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Written for the Banner of Light. BEATTY UNVEILED OR THE ADVENTURES OF EDWARD FOSTER. The Enthusiast, the Philosopher, and the Lover. BY CHRISTOPHER HARTMANN.

OHAPTER IX. As soon as Edward had arrived home, he met

Mrs. Cushing in the parlor. She noticed that he tried to make pleasantry of it, but it was no use. appeared quite bappy, and questioned him about The brooding spirit of Mary seemed to overhis journey. Edward hung his head, said but shadow him. However, as things had so far prolittle, thinking how it would do to reveal to her gressed, there was no turning back now, and the whole affair as it had happened. But he re- Goodman himself began to favor the project, restrained himself, turned off the questioning into marking, jocosely, that the lady would undoubtother matters, and played very shy. The truth edly afford Edward as much benefit as the change was, after leaving Miss Freeland, he had given of air. * * In one week's time he was off, to himself up to profound reflections on the subject; the astonishment of all. Louisa was more agiand the first flush of excitement being over, he | tated about it than any one. She viewed the came in a degree to himself again. Mary seemed | young man as evidently hallucinated. "Only to come to him with a renewed power. The think of it!" said she; "strenking away off there thoughts of her, the memory of her loveliness to Rochester to see that girl! I always suspected were all again present to his mind, and it seemed | bim, ever since be came from Woodstock. He to him as if her sainted spirit was near him with | never has been the same person. My patience! a peculiar influence. "What would she say," I declare I will write to him." thought he, "if she could now speak to me? "Don't you do it," said Goodman; "let him have it out. Do n't for heaven's sake do any such What would she say of this new friend?" At times, he trembled for the possible consequences. thing! Why, Louisa, you don't know how to What a crisis it might prove in his life! What manage these matters. I knew about this affair, long years of more or less mixed enjoyment, and | and I favored it." -should it be misery, too, added to his lot? He "What! favored his going to Rochester?" "Yes, to look up country custom, and recruit wanted to reveal the affair to somebody, and to no one could he do it more fully than to Willard. himself." Louisa could n't help laughing, and remarked, He at first told him the main features of it. But Willard enjoined it upon him now to give his An awful sight of custom I gness he'll get! A closest attention to business. If he expected to tough customer I 'm afraid he 'll find !" prosper in this world of stern reality, he must "Stop your joking, Louisa; you don't know anything about it.' haul in his imagination somewhat, build no aircastles, plant his feet irrevocably upon principle. Edward was gone, any how. And he was not and go ahead. The description which he gave of long in finding a good trade, particularly in the Miss Freeland only satisfied Willard more fully city of Rochester. He found the lady of his fate of the necessity of this advice. The matter of a at her father's house, in a fashionable and retired change of occupation from his present calling to part of the city, and, at the first sight of her, after that of an artist was discussed between them: so long a time, she seemed to him somewhat subbut, for some fear expressed by Willard on this dued from her former vivacity, but still extremesubject, it was soon given up, and other counsels iy happy, and beautiful as ever. His first imprevailed. Horace Goodman had seen enough of pressions were favorable. He had meditated all his qualities to interest himself for him in some the way how she would receive him, how much wholesale establishment like his own. A vacancy she would construe this visit into any more serithen occurring in the same store where he himself ous intentions on his part, and how he himself was. Edward was offered a place there. He ac- should manage his part of the drama. Foster cented at once, and right glad was he to get out thought he discovered a thoughtfulness which of the retail trade. His faculties were better | rather added to her dignity, but with the same suited, and bis prospects for the world brighter. ease and abandon which had always character-It was so agreeable, too, to he in the same store | ized her. It was in the afternoon that he first with Goodman! Much did they commune to- saw her. The very first greeting that she gave gether, in leisure hours and on Sundays, and the him established his confidence. He told her that yet when the time came for proposals she shrank living spirit has yet some agency in these affairs, the principle, it may be accounted for in every old themes were re-awakened with fresh interest. he had come to make a short visit and to tran-But business now engrossed a great share of sact a little business by the way, and it sent a his attention; and in the midst of it all was the thrill of gladness through her to think that one practical and energetic Thomas, plying his facul- whom she esteemed so highly, and whom she had ties with all the instinct of a thorough bred man first met under so singular circumstances, had of the world, to gather up woalth and accumulate now come to visit her at her own father's house. a fortune. Not a particle relaxed from his tight The scenes of the first meeting and acquaintance, grip upon, sensual and tangible things-a dead with kindred topics, were pleasautly reverted to, enemy to all that was visionary, except the visbut somehow or other, there was a perceptible ions of gold that rolled through his mind and under-current of thought and feeling realized mumade him, at times, the veriest day dreamer, to tually. That same occasional abstraction, or put in comparison with his more ethereal brother slight inattention, whatever it was, was now more -this vigilant and persevering man pushed on. fully noticed. But Edward was too much elated Cushing, also, kept to the line of his rectitude. to dwell long and critically on these peculiarities; His reformation continued a success. Often were he put aside his philosophy, or, rather, it left him, he and Willard together, in reminiscence of their in the realization of feelings which he yielded to similar fortunes; and it was remarkable how the at once by the force of her presence and attracexample of Cushing stimulated and encouraged tious. He felt assured now of another season of the effort of Willard, and kept him in the upward recreation and freedom. He put up at a new path. And the mutual satisfaction they both de- | hotel in the place, and made his calculation to rived in tracing their recovery, thus far, to the stop a week, at least, and give himself entirely to excellent woman who had so providentially been the pleasures of her company. connected with their destinies, was always a bright I need not state her feelings. She evidently felt and joyous thought to both of them. now that her time had come. The matter had About three weeks had passed, from the time progressed too far to permit any other conclusion. Edward returned from Woodstock, when a letter Edward felt about the same. Still he wanted to was received by him from Miss Freeland, stating see some more of her, and here was the opportuthat she had heard from her father, and, were it nity. Little, however, did he realize that Cupid not for sickness in the family, he would be very was so blind; but to any one else than him there glad to gratify her by a visit to Boston; but now, might have been seen several things now, which the only sister she had, three years younger than were not fully in accordance with the fine exteriherself, had become very ill with an affection of or. In the first place, this slight inattention of the lungs, and was suffering from severe inflam- manner would have appeared to an impartial obmation and debility. It made it necessary, there- server as a vacancy of mind, an evident wanderfore, that she should not protract her visit, but | ing from the matter in conversation, from an inreturn to Rochester as soon as possible: ability to keep the theme of remark, or, as certain This was a serious disappointment to Edward. philosophers would express it, the result of a dif-He showed it in his manner. He had not told, ference of sphere in the two minds. And the rebefore, of the expected visit of his new friend to serve that Edward so frequently experienced was Boston, but now it broke from him by the force from a similar cause-a non-affinity between him of sadness. He said that the lady had talked and his company. This, however, he was not some of stopping a few days in the city, but now fully aware of himself, and attributed it too much they would not be permitted the pleasure of to natural diffidence. He, however, delighted in seeing her. lively company, and, I suppose, from this same "Why, Edward!" said Louisa, "why did n't difficulty of not meeting often with those of a you tell us that before?" kindred make, he more habitually gave indul-'Ob, I thought I would let you be surprised, as gence to his lighter and superficial moods. Miss I was," he replied. Freeland was evidently unable to accompany Was she coming to visit us?" him into any very solid regions of thought, and "Coming to visit the city," seemed frequently lost in revery of her own. On Edward was now under the influence of conthe former occasion, at Woodstock, this was not cealed affection. He began to reveal a little more so manifest. Now a more serious occasion seemof it to Goodman, but kept it chiefly, with the ed to throw both parties more upon their true exception of what was made known to Willard, foundations. There was no lack of animal spirit, a profound secret in his heart. of hilarity, of glee, and of rich, enthusiastic sport. . * This was her contagion; no one could have been We must now pass over about one year from in her company five minutes without having the the time of this experience. All the parties, thus blues driven effectually out of him. Whether far, had continued along in an average prosperity. they would return again, after repeated or habit-Willard had gained a sufficient reputation to war- | ual trials, spite of anything she could do-that

agreeable, but bring matters to a definite and full understanding. So he proposed to Goodman, phenomenon. during the dull season, a trip through New York State, both to recruit his own health and to drum up some country custom. The cat, however, was too strong and conspicuous for this bag, and the real object of his desire had to be fairly broached. One evening, as he was speaking to Willard about it, this earnest man could hardly contain himself. 'Oh, ho!" said he; and, taking the likeness of his departed wife from his pocket, where he always carried it, he got up and showed it to Edward, uttering the ominous words-"You ne'er shall look upon her like again." The effect was electric upon the sensitive mind of Edward. He

influence, but, as it were, with a vast deal of rethe family was a substantial merchant in the present inequality. place, in good, thrifty circumstances; had a farm in the outskirts of the town, which was occupied of the family in the summer; and it was here that Edward spent the happlest of his hours. Very much were the young couple together in the delightful shades and rambles thus afforded; and to say that Edward now passed the Rubicon is statand he declared his love. Miss F. thought she loved. Thought so? why, yes; is n't this a matter of thought? Of course she loved in a certain kind and degree. But, the truth is, she had not one quarter of the feeling that swayed and captivated Edward. There was somewhat of a singularity in her nature. Persons of such remarkable spirit and life as she was, are apt to be distinguished, I believe, for some more passionate fondness for the other sex. But she had none-at least toward Edward. All her vivacity and sprightliness pertained to the common flow of the feminine nature, without even that anatory quality which is apt to prevail in such temperaments. Had it not been so, it would have been a better match than it was, But it had not even this adaptive quality. Edward had it to perfection. And, reader, shall I be indulged in a passing remark here? It is true, agreeableness of everything concerned, but said then, that in a perfectly regenerated state, this propensity, or "organ," to use the phrenological him through and through. "Edward," said he, term, so far from being the lowest, will become one of the highest-the cementing bond of all holy and beautiful affections which units the sexes in their proper relations, and perpetuate usefulness and joy forever. It pertains to the spirit-world as well as to this; and it furnishes an eminent instance of the illustration of the paradoxical truth

that the last shall be first. Well, Miss Freeland had friendship, with a sort of love, and a good deal of kludness. And Ed. overy day virtue, and I believed in her amiable ward was so flue a young man, and it seemed so good an opportunity to establish herself in life, her wonderful beauty. I chanced to get an angel. that she yielded to his splicitations.

exerted herself to obtain the admiration and regard of Edward, being prompted by a woman's tion of events every way uncalculated, darkness vanity and the manifest power she knew she had, has been scattered, and light is now streaming in and although she felt an evident satisfaction in every direction. Under God, I charge it all to

Witerary Department. after a sufficient acquaintance this way, he felt from a felt presence entirely foreign from his the land, as well as law of the heart; in such a ling the memory. They mutually set themselves to assured that a visit from him would not only be state, then lapse into himself again. This or world, it is no wonder that both women and men work to inquire into the causes of such phenomecurred so frequently that it became noticeable as a get miserably deceived, and are often put to their

trumps in a case of such magnitude. Women, We must be brief in this part of our story. The too, have not the liberty of men. They have the young admirer was now under the sphere of her liberty of refusal, rather than the liberty of choice. And with all their art in making their preferserve power pertaining to a region that she could ences known, many a woman has gone to her not touch. However, it was more than a match grave after a long life of lonellness, who might have for all his philosophy to analyze or control his been the happy partner of another, had she used feelings at the present time; he evidently drifted the liberty which is now denied her, based-I will in the current of events. 'The family with which not pretend to say how much upon propriety and Miss Freeland was connected consisted of Mr. and the fitness of things, and how much upon a false Mrs. Freeland, one other daughter and two sons. and perverted condition of human life. Sure we The oldest was a clerk in a bank. The father of are that many fatal mistakes are made by the

It is admitted, then, that were all things fair and equal, the intuitions of woman would not alby another person, but which was a great resort low her to err so often as she does. But alas! almost all things are more or less unfair and unequal. Now it was the circumstances that influenced the consent, not the choice of Maria Fresland. She was light and giddy-had no great depth of mind, and not any of that spiritual and ing no more than a natural occurrence. He loved, tender love which pertains to the inmost of the soul; was flattered in her vanity by the power she was able to exert over so superior a man; thought it a good chance in life; and so was led into the arena. It was her first experience, and a very rich one it proved.

> And now let us look a little further on Edward's side. He had riveted bimself to her forever-that is, so much of forever as is included in a lifetime, which is quite a little eternity in some folks' experience-and now she must be the central point around which all his chief thoughts of worldly interest must revolve. Let us see how he conducted himself. In the first place, after a charming and entrancing visit of three weeks, he took a very tender leave of his lady-love, and returned to Boston. He told so much of his experience as related to his protracted visit, and the not a word about the engagement. Willard eyed I fear it is a gone case with you."

"My good fellow, you need n't have any fears at all. Do you suppose I should suffer myself to be imposed upon by a lady of this character?" "Ob, the d----ll how little does a man know what is in him! Why, Edward, when I first saw Mrs. Willard, I would have had her at all risks. I knew not fully what was the character of the woman. I concluded, of course, upon a fair, tendencies; but I was struck-hallucinated with It was one of those possibilities, designed or per-It should be stated here, that although she had mitted, I suppose, for ends that I saw not, but you now see something of the result. By a connec-

na, and the facts evolved from their inquiries were these: that the soul being a substantial organism, really receives the impressions of all that it has ever experienced in life; that these impressions are, as it were, deguerreotyped upon it with the minutest accuracy; that whatever we have done. suoken, felt, heard or seen, all has had something to do with forming or characterizing the soul; and that this experience is so actual and vital in it, that it only needs the recurrence of similar states to bring it all out again in living reality. At the risk of diverting a little from the mere detail of the events of our story, it may be mentioned hero that the truth of this theory is sometimes clearly evinced by extraordinary occurrences, during which the soul seems gifted with a power-or rather with the use of a power which was always latent in it-to take the retrospect of its whole past life. It frequently occurs o persons drowning, but who have recovered to relate their experience. It has happened to them in what would have been their last moments, had no means been taken to resuscitate them, that they have had a strange vision of the past, in which their whole life seemed to float before them in a single view. There is a case recorded of an English captain who fell overboard and was in danger of drowning. After struggling for some time against the winds and waves which threatened to overwhelm him, and endeavoring to approach a small boat which he saw in the distance. he was observed to give out, and then a noise in his cars, a choking, and general numbress succeeded, when suddenly this memory of the past was opened, and all the chief events, history, and experience of his whole life were exhibited before him with a particularity and minuteness of detail which both astonished and admonished him. So also of a case reported of a man who fell from his horse, and who received such a stunning blow as 'to start out this memory in him, when he saw as in a glance his past life, with the same vividness and accuracy. Also, in DeQuincy's writings there is montion made of how the guilty actions of a man's life have been exhibited before him in times of unusual excitement, with the greatest distinctness and accuracy. In like manner, in the well-known dream of Dr. Doddridge, who, after he had been conversing one evening with Dr. Watts, on the immortality of the soul, and querying whether there was not a similar variety of occupation in the spiritual world to what there is here, retired to sleep, and dreamed, among other very remarkable things, that, upon the walls of a white temple, as it were, he saw the

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record of his whole past life. Numerous cases of the kind might be given, and there is no fact better attested in the whole rauge of psychological occurrences than this strange experience which pertains to the memory. In the cases of drowning and of injury, the fact his acquaintance, friendship and correspondence, her. I confess I feel now, sometimes, that her | may be well accounted for; and by a variation of

ant him at least a thousand dollars a year; Edward's salary was increased to eight bundred; and Thomas went driving on after his own fash. would get thunking in one direction, and she in ion. A letter correspondence had been estab. another, and there would be nothing said for long

was the only question. Occasionally, when sitting together, Edward lished between Edward and Miss Freeland; and spaces of time; then he would start, as it were,

a good deal from them, She was seized by a fear she never felt before, and her whole destiny seem- result in this affair of yours? Why do you talk ed to hang upon this decision. She prayed and so? Nay, is there not something that should make trembled and hesitated and questioned and won- you hesitate, pause and consider, when you know dered. Oh, there are times when our guardian angels do hover over us-times of danger, times of distress, times of a necessary and gracious warning, uncertainty and danger?" when, if we were a ware of the source of these mo nitions, and would head the suggestions thus given ns, we should save ourselves much misery. But the blind world is not in general aware of any such ministry, or, at least, how near and real it is, and so we smother the very feelings and thoughts of heaven, under a belief that they are no other than | excited to its fullest extent. Nobody but him, our own, and put them off by a thousand contrary persuasions. Yes, the much elated Miss Freeland now urged many considerations against the union, and even startled Edward himself into soberer thoughts of it. He thought it very commendable in her modesty, and argued against them. She thought, and very truly, that she was interest, all along, in the being he had found. It not a person that Edward would have selected is astonishing how much this faith in destiny for a wife, had all his circumstances favofed a sometimes actuates the human will. It does not cooler judgment. But it was all in vain; Edward seem frequently to diminish effort at all, but would hear nothing of the kind. He besought rather to increase it, under the persuasion that ber, pressed her, till she yielded her hand.

He had delayed his visit now for two weeks, lieved in destiny more than Napoleon Bonaparte, most of the time being spent at Rochester, during which the whole was ratified and scaled by over him! This very faith in destiny leads to an activso many declarations, and ever so many scenes of soft and luxurious fancy. After the word was certain persons, as the extreme of the opposite passed, of course there was more attachment on faith. her part, and more freedom. Fears then subsided; confidence came in their place. She-poor thing-beautiful as a butterfly chased and caught nothing that Louisa or Cushing could say, could by a boy, now gave herself all she could to his desires and attentions. She was kind to himattached to him—but ah! sad and terrible truth she never loved him !

I say she never loved him. Let us be careful, however, about that word. It is high, holy, and full of mystery. Of course she had a sort of love, but she mi-judged it, both in kind and extent. Strange, is it, that a woman's heart should be so deceived? Not at all. The probability is that all that could be rationally expected from the women are as often deceived as men. They are generally more correct in their intuitions, or rather have more of them-are more intuitional in their patures than men; but when men have them, they are as correct as women's. Women ought to know, and do know more about love matters in a certain sense; that is to say, the love qualities predominating in them, they are quicker | ory; it was such an opening to him of the Book in their detection of love when it exists in others, and more given to it themselves than men are; It was the means of much after instruction to it is, too, generally, purer in women than in men; him. After he had got fairly settled and estab but in a world like this, where sense is so pre- lished in business, and his wife, true and faithful dominant over the spirit, and where true love is to her woman's love, had completely reëstablished obstructed in its operations by a thousand checks her couff lence in his virtue, he had his attention and expedients and conventionalities; and where frequently turned to the investigation of such marriage is so often a matter of convenience and subjects as pertained to man's spiritual .nature of worldly polloy; and the dread and fear of a and immortal destiny. There was an acquaintsingle life-often so miserable, and attended with ance of his, to whom he had loaned the book so many privations - prevails so strongly; and which had been of so much service to him, who where the whole must be established by law of had heard of several similar experiences concern-

but what possible evidence have you of any such your own teudencies so well, before you permit yourself to venture upon an ocean of boundless

The truth was, Edward was now under somewhat of a superstitious influence in this matter. His sense of wonder was continually stimulated, and from the very first, that element of mystery which so works in all matters of great importance, and particularly in love matters, was now perhaps, would have taken the journey, to Woodstoelt

Thomas laughed, and Edward himself afterwards felt humbled by it. But the train of events was too well laid to allow of his escape, and it was this sense of destiny that kept up a mystical what is to be, must be, and shall be. No one beyet see what a will it upheld and generated in ity of the human will, quite as much, perhaps, in

Edward was very strongly tinctured with such a faith. Nothing that Willard could say, and divert him from his purpose one lota. Had they known he was already engaged, they would have restrained themselves, but now they could do nothing but caution him. He, however, had returned to his business, and for months overything went on finely. It was now an established fact, to all human appearance, that both Willard and Cushing were reformed and successful men. Mr. and Mrs. Cushing realized in their reunion average flow of married life; and, after the broken space in their fortunes, their experience was full of that more serious and settled character which comes so frequently from restored ruins and rebuilded hopes. Cushing became a religious man. He never forgot the strange experience, the almost preternatural awakening of his memof Life, as engraved itself upon his mind forever.

other case. It is, undoubtedly, that at such times the link which connects the soul with the body is somewhat loosened, which lets the man at once into his interior life. And there he sees, as in a flashing pinorama, the scenes of his past experience. Years of life become condensed into a moment, and eternity opens this side the grave. Cases have also occurred in severe sickness where this partial separation has probably taken place, and the same results have been experienced.

Now, it was the investigation of such facts as these, to which Cushing was prompted from the remarkable experience which happened to him, that led him to pauso seriously in the onward march of his life, and reflect upon its possible. connections. "Truly," said he one day to his wife, "it seems as if everything that in any way ever gets into the mind, in some sense remains there, and cannot by any possibility ever get out again. It may be forgotten for a time, but it can be recalled. And there is no such thing as positive and eternal forgetfulness. The soal is as a sort of spiritual daguerrotype plate, constantly receiving the impressions of the fine things of life, and recording them with infinite exactness. I must be, then, forming my very soul-shaping it into beauty or deformity, for eternity, by every act I perform, and every feeling that I suffer to pass through

Yes, this was a true and philosophical conclusion, and it wonderfully affected him. How slight, too, was the point upon which all this turned! Had it not been for that apparently irrational and unpromising task impased upon him of writing the little book, he might never have experienced anything of the kind, and never been led to such favorable results. It shows the importance of such acts, or rather it shows how, on a broad and universal scale, there is nothing small, nothing purely accidental, but that our whole life is woven into a connected tissue by a divine hand, and we are conducted, apparently by the smallest means, to the most glorious ends.

As to Mrs. Cushing, she, of course, participated somewhat in her husband's conversion, and felt more than ever the reality of a religious life. But being of a lighter and more superficial turn by nature, she never became affected to those depths that he did; his was an instance, too, where one who had most forgiven loved most. Louisa's love for Edward had now subsided into a steady and intimate friendship, in consequence of the renovated affections for her husband. But she always preserved a tender regard for him, and in the now evident attachment that existed between him and Miss Freeland, she could feel nothing but a strauge and indefinite impression of romantic destiny. Whisperings of the true state of the case between them had now led to much conversation about it, and in a vague and droll way she would say that Edward was no fool, and if he blundered once, it might be the best thing that could happen to him.

[To be continued in our next.]

BANNER OF LIGHT.

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THE ANTIQUITY OF THE CROSS. A Paper read before the Albany Institute, and preand for publication in the Banner of Light, BY DR. G. L. DITSON.

PART FOUR

Again: Capt, Wilford says-"There is a curious account of Sallyahana and of his crucifixion in the Raja Tarangini, or history of Casmir."(1) And again: "Though the publishment of the cross be unknown to the Hindus, yet the followers of Buddha, have some, knowledge of it, when they, represent Deva-Tat (2) crucified by order of Buddha upon an instrument somewhat resembling a cross, according to the account of severaltravelers to Siam and other countries."(3)

Now, if these peculiar tokens of a religious faith, these expressions of a universal conviction, these signs and emblems, were all subsequent to our ers, then there would be a fair basis for a belief that a knowledge of Christ's crucifixion and all that perfained to his history were spread throughout the Orient by able and expert missionaries, who, with wonderful success, such as is not known nowadays, turned Brahmins and Buddhists to a new religion, creeted wast temples and commemorative columns, and decorated them with sculpture illustrative of it.

