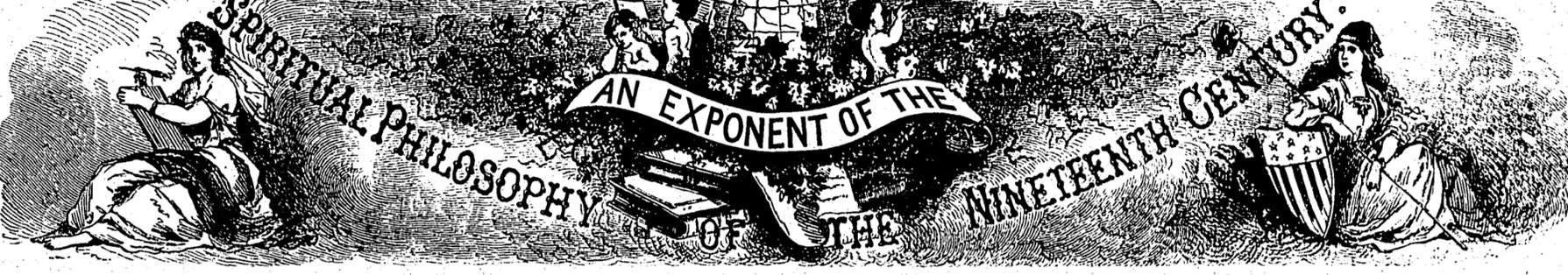


BANNER OF LIGHT.



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The Lecture Room.

Spiritual Ethics.

A LECTURE BY MRS. OODA L. V. TAPPAN,
In Music Hall, Boston, Sunday, Oct. 24th, 1869.

Reported expressly for the Banner of Light.

NATURE AND ART.

Perfect Nature is perfect art. We have said, in the lessons of two Sunday afternoons, that spirit has no reference to matter, and bears no relation to it except for the purposes of expression; and that no form of matter can remain forever beautiful and unchanging, but that every form of spirit can reach further and further on the road to perfection. They who sit close to Nature, who listen to her voice and are not ashamed; they who, wearing the mantle of sage and seer, fear not to lay their heads upon their mother's bosom, and seek not to wander away; they who are mindful that every art is but the most perfect expression of the soul of being, and whatever falls short of that expression is not art but a gross imitation; these are the inspired ones of every class of minds, and these are they who lead the nations of the earth to the ever-flowing fountain of the Infinite, and have led the masses to Olympus in their highest flights of poetry; these are they whose brows have been crowned with laurels, and from whose tongues and inspired songs the world has never departed, but continued to follow more and more closely each day.

We have said that every atom of matter is dependent upon the penetrating spirit for whatever of life it may manifest; and we now say that every form of art, every attainment of science is but the outgrowth of the same spirit, and is more or less perfect as the students and men of science are more instinct with Nature. By Nature we mean your mother—that great Spirit that exists in the universe and expresses itself in every form of being. By Nature we mean that past, not whose lifeless form has been incarcerated for ages in tombs and sepulchres, but whose living image has awakened every form of inspiration, every thought of poetry. By Nature we mean that mother from whose tender arms you should not turn entirely away to scorch your brows with the burning bands you vainly call science and intellect; that mother who is ever kind to those who love her, and even to those who have wandered astray; we mean that Nature which bears relation to your spiritual and material being here, and which, when the hereafter comes, will crown your souls as divinely as your aspirations then can seek.

In all the early forms of human government, among the aborigines of every country, there is a close clinging to the Divine Mother, and you term them savage, and the ancients barbarous; and to-day, those who differ from your civilization are regarded as heathen, while you, in the mad riot of mere individual strife, have missed the one perfect thought which comes to the untutored savage and to your own children alike.

Art is the circle of civilization, which, after a few thousand years, becomes so impenetrable in its exterior that nothing can enter it, and you are unable to find the good that it does contain. Look at the Chinese Empire, for example, which has given nothing to the world for ages, of its immense and wondrous stores of knowledge; growing smaller and smaller in its mental vision, and more and more attenuated in its intellect, until its highest conceptions of art are expressed only in the delicacy and dimminutiveness of its repetitions. Is this the empire of Confucius? the source from which sprung the wondrous facts of the cosmic universe? No. It has become a circle, and all its knowledge is but a repetition of the knowledge of the past, daily diminishing the range of its powers. You western savages (relatively speaking) have pierced their circle with the sharp point of republican ideas; the shell yields to you all that it can give, and you give to the Chinese Empire that which it has not had for five or six thousand years—one sharp point with which to pierce the heart of Nature and unseal her treasures.

