyceum meets every Sunday at 10 A.M. Bunday at 10 a. M. Correspondent Hall.-The Maryland State Association of OF

claimed. Chap. 12. "Onigiti AND INFLUENCE OF PRAYER."-Six il-lustrations. Imparts new views connerming main relation to the spiritual universe: shows how prayer is a power of good, and a outroe who of great weakness and superstition Chan 13. REALM OF SORRING AND SUPERSTITUS."-Ten illustrations. This chapter explains the errors which Spirit-ualism has absorbed from propular orthodoxy; treats Spiriti-al'sm from the Harmonial outloak; and holds before the eyes of Spiritualists the great mistakes under which the move-ment is now stagg-ring.

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