I said, a page or two back, that this incarnate Wilford) was not only brought up among shepherds, but that a tyrant, like Herod, at the time of his birth, ordered all male infants to be slain. Now, in the temple of Elephanta, there is a huge sculptured tigure, holding up in his left hand one or more of these children, while in his right is a glaive, or scimeter, with which he is about to inthet the punishment of death. This is, I must think, commemorative of the story of the murder. of the innocents; but of what date is it? No doubt exists, I believe, that it is by many centuriescolder than, our records of Herod's atrocities. It would seem that Mr. Bentley at one time entertained the opinion that what related to Christna, his birth, erneifixion and incarnation, was borrowed from Judea; but I find this on the 250th page of the Anacalypsis; " If any dependence, can be placed on Mr. Bentley's own words, he was at last satisfied that the story of Christna having been copied from that of Jesus Christ-of which I have treated in may 'Celtic Druids,' and also before in this work - was not to be supported. In a letter from him, published by the Rev. J. Marsham, D. D., in his 'Elements of the Chinese Grammar,' is the following passage: 'July 4th, 1813, Krishna was contemporary with Yoodhisht'hira, and the epoch of Yoodhisht'hira's birth was the year 2526 of the Cali Yug of the present. astronomers, or about 575 years before the Christian era.' The fact of Christna's living more than 500 years before Christ at once disposes of the nonsense, both oral and written, about the history of Christian being copied from that of Christ. This tem yes the only plausible objection to my theory, and shows that my explanation of the Janampate 1. of Christna is correct. . . . After this, in another letter to the same, Mr. Bentley goes on to show, by astronomical calculations and proofs, that he is correct, and that Christmawas certainly, as he had before said, more than 100 years before Christ."(5)

"The notice taken by Mr. Maurice of the descent of Christma into hell, and his return to his proper paradise, is striking. It can scarcely be Tibetinun Alphabetum, has given plates of the believed that he did not know of the crucifixion noticed by Monsieur Creuzer," And, "The publication of the plate of the crucifizion and risurrection of Indra or Buddha by the learned Jesuit (Georgius), with the permission of the Roman censor, is, however, attempted to be explained away by hun,"(6)

In Mons, Guigniant's work occurs the following passage, which I will translate as literally as possible: "There are various accounts of the death of Chrisbua. One remarkable and vouched for tradition makes him perish on a fatal tree, where he was pierced with a dart, and from which height the evils that he predicted wete to fall upon the earth in the Cali Yuga. * * * Another tradition adds that the body of this man-god was. changed into the trunk of tchandana, or sandalwood: aml being thrown into the Yamonna, near Mathoura, he passed into the holy waters of the Ganges, which carried him to the coast of Orissa, where he is still adored at Djagannatha, or Jagrenat (a famous place of pilgrimage), as the symbol of reproduction and of life." "It is remarkable," says a commentator, "to find Siva and Chrishna" reunited at Djagannatha, which means land of the master of the world-otherwise Kchetra,(7) an epithet of Chrishna." Egyptian mythology offers an analogous tradition regarding the body of Osiris. Mr. Moore describes an Avatar, called Wittoba who has his foot pierced. He says that " a man who was in the habit of bringing him Hindu delties, pictures, etc., once brought two alike (of which he gives an engraving, plate 98). Affect ing indifference, he asked the pundit what Deva it was. He examined it attentiyely, and, after turning it about for some time, professed his ignorance of what Avatar it could immediately relate to, but supposed, by the hole in the foot, that it might be a Wattoba. . * . * . The subject of plate '98," he continues, "is evidently the crucifixion, and, by the style of workmanship, is clearly of European origin." The date of the workmanship is here of no consequence; we are looking for the sources of a theme which has had this pe culiar expression, as a shadow or a light (depending on our view of ir), on the verge of the remotest antiquity. "This incarnation of Vishnu or Christna," says Higgins, "is called Wittoba, or Balait.(8)" He has a splendid temple crected to him at Punderpoor. Little respecting this incarnation is known." After referring to Moore's representation, he adds: "In another print, he is represented exactly in the form of a Romish crucifix, but not fixed to a piece of wood, though the legs and feet are put together in the usual way, with a nail hole in the latter. There appears to be a glory over it com ing from above Generally the glory shines from the figure. It has a pointed Parthian coronet instead of a crown of thorns. I apprehend this is totally nunsual in our crucifixes,When I resollect the crucifix on the fire-tower in Scotland, with the lamb on one side and the elephant on the other, and all the circumstances attending this Avatar, I am induced to suspect I have been too hasty in determining that the tower was modern because it had the effigy of a crucified man upon it." All the Avatars or incarnations of Vishnu are, according to Sir Wm. Jones, painted with Ethiopian or Parthian coronets. This in Moore's Pantheon, just described-the crucifixion of Wittoba-is thus painted. Of this Wittuba I will say a few words more: In an earlier copy of Moore's Pautheon than the one Mr. Higgins at first consulted, and which be found at the British Museum, he discovered something, he says, " which Mr. Moore has not dared to tell us, viz., that in several of the icous of Wit-

Insion.(9)

Mr. Higgins, who was a judge on the English the form of the letter X?"(25) bench, and subsequently devoted ten hours a day been suppressed by an interested priesthood.

temple of Balli, of the crucified. Wittoba, within sixty miles of Madras, the very center of Col. Me-Kenzie's survey and particular inquiries."(10) "In Travancore, not far from Madura, a very

peculiar festival is celebrated in honor of the Trimurti, A .* * and it is in these Southern countries that the worship of the cracified Wittoba chiefly provails."(11)

Figure 1, plate 91, of Moore's Pantheon, is a figure that has a hole in one foot, a nail through the other, a round nail mark in the palm of one hand and on the knuckle of the other, and it is ornarented with doves and a five-headed cohra anaka "It is unfortunate," continues Mr. Higgins, perhaps it has been thought prudent, that the riginals are not in the Museum to be examined. But it is pretty clear that the Romish and Protestant crucifixion of Jesus must have been taken from the avatar of Ballaji (Wittoba?), or the avatar of Ballaji from it, or both from a common mythos."(12)

In Calmet's "Fragments" Christna has the glory. Some of the marks in the hands of this deity," says Higgins, "I should not have suspected to be nail marks, (for some naked Buddhas bear a small lotus flower in the palms of the hands and on the center of the soles of the feet) if they had not been accompanied with the other circumstances. * * * The mark in the side is worthy of observation and is unexplained. I confess it. seems to me to be very suspleious that the icons of Wittoba are northere to be seen in the collections of our societies"

Mr. Moore gives an account of an influence endeavored to be exerted up to him to induce him not to publish the print, for fear of giving offence, If it were nothing but a common cramix, why should it give offence?(13)

"To suppose that Buddha and Christna are said In the Hindoo books to be crucified, and yet that there are no particulars of such crucifixion detail ed, is quite incredible."(14)

"The monk Georgius (Autoine Auguste,) in his God Indra nailed to a cross with five wounds.(15) These crosses are to baseen in Nepaul (16), especially at the corner of roads and on cminences."(17) Indra is said to have been gracified by the keeprobbed it. Sir William Jones, remarking on the

engravings in Georgius's book, says, "They exhibit a system of Ezyptian and Indian mythology; and a complete explanation of them would as national or ecclesiastical emblems in this and have done the learned author more credit than other European States, and distinguised by the his fanciful etymologies, which are always ridic. familiar appellations of the Maltese, the Greek, ulous and often grossly erroneous." Higgins re &c., there is not one amongst them the existence plies; "Georgius did not give an explanation because be could not give it, not understanding it; but he did not suppress, but published the fact which Sir William Jones, to all Intents and purposes, suppressed. He then censured the Jesuit for his candor in having printed it. He was not angry because the Jesuit did not explain it, but because he published it * * * When Sir William Jones made the observation, or accounted

toba there are marks of holes in both feet, and in on the universe in the form of the letter X?(23) I others of holes in the hands; and what is very re- | will here remark, though I wish to refer to it more markable and illustrative of our subject, figure at length by-aud-by, that when the sun crossed 6 has on his head a Yoni'-Linga." Of figure 97 the equatorial line for the last time in the sign Mr. Moore says: "This east is in five pieces: the Taurus, the cross in this form was made, and the back lifts out of sockets and admits the ligures to bright emblem of salvation to the Oriental people slide backwards out of the grooves in which they was considered to be crucified in the heaveys. are fitted; it is, then seen that the seven-headed Thus crossing he rose again as Aries; and he was Naga (cobra,) joined to the figure, continues its again crucified when he crossed in like manner scaly length down Ballaji's back, and making from Aries, and rose again in Pisces.(24) "Was two convolutions under him, forms his seat; a the sun born at the winter solstice" (according to second shorter snake, also part of the figure, pro- Catholic ceremonies at the present day for the trudes its head, and makes a seat for Bellaji's Son of God) "and crucified when he crossed the right foot, and terminates with the other snake line at the vernal equinox? From this erucifixion behind him. Unless this refer to the same legend did he rise, triumpling over the powers of darkas Chrishna crushing Kaliya, I know not its al- ness, to life and immortality? Was he thus, as Justin Martyr said, described on the universe in

"The cross has generally been thought," as alfor twenty years to are baological researches, af- ready stated; "to be emblematic of sternal life. It tirms in his great and marvelous work, often has also been considered, from a fancied similarlmoted here, that much concerning India has ty to the membrum virile, to be emblematic of the procreative powers of Nature. The general opin-He says," Now we see why our slave-trading, jon, i think, seems to have settled upon a union church-building government, which cares as little of the two, that it meant elernally renovating life, for religion, except as an engine of state, as it and this seems to agree very well with the nadoes for the man in the moon, sends hishops to, ture of a cycle-with the Neros, which eternally India. They are sent to superintend the Asiatic renovated itself, and of which it was probably an Society and the press at Calcutta, to prevent emblem. But in my opinion," continues Higgins, them from falling into mistakes in what they "it is much more probable that it became the empublish." This sarcasm was called out by his as- blem of generation and regeneration, from being certaining that in McKenzie's work sent home, the emblem of the cycle, than from the resem-"there was no account of the rites and coremonies hance just alluded to; and that it was the em deity of Sanserit romance (according to Capt. Lat the famous temple of Tripetty or Tripett, of the blem from being the figure representing the number of the cycle."(26)

Mr. Payne Knight says, "The male organs of generation are sometimes represented by signs of the same sort, which might properly be called symbols of symbols. One of the most remarkable of these is the cross in the form of the letter T, which thus served as the emblem of creation and generation."(27) * * * "In some inscriptions," says Higgins, " particularly at the end of one of the oldest with which I am acquainted, from Cyprus, that given in Pocoeke's description of the East, as a monogram, is the cross and 5 circle of "enus or Divine Love," Cyprus had in its center a Mount Olympus, now the Mount of the Cross, where, as might he expected, there is a monastery. "The cross was the Egyptian banner, above which was carried the crest or device of the Egyptian cities. It was also used in the same manner by the Persians. According to Oriental traditions, the cross of Calvary, and that supposed to be set up by Moses in the wilderness, were made of the wood of the tree of life in Paradise.(28)

Young Horus in Egypt held the cross in his hand, as the infant Jesus is represented doing in Catholic pictures. He was the infant Saviour, and his birth was annually celebrated by the Egyptians, who may, for a similarity of sentiment, be considered as regarding him as the incarnation of the great god, Osiris, representing with all the force, the energy, the power at their command, the resurrection and the new life; indeed, if the pictures which I have seen on the monuments adorning the banks of the Nile, representing the goddess Isis holding in her arms the infant Horus-if these sculptured figures were placed today in the Catholic churches, they would be mistaken for Mary and her infant, and would be as appropriate as the statue of Jupiter, or JANUS, which, as St, Peter, plays an important rôle in the teremonies of St. Peter's church at Rome.

I will finish this number by several quotations from the January number of the Edinburgh Review : " From the dawn of organized Paganism in the Eastern world, to the final establishment of Christianity in the Western, the cross was undoubtedly one of the commonest and most sacred of symbolical monuments; and, to a remarkable extent it is so still in almost every land where ers of the Hindoo garden of Paradiso, for having that of Calvary is unrecognized or unknown; * * * it appears to have been the aboriginal

possession of every people in antiquity. * * *

Of the several varieties of the cross still in vogue. of which may not be traced to the remotest an-

Written for the Banner of Light. HOPE IN TRIBULATION. BY E. R. PLACE.

Sad child of earth, unveil thy face-There's heavenly light above ! God's universe proclaims his grace, Yet we are blind to love!

In vain the sun would pour its light, While darkly veiled our eyes; Roll up the curtain-clear our sight-

All hail I the glowing skies. So greet the fair expanding view Of life's transforming scene;

Where tears are drops of nursing dew, And griefs bring days screne.

Who loves the most lives nearest God, From doubt and gloom afar. Our woes, our pangs-the scourge, the rod-Are Triumph's rembling car.

Oh, mind perturbed! oh, shrinking heart ! Oh. feet that cannot climb! Oh, song that wakes no counterpart Of life's responsive chime !

Seize, oh my soul, and make thy good, The truth so well believed ; The bread made blood alone is food ; Truth lived is truth received !

New Bedford, Mass.

Spiritualist Convention at Haverhill Reported for the Banner of Light

[Continued from last week.]

MASSACHUSETTS.

A. E. Carpenter spoke of Spiritualism as a sci-entific religion. He believed many of the state-ments of fact recorded in the history of Jesus. They grew naturally out of his organization, and were not inconsistent with what Spiritualism has evealed to us. Just as far as the religious ideas which Spiritualists entertain logically grow out of the facts which are proyed, they are scientific. J. H. Powell said that Religion signifies binding. It has to do with devotion. Science cannot reach the secret place of religion. There is no use of talking about scientific religion. After science has done all that it can do in the way of discovtion and all the feelings of the soul after God, that make up religion, of which we are conscious, but which science cannot account for. You can-not chain me to material facts. As well attempt to regulate love by the humps upon the head. I was once told by a phrenologist, and I believe wons once told by a phreedologis, and I believe somewhat in phreedology, that love and marinage would one day be regulated by it. Fancy the picture of people going about feeling of each other's binning, to know who they might love. It is absurd. Love exists by a deeper power, and Religion exists by a deeper power than that of science. There is a tendency in this exclusive devotion to science, to Atheism. But the instinct of religion is in all men, and will find expression.

H. S. Williams,-Religious emotions are com mon to humanity. The Methodist, Baptist, Pres fost the same emotions, which are the natural attributes of the human soul. If this feeling be natural and common to all religions, then in what consists the superiority of Spiritualism? We have imagined that it was in advance of all re-We ligions of the past, all of which are founded upon superstition, tradition, bibles, &c. Spiritualism builds upon solid facts, discovered by investigation, observation and experience, from which is born a beautiful philosophy, in harmony with nathinks there is "no use to talk about scientific re-To this definition I do not object, but would ask. are not the principles and laws which govern sci-entific investigation binding, and are we not more strongly bound by the conclusions of the human reason, by facts, by the undeviating laws of Nature, than by any other forces? By studying, are we not "feeling after God" through the intellect, and approaching as near the great First Cause, as through the emotional nature? Hethinks "re-ligion has to do with devotion," and that "science cannot reach the secret places of religion." Who cannot reach the secret places of religion." Who ism conserves all the good of the past, and pro-can tell how far science can reach? Although gresses to all that remains to be discovered. vet in their infancy, the natural sciences furnish all the practical knowledge we have in this life, and reaches forward to the life beyond. Is there is cance. What we ask is, What does the word no science except that which the mere materialist religion mean to day? What do the people mean appreciates? A science as much superior to the physical sciences, as the spirit-world is superior to the function of the soul, which commences in this to the the commences in this science as the spirit-world is superior to the soul appreciates of the soul, which commences in this science as the spirit-world is superior to the the soul appreciates of the soul appreciates is the spirit world is superior to the soul appreciate to the soul appreciate to the soul appreciate the soul appreciates of the soul appreciates the spirit world is superior to the the soul appreciates the spirit world is superior to the soul appreciate the soul appreciate to the soul appreciate to

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the undivided attention of the audience, as, in a masterly manner, he analyzed the origin of past matteriy manner, he analyzed the origin of past religious ideas from the pictures of imagination upon the background of mystery and ignorance that involved the human mind. He then pre-sented Spiritualism as offering philosophy and religion combined—suited to the demands of unireligion combined—suited to the demands of uni-versal human nature. While it supplies food to the simplest capacity, it affords material for the grandest intellect. A careful, elaborate and elo-quent consideration of its claims to be a religion of hope, of trust, of charity, and of comfort er consolation, completed a lecture of which it would afford us pleasure to give a full report. But facil-tities for nating it gave out and ma one unable to ities for noting it gave out, and we are unable to give even a synopsi-

Mrs. Hattle E. (Wilson) Robinson was called upon, and, coming upon the platform, was en tranced and spoke briefly.

Sunday Morning.—Exercises commenced at 10 o'clock—Vice President Richards in the o'lair, Isaiah C. Ray opened the Conference with re-

marks upon the influence of past teachings and marks upon the influence of past teachings and customs on the present generation. We used to he taught to sit still in meeting and look up to the minister. He was the source from which our religious ideas must come; and people had allowed themselves to feel, until it had become a hab-it of their minds, that it was their only business to listen, and not to speak. But Spiritualism puts us all upon a level, and tends to open every man's month, and woman's too, to tell what they know or what they think about all subjects of interest. I remember going into an Orthodox meeting once, and finding the minister out of his pulpit, down upon the floor with the people; and I could n't help telling them that I was glad to see the reform in their customs, for it looked cosy to see their minister down mong them, a mortal like themselves. When I go into a meeting, I must go as I am-no imitation of Christ or anybody else for me!

L. S. Richards believed that the privilege of questioning the minister or speaker upon the sub-ject treated should be granted at all times and in every place. It would not disturb any real bar-mony that might exist between speaker and hearers, but would make the speaker cautions of what be uttered, and ready to give a reason for his faith, and enable the hearer to obtain an expla-In allow of what was not understood. Neither do I believe that harmony of opinion is indivensa-Neither do ble in our Conventions. I like the conflict of opposing ideas. I believe in visiting churches of different denominations, to hear the views pre-sented; I have found it beneficial. Spiritual in-tercourse should be based upon science, and its phenomena studied as carefully as we study mag-netism or any of the physical sciences. All the sciences depend upon each other. I attempted to study mineralogy; that led me to chemistry, and thence to astronomy. It is impossible to study any one branch alono and independent of all others. He gave a very interesting sketch of astronomical discoveries, illustrating the immensity of space and the tendency of such researches of investigation upon which we have entered. Geology, of the system of rocks, as presented by Prof. Denton, attracts the mind inevitably to the study of that progress, illustrated by all the sci-ences, to which man owes his appearance upon the planet. The human spirit has been slowly developed through all these changes, and is not the product of instantaneous creation.

J. H. Powell .-- I helieve in science as much as auy other man; and, in what I said before, I have seemed to be misunderstood. I agree with what Dr Storer said upon the relations of science to religion. Dependence upon the relations of science to religion. Dependence upon the Supreme, what-ever that is, is the foundation of religion. And I agree with the ideas presented in the beautiful lecture of N. Frank White. The argument of Mr. Williams is the only one that I disagree with, for it is the only one that directly assails my posiborn a heautiful philosophy, in hirmony with na-ture and reason—a scientific religion—and all re-ligion that is unscientific is false. Bro, Powell thinks there is " no use to talk about scientific re-thinks there is " no use to talk about scientific reof science, and no religion to mold my life, and I am no better. Back of all science is spirit. Science can never compass the human sonl, can never substitute science for religion. You We anong men. The peculiarities of Nature, and their differences, as we do the forms of expression among men. The peculiarities of the man give the form of expression, but the ideas are in the invisible spiritual world. I am disgusted with the scholars who assert that we have a new reli-gion. Feligion is one and universal. Spiritual-

to this?—a science of the soul, which commences ind the sourches. In this light I spoke when I said what are our learned and scientific minds of the past doing in that other and better life? Can we suppose they are less interested in their favorite World, not because it is now in the order of time -for some portions of it at least are older than the other continent—but because it has been more, recently discovered. There are prejudices against Spiritualism, based upon ignorance of its nature. They exist here in Haverhill. A woman, heretofore considered worthy and of sound mind, is supposed to have murdered her child and then to have committed suicide. A doctor has said that it was probably religious excitement caused by Spiritualism. I do n't think he would have said hat if she had been a Methodist. But it is publicly laid at the door of Spiritualism, although it has not been shown that she was excited or dis-turbed in her mind by any cause whatever. The facts in the case may have been misapprehended by the coroner's jury. I have reasons to believe that it was a murder instead of a suicide, although I shall not speak of them here. But all such charges have their influence in preventing people from investigating and enjoying the blessedness of Spiritualism, which has demonstrated to millious of men and women that man does not die, but continues on in a higher life. It has afforded me a satisfaction that does not come from any He referred to the evidence which other source. others had received, and hoped that Bro Storer would relate some of his interesting experiences. Dr. H B. Storer said that he was awakened to the beauty and loveliness of this fair Snuday of science to direct the cumueis mrough which the religious sentiments and emotions may find expression. I accept the definition stated by Bro. Powell that Religion means binding, or, more lit-erally, re binding, derived from the Roman customer and unship loud raps were made upon the foot of the binding and unship loud raps were made upon the foot of the binding and unship loud raps were made upon the foot of the binding and unship loud raps were made upon the foot of the binding and unship loud raps were made upon the foot of the binding and unship loud raps were made upon the foot of the binding and up the state of the state of the binding and up the state of the binding and up the state of the binding and the state of the tom of voluntarily binding themselves by vows to the service of the gads. There are two condi-tions in which man may be bound. The first is with the invisible spirit friends, and enjoyed, as involuntary, by which he is bound by the laws of otten before, the absolute demonstration of intel-Nature, whether he will or not, and whether he is ligent presence, other than that embodied in him often before, the absolute demonstration of intelself and friend. And what was true of that little chamber, is true of this large hall. We cannot all see the audience here assembled, but from what we have already learned of the nature of spirit-life, we know that with us are gathered an interested company, who inspire and participate in our deliberations. And this is based upon the broader fact that we are never absolutely alone. Go where we will, think what we may, feel 88 we must, act as we do, we have companions who share with us our experiences of life. He then narrated the particular incluent called for by his friend Carpenter, saying that although he had related it often in public, yet it was always fresh and green in his memory, and constituted one of the strongest links by which he was bound to the

for the events in the life of Christia by their being copied from Apocryphal Gospels, he knew and concealed the fact of the crucifixion in Nepaul."(18)

I will anote here-though it might do botter it another place, perbaps-the remarks of a learned writer who appeared under the name of Nimrod (19) "Candace," he says, "denotes, as I be-lieve, the She Hawk of the Wheel, that is, the Anima Mundi or Divine Spirit of the world's rotation. We read in Pindar of the venereal bird. (the Venus bird, I suppose) Iynx bound to the wheel, and of the pretended punishment of Ixion. But this rotation was really no punishment, being, as Pindar saith, voluntary, and prepared by himself and for himself: or if it was, it was an pointed in derision of his false pretensions, where by he gave himself out, as the crucified snirit of the irorht

A drawing in the second volume of the Anacavusis represents this. The four spokes of a St. Andrews cross are adapted to the four limbs of the extended bird, and furnish, perhaps, the oldest profane allusion to the erneitizion. This same cross of St. Andrew was the Than, which Ezekiel commands them to mark upon the forebeads of the faithful, as appears from old Israelitish coins whereon that letter is engraved. The same idea was familiar to Lucian, who calls T the letter of crucifixion, and seems to derive it from cauges. Certainly the veneration for the cross is very ancient. Ivnx, the bird of Mantie insuiration, gauns only, bound to the four-legged wheel.

Τετρακναμον Ολυμποθεν

Εν αλυτα ξευχθεισα κυκλω, gives the notion of divine love crucified. The wheel denotes the world of which she is the spirit, and the cross the sacrifice made for that world. Iynx is used for love, desire, appetition, and thence the Latin word iungo or yungo, Lunite, and our name for the age of sensual love, Young-taikikar, white Having explained this much, I may add with Columella:(20)

"Hinc Anythaonias, docuit quem plurima Cheiron, Nucturnas crucibus volucies suspendit, et altis Culminibus vetuit feralia carmina fiere."

(Thus far Nimrod.) existed;" and then, after referring to attempts that had been systematically made for almost two thousand years to destroy this testimony, says, thousand years to destroy this testimony, says, thermometer indicated a temperature of one hun-"that Eboy or divine love was the first begotten dred and one degrees Fahrenheit; but it fell nine son of the Platonists "(21)

To what did Justin Martyr(22) allude, when he declared that, according to Plato, the Son of God, or Jesus Christ, was expressed or decussated up- zine.

tionity." Going somewhat beyond my views, however, are those of Mr. Haslam (29) quoted in the same magazine, where he says, "The cross was conceived when the redemption of man was designed, or ever the tempter was changed into the form of a gliding serpent, * * * and I will venture yet further and say the cross was known to Adam, and that the knowledge of it, as a sacred sign, was imparted to him by the Almighty." The Reviewer here comes to my relief by adding, Both the Hebrew and Samaritan Scriptures are utterly silent on the subject of this extraordinary

revelation. Nor do the later Jewish records coun tenance it in any way."