The Roman civilization borrowed from the Egyptian its splendor and height of culture, but did not appropriate its laws, and consequently became lost in a circle of corruption and shame. Then poured down the Northern hordes, all destructive as their ravages might seem to enlightenment and progress, and probed its corruption, leading to the discovery and perpetuation of natural worth. From thence you may follow it through all the successive periods of civilized life, and you know how many points in earth's history have been necessary to cleave in twain the circles of monarchic and theocratic thought, the fictitious power of individuals, and the divine right of kings. You know of this, but you heed it not; and to-day, in New England, savages as you are compared to the Chinese, whose finely sharpened senses can hardly understand a flower when all put together, you are in danger of traversing the same circle, and drawing the same fine lines of intellectual attenuation till you will lose sight of your Mother Nature. Are you not afraid of it? Even to-day, in this modern Athens, the sight of an untutored savage fills you with horror and amazement, and the tangle of the wildwood is unknown to thousands of your people; while the breath of the wild flower and the soaring of the bird, to you, are as new and full of curiosity as to the little child who has never seen them. In crowded lecture rooms, churches, schools and colleges you learn the lessons that have long since been unlearned, and pore over the pages that are growing dead every day. You still pace over the same ground which a century ago was passed in the attainment of knowledge; and this you call education.

In the wilds of the West, beyond the Mississippi and the Rocky Mountains, there are natives who have never seen a house, never witnessed

any modern improvements, never dreamed of a steam engine or the power of machinery, who know more about the essential principles of Nature's law than you do with all the volumes of ages piled in your libraries to aid you—you who have become thoroughly conversant with the utterances of Humboldt, Agassiz and Cuvier; you, even, who have, in progressive thought, escaped the committal of those lessons which others have been obliged to unlearn. Are you not afraid of Nature? Ask of the American Indian concerning the approach of a storm, and days before it comes he will give you its indications; ask him about the weeds that grow in the forests of the United States, and he can tell you of them all—which will sting you with death, and which will bring you the blessing of physical health. Ask him of the formation of the earth, and he gives you what you consider to be a wild guess, but it is as reasonable a solution of the question as the varied answers that come from the several schools of theologians, scientists and speculative philosophers. Ask him concerning the spirit, and he gives you an answer that is at once a revelation: the Great Spirit is his father; he knows him well, for he holds communion with him constantly in all the departments of Nature; he sees him in the glimmering sunlight, he beholds him in the cloud and tempest; he knows that he is there, and requires no prophet or priest to tell it. His after life, his simple hunting-ground, his far-off island of the blest, is so simple and involuntary a religion that you feel, that it must be true; and yet, in the regular condition of culture, you attain only the first point of this problem, and then, robed in doubt, you cannot apply it. The difference between the Indian and yourself is that he has the sharp point of truth, and you have the circle made up of many truths, but you cannot get at them. You cannot afford to lay aside instinct, and in its stead place intellect; nor that cultivation shall take the place of this unreason to which, when it crops out in poetry, you involuntarily bow down and yield your homage. You cannot afford that this force, which is a part of Nature, shall be wholly left behind, while you whirl on in civilized life, repeating external forms. Why, the whole world, and its history, is but a succession of imitations, where nations have parted from Nature; yielding their all of health and mental vigor to the debasements of a too intense cultivation, a too morbid civilization.