(1) As. Res., 10: 52.

 As. Res., 10: 52.
 Tat is Buddha, says Higgins.—Anacalypsis, p. 702.
 As. Res., 10: 62.
 Understood by Higgins to be the astrological calculations of Christma's nativity.
 Aancalypsis, v. 1, 250.
 du, 444. The crucitizion of Balajii, or Wittoba, will be farther noticed by-and-by.
 Anacalypsis, 1: 145.
 Mr. Moore gives the different names of this in different districts, viz : Terpati, Tak'hur, etc., etc. Terpati he elsewhere calls Tripati.
 Anacalypsis, 1: 140-7. (0) Anacatropis, 1:14-7, (10) Jd., 750, (11) Id., 764 (12) The seven-headed Cobra in one instance, and the

t on the head of the serient in others, unite him with rya and Buddha.—Anacalypsis 1, 147.

urya and Buddha.—Anacatypsis 1, 147. (13). [d.,]d. (14). Id., [40, (15). D.I. vol. of Anacatypsis has a copy...... (16). Nepaul lies between 26 deg. 20 min. and 20 deg. 20 in. N., and 77 deg. 40 min., aid 50 deg. 40 min. E. (17). On Molin Muru's, doubtless.

(17) On Molford Meru's, doubtless,
(18) Anacalypsis 1, 470;
(10) Nimrod, vol. 1, p. 278, suppressed edition,
(20) Lib. X. Ver. 319;
(21) Anacalypsis 1: 503;
(22) Justin Martyr says "that almost the whole history of Jesus Christ was to be found in the Sibyl."—Anacal, 671.
(23) "Decussation," says a recent writer in Editionary Remiete, "means the act of crossing or interfection. The order of the parameter of the parameter is the say the number ion but as the says of the parameter of t original meaning decussis was the number ten, but as the ormain meaning decurits was the number ten, but as the Roman numeral sign for ten was X. (two Vs with their ver-tices joined.) the word came to signify the intersection of two lines in the form of a cross." (24) Notice the Carnarsene of Italy—Incarnation of the Fisher, and the Natco, of the youth of Larissa.—Higgins, 788.

(25) Id., Id. (26) Anacalypsis 1 : 217. (27) Worship of Priapus, p. 48. (27) Working of Analysis, (28) Anacalysis, (28) Anacalysis, (29) "The Cross and the Serpent," &c , by Rev. Wm, Hat

INCREASED HEAT OF THE SUN'S RAYS IN ASSING THROUGH CLOUDS.-Forber s, in his travals through the Alps of Savoy, made the observation that when the sun was alightly obscured by thin clouds the temperature of his rays was higher than after the cloud had passed-an annound nent which has recently been verified by careful Higgins adds: "I shall make no observation upon the crucifixion of the dove of Venus, the may nad or fanatic bird-born at Askelon and on the Euchrates—of divine love, before Christianity existed;" and then, after referring to attempts that three degrees was observed. At eleven o'clock, the sun being still behind the cirrus clouds, the degrees in three minutes after the cloud passed away, rising again six degrees more as a small cloud passed over the sun. The air during these experiments was perfectly still .- Harper's Maga-

studies? less interested in making discoveries in science, now they have entered upon a larger field of investigation, with their spiritual senses opened their intellects quickened, and their rea-son matured? With better facilities for discovering the secret springs of life, the secret causes of all effects, the hidden principles behind all facts, they are doubless more active in that real life than ever before. Who shall limit them, or declare that they can never enter the sacred precincts of religion, scientifically discovering its sector forces, and thus bring to light a scientific religion?

Dr. H. B. Storer said that in his view all science piritual and material, tended to modify religious ideas. Religion was based upon a sense of dependence, and this was universal and natural to the soul of man. We had no sense of having created ourselves, and no absolute power to continue in existence without support. Neither did we make the universe Hence came the sentiment of cause, outside ourselves. Religious ideas originate from this sense of dependence, and our emotions of hope and fear, desire and satisfaction. Ignorance of facts and natural laws, was the occasion of false ideas concerning what we are dependent upon-what we have reason to hope for, expect or fear-and what is best calculated to satisfy the nature of man. It is the work of science to direct the channels through which erally, re binding, derived from the Roman cus-tom of voluntarily binding themselves by vowsignorant of those laws or not. It is compulsory, The other condition is that which we call re-ligion. It comes from a knowledge of what the laws of Nature are, and a voluntary acquiescence in them as b-neffcent. Science reveals to man the laws of Nature, and thus enables him intelligently and voluntarily to give his allegiance to them. But as science is progressive, man cannot be a perfectly religions being until he is perfectly ducated. Man knows in a general way that his hody is dependent upon the air be breathes, and holdy is dependent from the air be broading, and the food be eats: but science, speaking by the mouth of a Liebig, tells him what quality of air may be breathed bealthfully, and what kind of food he must eat to produce particular results. such as increase or decrease of muscle, fat, how, nerve, &c. His voluntary obedience to these aws, thus pointed out by science, makes him re ligious as to his body, and the spiritual nature that is allied to it. Religion, therefore, must be scientific, and science tends to develop true re-ligion. The facts of Spiritualism afford a basis for spiritual science, which will displace the false ideas of popular religions, that have originated in entire ignorance of the nature of spiritual life. Upon science, then, we must base our religious. ideas, while our religious sentiments and emotions will be in accordance with them.

Dr. A. H Richardson - We are children studying the alphabet of Nature. There is divinity running through all humanity. I love this com-munity of spirit, that unites us in fraternal relations. By this same power of the spirit, we shall be able to learn all that concerns us here or bere after [The reporter being called away, failed to note the remainder of the doctor's remarks]

The hour assigned for the regular lecture hav-ing arrived, after the singing of a flue soughy Chas, W. Sullivan, of Boston, N. Frank W bite addressed the audience. He thought it best to take advantage of the interest already created by the conference, to continue the consideration of the religion of Spiritualism. His lecture elicited

identity of spirits who seek communion with us. Mrs Huttie Robinson, formerly Hattie Wilson, gave a marrative of her development as a medi-um, by which she had been brought into acquaintance with her father in spirit-life, who was her almost constant companion. He had told her, in detail, the circumstances of her early life, and upon inquiry of the persons named by him, still living in the form, found them correct in every particular. Although opposed to becoming a me-dum at first, and dishelieving in the purported origin of the power that controlled her, yet she was finally convinced by seeing an old schoolmate, who had been dead several years, standing by her bedside, who conversed with her as pas-urally as ever! Then her father came and gave all the facts of his life and acquaintance with ber mother, manifesting the tenderest interest in ber. Afterward innumerable persons, who to her are as real as those who appear about her in the ma-

NOVEMBER 12, 1870.

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details were presented. Mrs. Rogers, of Haverhill, said: I have not been so long in this work as many of you, but I have gained much knowledge and experience. Expe-rience is not always pleasant, but when the great curtain of time shall roll up, I expect to find that they are all necessary and useful. Spiritualism is that which makes man and woman free. I thought, when in the church, that I must keep pure by not mingling with the world, but I have learned that purity and goodness are to let their light shine, and their warmth be felt by those who are in darkness and are chilled by sellish-ness. Spiritualism is lifting mankind to a higher life, and I believe that spirits have ever been dolife, and I believe that spirits have ever been do-ing this work, returning to earth ever since our race had existence.

Afternoon Session -- Vice President L. S. Richards prefaced the regular exercises of the Con-vention by reading, in a masterly manner, selec-tions from Hiawatha, after which Prof. J. H. Powell, who had been appointed to deliver the opening address, announced his subject as the "Relation of Charles Dickens to Spiritualism," There is a tendency in human pature to hero worship. Men and women worship the gods of Worship. John and Wolfen Worship the goal of liferature. The man who clothes beautiful spir-itual ideas in becoming dress, lives forever in the admiration of mankind. Oharles Dickens has had no peer, since Walter, Scott, in a knowledge of human nature. But no man, however exalted his position upon the pinnacle of fame, can afford to ignore any department of truth, or any light to gnore any department of truth, or any light that shines upon the problems of human relation-ship. Charles Dickens was a persistent and bit-tor opponent of Spiritualism. The spiritual ele-ment in all literature is that which is immortal, and Dickens could not ignore the beautiful idea of Spiritualism in his books. The speaker then read extracts from Dickens's stories, which fully justified his assertion that his most affecting and funder the second not only the spiritual tender passages contain not only the spiritual philosophy of life, but even intimate belief in revelations from the unseen world.

Dr. Storer, from the Committee on Resolutions, presented the following, which were vigorously seconded and endorsed by A. E. Carpenter, upon whose motion they were unanimously adopted:

Resolved, That the existence of religious institutions and Resolved, That the existence of religious institutions and ceremonials in every historic age, and among all people, (never more abundant than in our own, land and time,) and the prediminent importance which has ever been ascribed to man's relations to a spiritual life and world, fully justify ar-tention to whatever evidence upon this subject may pur-port to originate with spiritual beings, whether presented to manking in an entry or evidence should be impartially in-westimated than its our movies and resoluted as the probability in-

Resolved, That all such evidence should be impartially in-vostigated, upon its own merits, and received or rejected as detormined by enlightoned human reason. Resolved, That upon such evidence, as well as upon whatev-or comes to us from an investigation of Nature by the aid of science and human reason, we rest our religious bellf. Resolved, That as such impartial investigation is not even tolerated within any branch of the so-called Christian Church, either partial or liberal, the necessity for forming independent societies and holding especial méetings and conventions for presenting these evidences and freely in-terchanging thoughts concerning them, is importative and terchanging thoughts concerning them, is imperative and self-evident

A. E. Carpenter, appointed to follow Mr. Powell, then occupied a balf hour in an address upon the importance of Phenomenal Spiritualism. He gave au interesting account of manifestations oc-curring in the presence of Miss Mary E. Currier, which had been witnessed during the intervals between the services of the Convention by nearly all the speakers present. Here was evidence, in afforded positive demonstration of spiritual presence and power. [As these benutiful manifesta-tions have frequently been described in the Banand the same time and spiritualists at the same time. The theological and scientific world both deny our phenomena—it is either demonism or hallucination. Physiologists deny the writing on the arm, because it is inconsistent with the circulation of the blood—but the writing appears, nevertheless. The plano rising in the air is contrary to science —but still it does rise. Eminently unscientific as -but still it does rise. Eminently unscientific as any or all of these phenomena may appear to sci-entific men, they occur, nevertheless; and it is their business and our business to enlarge our conceptions of forces and laws, until these facts can be accounted for. We have no conflict with theology, except as it thrusts itself in our way. Facts being the basis of our thoughts upon this sublicit uncorrected and these facts in the subsubject, whoever denies these facts, in the supposed interests either of theology or science, op-posed interests either of theology or science, op-ful, organized opposition of prejudice and bigotry, we need such Societies as this. And to support this State Association and make it efficient for good, we must have funds, as well as the hearty sympathy of all who would advance our cause.

Evening Session -A fine audience greeted the

an interest in life—to be something, and do some-thing for others. Her entire story was deeply af-fecting, and won implicit confidence in its' truth, by the simply natural manner in which all its with a simply natural manner in which all its

the interest which we feel in our subject. To init-lions the reality of a spiritual world, the identity of its inhabitants with those who, like ourselves, once lived upon this earth, the essential improve-ment of their condition, and their ability, under favorable circumstances, to communicate with us and modify our lives, have already been demon-strated. We are not yet out of the mists of the valley, and the spiritual world is not clearly seen, but we are according the monutain of progress, following the path that. Spiritualism points out, and shall one day stand upon the summit, with clear and unobstructed vision.

Mrs. Hattie Robinson followed in deeply interest ing remarks, based upon her experience as a medum, affirming the permanence of the relations between parents and children, although death might apparently divide them. Invisible to you, fathers and mothers, are the children given you to educate, and your tailuence affects them spirtually, after they have cone out of your sight, as truly as though they had remained upon the earth. You may be angels to them as well as they to you. If your spirituat eves could he opened, as mine frequently are, you would know this to be true. In our homes and in our midst are our children, our parents, our friends, and we mutually act upon each other The Convention, upon adjournment, passed a

vote of thanks, to our brother, Walter W. Currier, of Haverhill, for his exertions to make this meet-

And the reporter would add that to Bro. Car-rier and family nearly all the speakers and sev-eral of the delegates present work included for a genial home, the most hespitable attention, and opportunity to enjoy the wonderful musical mani festations in the presence of his daughter Mary, When Spiritualism expands the hearts of all its believers as it has done with this family," the world will be the better for it."

INDIAN SUMMER.

BY B. HATHAWAY,

Like bannered host, with helmet, plume and spear, Far borne elate, from thousand battles gory, The flaming woodlands glow. These, year, by year, Are nature's pallingsest—whereon, austere In winter gloom, or gay in summer glory, Is writ with magle pen the wondrous story Of all the circling year.

Ilow thrills my bosom to thy tempered rays. More fair than radiant emiles in beauty's keeping : Through all the quici of thy golden days Lie warried basen in its tranqui heeping, Like warried basen in its tranqui seeping, Like gentle caim that cometh after weeping; Thine are the lovellest days!

They tell us of a far-off sunny clime With noortide shear on tropic splenders lying, Where all the year is one long blooming-time-Where song of Flora, in her joy and prime, Wakes minstrel Echo with a joy replying From morning's dawning until vesper's sighing, Through all the charméd time.

Thy light, o'erlying all the azure wall,

Thy fight, berying an the neuroward, So softy mellowed in its pecteless shining; Thy sober-kindling sunshine over all, That lingers even where the shadows fall; Thy fosted wreath, the vernal season's twining; Thy faded scrolls, thine own fond first love lining— These do surpass them all !

See yonder up what goodly altitudes ! see youder up what goodly hiltitides I Supremer hights, more tranquil air, unveiling, Along the hills a purple glory broods; In all the slignes of the autumn woods— A royal robe of thited splendor trailing O'er sirub and tree, unto rare beauty paling— A subtle spirit broods.

Like smile that trembles in love's serrowing tear ; Like four regret some tender thought suffising ; Like heart high throbbing with a wealth of cheer, Th-ugh known of grief, not stranger unto fear, Though lone and saddened, yet in cheerful musing, When some high faith hath recomponeed its losing With well-enduring cheer.

Though stilled the chorus of the choral throng, More red than mountain peaks that source umbers Lies all the grove, late chamorous with song; A sacred caim these forest aisles along, A holy hush, a Sablath quiet slumbers; A silent music breathes in mystic numbers, Sweeter than any song.

I lowly listen to each Dryad runo. Through lowely woodland haunts cestatic straying. While all day long is one long afternoon; Had Eden fairer sublumity boon, Than Nature over at this hight dolaying? Buch rainbow-tinted subdowns her arraying, Gorgeous, at highest noon.

Brief are thy hnloyen suns, and fleeting fast,
 Though yet October's milder reign imposing, As though thine hour most benutcous were last; Like faithful spirit when its strife is passed,
 In bosom of a deathless hope reposing;
 Bo may my days, when hastening to their closing, Grow brighter till the last!
 Western Monthly for November,

"Origin of Man."

free Thought.

"THE HEALING CONFUSION."

EDITORS BANNER OF LIGHT-I am not surrised to see in your columns the letter of C. F. Lukens, reflecting on the Healing Powers of Dr. Newton, because it is not in mortal power, assisted by the entire hosts of spirits, to cure every

person by a single or even series of treatments. I have no more regard for Dr. Newton than for any other healing medium; but this I fael, that the letter of Mr. Lukens must have a damaging influence on the minds of sensitives, who might otherwise he cured by the Doctor. It is easy to talk against clairvoyance and healing mediumship, because of failure in certain cases, but it is unjust to dony the possession of these gifts to Nowton or thers, because of the aforesaid failures."

The science of therapeutles is after many centuries yet involved in darkness. The Orthodox practitioners do not cure all cases. I believe they kill more than they cure where they use mercu rial medicines If Dr. Newton could succeed with every case, he would be a miracle-worker, throwing Jesus, who at the pool of Bethesda only cured a single case, where multitudes of sick were not touched by him, far into the shade,

The system of Newton is one embracing the principles of psychology and magnetism. He operates upon the life forces by the will power, aided no doubt by spirits. That he does effect cures in many cases, it is impossible to deny, unless all testimony to that effect he ignored. I do not suppose any sensible person would expect to be healed in a minute of any chronic disease. It is more than probable that Mr. Lukens and his triend had too much faith, which to the consummation desired might have been as bad as too little. This, however, is certain, according to his letter, that they both believed in Dr. Newton, and realized the more disappointment at not being cured.

Success is not sure in any department, unless every necessary condition is observed. We, who believe in vital magnetism, i. c., its power to remove disease, have at least a strong argument in the multitude of cures everywhere produced by "the laying on of hands." Dr. Newton does not always cure-that is admitted-but he need not fear to place his life-work against the life-work of any other single physician of the old school.

My conviction is, that C. F. Lukens has depended so long upon drugs, that they have the effect of opium or tobacco upon his system, never failing to prove the reniedy worse than the disease. Ills case is not hopeless, if he could make up his mind to" throw physic to the dogs," and discover the proper person to administer magnetic treatment. I trust he will not feel that I am taking upon myself too much to say this, but from the tone of his letter-which is kind in spirit, and only proper in his great disappointment-I feel that he strikes a blow at the whole system of clairvoyance and magnetism. If I did not know the power of cure in the laying on of hands, I would say nothing to this.

The other day I called upon Dr. Newton. In my presence he operated upon a lad with a serious curvature of the spine and paralysis in the legs. There was a slight benefit derived, but the case was one which the Doctor pronounced incurable. Learning that the patient was earning nothing through his affliction, the Doctor gave him two doilars, and bade him call again. I mention this, not as " a wonderful cure," which it was not. nor did the Doctor feel to be able to cure him at that time, but to note the sympathy which he manifested with the sufferer.

Oure me of none others are oured, is easily said. but it is neither true nor just. It used to be said to me, when I lectured on mesmerism, and produced phenomena ou sensitives, "Mesmerize us, B and we will believe; fail to do so, and we shall look upon the matter as all humbug." I did not always succeed with such persons, but I knew nevertheless that my facts were bona fide. It is over the same in spirit circles. One person gets a good test, another fails, and pronounces the test to have been obtained only through deception or

humbug.

Written for the Banner of Light. "JESUS."

BY W. H. HOWELLS.

Years on years have flown and past, Swelling up the sum of ages. Giving birth to earth's great sages. Since the world beheld thee last.

None so lovely, none so kind ! I have dreamed of thy calm eyes, Smiles of God from Paradise, Sweetly looking on the blind.

Oh, what beauty in thy face ! Truth in hand with majesty. God didst touch theo lavishly With his own supernal grace.

Jesus, Jesus, will thou scorn If I call then brother ? 'Are we linked to one another Less in spirit than in form ?

Crying, yearning, restless, I Strive and totter in thy way." Strive to keep from day to day

In my soul thy teachings high. Higher! higher! dont thou call? Then I needs must upward go,

Loving more, and nearer grow To the brother of us all. Life did bring thee trials sore,

Yet the world would seek to cast All its present sins, and past, On thy shoulders-at thy door,

Heaven forgive me if I sin ! Brother, I would bear mine own, Be responsible along

For the faults I find within. I would not the joy forego, Of the conqueror when he sees

Giant evils on their knees, Striking with death's feeble blow. So I follow far behind.

Not thy followers, but thee, Having all eternity Golden sheaves of truth to blud.

LIST OF LEOTURERS.

(To be useful, this list should be reliable. It therefore behaving societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur, Should any name appear in this list of a party known not to be a lecturer, we desire to be so informed. 1

Dormou, J. MADISON ALLEN, conscients trance speaker, is now pre-pared to make engagements with Solutinalist Societies for the fall, whiter and spring months. Will tecture week evening, when desired, an the Sectore of Language, and instruct classes in the new and Satural Short hend. Will also officiate at functal and weddings. Address, Boston, Masse, earc hanner of Linki.

 J. Japan.
 C. FANNE ALLYS WILLSPEAK IN Clucking No. J. C. HANNE, ALLYS WILL SPEAK IN Cluck of Storphan, Mass.
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 J. MARINAY, MA 14 and 25; In North Schuate, Jan. S., Address, hox 194, Chel-sea, Muss, JAMES H. HARRIS, box 99, Ablighton, Mass, WM, A. D. HUME, West Sido P. O., Cleveland, O. ZELL, S. HASTINGS, Inspirational, East Whitely, Mass, Muss, L. HUTCHINO, East Saginav, Mich., care K. Tatbot, Muss, L. HUTCHINO, inspirational, Owensville, Cal. DE, M. HERET HOCGHTON, Montpoller, Vt. Muss, EMA HARDING, 229 East Suth Street, New York, E. ANNE HINDARY 2010, Sut Suth Street, New York, E. ANNE HINDARY 2011, BASTING, Address, Keene, N. H., care of J. F. Illinman, Mossi, HuLL, will speak in Haltimore during December; In Washington during March and April. Permanent address, Hobart, Ind.

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South State

Miss JENSY LETE, inspirational speaker, Will befure in the international second product to the product to the product will be during for the product to the product of the pr

 MRN, N. E. SIGHT, BOR OF AUROPT REPORT, ARTOC, CAMPITAREDIT, MRN, A.BHRA W. SHITH, 36 Salem street, Portland, Me.
 MRN, ALERA SMITH (Jale Copps), Sacramento, Cal.
 MRN, C. A. SHERWE, Townsend Center, Mass
 MRN, C. A. SHERWE, Townsend Center, Mass
 MRN, CARRA SMITH, Impressional speaker, Star, N. Mich ALBERT, SMITH, Impressional speaker, Star, N. Mich ALBERT, STARM, Leventr, VI
 MRN, CARRER A. SCOTT, Trance, Bloomingburgh, N. Y.
 MRN, R. E. B. SAWER, FH Liborg, MASS.
 MRN, M. E. B. SAWER, FILDER, MICHARM, UNION Lakes, MIRA, JOSEPH D. STILLS, BANDIE, VI.
 SELAN SMITH, ENGLAND, VI.
 SELAN SMITH, ENGLAND, AND TARAMAN, MICH.
 ABRAN SMITH, ENGLAND, MICHARMAN, AND TARAMAN, MICH.
 MRN, ROMEN, L. V. TAPPAN WILLAND, CALENT, Redpath & Fall, No. 36 Bromfield street, Reston, Mass.
 J. H. W. TOOMEN, Providence, R. I.
 HUBBON TETTLE, Berlin Heights, O.
 MRN, ROBERT TEDENSK, MCNEO, Audrian CO., MO.
 MRN, NALMAN, N. THOMPSON, Inspirational speaker, 161 St.
 Char STRASK, Lecturer on Spirituanan, Kendunkeag, Me.
 MANN MATHE THERORY, Inspirational speaker, 161 St.
 CHARTER TASK, Lecturer on Spirituanan, Kendunkeag, Me.
 MANN M. THOMPSON, Inspirational ST. Chart Score, Cal.
 <li Mass. Mass. Musia, W. Shiru, 36 Salem street, Portland, Me. Musi, Almina W. Shiru, date Cuboy), Sacramento, Cal.

b) The winter must be made at once.
Y. W. RESON, Londont, H.
E. S. WHEELKR will speak in failtimore during November;
in Fillandeiphia during besember. Address, care American Spatiatistic, Clevelana, O
r. L. H. WILLER, M. D., Glenora, Yates Co., N. Y.
MR. N. M. WRIGHT inspirational speaker, will answer cally to feeture in the New England States. Address, Boston, Mass, care Bonner of Lond.
MRS, S. E. WARNER, box "S, Cordova, III.
F. L. WADSWORD, 200 Not an arrest, Chicago, III Mass, e. M. WORDONT, Conton, St. Lawrence Co., N. Y.
P. R. WORDAN, Buffano, N. Y., box 1454.
J. G. WRITNEY, Inspirational speaker, Rock Grove City, Floyd Co., Lowa.