The Egyptians sat close to Nature, owed their perfection as a nation to this fact, and only lost the spirit of that perfection when they had no longer the angle of a natural existence with which to pierce the circle. Had the Alexandrian library been preserved, you would know more of them than you now do; what you do understand is not one half of what could be told; there life and art, Nature and civilization, cultivation and intuition, science and religion, went hand in hand. Though the Egyptians have been termed idolaters they were not so; there was no idolatry in those forms of worship, which but expressed the two living principles of the universe—spirit and matter. But if history affords you no solution to those mysterious existences which have gone hand in hand in the past, there remain a few architectural monuments which if rightly interpreted will aid you. The Chinese Empire has no architecture; living where the sunlight pours its life-giving and renovating powers upon man and nature alike, the inhabitants have no necessity for such laboriously reared structures as Egypt and Rome have left, and the Orient is prolific in the finer works of art, which but exhibit the condition into which they have fallen and from which they cannot escape without assistance. The Egyptians first pierced this circle, and, as we said in another discourse, the triangle was formed. Here, doubtless, the organization of Free Masonry originated. To preserve the mysteries of science this secret order was formed, and in the caves its mystic rites were held, that the populace might be kept in awe, and the tables and instruments of science preserved. You will recognize in the rituals and symbols of Masonry the religion of the ancient Egyptians; the All-Seeing Eye was the sun—since thought to be Jehovah, but it was Osiris; Isis was the veiled image which could only be revealed to those who were willing to obey; all the varied symbols of Free Masonry illustrate the different principles of life which they worshiped; and all the ideas embodied in these forms have been handed down through the ages, tinted only with a few of the dogmas of Roman and Jewish theology. The after degrees of the order, introduced since it was first formed, have been mere extracts from the Christian religion than anything else; but every one familiar knows that the essential principles of Masonry are contained in the first five degrees, and that the "Blue Lodge" comprises nearly all of its original forms. This being true, any one familiar with the records of the Egyptians and their relation to these rites and ceremonies, becomes aware that they were rescued from perishing by the strong hand of Rameses or Moses, who, knowing they would finally perish with the Egyptians, introduced them among the Hebrews. The system became finally established and fully perpetuated at the building of the Temple of Solomon. And though the necessity no longer exists for the protection of individuals (members of the sacred brotherhood) or the preservation of the symbols of science, this is certain: that whenever Free Masons understand the mystery and truth which the order contains, it will make them wiser than all the sages of the earth, and they will hold the keys of a knowledge of all things. Free Masonry has preserved the symbols upon which it is founded, and these, to-day, though seldom embodied in any temple or form, remain the enduring monuments of a life whose purposes are not veiled, but only concealed because you are ignorant.

In the varied forms of architecture—from Tuscan to Composite—we may trace the ideal of the builder, as in the sharp points of Gothic art which

clearly represented the Gothic mind—the beauty of the Corinthian, Ionic and other styles of the Hellenic period, the Pyramidal of the Egyptians, and the light, circular pagodas of the Oriental nations.

But it was left for Rome to gather all these forms of art—all these unwritten records of nations beneath her overshadowing pinions, alas, not to perpetuate them in their full beauty forever, for that splendid monument of all art—Michael Angelo's plan—which would have placed a perfect temple on the earth, was refused because it was not understood; his name is immortalized in St. Peter's, but his plan was not; the grosser minds could not understand it, and a substitute was chosen, which shows harmony of art, but it is not, as was the original plan, perfect. You have in your own city a temple, small, but unique, and so perfect in its expression that its architect could not survive its completion. We mean the Masonic Temple. Within, though not wholly without beauty, it is a bungling imitation, but without, it is perfect; and he who planned it must have wept in that high place whether he has gone, that he could not have finished the whole. Treasure it, then, for beside all the unshapely domes, projecting turrets and unsightly spires, it remains a wonder of beauty and perfectness.

Whoever achieves a deed of completion, or a perfect work of art, has not lived in vain, but has filled the cycle of this one life, and can do no more. If it was Alexander's gift to conquer a world, he compassed it and passed away; but it were a mightier achievement to conquer art, and place before the world a form so perfect that it is a reflection of the Nature from which it was taken. The composer of a perfect poem—whether of volumes or only four stanzas or lines—has filled the cycle of being which even a Mithras might envy.

There is in the old school books a poem, as perfect of its kind, as was the plan of St. Peter's. It begins thus:

"Oh thou Eternal One, whose presence bright
All space doth occupy, all motion guide."

It is by Krotchnau—a Prussian unknown to fame, save in these lines; but had Shakespeare, Milton, Byron, or Shelley composed them, they would have been handed down with high encomiums to posterity. Then, again, there are the perfect works of art which Angelo planned, but could not paint, because his mind was full of new images. Among the imperfect works produced by Raphael, a few are found which were really inspired. Rembrandt, whose chief excellence was in coloring, and who gave to the dark and shadowy hues of earth a seeming reality—these and the hosts of imitators could have been content to have laid down their brush forever had one perfect image remained to reward them.

In governments this is true. Wherever a perfect code of laws has existed, it crops out through all the ages, and to-day is the highest standard of human government. The Spartan law-giver, Lycurgus, who, having obtained from his own mind and his counselors (as he supposed) a perfect form of government, asked that it should be obeyed for a hundred years, or until his return, and then, after consulting with the oracle at Delphi, and finding it as perfect as his people could have, went into voluntary exile and ordered his body to be burned at death, that the return of his form even might not be made the pretext for laying aside his laws. Imperfect as they may have been, they were perfect for their time, and if we had such an one among us—if this generation could raise up a Lycurgus, how different would it be. Instead of corruption, bribery and shame, we should have a simple standard of law, so perfect that it could not be evaded or misunderstood.

We fear there will not be one at the present day, but whoever in the future shall be the introducer of such a system will be crowned with immortal fame.

Whoever has framed a perfect system of ethics or religion has accomplished a life work. Take from the Hebrew law every thing that is essentially tinted with the peculiarities of the Jews and their selfish claims to the true Jehovah, and you have as good a code for each person to follow as any you can possibly attain to-day; we mean that part of it that bears especial reference to physical health. Take from Christian law all that refers to priests and ecclesiastical religion, and you have the epitome of the moral and religious ethics of the world. Take from the common law all that is bigoted and narrow-minded, and you have as good a code of laws as can be conceived, because the common law is handed down through every age, and the most perfect minds in every government have helped to fashion and preserve it; but he who can compile all these into one system claims to be the true Jehovah, and you have as good a code for each person to follow as any you can possibly attain to-day; we mean that part of it that bears especial reference to physical health. Take from Christian law all that refers to priests and ecclesiastical religion, and you have the epitome of the moral and religious ethics of the world. 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NOT GONE, BUT EVER NEAR.

Written for the Banner of Light. BY VIOLET. While I sit in twilight gloaming, And my thoughts go heavenward roaming...

The Lyceum.

A DIALOGUE BETWEEN AUNT CHLOE AND HER NIECES.

Written by Mrs. Louisa Shepard, of Geneva, Ohio, for the Benefit of Children's Progressive Lyceums. We are indebted to Dr. Child, of Philadelphia, for the manuscript copy.

AUNT C.—What would it be? MARY.—Work in Nature's garden—sow the seed of love, pull up the weeds of discord, and gather the fruit of harmony.

SARAH.—That is the millennium that the church has prayed for so long. AUNT C.—But there's the work of saving souls. That is the work of the church. That cannot be dispensed with.

MARY.—I should think their God would be angry with them for teasing him so long to do what he has told them to do. AUNT C.—But we must pray with submission, and wait God's time.

SARAH.—If they have been laboring and praying for hundreds of years and have not liberated one poor sinner from his past sins, I am afraid it will never be done, and the poor sinner will die in his sins, and where God is he never will come.

Editors Banner of Light: In the "Memoirs of Sir James Melvil," written under the reigns of Queen Elizabeth, Mary Queen of Scots and King James, there are some curious items worth recalling.

FRANKY AT THE WINDOW.

Written for the Banner of Light. BY JULIA M. FRIEND. Passing along our quiet street, One morn, two years or more ago, A sound I love fell on my ear—

OLD RECORDS. Editors Banner of Light: In the "Memoirs of Sir James Melvil," written under the reigns of Queen Elizabeth, Mary Queen of Scots and King James, there are some curious items worth recalling.

REFLECTIONS ON READING EMERSON. BY MOSES HULL. EDITORS BANNER OF LIGHT—I have to-day picked up an old volume of Emerson's Essays, which I read five years since.

"Credo" on Spiritualism. EDITORS BANNER OF LIGHT—On page 221 in "Credo," a recent emanation of "Old Theology," occurs the following:

When the Queen of Scots fled to England, seeking that protection and friendly aid which had often been promised her, and she was, instead, made prisoner there, it put Sir James in mind of a tale told him by his brother, Sir Robert.

For whereas you believe to obtain advantage for your Queen at the Queen of England's hands, you do but lose your time and your travel: For first they will never meet together, and next there will never be anything else but dissembling, and secret hatred for awhile, and at length Captivity and wretched rack to our Queen from England.

When the King of Scotland was negotiating a marriage with the daughter of the King of Denmark and sent ambassadors therefor, "tempestuous winds drove them upon the Coast of Norway."