N. H. WORTMAN, Budaio, N. Y., box 1464.
J. G. WRITTER, Importational speaker, Rock Grove City, Floyd Co., Jowa,
REV. DR. WHEREBOR, Importational speaker, Mastinga, N. Y.
MEN, DR. WHEREBOR, Inspirational speaker, Leslie, Mice,
A. G. WHEREBOR, Inspirational speaker, Leslie, Mice,
A. G. WHEREBOR, Inspirational speaker, Leslie, Mice,
A. C. and Mits, ELLA C. WOODBERF, E.glo Harbor, N. Y.
M. R. WHEREBOR, Inspirational speaker, Leslie, Mice,
A. G. WHEREBOR, Inspirational speaker, Leslie, Mice,
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A. G. WHEREBOR, Inspirational speaker, Leslie, Mice,
A. B. WHEREBOR, Checkson, Chicago, H., care R. P. Journat,
LOIS WAISHROOKER's address is Deniver, Col., hox 44,
DANIEL WHITE, M. H., Bohston, Mass,
MES, MARY E., WITHER, Holliston, Mass,
MES, MARY E., WITHER, Holliston, Mass,
MES, MARY E., WHERES, M. Certver street, Hoston,
DR. R. G. WELLS, WHESS, M. Certver street, Hoston,
DR. R. G. WELLS, WHESS, M. Certver street, Boston,
MES, S. A. WHEREBOR, Clevenstreet, Ambridgenort, Mass,
MES, S. A. WHEREBOR, WHE fecture in Frithate, Nov. 13, Address, 24: Brondway, Lawrence, Mass, and The Bornheir, Mass,
MES, S. A. WHEREBOR, Clevenstreet, Moston,
MES, S. A. WHEREBOR, Clevenstreet, Mass, and Theory, Charles, Address, 24: Brondway, Lawrence, Mass, and The Bornheir, Inspirational, Farther, Mass, Mark, S. A. MEREBOR, Clevenstree, Mass, Mark, Mass, Mass, Mass, Clevenstree, Mass, Mark, Mass, Mass, Mass, Mass, Clevenstree, Mass, Mass, Mass, Mass, Clevenstree, Mass, Mass, Mass, Mass, Mass, Clevenstree, Mass, Mass, Mass, Mass, Mass, Mass, Clevenstree, Mass, Mass, Mass, Mass, Mass, Mass, Clevenstree, Mass, Mass, Mass, Mass, Mass, Mass, Mass, Clevenstree, Mass, Mass, Mass, Mass, Mass,

MR. & MRS. WN. J. YOUBO, Bolse City, Idaho Territory.

een wore s against s nature. a, heretomind, is d then to said that used by nave said it is pubthough it ed or dis-ver. The rehended to believe , although t all such ng people essedness ed to mils not die, s afforded from any nee which tro Storer periences. akened to ir Snuday e spiritual bed with hose medifont of the llow. Bementally njoyed, as n of intel-ed in himthat little cannot all from what of spiritd an inter ticipate in upon the itely alone. ay, feel as mions who He then I for by his he had reways fresh ited one of in with us. ttie Wilson, as a medi-to acquaintho was ber told her, in ly life, and y him, still ct. in every ming a me e purported her, yet she old school-TN, Standing ber as pat

e and gave nee with ber erest in her. to to her are or in the ma-possible, and your spirit-iow that the build bere in lilens brisgs

tualinus bas id given me

the audience and prepared them for the address of Dr. H. B. Storer, who had been announced to deliver the regular lecture of the evening. "The of Dr. H. B. Storer, who had been announced to deliver the regular lecture of the evening. "The Claims of Spiritualism to the Attention of Man-kind, and its Adaptation to Human Needs," was the subject presented. The sentiment of immor-tality was considered as universal among man-kind. A sense of imperfection, and the limita-tions of human development and opportunity, compel our belief in a life after death, where greater perfection may be attained. There is no compensation for the harsh experiences of life on earth, unless some beneficent result is to appear in a better world. 'This result every individual earbit, unless some nehencent result is to appear in a better world, 'This result every individual expects or desires in his own case. We are not satisfied to contribute to the general good alone, and have no conscious individual participation therein. The root of our faith in a future life, is immortality for manklud. This sentiment has immortantly for markind. This sentiment has originated various ideas and speculations con-cerning the nature of that life, and the necessity of preparation for entering it. No one would at-firm—not even the most enlightened Christian, basing his convictions upon what he believes to be basing his convictions upon what he believes to be a revelation from God—that he has a perfectly clear and satisfactory idea of the nature of that spiritual world into which he expects to enter. Neither does he know, from revelation, when he shall enter there—whether immediately, or at a general and simultaneous resurrection from the universal graveyard of the world. And yet these questions have daily and constant interest for him. His friends are passing one by one a way duestions have daily and constant, interest for bim. His filends are passing one by one away them. And then, too, he has an idea of angelic ministry—of the influence of invisible beings upon the life of mortals. He is not satisfied with crude, fanciful ideas of angels created exthe crude, fanctrui meas of angois created ex-pressly by God for message-bearers, and repre-sented as physiological monstrosities--human forms with the wings of birds--by the old paint-ers. Indeed, uncertainty and dissatisfaction with the false or imperfect notions of a spiritual life and world, is the universal condition of the publie mind.

Into this condition Spiritualism comes with its Into this condition Spiritualism comes with its light and its facts. Its advent was humble, born, as it were, in a manger; its manifestations so trivial as to excite the contempt or ridicule of the learned and influential. But they were sufficient to awaken ouriosity, and to elicit attention by the unprejudiced and unbigoted mind. From the simple ways at Endesymbol. the unprejudiced and unbigoted mind. From the simple raps at Hydesville they have increased in variety, until the physical and mential manifesta-tions of spiritual agency challenge the attention of dwellers in all parts of the world. The speak-er contrasted the spirit and manner in which the first manifestations were received by the neigh-bors of the Fox family, simple people exercising their common sense in the investigation, and the arrogalit tone a stander by the young. Methodist arrogant tone a sumed by the young Methodist minister, who presumed, in advance of all knowledge concerning them, to attribute their origin to the devil. His theological prejudices crippled his judgment, and rendered him incompetent for the judgment, and rendered him incompetent for the inquiry which the simplest minded neighbor pros-ecuted with success. This was a type of the man-ner in which theology has opposed and cripple' the entire investigation of this subject. He then dwelt upon the harmony between the central ideas of Spiritualism and the democratic ideas of the American people. Spiritualism teaches personal investigation of every subject of interest, accepting aid from all, but substitution from none. In every man's conscionaness his science and his religion must be born. In Ameri-ca every man is a sovereign, and must make his way by personal effort, aided by the general pro-gress. Spiritualism is progressive, and every-

The following private letter from by Chas. W. Sullivan harmonized the minds of gin, Progressive Development and Destiny of Man," will be read with interest :

road with interest: "Let not the reader of my pamphlet suppose that i reject the ordinary views of Christian truth, because I have chosen to present a few truths by their cardinary forms instead, for to my mind the cardinary forms of religions truth sus-tain the same relation to the ordinary truth that the soul sustains to the bedy. The existence of the one implies and necessitates the other, and in my mind no system of religion can be true in the highest and best sense that fails to em-brace and receive all minor systems as parts of the great whole. The great, the whole, the perfected, the absolute system of truth must of necessity embrace all minor systems, on the same principle that the least common multiple formed a common multiple of all the factors known to us, and afterwards discover that there were some factors un-

on the same principle that the least common multiple must contain all the factors of that multiple, and if we have formed a common multiple of all the factors known to ns, and afterwards discover that there were some factors un-known to us, and which our multiple will not contain with-out a remainder, then it is evident we have not found a common multiple, and we must modify it accordingly. So of the great system of religious truth; it must be made to em-brace all the positizer of every man's belief, or it is not a common multiple of truth, for theologically considered, every thought of man has its root in the hub of truth. Thought bears the same relation to principle that the shadow does to the substance. It can have no existence without it. So again, wrinciple is the shadow of an idea, and idea is in its turn the shadow of the mind of God; and as a thought can have no existence without a principle, and a principle none without an idea, so likewise an idea de-pends for its existence upon the thought of man loses itsoif in God, and must be true in some sense. Still mark thought does not truly represent the thought of God, and for this reason, shadows do not truly represent their substance, be-ing more or less distorted; this shadow casts another shadow all marching away from their first original. So idea being the shudow of God's mind, does not perfectly represent it, and principle being the shadow of principle is werse still, and throws us st a still greater remove from God. So, while ideas, principles and thoughts develop in their external forms away from God, they by an internal principle of vitality are inwardly building a spiritual life more and more like God. And thus it is seen that every thought of man telelogically considered has its or of the matter in therefore, viewing thought teleeologically, believe in all forms of roligious thought, and am is aprecet system of religion. I therefore, viewing thought teleeologically, believe in all forms and detach the teleological roots of any system of relig

CITIES AND TOWNS OF MASSACHUSETTS.—As an item of general interest we publish the follow-ing table of the cities and towns of this. State which have a population of nine thousand and upwards, according to the recent census. The valuation is given as it stood May 1, 1860, since which time some of them have made a gain:

39,210,90 16,616,89

 $\begin{array}{c} 22,930,000\\ 11,052,400\\ 12,590,92\\ 6,997,53\\ 10,783,059\\ 7,042,72\\ 15,922,876\\ 7,427,700\\ 5,001,020\\ 9,154,57\\ 8,259,57\\ \end{array}$

	Population. V
loston	
Vorcester	41.115
nwell	40 937
tambridae	37.650
awranca	29.932
Awrence	
.vnn	
ann. All Biver	
pringfield	26.706
Allein	
New Bedford	
lielent	18 547
lielsea l'iunton	18.467
liloucester	15 394
Somerv lle	14 693
somerv ne	13 602
Havernill	19 875
Newton	19 631
Newburyport	19 002
Adams	11 960
Fitchhurg	11 113
Putsfield	10 771
Holy oke	10 100
Northampton	0.000
Millard	••••• 0.07V
Chigonen	
Waltham	***** U.U47
Weymouth	9.011

If the letter of C. F. Lukens be admitted as evi-

dence against the cures of Newton, by the same method of argument the failures of the Orthodox medical school prove Orthodox practitioners to be no better than healing mediums-tit for tat. I had not seen Dr. Newton since I saw him in England four or five years ago, and as I have met many persons who declare themselves to he cured by him of different diseases, I resolved to test the matter in the interest of truth. Here are a few cases which I have made it my care to investigate:

Miss M. Glines, Canton, Mo., had one of the hones of her foot injured; she walked on crutches for one year and a half. The doctor cured her in one treatment. This was ten years ago. I saw the lady to-day and had the statement from her own lips. Ten years is a good time to test the lasting character of a cure.

I saw, also, two other persons-one D. S. Keegan, of Augusta, Me. He had a severe attack of sciatica which lasted nine weeks. He was unable to lift his leg; took him hours to get into bed. The doctor treated him once and cured him. The man throw his legs in all directions, in my presence, to prove his case cured.

Mr. G. C. Greene, of Owego, N. Y., was seventeen years lame of one knee; cured four years ago by Dr. Newton. The man expressed his great pleasure at the continuance of the cure. He also spoke of his wife, who was afflicted with chronic. inflammation of the bowels and liver, and paralysis of the limbs. She had tried nine physicians without relief. Dr. Newton cured her in a single treatment. These cases I have the testimony of the patients themselves for argument.

Another which was related to me, of which I have no doubt, must close my illustrations:

Rebecca Smith, of Fountain street, Providence, R. I., had paralysis and chronic inflammation of the bowels; was bedridden. Dr. Newton made her rise from her bed in ten minutes, and dress herself. In thirty minutes she was able to walk four blocks, spend an hour, and is now perfectly well. She was cured last week, and has paid a visit to Boston since, and will be pleased to be referred to.

I confess that I had my doubts of some cases I had heard of, but these I mention have strongly forced me to confess that the doctor has extraordinary power as a healer. I think it only proper, when a charge is preferred against him in the Banner of Light, that some one should take the trouble to do him justice, especially when it is known that he pursues his beautiful calling for the benefit of sick humanity. J. H. POWELL. Office "Spiritual Monthly," 50 Bromfield street, Boston.

Hal is the interjection of laughter, ahl of sorrow. The difference between them is only the transposing of an aspiration; in the turning of a breath our mirth is changed into mourning.

"A wild goose chase," according to London Eun, is " quill-driving."

Hobart, Ind. D. W. HULL, inspirational and normal speaker, Clinton, Mass.

B. W. HELL, inspirational and normal speaker, Clinton, Mass.
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MRS, A. HULL, trance and Inspirational speaker, 1716 Park
Avenue, Philadelphia, Pa
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MRS, A. H. HOLDEN, Inspirational, Jox Sif, Fredonia, N. Y. Awos HURT, trance speaker, Cold Water, Mich.
MR, B. H. HOLDEN, Inspirational speaker, So. Charendon, VI. DR, E. H. HOLDEN, Inspirational, Sox Sif, Stedonia, N. Y. Awos HURT, trance speaker, Cold Water, Mich.
MRS, A. L. HAOKE, Inspirational, Speaker, So. Charendon, VI. DR, J. N. HODOES, trance, S Henry street, East Hoston, Ma. Miss, Cal. L. HAOKE, Inspirational, Mount Clemens, Mich.
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N. A. JESPER, lecturer, Bridgewater, Vt.
HAWER, J. AOKES, ESQ., can occasionally speak on Sundays for the friends in the vicinity of Sycamore, Ill., on the Spirit-ual Philosophy and reform movements of the day.
Wu, H. JOHNSTON, Corry, Pa. DR, P. JOHNSON, Lecturer, Ypsilanti, Mich.
W. M. JAMESSON, Oswego, Kendall Co., Ill.
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BANNER OF LIGHT: AN EXPONENT

OF THE

SPIRITUAL PHILOSOPHY OF THE NINETEENTH CENTURY.

PUBLISHED, WEEKLY AT NO. 159 WASHINGTON STREET, BOSTON, MASS.

	WILLIAM WHITE & OO., Proprietors.
	WILLIAM WHITE, LUTHER COLBY,
	LUTHER COLBY
ł	LEWIS B. WILSON
	AIDED BY A LARGE CORPS OF ABLE WRITERS.

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year. ADVRETIREMENTS inserted at i wenty cents per line for the ADVRETIREMENTS inserted at i wenty cents per line for the first, and fifteen cents per line for each subsequent insertion. (F) All communications intended for publications or in any way connected with the Editorial Department, should be ad-dressed to the EDITOR: Letters to the Editor, not intended for publication, should be marked " private" of the envelope. All Business Letters must be addressed :

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BANNER LIGHT. \mathbf{OF}

Letter from Dr. Willis.

DEAR BASSER-It is a long time since a word from my pen has been seen in your columns-not that I have lost my interest in you or in the cause you represent, but because, during this long silence, I have been busily absorbed in the great struggle of and for life.

On my return from Europe, the 27th of April last, much improved in health, I was shocked to find that, owing to the failure of certain business operations in which I was largely interested, my wife was compelled to break up my New York THE AMERICAN NEWS COMPANY, 119 NASSAU STREET. establishment at great sacrifice.

The shock to me was so great that it brought on a return of some of my worst symptoms, and I was kept prostrate all summer. But, since the ifth of August, I have had no hemorrhage, and have been gaining rapidly in strength. I have still a troublesome cough, that gives me a good deal of uneasiness concerning the effect upon me of the coming winter.

I want, through your columns, to inform my many warm friends throughout Now England of this happy change in my health, and of the hope that again cheers me, of being able, I trust at no distant day, to resume my hold upon the busy activities of life.

I wish also to thank them for the many kind expressions of sympathy I have reserved-some of them taking most substantial form-during this season of my adversity.

Finding that my health was really improving, I felt impelled, by the necessities that pressed upon me, to make some effort, after having been a year and a half in a condition of sad invalidism, wholly unable to do business;

I accordingly wrote to the friends in Willimantic, Conn., to know if they wished my services as human beings out of every faith but that of fear, a speaker. They responded, informing mu that) is an impressive and timely testimony to the fact. the month of October was at my service, if I | The people are far ahead of the churches, and the could take it.

bling. I went to Willimantic with the feeling that it was extremely doubtful if I were able to distaste for rigid Orthodoxy manifest itself as lecture more than once." My lungs were so weak: that it was with difficulty I could sustain a conversation protracted beyond fifteen minutes. Some of the friends who heard my first lecture told me they feared I would not be able to continue the course.

But my spirit-guides assured me, they would sustain and carry me through, and they nobly fulfilled their pledge. I have not spoken with more vigor or with more fire of inspiration for years.

The friends in Willimantic are wide awake. They have a neat, pretty church, with a fine Lyceum room beneath it-and what is most admirable, it is wholly paid for; so that they have no miser d le debt hanging over them.

They gave me a cordial welcome, and during my month's stay with them I came very closely into sympathy with them, and I left them with sincere regret. They are hoping it is only for a brief season. They desire me to return the first of January and settle with them for a time, but L am uncertain what to do. Until recently, I have thought I should return to Europe this fall, but I am so much better in health that I shrink from placing the ocean again between myself and my little family. I am almost certain, however, that I cannot bear a New England winter, and that I. shall be compelled to go to some point South. where the airs are more genial; if not, I have pledged myself to return to Willimantic, and shall doubtless remain there until I am able once more to resume the arduous duties of my profession in a large city.

I am glad to learn that the sphere of the Banner's influence and usefulness is constantly widening. I sincerely hope that the days of its fierco. struggles with opposing elements are over, most especially in the mancial directions. I have known something of these conflicts, and I have admired the patient, persistent bravery, amounting even to heroism, with which they have been overcome. Ab! could some powerful pen write a | his office, and his resignation was promptly acfaithful history of the Banner of Light movement, cepted. This is a Baptist society. One hundred from its inception to the present day, it would be members of the communion have seeded from ast astunishing demonstration (the power

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

Banner **O**T BOSTON, SATURDAY, NOVEMBER 12, 1870.

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

> WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

LUTHER COLBY. WILLIAM WHITE, 12 For For Terms of Subscription see third page. All mail matter must be sent to our Central Office, Boston, Mass.

B. Business connected with the editorial department of is paper is under the exclusive control of LUBER COLEY, whom all letters and communications must be addressed.

In Press.

Evils-their cause and cure," by Maria M King, asking him to write me about the truth of the whose previous writings have attracted the fa- message. In his reply, he admitted the truth of vorable attention of the thoughtful and realing the more material points, and then closed, with jublic. It will undoubtedly prove to be one of these remarks; "I have no faith in these commuthe most valuable publications of the day.

On the Wave.

"Orthodoxy is obliged to relax its hold, in hopes to get a better one, but it will not avail. Mr. Beecher's disavowal of the Calvinistic dogma of hell, which has frightened whole generations of latter are easting about to see what they shall do I accepted the engagement with fear and trems to lessen the distance enough to come within hall again. But in no manner does the sentiment of strongly as in the visible abandonment of the churches by those who have hitherto maintained and supported them. We always invisted that, so soon as the people left the creeds to fall of themselves, the clergy would come after them, and leave the old, worn-out creeds too; and we shall see that they will do it. Mr. Beecher's de-

fection from the Orthodox ranks, on the cornerstone doctrine of heli, is a proof of it. In fact, our exchanges abound in notices of the unsettled condition of ministers of "the gospel."

None of them stay long in a place-that is one symptom. Another is, that disagreements break {

his request. It was asserted that the relations while in the form. between Mr. Bacon and his church were every way friendly, yet he was impelled to send in his resignation, though he had held his place but a little while. The council did not omit to express its profound "sympathy" for the church, and to hope it would shortly see hetter days.

Besides this case, we understand that the pastor of the church located at Salisbury Point intends very soon to resign his place, from simple church "-in the money line-has recently passed i beyond the reach of his old associates in the organization, and support is consequently wanting. Then we observe, from the Boston Herald, that in Salem there is a lack of fraternal feeling between Central Society. He has, at any rate, resigned may hold sweet converse with their loved ones. the Central and they intend to set does not look like the charitable and loving disposition which Orthodoxy claims to own a patent for, and denies the use of to the purest Spiritunlists. This is getting to be the case on all sides of us. Ministers are leaving, their flocks, and flocks are shaking off their ministers. The strength of the old relations is gone, and for the reason that the superstition that was a main element in the bond forward these facts, not from any disposition to exult over the misfortunes even of Orthodoxy. but because of our unfeigned joy at the prospective freedom of the people. Is it not significantthis revolution in ecclesiastical matters-of a general movement among the people toward a truer and larger freedom-toward their perfect emancipation at last from the yoke of ecclesiastical dogmatism and damnation? It is pretty evident that they want of old theology, and now mean to give ' it the go-by. The hughears, scarecrows, hell fire frights and old monkish machinery of which the poet Dante furnishes such appalling pictures, are fast losing all their force and effect. Mr. Beecher sounds the horn that is to call Orthodoxy off from its old hunt, and will show it broader fields and sunnier pastures, where the lambs will no longer heed the old calls and cries of the shepherds.

Spirit Communion-Verification of Spirit Messages.

Below will be found several statements confirmatory to the reliability of our Message Department:

EDITORS BANNER OF LIGHT-I am pleased to notice in your paper, of late, numerous verifications of spirit messages. No doubt a very large number of those given through Mrs. Conant would be verified if the friends would consent to have the facts published. Many, from their connection with churches, or high social position, are actually afraid to let the facts come out.

After the lamented death of my son, Howard F. Hale, in Louisiann, in April, 1863, three most wonderful messages from him, through Mrs. York, correct in nearly every particular, were published in the Banner.

In the Banner of Sept. 21st, 1867, there was a communication purporting to come from Howard M. Barnham, member of the Springfield City Guard, who went as lieutenant in the regular artillery, and fell in the battle of Chickamauga. Having some acquaintance with the father of the William White & Co. have in press and will young man (who is Orthodox in his belief, of shortly issue a new pamphlet, entitled "Social wealth and high social position), I wrote to him, nications and regret exceedingly that they have

used in y sou's name in convection with them.' In the cause of progression, truth, and a glorlous assurance of a happier future, I am

Ever your friend, D. B. HALE. Collinsville, Conn.

We have received from Chas. B. Wagner the following letter, which verifies the communication of Maj. Elliott, together with the printed official report mentioned by him below:

EDITORS BANNER OF LIGHT-Referring to a communication in your issue of the 10th inst., purporting to come from Major Elliott, I enclose herewith a copy of General Orders, No. 54 of 1869, from Headquarters of the army, Adjutant General's office, Washington, D. C., giving the following official record, viz:

Major Joel H. Elliott, 7th Cavalry, killed in action with the Indians on the Wushita river, Indian Territory, November 27, 1868"

The battle of Washita river was the well known combat where General Custer of the 7th Cavalry was in command of the troops engaged.

Truly yours. CHAS. B. WAGNER. San Francisco, Cal., Sept. 16th, 1870.

A few weeks since, while Mrs. J. H. Conant out more readily than ever before. And a third was returning from a picnic at Abington, a genis, that the people feel far less inclination to put theman in the cars came forward and asked if he their hands in their pockets to support a minister, | was addressing Mrs. Conant. Being answered in The whole eduice is falling down, and ministers the affirmative, he proceeded to state that, though are merely warned to stand from under, if they he was an entire stranger to her, and no Spiritwould not be caught fast in the ruins. The Ames- ualist, yet he desired to say that he had read the bury Villager, for instance, under date of Oct. message of Major Elliott, as published in the 13. h, gives a detailed account of the holding of Banner of Light, and could vouch for the truth an ecclesiastical council in Amesbury, to grant a of its every statement, as he had known him inletter of dismissal to the pastor of the Congrega- timately. The sentiments therein expressed he tional Church, Rev. W. F. Bacon, in answer to recognized as those entertained by the Major

The following letter tells its own story:

EDITORS BANNER OF LIGHT-I am most happy to announce that the communication from Lillian Worcester, given at the Banner of Light Circle Room, Dec. 12th, '67, and published in the Banner of Feb. 29th, '68, was indeed truthful in every respect, and is perfectly characteristic of her earth-life and her pure young spirit, which so lack of an adequate support. The " pillar of the early found its home in the spirit-bowers. The manner in which her form was dressed for the tomb, and which she speaks of in her message, has aroused thought in the hearts of many skeptics, who are earnest to see more of these beautiful phenomena. May God speed the day when the the pastor, Rev. S. H. Pratt, and a portion of the two worlds shall become so truly blended that all

• The Fountain. We pronounce this the cleverest, most carelessly

• R. W.

A. J. Davis Interviewed.

A fashion has been in vogue for several years by the daily newspaper men-the penny-a-liners of the press, especially in New York-to inter-

possible to convey by written language. But of pay! But the New York World reporter has struck out in a new direction. He has exchemed the burlesque plane, and endeavors to be "fair." He length. There is nothing especially new in Mr. | out, and who declined reflection), and the meeting Davis's answers. The points made are elabo. adjourned,

rately detailed in this gentleman's numerous most interesting portion of the lengthy interview. especially that in regard to our Lycenus:

especially that in regard to our Locennas; Reporten -0 c c c c c No doubt these revel-fations have to you an objective reality. You do not doubt their genuine character. I never had any conversation with you before these interviews, but from what I have seen of you on the two occasions when we have recently met. I do not believe for one moment you would state what is false. But then, I am still in doubt about these visions. I may have a way of accounting for them to myself, which it is needless to explain. How can you satisfy mother mind of their validity? Having satisfied your own mind that you are not decived by hallechastions, how can you satisfy aro not deceived by halluciuations, how can you satisfy thers?

Mn. DAvis — Speaking personally, I may say that there is no attempt made to force credence for these revelations. What came to me by that way. I reported that way. Chir-voyance is the phonetics of the mind; it is a shorthand writing, a direct method for the acquisition of truth—ideas. writing a direct method for the acquisition of truth-lices. The knowledge that it would take a person a week to ac-quire by ordinary methods, clarroyance would discover to him in ten minutes. But it is not the fact of clarroyance that I should offer as an authority. I should recommend you to see the mediums. We have mediums who cure dis-cases, who produce wonderful manifestations, who show writing on the arm, and so on: You should certainly see these. We recommend the greatest possible freedom of judgment. The mediums offer external facts. They are the post-offices between people here and people on the other side. I think we have fewer charlatans now than we ever-had—I mean furture-tellers and mountehanks. We have been sadly disgraced by these creatures. But you know all great religious, movements have their fringe of immetors and humburgs. Look at the army, with its stragglers and and humbugs. Look at the army, with its stragglers and thieves. Perhaps, in this respect, we are no worse off than

 $R \rightarrow I$ think Spiritualism has not y t founded a college or a high school, a hospital, a church, or any other great pub-

a high school, a hospital, a church, or any other great pub-lic institution. Mn. D.—Not yet. We hope and believo all that will come in time. But there is one institution we have, of which I think we may feel proud, and that is the Children's Progress-ive Lyceum. That is a real, living institution. We have between thirty and forty thousand children attending our Sunday Lyceums, every Sunday, in this country, and the system is taking root in Ergland. There is a Children's Progressive Lyceum in London, and one in Nottingham.

Melbourne, Australia.

A letter from the above-named place says 'Spiritualism is making fair progress, and the clergymen are beginning to be alarmed about it; terest it excites. The Dean of Melbourne delivall the facts and phenomena, his only argument against them being ' the devil!' As the majority of sensible people do not believe in that individual, it is considered that the reverend gentleman has 'put his foot in it.' To-night (Aug. 12) Mr. Jas. P. Oliver, a Spiritualist, is to deliver a lecture in answer to the Dean, and I think he will effectually upset the Dean's scarecrow. There is an increased demand here for spiritual literature, which we obtain at the bookstore of Mr. W. H. Terry, 96 Russell street. We are to be favored with a new monthly journal, according to a prospectus issued by Mr. Russell, to be called 'The Harbinger of Light, devoted to Zoistic Science. Free Thought, Spiritualism and the Harmonial Philosophy.' Thus it will be seen that the truths eliminated by the Spiritual Philosophy are reach-

ing the hearts of the people in this far-off region."

NOVEMBER 12, 1870.

Spiritualist Lyceums and Lectures.

BOSTON .- Mercantile Hall .- The consideration of questions (eliciting some forty-one answers from the pupils), singing by Minnie W. and Edna S. view people on all and every occasion, where Dodge, Hattie Richardson, Maria Adams, and there was the slightest possibility of furnishing music by Addie Morton, contributed to make up something" for the papers to which they are the exercises of the Ohildren's Progressive Lyattached. In criminal cases they are especially ceum, Sunday morning, Oct. 30th. The services at home, and parado before the public in the most commenced with the Grand Banner March. Atharrowing light all the minutest details that it is tendance good.

Boston Spiritual Conference.-This organization late these sensational gentlemen have struck out met at the above-named hall, Sunday evening. in a new quarter. They have commenced inter- Oct. 30th-M. T. Dole, President, in the chair. viewing mediums. Several aspiring reporters in Discussion was opened by Mr. Campbell, on the this city, tried the experiment last year, but they question, "Is there any evidence of human exist-made a great mistake in their modus operandi; ence after death?" He was followed by Messrs. for they thought burlesque would go down with Damon, H. S. Williams, Walcott, Burke, Davis. the public better than truth, not knowing (the J. Green, and M. V. Lincoln. Further argument simpletons!) that the city contained thousands of on the question was then postponed to two weeks Spiritualists, who saw through the flimsy "enter- from that evening (Sunday, Nov. 13th), on acprise "of certain of the daily press. It did n't count of the concert of the Children's Lyceum, to be holden on the evening of Nov. 6th; and George A. Bacon was appointed to open the debate. II. S. Williams was elected to act as presiding has been interviewing Andrew Jackson Davis, at officer, in the place of Mr. Dole (whose term was

Temple Hall. - Abby N. Burnham, Secretary works. We quote, however, the following as the Boylston-street Spiritual Association, informs us that, on the morning of Sunday, Ost. 30 h, an interesting circle was held at this hall, 18 Boylston street. In the afternoon, Mrs. Floyd, of Dorchester, spoke, giving prompt, intelligent answers to many questions asked by the audience. In the evening, Mr. Hodges, of Charlestown, lectured. Attendance good. Dr. A. H. Richardson, of Charlestown, is announced to speak in Temple Hall, Sunday evening, Nov. 13 h.

Hospitaller Hall,-Mr. James Green has assumed the responsibility of opening this hall, 593 Washington street, free; and services are held Sunday forenoons for "individual messages and general instruction from the supermundane spheres." Mediums are invited to take part. Mr. Green Is an earnest seeker after truth.

CAMBRIDGEPORT.-Harmony Hall.-On Sunday forenoon, Oct. 30th, the question, "Are amusements natural methods of worship, and should they be indulged in on Sunday?" was considered by the larger groups at this Children's Lyceum; the smaller giving their attention to "What is the most beautiful insect to look upon?" Marching, well performed, and singing, excellent. Declamations by Misses Cora Hastings, Etta and Emma Willis, Lizzie Montgomery, Lillie Fay, Phebe Dowsing and Minnie Black, and remarks by Mr. J. H. Temple, a graduate from the Harvard Divinity School, concluded the exercises. In the evening, Mr. Enoch Powell, of the same university, spoke at Harmony Hall. Subject: "Spiritualism and Christianity."

CHELSEA - Granite Hall - This place was filled to repletion on Sanday evening, Oct. 30th, to hear the Rev. W. H. Cudworth (Unitarian), of East Boston, discourse on "The Spiritualism of St. Paul." The lecture gave general satisfaction.

Silver Wedding -On Monday evening, Oct. Sist, Mr. and Mrs. William C. Hartford celebrated the but the more they preach against it the more in- | twenty-fifth anniversary of their marriage, at their residence, 26 Division street. A large comered a lecture here a short time since, admitting pany assembled, and quite a liberal supply of presents was brought. Remarks were made by Dr. A. H. Richardson, J. B. Hatch, of Charlestown, James S. Dodge and Mr. Bothamly, of Chelsen, Dr. John H. Currier (presentation speech) and others, of Boston; after which, Mr. Hartford replied, inviting his guests to partake of a generous collation. The occasion was marked with happiness, and the time passed to a late hour ere the company dissolved, leaving their good wishes behind.

> MIDDLEBORO'.-Soles' Hall.-Spiritualist meetings continue to he held at this hall on alternate Sundays. Mrs. Clara DeVere and I. P. Greenleaf have spoken there lately with excellent effect.

"Word and Works"-"The Unity of God." Two of the most powerful and impressive dis-

of the invisible world to accomplish its purposes against any and all combinations of unfortuitous circumstances and opposing forces the world has ever known!

You will remember, Bro. Colby, that the Banner of Light opened its folds to the public for the first time, the very week that the triumphant cry went forth from the professors of Harvard University that Spiritualism had fallen in the personof the young man-the Harvard divisity student -whom they designated as its "favorite champion and apostle." You will remember your call. upon the prostrate, despairing young man, who, in that hour of darkness and cruel injustice, could see nothing but that his plans and prospects for life were wrecked hopelessly-the hopes and ambitions of years swept away forever. Perhaps son will remember, too, the brave, strong words of courage and cheer you spoke to me.

I have never forgotten them. I have never forgotten how warmly you defended me through that whole trial. I can never forget the steady. friendship that has existed between us for thirteen years. Somehow I feel and have always felt a strange sensation of identity with the Banhave a set of the could not have been an accident that its birth should have taken place, just at the time when my Harvard College experience was cr intense an excitement throughout New Englaud.

Be that as it may, my interest in it can never cease, and I would it were in my nower to fa-crease its circulation three fold. What are the millions of Spiritualists in the United States dreaming of, that they allow the organs of our faith to struzgle along for an existence, when so small a yearly sum from each individual-or from even a third of the number of avowed believera-would give them all that they need and enhance their usefulness, ten fold? Why, the Banner of Light might easily have a circulation of fifty thousand. Why has it not? Is it not because Spiritualists are so strangely indifferent regarding the promulgation of their faith?

When we see what persistent, powerful efforts are constantly being put forth by all the Evan-gelical sects, when we see how they pour out their treasures yearly for the propagation of their constants. tepets, we can but wonder if the Spiritualist faith less precious to them-if they are less earnest, less sincere! If not, whence comes their strange indifference?

But I am trespassing upon your space to but little parpose, I fear, so I will close by simply stating that when I was in Europe I found Spir-itualism steadily on the increase. Every where throughout England, France and Italy, even in Rome, where the Ecclesiastical deep staru was so severe that not a paragraph, or even a hoe, could be printed without first being subjected to the rigid scrutiny of the Inquisition, and where, hy public posters, the pains and penalties of that institution were denonneed against those persons in whose possession certain books demued investical should be found, and where not a Prot-stant church was tolerated juside its walls-even there I found Spiritualism numbering its votaties by hundreds, and even there I held seinces with dis Americans. Only a few years ago the scientific men of Harvard really thought they were going to crush out this grand and glorious truth 10 tho

persons of a few humble mediums To-day it sits enthroned with firmly established power in three continents - Europe, Asia, America. So let us never despair. Fruth is America. So let us never despair. Fruth is mighty and will prevail. Men may and do falter and fail us; principles never.

Faithfully yours, FRED. L. H. WILLIS.

Call for Peace.

The Universal Peace Union of America-Alfred H. Love. President-issue an earnest and impressive Anneal for Peace. They set out with declaring indifference in this crisis to be impossible; and miles absolves no one from individual responsi-There is a courage greater than that of resistance. The appeal is also made to every nation to use frown down these bigoted attempts to abridge kindly influences for intervention between the combatants. The people are invoked to choose their own rulers. And it is time, too, to inaugurate a new plan for the settlement of international strifes. The Peace Union asks that the reign of right be established by the willing cooperation of the people of all nations. Their language is fervid, and should have its effect upon a receptive and sympathetic public opinion.

The Public Generally

Are cordially invited to our Spiritual Scances. 'without money and without price." They are held at 158 Washington street (up stairs), every

Monday, Tuesday and Thursday afternoon. Attention is called to the questions pro-

pounded by mortals, and answered by spirits. See the sixth page.

church temporarily in Mechanics' Hall. All this drew Jackson Davis. With its profusion of illusingenious, and most put of all the books of Antrations-serious, humorous and comical-it makes a perfect picture book of the history of progress. For old and young it is equally well adapted, and this is one of the many reasons why it is having such a rapid and wide sale. He discourses in his very happiest vein upon everything that goes with human life and experience. The opening chapter bears the striking title-" The Everlasting O." Then follow chapters like these, each alive is weakened and fast being destroyed. We bring with suggestions, yet bearing no adequate hint of the crowded, vivacious, bristling matter that makes the pages of this little book read as sparklingly as a tissue of brilliant epigrams; Beauty and Destiny of Mother Nature's Darlings; The Solitudes of Animal Life: The Wisdom of Getting Knowledge; Imagination as an Educational Force; True and False Worship, and others. There is a whole library of good spiritual and practical knowledge compacted between these covers, the reflecting portion of the people have had all and we urge all those who aspire to a larger state and clearer views to read "The Vision without waiting for further invitation.

The Iron Heel in Washington. Considerable indignation is felt in Washington, D. C., on account of the order forbidding the news boys selling newspapers on Sunday. Indignation meetings have been held, at one of which E. S Wheeler made a speech. He contended that this Government was based upon the most liberal principles, and could not discriminate between classes, colors or creeds. These newsboys had their rights as well as the proudest, and they must be respected. Puritanical ideas and laws must not be allowed a foothold in the nationask if a single heart cannot be moved to pity by al capital, where ideas once established pulthe shocking speciacle of two nations murdering sate throughout the land. This crusade on the one another. The distance of three thousand rights of newshoys, though it might be considered a small thing, might yet be the entering-wedge bility. The appeal is now made to those in power, | for the promulgation of that system of illiberality to professors of religion, to statesmen and public which is inimical to the genius of modern civili men, to join in an effort to stay this tide of zation. He looked upon these boys as integrals slaughter for the sake of humanity and civiliza- of the body politic, and he called upon every citition. The appeal is to Prussia and to France. zen who had at heart the glory of this nation and the freedom of thought to stand by them and

A New Periodical.

their God-given rights.

Rev. Frederic Rowland Young, Minister of the Free Christian Church at New Swindon, Eng., sends us his circular proposing to publish, without soliciting any pecuniary aid, a new " Spiritual Periodical," to be called " The Christian Spiritualist," whose object it will be to maintain that-'modern Spiritualism is un-Christian, and therefore morally dangerous." He says that many prominent Spiritualist writers and speakers do not occupy a distinctive position in harmony with absolute submission to the authority of Christ." and as he has long believed that Spiritualism and Christianity, rightly interpreted, are mutual friends, he starts this periodical in hones. to prove them such and make them work together in unity.

J. M. Pecbles's Lectures.

Political and literary journals, in the West and Northwest, says the American Spiritualist, not content with merely commending Mr. Peebles's literarv lectures upon his travels in Europe and Asia, compare them to the hest effort of Bayard, Taylor. We find the following in the editorial colnmns of the Fox Lake Representative (Wis.) of Sent. 9:h:

"The closing lecture upon 'Life and Travel in Turkey,' by the Hon J. M. Peebles, recently re-turned from a Consular appointment in Trabizond, Asia Minor, was a most masterly effort. We have listened to the S100 lectures of many of our most noted men in the lectures of many of never heard a better one. In vividness of descrip. It is not necessary the most thrilling."

Special Notice.

Subscribers to the Banner of Light may always earn the number with which their term expires y consulting the figures following the name printed on the paper. Those who wish to continue beir papers should bear this in mind, and renew: otherwise, the inference is that they intend to discontinue, and we accordingly erase their names. It seems, however, we are misunderstood in regard to this matter. The question has been asked, Why was my paper stopped? Are the proprietors afraid I will not pay them?" etc. Our terms are, payment in advance. Should we deviate from this rule, we could not collect one half of what It is our carnest wish to retain all our subscribers, and none should feel offended because we suspend the paper when the subscription expires. It clerk understands the rule, and acts accordingly. Seasonable attention to the figures by our patrons

Albion, N. Y.

We are informed by Henry Armstrong that there is to lea two days' meeting of the Spiritualists at Bardwell's Hall, Albion, Orleans Co., New York, on the 5th and 6th of November. The meeting will be addressed by J. M. Peebles and others. Our friends in Albion have nearly completed an organization for the purpose of holding meetings regularly hereafter. Energy and determination will accomplish the desired end.

The Year-Book of Spiritualism. This anxiously looked for work will be issued on Saturday, Nov. 12th. The price has been fixed at a very low figure for a book of its size, namely, \$1,25 in cloth, postage 16 cents, and \$1,00 paper, postage 12 cents. It is richly worth the price charged, and should have a large circulation. Its pages are filled with the best thoughts of our best of Light. Her post-office address is 132 Woedlad writers. Send in your orders at once.

courses delivered in Music Hall last season have been published together as No. 3 of the "Banner of Light Pamphlet Series," and are meeting with a very wide and deserved sale. They are entitled "THE IRREPRESSIBLE CONFLICT BETWEEN THE WORD AND THE WORKS; or, The Two Bibles of the Nineteenth Century," by Emma Hardinge; and "THE UNITY OF GOD," by Thomas Gales Forster. These lectures created deep reflection in the minds of all who listened to them at the time of their delivery. Together they make a very neat pamphlet of thirty-two royal octavo pages; and will be sent to any address for the very low sum

It is not necessary to commend them anew. They will continue to do effective and lasting ser-Bayard Taylor, who is generally conceded to be univaled in this respect, while in genuine, im-passioned eloquence, passages of the lecture re-minded us of John B. Gough. His final perora-tion, praying the downfail of Political and Re-tart and comfort to the soul that is tossed with doubt Rights and Freedom throughout the world, was missionaries as this pamphlet the widest circulamissionaries as this namphlet the widest circulation possible, and Spiritualism cannot but gain strength continually.

Removal of the Capital.

The Convention called cf those who favor the removal of the capital of the nation from Wash ington to St. Louis or some other point in the Mississippi Valley, as near as possible to the centre of population, met at Cincinnati on the 26th of October. Resolutions were passed favoring such a project. Joseph Nudill, of Chicago Horace Greeley, of New York, G. Stevenson, of Kentucky, William Burwell, of Louisiana, and L. U. Reavis, of Missouri, were appointed to me morialize Congress for the passage of a resolution might be due us at the expiration of six months. authorizing the appointment of commissioners t examine the questions of removing and the re location of the capital, and to report at an earl day. An Executive Committee, comprising on is an impersonal necessity altogether. Our mailing from each State and Territory represented, wa appointed to take charge of the whole subjec call conventions, etc. E. B. Harlan, of Illino will obviate all misapprehension in this matter. is Chairman, L U. Reavis, Secretary, and Sil Beut, Treasurer.

Music Hall Spiritual Meetipgs.

Mrs. Cora L. V. Tappan was greeted by a g audience in Music Hall, this city, on Sunday ternoon, Oct. 30th. She gave a brilliant and hi ly spiritual discourse, in tones that were distin ly heard in every part of the hall; in fact we ne heard her speak so loud and effectively before, a the audience fully appreciated the marked char in her strength of voice. It was a rich treat listen to her inspirations, as she elaborated nany fine points in the lecture. Her engagemit here is limited, and the opportunity to hear he drawing to a close.

Mrs. H. F. M. Brown, one of the most defatigable and talented workers in our rankeis authorized to collect subscriptions for the Bener avenue, Cleveland, Ohio.

NOVEMBER 12, 1870.

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BANNER OF LIGHT.

Movements of Lecturers and Mediums.

N. Frank White, after a summer work in New England, has started for the South. On his way he will stop and lecture in Vineland, N. J., during November. His address will be Newbern, N.C. through the winter. He expects to labor in Richmond, Va., Newbern, Goldshoro', Raleigh and Wilmington, N. C., and Columbia, S. C. Friends South would do well to secure his services as a pioneer lecturer at once.

Cephas B. Lynn lectures in Kansas City, Mo. during November, and can be addressed there till further notice.

A B. Whiting will lecture in Louisville, Ky. the Sundays of November; will attend calls for week evening lectures in that vicinity. Address, 19 West street, Louisville, Ky.

Daniel W. Hull has arrived in Massachusetts, and can be addressed at Clinton, or in care of this office. He will answer calls to lecture during this month. He has been doing a good work of late in the Wahash Valley.

Mrs. Abby N. Burnham spoke at Milford, N. H., on Sundays Oct. 16th and 23d, A good attendance and an increased interest in spiritual matters rewarded her labors.

Mrs. L. M. Watson, the clairvoyant and test medium, recently returned from Europe, has located at 46 Beach street, Boston.

Miss Nellie L. Davis lectures in Salem, Mass. during November.

E. S. Wheeler lectures in Baltimore during November.

J. H. Powell spoke in Haverhill, Sunday, Nov. 6th. and is to sneak in Newburyport, Sunday, Nov. 13th. He lectured in the latter place two weeks ago and gave good satisfaction; hence his return.

Dr. H. P. Fairfield will be in Ancora, N. J , during November. Will speak in Willimantic, Conn., during December, and in Portland, Me., during January. Will make engagements for February and March. Address Ancora, N. J.

Mrs. A. W. Tanner will speak in Stafford, Conn. through the month of December. Those wishing for her services in that vicinity, on week evenings, can address her there or at Montpelier, Vt.

Preaching Polities.

A man passed away recently in New Hampshire, who entertained so strong a prejudice to the last against political sermons that he left the emphatic injunction in his will, that he desired to have no clergyman officiate at his funeral who had been guilty of preaching politics from the pulpit. It so happened that there were no ministerial services at the funeral, for the very reason he had so carefully provided for, An exchange thinks it speaks well for the clergy of the neighborhood. We do not. If the object of preaching were to make partisan proselytes, to defend and uphold one party over another, and in general to take political discussions into the pulpit, it ought in honesty so to be professed; but this pretense of preaching pure spiritual truths and enjoining Christ's precepts when party politics are chiefly meant, is a sheer fraud, and the pulpits are finding it out to their sorrow and cost, as it is right and just that they should do.

The Clergy.

Thomas W. Higginson, in an article on "Rad ical Free Churches," closes in the following significant style:

"All religious bodies have to face the fact that the age demands more and more of its clergy, as the people become more intelligent. One of the England said to me the other day that he and all his meetinen were still dividualy living on the prestige and traditions bequenthed by other days There artificial supports were almost worn out he said, and the time was fast approaching when it would be impossible for a man of second rat abilities to sustain himself in the ministry. And as first rate men were rare, and as most of them preferred other avocations, he frankly admitted it to be doubtful whether, a century hence, there would be any separate body of clergymen at all.

New Publications.

n.Perrow fo

ALL SORTS OF PARAGRAPHS.

Dr We experienced a copious shower of rain on Thursday afternoon, Nov. 3d, with vivid lightning and loud thunder. The weather was as mild as a day in July.

At the close of the war of the rebellion in Amerca, the public debt of the ration was \$2,500,000, 000. Of that sum, \$156,000,000 has been paid off within the last two years! Is not this a mighty sermon for European nationalities to ponder over? It shows that a free, united people can govern hemselves, maintain national integrity and pay all obligations, and still continue to prosper beyond all precedent in monarchial government.

EF" "Exeter Hall," the most astounding relizious romance of the age, is now sold at the low price of sixty cents. Send for a copy at once.

A Mrs. Youngman has become helress to property in Scotland amounting to \$2,500,000. Digby thinks he should like just such a nice young man for a "companion!"

AHEAD OF THE WIRES.- A spirit telegram and nonnces the fact that " Red Cloud " is down with the small nox.

Every Saturday is the pluckiest periodical out. It plucks all the nicest fruit from the various branches of the literary tree.

'T is a sad thing when men have neither heart enough to speak well, nor judgment enough to hold their topgues; this is the foundation of all inpertinence.

The population of New York City is 926 910.

Mr. Dickens's unmarried daughter, Mary, is a novelist of more than ordinary talent, her best works being "Aunt Margaret's Trouble," "Mabel's Progress," and "Veronica."

VATE'S FIAT.

An icielé may quench the rushing flame; A cup of water slake the cauldron quict, A mution make the warmest passion tame-The Fate's releatiess flat.

ASTONISHING PERFORMANCES OF THE DAV-ENPORT BROTHERS. - The Richmond, Va., Dispatch, of Oct. 27, says: "The theatre was crowded to its utmost capabity, Wednesday evening, with a most fashionable audience, to witness the entertainment of the famous Davennort Brothers. It was a perfect and bewildering success, for the audience were entirely at a loss to account for the feats performed, with every opportunity afforded

to discover how they were done. A committee, composed of Hon. Zaph. Turner and other gentlemen known to the nuclience, were allowed to remain on the stage, to detect any imposture; but the committee seemed, after the closest scrutiny of the Brothers, and the most careful and repeated examination of their apparatus, to be even more nonplussed than those who viewed the performance from a distance."

The Princess of Prussia makes her own dresses and bonnets.

Ambrose Burnham, Esq., a prominent citizen of Chicago, Ill., died auddenly in that city; of heart disease, last week. He was a prominent and active Spiritualist, and a much respected citizen.

> A GOOD LITTLE GIRL OF THE PERIOD. I want to be a voter, And with the voters stand; The "man I go for" in my head, The ballot in my hand i

Ida Lewis, the Newport heroine, was married

a few days ago to Wm. H. Wilson, of Block Rock, Conn.

The Massachusetts Society for Promoting Agriculture has awarded to Major Ben Perley Poore, of Indian Hill Farm, near Newburyport, the premium of one thousand dollars which it offered in 1858 for the best plantation of forest trees planted before 1860, and growing in 1870.

The Brown's Arms Manufactory, at Worcester, is enlarging its works on account of its increasing orders for arms. When will the "Board of Foreign Missions" consider it their duty to convert our home heathen gun-makers into peace-loving **Christians?**

To Correspondents.

157 We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable, as a quaranty of good faith. We cannot under take to return or preserve communications that are not used. G. P., WELLSBURG,-Please name the article you refer to, and also the name of your State.

BUSINESS MATTERS.

CHARLES H. FOSTER, Test Medium, No. 29 West Fourth street, New York City. tf-N12.

JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 102 West 1526 street, New York. Terms, \$5 and four three-cent stamps. O1.

SEALED LETTERS ANSWERED by R. W. Flint 105 East 12th street, New York. Terms S2 and stamps. Money refinited when not answered. N.5.

SPECIAL NOTICES.

FAOTS WILL SHOW. However men may disagree. As muny do, we know,

In some things they alloe can see.

- In some things they alive can see. As many facts will show. In rol treemen differ wide, And in roligion; too, And in some other things beside, As they we arise it to do: But many hops, when they need Clothes, Cont, Paris Vest, II it and somes, complete, Agree to buy them st. FES Sa's, Corner of Beachand Washington street. Nov. 12.-1w

S. B. BRITTAN, M. D. Frents chronic diseases by the use of subtile remedies. "Il as devoted many years to the scientific study and practice

upplication of Electricity and Magnetism as Remodial Agents. Professional services and board for the winter may be had his own residence. Address as above, P. O. Box 561, NEWARK, N. J.

Oct. 22.-6w LIBERAL, SPIRITUAL AND REFORM BOOKSTORE.

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

Liberal and Spiritual Books. PAPERS AND MAGAZINES.

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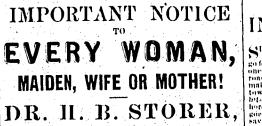
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nsual, though the magazine has been steadily improving till it can now safely be ranked as first-class. Among the contents are: The Ghost that came to Martin's Corner, a story of peculiar interest; Odd-Fellows' Service at Echo Canon (illustrated); Good of the Order: Scientific and Ourious Facts ; Leaves from a Rover's Life-Log ; flumors of the Day: A Night of Terior: Odd-Fellow Gems: Letters. from Europe; Defence of Odd-Fellowship; Mesmerism and Matrimony; Odd Fancies; Departments for the Ladios, Youth, and Rebekahs; Miscellany; Poetry; Correspondence from all quarters, etc., etc. Published by the A. O. P. Association, No. 06 Nassau street, New York.

THE SPIRITUAL MONTHLY for November has made its appearance. It has a good table of contents, treating upon various subjects of interest to Spiritualists and investigators. J. H. Powell, its editor, is doing his utmost to make | Faithless Guardian, or Out of the Darkness into his magazine a success. His publishers have agreed to the Light." It is "a story of struggles, trials, print it for one year sure. We trust it will receive the patronago it merita. W. F. Brown & Co., publishers, 50 Bromfield street, Boston. It is on sale at our counter.

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Leo & Shepard also publish the "SPRINGDALE STORIES," in six illustrated volumes, the whole neatly encased in a box. They are: "Nettie's Trial," "Adele," "Herbert," "Eric," "Ennisfellen," and "Johnstone's Farm." They have met with a wide popularity, and, as a little library of javenile fiction, will certainly continue to command a vory wide sale.

Matters in Europe.

Nothing save a series of skirmishes has been reported during the past week, till the public were astonished at the intelligence that Bazaine, whose last escape from Metz (by telegraph) yet remained uncontradicted, had capitulated. and that the city and all its fortifications, armaments, stores and munitions had been handed over to the Prussians, together with the army, comprising three marshals of France, sixty-six generals, 6000 officers and 150,000 troops. It may be truly said that the French nation, as well as the Gormans, were astounded at the result.

while the close of April, under the management of Lewis B. Wilson, who has much engagements with some of the ablest (nsylrational, trance and normal speakers in the locturing field. Mrs. Cours L. V. Pappan, Thomas Gales Forster, Prof. Wm. Denton. Mrs. Nellie J. T. Brigham, Miss Lizzle Doten (probably), Ed. 8. Wheeler, J. M. Peebles and others will lecture during the course. Vocal exercises by an excellent numericity. The French Provisional Government has issued a denunel tory proclamation on the matter, of which the following

el tory proclamation on the matter, of which the following paragraph is the substance: Marchal Bazaino has betrayed us. He has made himself an agout of the man of Sedan and the accomplice of the in-vader, and regardless of the honor of the army of which he had charge, he has surrendored, without even making a last effort, a hundred and wenty thousand fighting man, twenty thousand wounded, gans, cannon, colors, and the strongest citadel in France (Vigiz) to the contamination of a foreign er. Such a crime is above even the punishment of justice. The city was taken possesion of Sapt. 20th. 40 000 000 france and 3000 cannon foll into the hands of the Germans by the capitulation. The loss of the garrison is killed, in sickness in town, numbers 42 000. Though proclamed a tratter by the Republicans, Bazaino has the symtathy of his old comrades in arms-Admiral Bourishen and others-in different parts of France, who be-ileve the symtathy of his old comrades in the the "We capitulated to fa ine;" and assert that had the Re-publican Government made the sightest offert to raise the alega, the city might have been saved. The bombardment of Parts has not yet commenced, Bis-mans the with that of basen saved. Madame Ulrich, the wife of the Government effort

Madame Ulrich, the wife of the Governor of Madame Ulrich, the wife of the Governor of Strasbourg, was the famous danseuse Taglioni. Tus HERALD or HEALTH AND JOURNAL OF PHYSICAL CUL-TUSE. Fublished in New York. Price 20 conte por copy.

Spiritualistic Literature.

A new branch of book-publishing is finding a large and profitable business, in the shape of what may be entitled Spiritualistic Literature, as represented in the books published by William White & Co., at the Banner of Light office in Boston. Some of these volumes; already issued, are from the recognized lights of Spiritualism. They have attained a large circulation, and attracted a good deal of attention in quarters which were supposed to be inaccessible to the ordinary forms of spiritualistic development. The latest issue is an octavo volume of 246 pages, entitled " The doubts and triumphs." It presents, under the forms of a novel, the experiences of an inquirer into the facts and meaning of what is popularly, called Spiritualism. The author, J. W. Van Namee, is also the author of previous tales which have been widely circulated. - Hartford Daily Times.

New Music.

Oliver Ditson & Co, have just published the "Sleigh Ride,"

by James M. Wehll, eight pages, seventy-five cents, and

La Harpe Acollenne," by same author, sixty cents, both

arranged for plano; "King Macbeth," for baritone, words

by Owen Meredith, music by F. Boott; "Cradle Sung" for

piano, by A. W. Frenzel; "Lord Help us," sacred song,

music by Elizabeth, Philp, words by Emliy Bond; "The

Pearly Wave Waltz," by Laura Hastings Hatch-a perfect

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NOVEMBER 12, 1870.

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Message Department.

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

Mrs. J. H. Conant, while in an abnormal condition called the trance. These While in an abnormal condition catter the trained, proceed Messages inducate that spirits carry with them the charac-toristics of their earth-life to that beyond—whether for good or exil. But those who leave the earth-sphere in an unde-veloped rate, eventually progress into a higher condition. . We ask the rander to receive no electric part forth-by spirits in these columns that does not comport with his of her reason. All express as much of truth as they perceive no more.

The Banner of Light Free Circles. These Circles are held at No. 158 WASHINGTON STREET, Room No. 4, (up stairs.) on MONDAY, TERNAY and THURS-DAY ATTERNOOSS. The Circle Room will be open for visitors at two of lock; services commone at precisely three of clock, after which time no one will be admitted. Seats reserved for strangers. Donations solicited. MRS, CONANT receives no visitors on Mondays, Tuesdays,

Wednesdays or Thur-days, until after six o'clock r. M. She

Weinesdays of Thursday's until after Fix o'Clock F. M. BBO. gives no private sittings. 207 Donations of flowers for our Circle-Roam are solicited. 207 The questions answered at three Scances are dien propounded by individuals among the audjence. Those read to the controlling intelligence by the chairman, are sent in by correspondents.

Bonations in Aid of our Public Free Circles.

Since our last report the following sums have been received. for which the friends have our warmest thinks: M. Corbell W. McDona d. L Lottle Fowler Friend C. R. McCreal \$1.00 100 Priced Constraints Constr 100 50 10

Invocation.

Oh thou who doth keep watch and ward over us by aight and by day, thou whose hand of love doth turn the leaves of life's volume for us, one by one, to thee we pray, and to thee we bring our joys and our sorrows. We know that thon will know what to do with them, and wherefore they are. We know that each one will be woven in the garment to be worn by us; and oh, Holy: Spirit, upon this hour, which is sacred as all others are to thee, we ask that we may become wiser and better; that we may take, this day, one step. nearer to thee; that four consciousness may be opened, still more to thee. And oh, Holy Spirit, we ask that we may feed thy hungry, that we they will own up that they was mistaken, and may clothe thy maked, that we may speak peace ; that I told the truth, after all. Good day-good to thy sorrowing. Thus shall thy kingdom cometo us, and our days be a holy sacrament to thee. Sept. 12. Amen.

Questions and Answers.

CONTROLLING SPIRIT-I am ready to answer your questions, Mr. Chairman.

QUES.-A writer in the Boston Investigation asks: "What is 'spirit,' in the spiritualistic, or Banner of Light sense?" and then answers it himself by saying: " Merely chimera, depending entirely upon imagination, and unsupported by a single fact in Nature," Will the controlling intelligence please answer the question?

Ass .- Your correspondent calls for no answer. He asks the question, and in his own imphilosophical way has answered it, in all probability to suit himself. Were we to talk hours mon it. he would, in all probability, stand spiritually and intellectually precisely where he does at the present time.

Q.-Dues an idea, previous to its conception by the mind, possess an individual reality-the idea, spiritually complete, being held in suspension until by the power of attraction, it gravitates toward some receptive mind, through which it secures expression?-or is it generated by some outside power, positive, operating upon the mind, negative?-or is it a simple, independent product of the mind alone.

A .- The term idea, or ideas, to me is synonymous with thought, or thoughts. Thought belongs to eternity, and is always thought and organized thought. It is dependent upon law for its expression, for its torm, for its condition. It is not absolutely dependent upon physical sense, upon the action of the physical brain. Certain materialists tell us that thoughts are but the result of the action of the brain. In one sense, they are: in another, they are not. They are the result of the action of the brain in so far as they are shaped by the condition of the brain-no further. Every single thought, 1 believe, that is impressed upon the physical brain has been handed down to that brain, through innumerable spheres, from all past eternity. One writer has said-and truthfully, too-that thoughts are the stepping-stones over which the soul goes to reach eternal beights. Q .- How much of truth, if any, does the following theory comprehend, namely :- In the course of development from the lowest to the highest form of life, two or more of a lower unite and form one of the next higher, by a process similar to the following: a necessary number die and, after going through certain requisite changes in spirit life, coalesce, and are re-projected into the earth-life in that form next higher in the order of development? A .- I am free to say that I cannot comprehend the question. It is offered in a strange, congloinerous form-a mixture of truth in a high and perfect state, and truth in a very low and undeveloped state. Death and life belong to Nature-are expressions of a divine and natural law; and I do not believe that it is necessary that one or a dozen beings die that one may live. On the contrary, life and death go hand in hand. They are but necessities in the great cycle of being. Sept. 12.

no, she never would. And he want to know what straightening out. That's all. He will be sur-

happier in the spirit-world, and I could n't tell him a thing. And then my mother said to him, maybe I come here; for she knew about this place. " Well," he said, " if he can, I'd like him to, and tell me what I shall do to make him happier."

So I come here, sir, and all I have to say to him ir. I thank him for the good advice he give my mother, and I like him for it, and I will come to him in this way as often as I can, and if I can ever speak to him through my mother or anyhody else I will be very glad to, and I will do for him all I can. Good-day, sir. Sept. 12.

Betsey Brown.

[How do you do?] 1 am well, and always am now in this new life. It seems the folks in the place where I used to live can't find out anything about me. Well, it's because they have n't tried the right way, I suppose; but I am satisfied that they will find out that I've told the truth, and I want you to tell, through your paper, Sylvester Brown, and all the other Browns, and all the other good people who think there's no such person as I was lived in Derry-1 want you to tell 'em from me that they will find out their mistake, and when they do, I hope they will be willing to own it. I told my story the first time I come, and I could n't tell it any different if I told it a thousand times. [It is singular that they cannot ascertain in regard to it.] No, it aint-singular; it's because they don't try the right way. 'T aint iny business to put 'em in the right way; they would n't thank me for it if I did-have n't thanked me for anything 1 've done yet, Let 'em work for it, work for it, work for it, then they will be satisfied when they get it. All I want is that Sept. 12

Mary P. Loxley.

day.

you see, the privilege of coming again. Mary P. | perially sent out by love to bear thy crosses. Oh, one to allow all others to see in their own way, Amen. and not be constantly striving to force them to 'see their way.

I did with the property which belonged to me what I thought was best. I am satisfied; and were I to come back and live that part of my life over again, I should do no different; and if my friends cannot be satisfied with what I have done, let them contest my right to do as I did, and if the laws of the land favor them, I shan't find fault if they are successful-1 shall think it is best that they should be, and shall be satisfied; but I hope while they are striving for the things of this world, that soon will fade out of their reach, they will strive for the things that are more lastthem a competence in the world of mind. It is all very well to have enough to do with, to be comfortable in this life, but it is a very uncom fortable thing to be poor in spirit, I tell you-very uncomfortable; better be without house or home or food here in this life, than to be poor in the spirit-world; for poverty is easier to bear here than there. My friends may be sure of that. I hope they will be satisfied to abide by the conditions that I made before my death: but if they are not, and choose the other course, I shall be satisfied, but it won't be so well for them, I think. . Sept. 12. Good day, sir.

make her think so; and she tell him 1 come to prised to learn that I am so near, and that the her and tell her I was unhappy in heaven. And spirit-world, or heaven, is not located far off; as he want her to tell him all about it-what I said he had supposed, as we have all been taught to to her; and she told him. Well, since then, the believe. I would advise him to settle down uppriest has come to see my mother, and she has on old Uncle Sam Taylor's belief, which was this: been to condession twice; and he thought, if I that the spirit-world is everywhere, and that could talk with my mother, I could with himself, spirits can go everywhere, consequently I can So he asked why I could n't. I do n't know what come here, and can go to him just as well as anyit was at all, sir; but I could n's. He asked me if where else. Uncle Sam once told a Methodist there was anything I wanted of him to make my minister who was trying to preach religion to him, to get him to join the church-he asked him where heaven was, when the minister wanted him to make sure of heaven. Well, the minister could n't tell him. Unele Sam says, I will tell you, since you can't tell me. So he went on to tell him in his way. My brother was present, and he said that Uncle Sam's words haunted him day and night, they seemed to be so true and so real. Now, my advice is to him to settle right down to that belief, for Uncle Sam's right-he is right! I hope he won't give himself any unnecessary trouble in straightening out my affairs; persevere quietly, and sooner than he expects it will all come right, and he won't find so much wrong about it as he anticipates. Good day, sir.

Seince conducted by Theodore Parker; letters answered by C. H. Crowell,

Invocation.

Sept. 12.

Oh, mighty Spirit, whose " Let there be light " is still sounding through creation's halls, and is heard by every living soul, these thy mortal children seek to worship and adore thee. Oh, loving Spirit, teach them; as thou hast taught us, that not alone by words can they worship thes. Teach them that the divine command," Go forth and sell all that thou hast, then come and follow me," meaneth something more than words. It means that thou requirest the worship of good deeds, and will receive none other. Ob, living Spirit, while the light of thy kingdom is flooding the earth and calling souls out of the darkness of ignorance into the morning of truth, grant that they may walk steadfastly in thee, holding thee firmly by the right hand and fearing no evil. Our Father, lift us, with them, more above the vain discords which come alone of ignorance. Shine thou into our souls, and illume all the darkened chambers of our being. And, our Father, thy crosses teach us to bear. Show us, great Spirit, that we can only merit the crown by bearing the cross. Make I came to you a short time ago, and I have, as us to feel that we are all sons and daughters, es-

Loxley, my hame. The friends I have left on teach us that there are Calvaries in every houseearth have yet got this truth to learn: that is, we hold, that there are also crowns' and transfiguraare all differently constituted; we cannot any of tions in every heart. Father, thou knowest our us see alike; and it is wisdom, on the part of each needs, thou blessest us, and we rejoice in thy love. . Sept. 13.

Questions and Answers.

OPES.-J. C. asks: How is it that the spirit in the form can leave it temporarily, appear to a clairvoyant, telegraph its name, and then disappear, to return, at some other time, in the form, with such sameness that the clairvoyant instantly recognizes and calls the individual by name, though both parties are entire strangers? How can this be done, and the spirit at the same time be unconscious of any unusual occurrence?

ANS-It should be understood that while you are living in the flesh, you are living not only a material existence, but a spiritual existence. It ing-that will enrich their spirits-that will give should also be understood that the spirit is freefree to pass from the confines of the physical body; free to take an active part in the spiritworld, in the realm of other by which it is surrounded. Therefore it can leave the body under the charge of its animal life, and go forth whithersoever it will; take an active part in the scenes of spirit-life; show itself or not, as it may desire, to those who are still veiled by the physical form God hath been pleased to give the spirit dominion over all things below it, and has made all minor objects the servants of the spirit. Therefore the spirit can use them at will-can gather rom the atmosphere particles of matter with which to clothe itself that shall so nearly correspond to the physical form that you would find difficulty in drawing the line of demarcation between the two. We cannot tell why it hath pleased the Divine to so order the conditions of matter and spirit, but we know that it is so, and for one, I thank my God most fervently that it is. Q .- By the same: When the mind becomes absorbed on a given subject, or with a distant friend, does the spirit accompany the mind and clothe upon it the spirit form, so that clairvoyants are enabled to see this departure from the body A .- That is often the case, not always. Q.-Laura Hobbs, Columbus, Ind., asks the ominion of the controlling spirit with reference to the inhabitancy of the planetary system surrounding our globe. Differing theories having been propounded on the subject by scientific men she desires that the difficulty may be solved by tions at death, why might I not have them? There | the new light which Spiritualism throws upon so many other points' heretofore dark and mys the weakness of the body, that cause the spirit terious. Will the controlling intelligence give his views concerning the truthfulness of the theory that the planets are inhabited? A .- That all those planets that have attained condition of being requisite to sustain animal life are inhabited, is a question to us beyond cried out from the weakness of the flesh. I am doubt, because we know it. But the problem can never be entirely solved by mortal senses be-But could they have seen me after my spirit had | cause those conditions that have been offered to us as disembolied spirits cannot by any possibilhave seen that I was joyous-that that sense of ity be offered to you. We tell you that it is thus desolation had passed from me; they would have and so; but it is only our experience, our know known, as I did, that it belonged to the weak- ledge, not yours. Every planet that has attained its majority is inhabited by a race of beings similar to those who dwell upon this planet. That is a scientific fact, spiritually demonstrated by hun. weakness, its sin and its sorrow, in the glorious | dreds and thousands of souls who once lived on alone nor deserted. No sense of desolation has | Q .- In your answer to a previous question, you gave us to understand that it is possible for a have been happy-far, far more happy than I ever | spirit while inhabiting the body to participate in scenes of spirit-life. If so, how is it that, when the spirit returns to the body, it has no recollection often of any such fact? A .- It is because; as humans, you are finite, while as divine intelligences, you are infinite; and because you are finite, the spirit cannot project its spiritual experiences through these finite human senses. It as a spirit remembers it all, and will call it up. When it stands apart from self and act for itself to obtain happiness. You' physical life it cannot use the organs of memory that are furnished it by the body, because these two lives or experiences are separate and distinct from each other. One belongs especially to the spirit, the others belong more especially to the body, because the body is of the earth, earthy; the spirit is of heaven, therefore it is heavenly. Q.-Is not memory in itself spiritual? A .- Yes: but that part of memory which finds reflection through physical life is such as pertains here myself. I can assure him that by a little to the earth, and not such as pertains to heavenly perseverance he will get it all right, and that a or divine things, or, if you please, spiritual exlittle irregularity that he is so much troubled periences. It is only those experiences that beabout, or that seems, such to him, as he gets fur- long to earth that the organs of memory physical

reflected upon the material perishable with the Wis; Hattle Glines, of Harrisburg, Penn., to her mother

reflected upon the material perishable with the body". A.-No, it is not, because that, like all things else, possesses an inner life, and that inner life lives forever. Q-If re-incarnation be a truth, shall we recol-lect the fact when we pass into spirit-life? A.-Yes, when there the whole map of your being will be spread out before you; but when here it is divided into degrees, divisions, to suit your inite condition of such re-incarnation? Q-Do not some spirits testify that they have only a faint recollection of such re-incarnation? A.-Yes; but it is because the forces necessary to call up this entire map of recollection have to call up this entire map of recollection have not been properly set in motion. There is a time for allthings with us, as with you.

Q .- May the fact of forgetfulness in this life be explained on the principle of incompetency on the part of the spiritual to project itself upon the material?

infidel to all religions. [You 've closed the 'toor pretty effectually, have n't you?] Yes, I know it, but may I hot find a key by which I can unlock it? [Perhaps you may.]. I hope so, I had no faith in any furnire life. And my poor old mother used to pray for me, and used to tell me she knew she should live to see the day when I would re-nounce my infidelity. She is allow still on the earth, and I have renounced it *in toto*, and come back here to tell ber. It is the message I bring to her. And to my brother, I bring this message; "You will find, after my affairs are settled up; that I have made ample provision for paying the debt I owed you in full with interest." To my that I have made ample provision for paying the debt I owed you in full with interest." To iny sister, "I have cared for you as I thought was right, and I have cared liberally for the little girl entrusted to your care, and I desire up interfer-ence with my will whatever, because you may rest assured that it was made strong; so strong that no artifice can break it. It is my will now as it was then. The child has been well provided for, and in case of your death, a proper guardian have needings once in four weeks for the coming year, list-enance to get a needings once in four weeks for the coming year, list-enance to remarks made by A.E. Stanley. Mr. Stanley was raised among us, is esteemed and respected by the inhabit-nates of the town, and considered a man of a high moral character. Those who are in need of a good sound speaker would do well to secure his sorvices." unhappy for a time. I find myself living in a world real and substantial, just as much so as the one I left. I find there is work enough to do in it, too. And as I was not much of a drone when here, I expect to work. I am glad of an opportunity to work. I don't know about my dear, good mother's personal God, but that there is a divine intelligence superintending life and acting through life, I believe. That there is ... future state of existence after death, I know. Alexander Clark. "o my mother, brother, and sister. Good-day, sir. [Of what place?] My mother, I believe, is in Oldtown, Maine, but I do n't know I am from Galveston, Texas. I lived there some fourteen years. I was in my forty-ninth year. I am a native of Alfred, Maine. [Have you recently passed away?] Yes, a little less than three weeks since. Sept. 13

Lucy Jameson.

[How do you do?] I am pretty well. I was sick before I left mother. I was sick. My name is Lucy Jameson. I lived here eight

ears. [You mean in Boston?] Yes, I do mean in Boston. I was born in Boston, and I lived here till I died. I was born in Minot street, and died in Fayette street. I died of scarlet fever. I was awful sick before F went away. I was so glad to go, too! I did n't know where I was go-

mines, of Boston, to John Dexter; Annie Humpureys, of Bos-ton, to her mother. James Everett, of Loudon, Eng. to his sen; William Apple-ton, of Boston; Freddle Spaloing, to his father, in Boston; Ellen. Read, to Annie Thompson; Miles Thompson, of West-ern Pennsylvania, to his wife.

Banner Correspondence.

A.-Certainly. That is the only correct way, to my mind, of accounting for forgetfulness. It is not the spirit that forgets, but it is the spirit that is incapable of projecting what it knows upon physical organs, when those organs are in an un-healthy condition. Sept. 13. Alexander Clark. Stranger, I do n't know much about coming back this way, but I would be glad to send a mes-sage to my brother and sister and mother, if it is possible for me to. I was an infidel when here, infidel to all religions. [You 've closed th. door pretty effectually, have n't you?] Yes, I know it, back they have n't you?] Yes, I know it, pretty effectually, have n't you?] Yes, I know it, back they have n't you?] Yes, I know it, pretty effectually, have n't you?] Yes, I know it, back they have n't you?] Yes, I know it, pretty effectually, have n't you?] Yes, I know it, back they have n't you?] Yes, I know it, pretty effectually, have n't you?] Yes, I know it, back they have n't you?] Yes, I know it, pretty effectually, have n't you?] Yes, I know it, back they have n't you?] Yes, I know it, pretty effectually, have n't you?] Yes, I know it, back they have n't you?] Yes, I know it, back they have n't you?] Yes, I know it, pretty effectually, have n't you?] Yes, I know it, back they have n't you?] Yes, I know it, back they have n't you?] Yes, I know it, back they have n't you?] Yes, I know it, back they have n't you?] Yes, I know it, back they have n't you?] Yes, I know it, back they have n't you?] Yes, I know it, back they have n't prother have have number they have have not have have number.

LYSANDER M. BILLINGS. BUCKLEY MARCY.

LEICESTER, ADDISON CO .- Mrs. E. M. Jomry writes LEICESTER, ADDISON CO.—MTS. E. M. JOHNY WITCES that "Spiritualism has got a firm footing in this little tows, though its advocates are but few in number. We are to have meetings once in four weeks for the coming year, list-ening to remarks made by A. E. Stanley. Mr. Stanley was raised among us, is esteemed and respected by the inhabit-

Michigan.

two sons were Millerites and resided at home—and received from her an invitation to visit them. Deer hunting being the order of the season, he participated with success; but he noticed that, during the night, the day's hunt would pass before him, and he was able in the morning to describe it in so, truthful a manner, and forstell success, that the disciples of Miller thought they had the devil to deal with. After a while, a friend of the widow camo to him in spirit, during the night, and amounced that he had passed away. He was a member of the same church as the rest, and desired to tak them, they have mistaken [n Ho as to the them the was a memoer of the same church as the rest, and desired to tell them that he was mistaken in life as to what they called death. This they refused to receive; but subse-quently proof came that the person had died at the time specified. The statement them made by the spirit concern-ing death is corroborated by every returning one.

New York.

New York. ROME. ONEIDA CO.—Franklin R. Oles writes us. Oct. 23.4, complimenting the work done by our paper in his vi-ciuity, and says: "Here in Rome is a small society of Bpir-liualists, and the presence of the Banner of Light every week in our midst proves to be a great element in the law and gospel of our faith. Our society, though small in num-ber, is considerable in power, if we can judge aright con-cerning our induce over unbelloving neighbors. We held a grove meeting here a few weeks age, which was a great success. We owere there feel bountifully, both with body and spiritual food. Rother Warren Woolson, whose name appears in your columna, dispensed to us the spiritual light, which he is eminently capathe of doing, even to suit, the most fastidious. He is an excellent inspirational medium. We all feel huppy in being able to labor for such a blessed cause as Spiritualism, and feel proud of being found in the ranks of its working advocates. the ranks of its working advocates.

Witconsin.

WASHBURN, GRANT CO.-Mrs. S. C. Hadder, Oct. 10th, gives an account of certain visions she has had which were fulfilled shortly after, and thinks the accounts of "Spiritual

Dennis Dale.

[How do you do?] I am very well, sir, I will have to tell you, sir, a little bit of my story, or else you won't know what I come for. My name is Dennis Dale. I lived in New York City. I am ten years old. My father is in the spirit, world, but he does n't live with me. My mother is in New York City. I do n't like to say it, but, ever since I can remember, she has had but spells of drinking too much. She would get too much drink, and she would be very hard on me, and got herself in trouble a good many times. And when I came to find myself in a beautiful place in the spirit world after I died, I could n't help thinking of her, and I tried to find out what I could do for her. I came to this place a great many times, but there was no place for me. I could n't speak here at all. Something was always wrong, and I did n't get the gentleman's consent to come here at all. But I found a priest here who was very kind to me, and he told me what I should do, and helped me, and some children who knew about coming, too. They helped me, so that I could go to my mother and show myself to her, and tell her what I want to; hecause she is a medium, sir, and if I only knew how to do it, I could make her see me. So, after their learning me how, I went straight to my mother, and I show myself to her, and tell her I was unhappy in heaven because of her drink. She said if that be true, she never would drink any more. She go to the priest and get absolved, and not drink any more. So I watch her and see if she do it; and she went to the priest, and he asked her if she was going to break the resolution this time, as she had before; and she tell him | it is only because it is taugled up and wants

L Judd Pardee.

I see that the good friends from whose house in Philadelphia I was taken into the spirit-world, have had occasional queries in their minds concerning my present state of existence, and for this reason: they supposed, because of my mediunship, that when the change of death came to me, it would be all bright and happy, and that I should know no fear; but when it came, I said it was dark, and I felt desorted and alone; and thus I went out into the mighty spirit-realm. It gave them. doubts, and perhaps some fears.

But I want to explain; and in order to do so, will go hack to what the record says of Jesus When he was upon the cross, he must have had the same sensations, for he cries out, " My God! my God! why hast thou forsaken me?" If he, the hest of all mediums; the highest inspired-if he, the divine teacher, could have those sensaare certain conditions into which the spirit is led by to feel this loneliness, these sensations of desolation, and my weak body had led my spirit into that state. It was not that I was left alone: i was not that a triumphant welcome did not await me on the other side, but it was that my spirit alone; I feel as if I was deserted; it is all dark. freed itself from those conditions, they would ness of the hody, not to the spirit.

I liave rejoiced ever since I became a freed spirit-free from the darkness of earth and its freedom of the spirit-world. I have not been this planet. swent over my spirit. I have been joyous, and dared expect I should be when dwelling in the contines of the flesh. I. Judd Pardee.

Patrick Power.

Sept. 12.

I wish you would say for me, sir, through your good paper, that Patrick Power does not need the prayers of his friends; that he is happy in the spirit-world, and that each soul must pray for itremember me? I way on board the "City of Boston" when she foundered. [Oh, yes; you have been here twice hefore.] Yes, sir. Sept. 12:

Philip Stevens.

I am Philip Stevens, of Galveston, Texas. have left a brother on the earth, who is somewhat exercised in straightening out the tangled affairs that I ought to have straightened out when I was ther into it he will find is no irregularity at all; are coguizant of.

Q.-Is that portion of our intellect which is

ing, but mother said I was going to God, but I do n't spe him anywhere. I have n't seen him at all. I don't think mother was right. Somebody told her, I suppose, but tell her it is n't so. I went with a lady that took me, and I 've lived with her ever since. She has taken care of me over since. and I like her, but not so well as my mother, And tell her I 've got an exact copy of the flowers that she had at my funeral, only mine look a great deal prettier than any flowers I ever saw here, but they are just such flowers, only they are more beautiful. She is sorry she could n't have 'em preserved. Tell her it aint any matter, because I've got 'em, and she will have them if she wants them when she comes to live with me. The lady that took me here, you see, she took the spiritual part of all those flowers and formed them into a wreath just as they were formed here, and kept them for me, and I shall keep them for mother. Tell her not to cry, but to feel hanny. and when shis can't stay here any longer. I shall be the first to meet her, and it won't be dark at all. [You will light the way?] Yes, sir. Oh when I go away from here. I am light all over. So when I come, I shall light the way, you know. Sept. 13. Good-by. -----

Capt. Bassett.

Some of my friends who have heard that I came here and gave an account of the sinking of my ship, have requested me to give some evidence by which they shall know that that statement is correct. Well, it is utterly impossible for me to give anything more than I have given. I have made a statement covering the whole ground. and if I am not very much mistaken, that will be corroborated-through material means before a great while. I might return here, and reiterate that statement a thousand times, and it would not carry conviction to their minds any more than it has already. They must have evidence from the material side. There are two sides to life. and they must have it from the side they happen to stand on. I have given it from my side, They, are not on it, therefore they cannot fully accent it. I come here to tell them, as I said before, if I am not much mistaken, they will have evidence that my account is a correct one, before a great while. Till that time, I hope they won't he so foolish as to say they do n't believe it, or they can't believe it, but say, we will wait and see, and when the proof comes, be men enough to own it. Capt. Bassett, of the ship " Java." Sept. 13

Scance conducted by Cardinal Cheverus; letters auswered by L. Judd Pardee.

MESSAGES TO BE PUBLISHED.

Thursday, Stpl. 15.—Invocation; Questions and Answers; Mazle Barrett, of St. Louis, Mo., to her mother; Edwin M. Stanton; Arthur P. Lapham, of New York City; Philip Col-lins, of Booneville, Crasa, to his brother. Monday, Sepi 19.—Invocation; Questions and Answors; John Co.telo, of Lowell, Mass, to his brother; William New-bury, of Boston, to his grandson; Henry F. Jaques, to his friend Albert F. Thomas; Lucy Ann Adams, of Boston, to her mother

mother Tuesday, Sept. 20. — Invocation; Questions and Answers; William Henry Ford, of South Boston; Hiram Patterson, of Philatelphia; ferusiia Beck, of Portsmouth, N. Ll, to her relatives; A mie Dow, of Plymouth, Mass., to her mother. Thursday, Sept. 21. — invocation; Questions and Answers; John B. Gouid, of Boston; Hiram Stevens, of Fond du Lac,

fulfilled shortly after, and thinks the accounts of "Spiritual Phenomena" contained in the Banner are indeed a great addition to its usefulness. She says: "What a blessing to me is this knowledge of our immortality! I have come out, by growth, from the depths of Calvinism, and now stand where to me the spirit-world is as real and tanglible as this is. I am all alone here, as being the only one of this faith in the community; but, thanks be to the truth that comes to me from the other life, I can go on my_way rejoicing. fearing no persecutors. The light that shines upon me and makes my way bright, they cannot see, because of their spiritual darkness. In reading your paper, I see so many things that accord with my own experience, that I bless God who sends the light of spiritual knewledge to "the" world."

Kentucky.

IGentucky. PLEASANT HILL, MERCER OO—John Barrett, writing us under date of Oct. 3d, sends money for another year's subscription to what he is pleased to term "Your interest-ing and spicy paper." After referring to the various toples of which we have treated during the past year—"Immor-tality,". "The cause and cure of disease," "Woman's Rights," "This age and progressive growth of the earth." "Temperance." & &, & &, which he considers "delicious fare," and bringing to him the nearest to repletion of any paper he has ever seen he spaces of the "Phonetic Alphanre," and bringing to him the nearest to repletion of any paper he has ever seen, he speaks of the "Phoneils Alpha-bet," and says a pure language is vory desirable. In proof of the absurdity of the English language as a means of ex-pression, he quotes the following collection of words: "herd, bird, word, curd, her, fir, sir, worry, worship, cur, myrrh," where all the vowels except a have the same sound," and then are changed to contrary ones in other words. words.

Maine.

EAST MADISON.--- 'Oct. 15th, a basket picnic and devel-oping circle combined was held at Barker's Hall "---o writes Mr. William Barker--- "which was in every way a perfect success." These meetings, which have from time to time been held, have dono, we are informed, much good in calling out intent mediumistic powers, and would seem to be a good blan for auch nurnos be a good plan for such purpose.

Passed to Spirit-Life:

From Warwick, Mass., Oct. 18th, George. Wm. Barber,

rioni wirtwick, suss., Oct. istin, George trun, butter aged 24 years. George was the youngest son of our ploneer brother. Her-wey Barber. Our young friend was one who know the com-munion of spirits was a reality, for he ind often been the medium through which departed friends had made they wishes known to the children of earth. Often during his sickness he spoke of the spirit-world, and of his angel sister who had gone home before, with the satisfaction that friends since and your source in the satisfaction is the friend since and your source in the satisfaction is the friend since and and urged his friends any parts of spiritual tongs indicative of spiritual blessedness. When he was told that he must depart, he said: " I go in the beautiful faith that you, my dear parents, have taught me, feeling assured that we shall all meet in that better fand "When on the evening before his departure some of his youth-ful companions called to see him, he told them he was going ful companions called to see him, he told them he was going right," and bade them a hearly farewell. The subscriber cheer as none other than Spiritualists can anorcelate. Gubson Sgirth

From Stoneham, Mass., Oct. 23J, our angel sister, Susar

From Stoneham, Mass., Oct. 23J, our angel sister, outsat Allen, aged 46 years. Though from a child the most of her life attended with weakness and suffering, yet sho was ever trusting and chee-fal, and with her angel gifts sho was ever trusting and chee-a ower to comfort the suffering-sceningly forgetful of her own. Even in the last few months of her stay in the form-and while suffering constant pain and a wasting away, she was ever uncomplaining and happy, often giving evidence in songs of praise to the angels; also telling of the dis-course, from truthint and touching remarks ("Therd is no Destil, "dc.,) spoken hy Mrs. Cord L. V. Tapuan and Rev. H. B. Pairchild, we could hear our sister singing from a bright splitchome songs of immortal life, and see her clothed in splitchome songs of immortal life, and see her clothed who watched so tenderly around her could of the rest of who watched so tenderly around her could of the singer. S. B. Lovyjor.

Notices sent us for insertion. in this department will be charged at the rate of twenty cents per line for every line as ceeding tuentu. Notices not exceeding twenty lines published

ratuitously.]

East Madison, Mc. A Developing Cicle will be held in Wm. Barker's Hall, East Madison, Nov. 19th. for the benefit of mediums. Rules-all must he in their seats at 102 o'clock a. M.; and be pasire to the influences; and no one will be allowed to come in or go guit after the circle commences, until 12 o'clock. Oct. 21. 1870.

NOVEMBER 12, 1870.

Mediums in Buston.

DR. J. R. NEWTON.

Practical Physician for Chronic Diseases.

Has resumed his healing at

NO. 23 HARRISON AVENUE.

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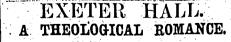
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NOVEMBER 12, 1870.

Banner of Light. Warren Chase, Corresponding Editor. offer at his Liberal Spiritual and Reform Bookstore, 301

8

North Fifth street, St. Louis, Mo. ANSAS STATE CONVENTION OF SPIR-

ITUALISTS AT TOPEKA.

We reached this beautiful city of the Kansas prairies, with the delegates on the 21st, and, as soon as our home quarters were secured at Bro. Hall's, we repaired to the lofty hall, high up in town as: welf as above the ground, and found there many familiar faces, which we had known in more Eastern homes and former years. Among them were our esteemed Brother and Sister Danforth, whom we met first in Portland, Me, eight een years ago, when it was a sacrifice of almost everything to take up this cause. They have ever been true and devoted to the cause of the angels: that the searly called them to the field of Jabor, and now have their home in Lawrence, Kansas, from which place they will still missionary out as health will permit. Mrs: Dailforth is a good medium, and does much at healing both body and mind, and Bro. D. can preach the new gespel better than he ever could the old. Sister Baker, from Chicago, was here talking carnestly for the Lycenim Banner and its devoted and able workers in the introduction of a new craol religious thought. We felt and sent a blessing to the little winged messenger of love that is so welcome in every family it visits. Our, indomitable and persevering sister, with large soul and feeble body, Lols Watsbrooker, was there, laden with more than she could utter for want of strength. May the angels bless and prosper her. Our Sister: Emma Steele Pillsbury, so extensively known, and to us for so many years as a truthfal worker in the cause (and who was chosen President) was there to hear her testimony to the progress of our cause; and to us a face both familiar and dear, of one who has nobly fought with as in the front ranks of the western and southern army for nearly twenty years-Mrs. C. A Gould, M. D. Wecould name many more, but will not be more te dions in this expression of our personal greetings. Brother Alfred Taylor, of Gardner, Kansas, is a worker with a home, a library and a welcome for all who visit that part of the State, and can aid the cause to which he is devoted.

Kansas is a noble State and full of pioneers in the cause of religious, social and political reform, and we are more and more continued in the belief that Kausas is already converted to our Philosophy, if the whole truth was told.

We take the following notice of the Convention from the Kansas State Record, edited by Bro. F. P. Baker:

The Convention was called to order by the President, Dr. The Convention was called to order by the President, Dr. Crane, Who addressed the nothernes as follows: Spretualists and Priords of Progress in Konsos — As President of your society 1 have go at pleasure in welcom-ing you to our forth annual convention We come together to deborate and to devise means whereby the great cause of Springlism, and consequently defined with the state of the convention of the state of the state

Whereby the great cause of Spatimatism, and coherequentity of hum shifty, may best be served, to report progress, and to become better acquainted with each other and with our work. We come to consider the practical; and, in this con-nection, some questions may arise which will require our most better endowers to treat in such a number that all may be satisfied; such as; how far should be afflicitly with free trig onests, rate all University, and all blocal minded men beyong for the embed on the endowers. mon-fationing for the employphism and redemption of hu-matrix? Educational interests, colleges or universities, missionary enterprises. Ly ceoms, the distribution of tracts

missionary enterprises hyperonis, the distribution of tracts and splittual publications will each perhaps receive a fair amount of your consideration. At your meeting last year, Bro M E. Taylor, who had been lecture gives the society and was not fully paid, offered to lectore three months longer in the State, by having the benefit of whitever he might receive by taking up collec-tions of which which of a days of the adding should be reliad tions, provided one hundred and fits dollars should be raised tions provided one hundred and fits dollars should be raised for him by the sectery. This sum was subscribed and given if bun-a part, however, in subscriptions which, I after-wards understood from Mr. Takler were not fully paid in, He cover-quantly did not becaue the full term. Waveher we shall be able to have a State lecturer or missionary must. I thick, depend very much upon the liberality and efforts of the fits nots of the cases in the places where bectures are to hedelivered. There are, indeed, but very few places in the State where there are permanent h crurers or regular Sun-day exercises, and in these objects its found to be very diday exercises, and in those places it is found to be very diffleah to get very liberal collections toward lectures in other field to get very many parts of the State – I have received letters from a many of places in the State, which give evidence of great numbers who are destroys of hearing more of the philosophy of $S_{\rm p}$ draw been several lectures in the State in modulem. There have been several bechaters in the State in the past year, not, under the an-pices of this society, what am told, have done, good, work, for Spiritualism, and svery-where it is getting to be a great deal better understood and more fully appreciated as time passes on it is seen as to finding its way into chorches, and beinging hybridial memnoting its way into coursels, and origing movinum mem-bers there to more fully appreciate the true doctrines taught, by Jesus the Christ. Science has modified the religious be-liefs of the world greatly in our time, and it is fair to pre-sume that its influence will continue to enlighten humanity until all will form their lown opinions and not allow them-selves to be hed by acc. Each will learn of immerially and the fits after this is inconstrained form that this accelus. the life after this by investigation; learn that this probationary state-must be lived truly, and not alone pro wheel 1 that theory may be good, but practice is better; that the fervant in the parable, that promised but did not perform, was not justified as was the one who refused to promise-made no-professions—but performed well histask neverthe-less. Thus revelation as we find it in the fibbe, and com-ment sense shows to us clearly that actions, works, daily doings are of superior importance to mere opinion, helief or fauth. Action makes the man. Splittualism scenas to give to mankind a standard of appeal that must excentally niferd to all the proofs of religion founded on science and a splittu-al-scence ultimated in one universal because demonstra-ble, form of religion. Can we conceive of aught more cal-culated to draw closely the links of human brotherhood among all haltons, restoring unity to that which has been broken up by dogmatic forms of religions worship? God is a splittube come value main/ested in the creature, the forgment that theory may be good, but practice is better; that the spirit becomes also manifested in the creature, the fragment "initial existence with whom we commund at the spirit-The fact that even one spirit survives the shock of the The dark that even one spirit survives the shock of the death of the body puts into our hands a clue to the destiny of the entitie race. In place of vague theories on immortali-ty, we now question those who are in its experience. From them we learn that death is but a birth into another sphere of human existence, and that then is the resurrection. From them we learn that there is no forgiveness of sins, no vicari-ous at openent, but that salvation from the effects of transous accomment, but that satisfies from the energy of trans-greesion can only come through the efforts of the rout to ided out by good deeds the dark stain from its record. From them we learn that the footsteps of Deity follow the soul throughout sternity; in every sphere, the eternal, in some grand system of love, surrounds the playing split. From them we learn, the stopendous traith of eternal, though pro-grand the contennation and criticitian and from them we gressive, compensation and retribution; and from them we learn the exact characteristics of all our acts and deeds, and their results on the soul. From them we learn much that Science has not yet become contraint of, and at present science has not yet become contraint of, and at present scens to be in despair, of grasping; for the spirit-chemist can form and dissolve a hand, a form or other aggregation of material atoms almost independent of time, and by means unknown to any earthly chemist. I have myself on several locka-long felt such hands, and have been informed by others that they have seen them. that they have seen them. The vision of the clairroyant, the capacity of the clairandient, the with of the events and the capacity of the carrandi-ent, the with of the psychometer, the power of the magneti-zer, with these have scientists been balled; they are forces in reserve for future scientists to explain. Previous to the ora of modern Sidfundism it was follow that a woman spoke in public. Now it is no novely for them to do so, and some of the most brilliant lectures are delivered by women -even women sites in their towns have have a transit some of the most of mant lectures are delivered by women -even young girls in their teens have been as it were, forced upon the platform; and astonished their audiences by forced upon the platform, and a toni-hed their andiences by the logical lectures given by them; and what is very beau-ful a connection with this subject, is the poetry that is fre-quently improvised at the close of a lecture by a change of influence, but generally on the same subject with the pre-ce ing discourse. I cannot perhaps do better than to re-peat to you such a poem, delivered by Lizzle Doten, under the inspiration of Robert Burns. Bince we last met, one of our most cherished members has been taken into the apoels of the apols during as of Bince we last met, one of our most therished members has been taken into the society of the angels, depriving us of her visible presence and service: one whom at your last convocation, you ordained to preach the evenlasting gospel of human brotherhoud-and progression. Huannah L. Themas, nearly two years ago, came among us a stranger ; was seen to enter our congregation, where she topk her seat to listen; was invited to speak for us the next Sufiday, which she con-sented to do, and continued to lead in our services until fall-ing health and our easing weather mate it necessary to ing health and oppressive weather made it necessary to cease, at least for a time. Henceforth if she speaks for us, cused, at least for a time. Hence-forth if she speaks for us, it must be through another organization. Elequently and faithfully was her work performed. After Laving been with-us a lew weeks she informed not that she was sont here from Ohlo by the spirits; that they informed her that she had a work to perform in Topeks. In the State of Kansas, and urged, her to come, until she felt is to be criminal to longer resit. She would otherwise residue to the state both longer resist. She would otherwise probably never have thought of coming here.

and the second second

The following committee on resolutions was appointed: 5. J. Willia, Judge McKay, Mr. Byron, Mrs. Pillebury and Mrs. Waisbrooker,

At the evening session the President Introduced Warren At the evening session the President Introduced Warren Chaye. The hall was packed full. Mr. Chase is an old gen-tleman: He has been in the field as a flecturer for twenty years, and for many years before that was a distinguished publiclean in Wiscon-in. He is an easy, logical speaker. We cannot follow him or any other of the speakers. The main idea advanced was, that if scientists would examine into the circumstances of the alleged spiritual manifesta-tions of the last twenty years, the fact of spirit communion would be generally accepted, and great goost result there-from. His lecture was Short, but very able. Mrs. C. Fannle Aliyn took the platform, and spike form subjects ford-hed by the audience, and fully sustained her reputation of be-ing one of the last speakers in the field. Her peem, im-provised from four subjects given by the and-chee, was in the nature of a dialegoe, supposed to be carried on between two discub-ded spirits through her. She held the audi-ence as if spirit house the fact of a both for about twenty with the pacific. At the evening session the President Introduced Warren : poem C. Fannie Allyn, who was obliged to leave on

engige her for January, and probably February, for Topeka. She is doing a good work in Kansas City, and gaining friends wherever she goes. The West is the field for her, and one where she can be appreciated and useful, and we hope it will retain her and keep her busy.

passed the following resolutions:

Whereas. The use of intexicating liquors, as a beverage, the primary cause of more evil in the country than all the flowers and the scent of the new-mown hay, here uses combined, therefore,

other causes combined; therefore, *Reolevel*, That we, as Spiritualists, professing to have the good of the human family at heart, do recommend all per-sons to abstain from the use of the same as a beverage, and that we discourage the use of the same by all proper and Lawful means in our power. that we discourage the use of the same by all proper and Layful means in our power. Readered, That we, as Spiritualists, are opposed to the reading of the lible in the public schools, as detrimental to our common school system of education. Readered, That we, as Spiritualists, enter our protect ingulast the use of tobacco, as teiding to blant the finer sensibilities of our haure. Readered, That we helieve that the process of physical tion or the mark charger of those who experience it. Readered, That happiness or suffering in the spirit-work, as in this, descend one on a blitter determines in a blitter of the spirit-work. Stand all stark and naked, skeleton like; still, autumn is grand. It brings us into a meditative

when this depend not on it bit ray decree or special pro-vision, but on character, aspirations, and degree of mental ; humonization, or of personal conformity to universal and

hattan

The evening, and sees were derivered by darrent of darrent of the set of the

above and the hall below. The large and highly anow in allegiance to the good, the beautiful, and intelligent audiences seemed delighted with the the true. meeting and the sentiments, which were free and easily expressed by a large number of speakersamong them, Rev. Mr. Nute, of Lawrence, Judge McKay, of Manhattan, Kansas, Bro. Willis, of Junction City, Bros. Taylor, Danforth, Chase and Tillottson, and Sisters Baker, Waisbrooker, Demorest, and other ladies, of which we had a full share in numbers and ability. On the whole, it was one of the best conventions we have ever attended, and we are sure its echo will not die away till another is called. The liberality and kindness of the people in Topeka reminded us of New England and the blessed times and homes we have so leave us while we stay on earth. Kansas is truly proaches. The milleunium dawns. a child of New England, and makes one who has been quarried from her families feel at home in

the final good-byes of the parting.

UNITARIAN CONVENTION. In the National Unitarian Conference in New

York on Friday, the following resolution was adopted by a vote of 266 to 53: Reached, That reaffirming our allegiance to the gespater Jesus Carlet, and desiring to secure the largest unity of spirit and the widest practical cooperation, we invite to our fellowship all who wish to be followers of Christ.

The aunouncement of the passage of the resolution was received with great applause.-Ex.

This is not, as some may at first suppose, ex-

WESTERN LOCALS, Etc., PREPARED EXPRESSLY FOR THE BANNER OF LIGHT.

October days in Southern Michigan-how beautiful! It seems like passing through fairy-land, riding along the Michigan Southern Railroad. The timber in these parts is light, but exceedingly rich in foliage; and now autumnal hues make the scenery charming. Think of sunbeams kissing crimson and golden tinted leaves; think of dashing from dazzling woodlands out into quiet, widestretching prairies, where Nature appears to have unbosomed herself, and to repose in peaceful slumber. Note how sere and dry and yellow the grass is. Now we approach the domain of the Saturday, give two excellent discourses before farmer. The corn is all "shocked" in the fields; going, and made an impression deep enough to great yellow squashes lie in groups, and next year's wheat peeps above the ground, carpeting

vast acres with a beautiful velvety green. Some are sad in autumn time. There is inspiration for us in this season. True, there is not so much life and vigor manifest as in spring, when blossoming trees symbolize the glorious resurrec-During the second day's ression the committee tion time, and chirping birds make musical the flecting hours; or in summer, when the atmosphere, rendered fragrant by the gentle breath of

> There is music at this period, too. The merry laugh of the hale farmer floats over the meadows. rich and fair. Trees bend 'neath mellowing fruit-

autumn is grand. It brings us into a meditative state of mind, and we gain a lofty inspiration from the peaceful, silent, subdued grandeur of dreine haw. The following afficers were elected for the ensuing year: President, Mrs. Emma D. Pillebury, of Manhattan; Vice-President, Mrs. Emma D. Pillebury, of Manhattan; Vice-President, W. P. Peck, of Topska, S. F. Burdette, of Leav-the some moments. We are more passive to the in-enwerth, and Mrs. Crowe, of Emposia; Secretary, N. D. flowing light from heaven. We go from the sur-Houton, of Manhattan; Treasurer, Mrs. M. A. Hall, of Man-face, to the interior; We muse upon principles face, to the interior. We muse upon principles than the evening, addresses were delivered by Warren and forces, instead of instrumentalities and methods. This is the time to form new resolutions, to conquer old sins, to purify loves, to exalt ideals, Sunday was a glorious day, both in the heavens, to broaden sympathies, to consecrate one's self

MICHIGAN.

This State ranks "A No. 1," as far as progressive ideas go. Town after town, along the two great railroad lines that span the State east and west (the Central and Southern), could be mentioned where the truths of Spiritualism are firmly implanted in the souls and intellects of hundreds. When, among our people, mere nominal acquaintances change into genuine friendships, and when the principles of fraternity shall have ripened into love's most exquisite harmonies, Michigan will furnish thousands of intellectual and devoted souls who will labor zealously for the erection of often found there, the memory of which will not the spiritual temple. That hour rapidly ap-CROPS.

The soil in Michigan is rich. The State is nearly almost any town within her limits. Nearly a surrounded by water-Lake Michigan on the score of familiar faces and a doz-a welcoming west, Superior on the north, and Huron, St. Clair homes of old friends and sympathizing brothers and Erie on the east. Central and Southern and sisters in Topeka met us; but our stay was Michigan are Eden-like. The crops this year are limited to the Convention, which was finally good. The wheat takes precedence. It sells for closed and adjourned on Monday, at 11 A. M., with \$1.05 per bushel. Potatoes were light, owing to the presence of the Colorado potato-bug. Corn sells for 50 cents on the ear. Oats bring 40 cents.

Fruit is not very plenty. Peaches, however, are an exception; they abound. STURGIS.

This town, situated on a beautiful prairie of some ten thousand acres bearing its name, is known throughout the State and the West generally as being a settlement where free thought and Spiritualism hold sway. For the last ten or, Beard breathed against the evening's entertaineleven years, our friends have worshiped in a | ment.

fine brick church edifice, the best talent afforded cluding all who do not call themselves followers by our school being employed to fill the desk.

ants jonrneyed the country over, voicing in thuu-der tones the grand affirmations of the Spiritual Philosophy. The novelty has now worn off; the old societies begin to want more elaboration of the details of the spiritual theory, its relations to society, government, science, art, education, etc.; consequently when inspired teachers come along the friends desire to keep them for a considerable length of time. We favor long engagements for speakers, and voted for the following resolution, which was allopted by the late Convention at Richmond, Ind..

Ind.:

' Resolved, That we recommend our societies, to the extent of their ability, to employ speakers for a longer period than a month, as is now the usual believing that their settlement for a long practice er time among the people is better for speaker and people.'

We regret to see that many of our brethren talk as though settled speakers among a few old socleties would put an end to the itinerant system. This is a mistake.

We have made a blunder. We spoke of the 'itinerant system." We beg pardon; there has been no "*system* " about it."

Let our old societies come together in love and narmony; secure the services of some able minds worksraw, Mass. The Spiritualists hold meetings every sunday attennoon and evening, in Lincoln Hall. and soon they can support two or three preach-ers as itinerants, who can form circuits and go out into the high ways and by ways, and talk in-telligently and enrestly and inspirationally to the people-the people, who, every where, yearn for this religion of freedom, order, peace, harmony, and that other blessed word-progress. and that other blessed word-progress.

TESTIMONY.

Bro. Fishback at Sturgis-a lengthy engagement -was a success. He stirred up a great interest in contiguous localities, and haptized his own society with a genuine religious love and fervor. Bro. Barrett informs us that there are four or five local. ities in Wisconsin anxious for some cultivated and inspired mind to lead them into the higher branches of spiritual science and progressive theology. The old spasmodic way no longer satisfies the wants of the people. The Cold water, Mich., friends affirm that their greatest prosperity was during Dr. Willis's tarry with them. (Their church has been sold, recently. A few imagined that because the erection of that church was a failure, the plan of lengthy engagements for speakers necessarily went by the board. How superficial such reasoning!) The Troy, N. Y., friends state that their greatest peace and spiritual illumination

was when Mr. Finney was with them. Prior to his departure for Europe, Mr. Peebles lectured in Detroit quite a number of months. The Spiritualists of Detroit recall with the utmost pleasure that season of unity, love, and baptism into higher conceptions of the spiritual and divine. Bro. Peebles, lias just commenced a year's engagement in Cleveland. We are positive that success will crown his efforts in that place. He, of all our speakers, is adapted for lengthy engagements. 'Adaptation " is the gist of the whole question. Not a few are temperamentally and inspirationally fitted for the work of the itinerant only. God speed them on!

We could mention many more instances pointing toward and demonstrating the fact that, almost universally, old societies throughout the West are in favor of permanent organizations and lengthy engagements for speakers,

J. G. 8AXE.

It was our high privilege a few evenings ago to listen to that exquisite lecture of the above named poet and author, entitled, "Yankee Land." It was a success. The audience, select and appreciative, listened most attentively.

Mr. Saxe's elocution is susceptible of criticism. Not in a general sense, however, for he is vigorous, impressive, and at times, eloquent. His fault lies in enunciation and, peculiar indections. One has to become accustomed to his style, to readily understand him. This was the only fault we

The lecture was a grand thing, and it was delivered well-far above the average. The phraseology was elegant, the rhythm musical to the most perfect harmony. The ideas were original profound and inspiring; and the witticisms were plenty, and of that kind meriting a recognition, in the shape of a good hearty laugh.

Musical Director: CINELSKA, MASS — Granite Hall.—Meetings are beld in this hall every Nunday. Speakers engaged:—Mrs. Barah A. Byrnes. Nov 6 and 13; I. P. Greenleat, Nov. 20; Dean Clark, Nov. 27; Thomas Gales Forster during Theorember. All communications for the Chelsea Ppiritualist Association should be addressed to tr. B. H. Grandon, 4 Tremont Tem-ple, Boston. B. H. Crandon, Corresponding Accretary. *Free Chapel*.—The Biole Christian Spiritualists nous meet-ings every Sunday in their Free Chapel on Park street, hear Congress Avenue, commencing at 3 and 7 P. M. Mr. M. A. Ricker, regular speaker. The public are invited. D. J. Ricker, Nup't. Schatusstowy Mass.—The Children's Progressive Justice.

J. Bioker, Supt. Chakksrown, Mass.—The Children's Progressive Lyceum meets every Sunday at 10 A B., in Washington Halt, No 10 Mein street. S. R. Gole, Conductor; Helen S. Abbatt, Omn-dian; W. M. Dinsmore, Musical Director; Joseph Carr, Gor. Secretary.

CAMBR. DGEPORT. MASS. - Children's Lyceum meets every Sunday at 10¹/₂ A. M., at Harmony Hall, Watson's Building, Main street. E. A. Albee, Conductor; Miss A. B. Martam, Concellor.

LINN, MASS.-The Spiritualists hold meetings every Sun-day afternoon and evening, at 3 and 7 P. M., P. Cadet Hall,

JETS! JETS! JETS! JETS FIRST EDITION SELLING RAPIDLY, HE FOUNTAIN: With Jets of New Meanings.

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"And suddenly there appeared in the beautiful landscape, not far from the foot of the mountain, A FOUNTAINI it was exceedingly beautiful in its strength and simplicity. The sparkling, water was flowing and jetting incessarily. The waters of the Fountain seemed to be compounded of the needs and ican's and wishes of multitudes-yea, hundre s of the sands of warm, living human hearts."-[See Author's Preface.

TT" Read the following synopsis of its contents : (247) iteratine ionowing symposis of its contents: Chap. L, "This EVERLASTING O,"-Aven; illustrations, reals of the original meanings of the letter; its literary and is selectific uses; and imparts a lesson which everybody hould learn by peart. Chap. 2, "BRAUTT AND DESTINY OF MOTHER NATORN'S DURING "A UNDER INVESTING TO MOTHER NATORN'S DURING "A UNDER INVESTING" OF MOTHER NATORN'S DURING "A UNDER INVESTING" OF MOTHER NATORN'S DURING "A UNDER INVESTING" OF MOTHER NATORN'S MARKED A UNDER INVESTIGATION (STRESS OF MOTHER NATORN'S DURING "A UNDER INVESTIGATION (STRESS OF MOTHER NATORN'S DURING "MERICAN AND A UNDER INVESTIGATION (STRESS OF MOTHER NATORN'S DURING "MERICAN AND A UNDER INVESTIGATION (STRESS OF MOTHER NATORN'S DURING "MERICAN AND A UNDER INVESTIGATION (STRESS OF MOTHER NATORN'S DURING "MERICAN AND A UNDER INVESTIGATION (STRESS OF MOTHER NATORN'S DURING "MERICAN AND A UNDER INVESTIGATION (STRESS OF MOTHER NATORN'S DURING "MERICAN AND A UNDER INVESTIGATION (STRESS OF MOTHER NATORN'S DURING "MERICAN AND A UNDER INVESTIGATION (STRESS OF MOTHER NATORN'S DURING "MERICAN AND A UNDER INVESTIGATION (STRESS OF MOTHER NATORN'S DURING "MERICAN AND A UNDER INVESTIGATION (STRESS OF MOTHER NATORN'S DURING "MERICAN AND A UNDER INVESTIGATION (STRESS OF MOTHER NATORN'S DURING "MERICAN AND A UNDER INVESTIGATION (STRESS OF MOTHER NATORN'S DURING "MERICAN AND A UNDER INVESTIGATION (STRESS OF MOTHER NATORN'S AND A UNDER INVESTIGATION (STRESS OF MOTHER AND A UNDER INVESS OF MOTHER AND A UNDER INV

Dantisos "-Electeen linestrations. Takes the reader out among the animated kingdoms of the world; breathing a gos pel of justice and toving sympathy toward every living exist-

principles of education; and prepares the reader for the next chapter. C-ap. 1. "THE CHILDREN'S PROGRESSIVE LYCEUM."—Four H'ustrations. Showing the importance of attention and obe-dience to the new revelations concerning the character build-ing of the young spirit. Chap 8. "LYCEUM TEACHINGS FOR CHILDREN."—Seven li-lustrations. Includes lessors and examples of object-teach-ing; adapted to parents and utors of children, and especially interesting and attractive to the young. Chap 9. "IMAGINATION AS AN EDUCATIONAL FORCE."— Ten distrations. Teaches the spiritual office of the imagi-nation; shows that no great results are possible without the all of the fancying faculties; very new views. Chap. 10. "Phoreintro DEREMS AND Virgions During SLEEP."—Three limits at ons The true principles of spirit-prophesying are explained; teaching how much and how lit: thation the spine the spiritual entraction of the spirit-prophesing are explained; teaching how much and how lit: tration, Teaches the spiritual entraction of the working is also working in our state of the other line tration. Teaches the spiritual entraction of the working is also and hencells; shows the hollowness of what in the word is called "worship"; a very radical doctrine pro-cialmed. Chap. 12. "Oncor AND INFLUENCE OF PRATER."—Six F.

claimed. Chap. 12. "ORIGIN AND INFLUENCE OF PRAYER."-RIX F-lustrations. Imparts new views concerning man's relation to the spiritual universe: shows how prayer is a power of good, and s. ourze also of great weakness and superstition. Chap. 13. BRALMS OF SURROW AND SUPERSTITION."-Ten. Unstrations. This opender or points. the urrors which Bolds.

and a course also of great weakness and ampersition Chan 13 . REALM OF SORROW AND SUPERSTITION. "-Ten illustrations. This chapter excitains the errors which Spirit-ualism has absorbed from popular Orthodoxy; treats Apiritu-alism from the flarmonial outlook; and hold's before the eyes of Spiritualists the great mistakes under which the move-ment is now staggering.

throught on coming ners. To draw the ball, to wear crape, or to adjourn our work for a day—Spiritualists are not in favor of such mere show. Les na rather do our own work, while we may, in such man-bor that we may merit and receive our own approval and that of others.

Sector Belleville State

ranks, nor does it say that none shall be in fellowship who are not followers of Christ. If we understand it, it is merely an invitation to the followers of Christ who belong to sectarian societies whose creeds and limits are more narrow than those of the Unitarians, to come into the broader fold, and have more room for growth and expansion of religious views. If the Unitarians should really turn their backs upon the future, and exclude those that have outgrown the servitude of sectarianism in any form, they would of course go to the wall to which they were facing-a wall of sectarian bondage and final death. But we think they are too wise for that, however much they may deem it expedient to coax and conciliate the Evangelical Christians, We do not be lieve they are yet prepared to cut off the thousands of the brightest and best minds now in their ranks who are not Christians in any sense of sectarian worshipers or idol seekers. We look to Unitarianism for help in the coming conflict with Christianity, which will be marshaled and drilled as Evangelical and complete.

They may affirm and "reaffirm" their allegiance to the King of Kings and Lord of Lords, or to." Jesus Christ" or Jesus of Nazareth, who may have been the Christ (or divine incarnation) to a insjority of them; but we do not believe they are yet prepared to cut off the minority, to whom Jesus, however dear as a brother, is not an especial incarnation of God, and hence not a or the Christ. It is too late for Unitarians to set up any standard with one or ten divine incarnations, and leave all others out; and it is certainly too late for them to hind their followers to one gospel, or the gospel of any one man, however many may call him a God; and certainly it is too late to make them a part of any kingdom or monarchy on earth or in heaven, for they are emphatically too democratic and independent; and hence we see in the wording of this resolution only a sop thrown to the other churches, and a weapon for those in their ranks who are still nearly allied to Evangelical Christianity, and who cannot yet cut the thread that once bound them to a HOLY altar has been made, the inference drawn, and the conand a HOLY Book. We have watched with deep interest the steps of progress in the Unitarians of our country, and placed on them much dependence for its future prosperity, and we have not lost it by the passage of the above resolution.

Note from a Lecturer.

Having occasion to request that you will change my adiress in the speakers' list from Terre Haute, Ind., to Casey, Clark Co., Ill., I also beg permission to say, for the benefit of my many friends and the friends of Spiritualism generally, that I have been laboring this summer in Southern and Southwestern Illinois, and my labors will most likely be confined to the same field this winter. My companion and myself meet with kind friends and earnest Spiritualists

and myself meet with kind friends and earnest Spiritualisis wherever we go, and I embrace this opportunity to thank, through your paper, those who have extended to us the hospitality of their homes and hearts. I should like to go East in the spring, and persons desiring lectures in their respective localities in Indiana. Ohio, Penneylvania, New York and New England, may address me at Casey, Clark Co., 11. Those who desire information re-specting my efficiency are referred to Moses Hull, J. M. Peebles, J. G. Pich and W. P. Jamleson. 1 am, very truly, the servant of the public,

J. T. ROUBE.

Christ and who are already in the Unitarian The society represents the wealth intellect and culture of the place. Hon, J. G. Wait, for many years in the State Legislature, Messre. Kelley, Fox, Buck, Miller, Baker, Moore, and a host of others, leading merchants and moneyed men. stand out bold and heroic, as they have for years, in defence of Spiritualism.

> Persecution united the friends of free thought at the outset. Bigoted religionists, when the evangels of the new gospel began to visit the place, refused to let them speak in the schoolhouses or churches, and calumniated in a most shameful manner those who had courage enough to stand alone.

> A consultation was held-the free thinkers were called together. It was an exciting time. The decision was made to erect a free church. Great enthusiasm followed. The farmers, the country round about, brought their teams into town and hauled the brick to the spot that had been selected to rear the church upon. How the old ploneers in our movement love to recall those days!

If the Christians undertake to grind free thought into dust, they will be astonished to see the power that will be arrayed against them.

Mrs. A. E. Mossop is at present lecturing for the Spiritualists. She is giving general satisfaction, and could not, as a new speaker, be in better hands. Blessings upon the Sturgis people for their kind welcome to beginners. We cherish most pleasant memories of the many kindnesses received, when, some three winters ago, all weak and trembling, we delivered our first address in the free church." Connected with the society is a Lyceum. It was the second one established in the country. Bro. John Jacobs has been the Conductor most of the time since the school was organized.

In Sturgis, as elsewhere, our people yearn for more of the religious side of Spiritualism. They are tired of iconoclasm, of demolition. Year after year they have heard it. The old running sores, the disfigured countenances and deformed limbs of Orthodoxy have been displayed time and time again. Once it was well so to do. But the point clusion enforced. Why keep it up? Why make it fundamental in our preaching? Let us be builders; let us elaborate the Spiritual Philosophy-have that for our primal purpose. Spiritualists have assisted in educating theologians into a knowledge of the inconsistencies of the old system. The Christians are demolishing their own temple as fast as they can. Let us move on and prove ourselves benefactors still, by furnishing something new for them-some centre for their aspirations, new channels for their philanthropy, and loftier spiritual graces for their adoration.

REV. A. J. FISHBACK

Filled quite a lengthy engagement with the Sturgis Society. He gave eminent satisfaction to all concerned. Throughout the West, among old societies, the plan of changing speakers every mouth is fast falling into disuse. It is well. Years ago, when Spiritualism was a novelty, the mind was so active, so eager, that "change" was the order of the day. And it was needed. We wanted to hear all sides and every phase. Oar itiner-

Several passages in the lecture bordered upon the sublime. New England's hills and vales, silvery lakes, rippling rills and maidens fair, were all spoken of in a fine manner. But the point Niat gave us the most satisfaction was the analysis of the Yankee character. One hears quite frequently from all classes in the West, talk about New England narrowness, bigotry, sectional prejudice and the like. Mr. Saxe riddled these sayings to the death, and elaborated, in a forcible and convincing manner, those traits of character that make the Yankee, the universal man, and New England-his cradle-the climax of excel lence in all that is orderly, beautiful, moral, educational, scientific and progressive.

We love the Western country; we appreciate its energy and enthusiasm; we see a great future for the West, and we rejoice. Let us have done with this talk about sectional prejudice. The people of the East and West should know each other better. As a general statement, it is safe to say that the former need the dash and enthusiasm of FACTS. the latter, while the latter need the method and polish of the former. Mr. Saxe is a benefactor and an educator, inasmuch as he tells wholesome truths, and affirms that the love of our country as a whole, takes precedence in every true American's heart over affection for either New England's rugged hills or Western prairies, or Southern garden·lands.

" LETTERS TO GRANT." Elder Miles Grant enjoys quite a reputation as an obstinate opponent of the Spiritual Philosophy. He has debated many times with our leading minds. He really is a benefit to the cause. He admits, at the commencement in his discussions, the fact of spirit communication. His great ef fort is to enforce the "demon" theory. "Devils," instead of our immortal brothers and sisters, "control media," says the Elder. People will not believe this statement; it is too thin.

Moses Hull, in quite a neat little pamphlet, has addressed twelve letters to Mr. Grant. It is a treat to peruse them. Moses is at home in biblical quotations, and the realms of utilotophy and science are not strangers to hun. In an easy, home-like, conversational style he talks to Grant. It must convince the Elder.

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