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shed, my cheeks must be scalded by my own; as I would not have my own tears chase each other, I will be tender of the feelings of others.

At the end of the essay on "Spiritual Laws," the inspiration follows with: "So it is. The world has been injured by looking after theological problems—mumps, measles and whooping coughs of the soul—rather than watching the soul itself.

At the end of the essay on "Prudence" my pen has said: "Here it is again. I am not a prudent man, yet how I love to read and preach of prudence.

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NEW YORK SPECIAL CORRESPONDENCE.

PROGRESSIVE EFFORTS OF WOMEN IN NEW YORK CITY.

The "Woman Question" is beginning to agitate all classes of society, and women of high social position are well nigh ready to join hands with hitherto proscribed reformers...

THE WOMAN'S PARLIAMENT.

Pursuant to a call issued by Mrs. Jennie June Croly, about seventy-five ladies met at Packard's Rooms, on the 21st of October, to take preliminary steps for the formation of this Society.

It has been decided to form a "Woman's Council" in New York city; and it is hoped, by the movers, that this example will be followed by other cities and towns throughout the States.

Mrs. Pierce recommended the appointment, by the Council, of standing committees; for instance, on education, on household reform, on health and social reform, on the charities, on taste, on encouragement of fine arts, on out-door gardening, and on newspapers and magazines for women.

A paper was read by the President from a New York teacher, on "School Reforms," in which the writer complained of the injustice done to female teachers by the wide difference made between their salaries and those of male teachers for the same kind and amount of labor.

Matters in Baltimore.

DEAR BANNER—I again address you in behalf of Lyceum No. 1. We are still progressing, and our Groups are well filled each Sunday with happy children, who benefit each and every one by the answers given to questions propounded by their leaders.

Mrs. E. J. WILHELM, Guardian and Secretary of Lyceum No. 1, Baltimore, Md., Nov. 2d, 1869.

Troy Children's Lyceum.

DEAR BANNER—On the second Sunday of October the Children's Progressive Lyceum of this city, moved their quarters from Harmony Hall to Apollo Hall, corner River and Congress streets—entrance from Congress.

J. BURNS, PROGRESSIVE LIBRARY, 15 Southampton Row, Bloomsbury Square, Holborn, W. C., London, Eng.

KEEPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS.

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

Banner of Light.

BOSTON, SATURDAY, NOVEMBER 20 1869.

OFFICE 158 WASHINGTON STREET, Room No. 3, UP STAIRS, AGENCY IN NEW YORK, THE AMERICAN NEWS COMPANY, 119 NASSAU STREET.

WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE, LUTHER COLBY, ISAAC B. RICH.

LUTHER COLBY, EDITOR. LEWIS B. WILSON, ASSISTANT EDITOR.

All business connected with the editorial department of this paper is under the exclusive control of LUTHER COLBY, to whom letters and communications must be addressed.

The Bible in Schools.

The Cincinnati Board of Education, after several weeks of animated discussion, have finally decided that the Bible should not for the future be used as a text-book in the public schools of that city.

Now it would be a sorry mistake for any over-tender-hearted brother or sister to conceive that such a decision bodes any harm to the cause of religious faith, for it is but its more perfect release from the poorly disguised restrictions which Orthodoxy is quite as eager to impose upon it as Romanism is.

And this dispute over the school moneys would probably have proceeded indefinitely, as it has for years been going on in New York, threatening the integrity of the free school system and arousing the bitterest blood of opposing ecclesiastical factions.

The Poor Working-Girls.

No class of our modern society has such pathetic demands on it as the working-girls. They earn but a pittance, oftentimes under circumstances as harsh as those of the worst form of slavery.

Cabinet Seances at Mercantile Hall.

On Saturday evening, Nov. 6th, Prof. Cadwell and Horatio G. Eddy gave another of their popular entertainments at Mercantile Hall, Boston.

On Monday evening, Nov. 8th, Prof. Cadwell and Mr. Eddy commenced their fourth week in Boston with a good house. In addition to the usual exhibition a pair of handcuffs were brought by a policeman and put upon the medium's wrists.

Death by the Gallows.

A wretch of a murderer was hanged at Concord, N. H., the other forenoon, confessing his guilt, protesting his sorrow, and expressing the hope that he was forgiven on earth and in heaven.

Father Hyacinthe and the Boston Clergy.

Well, the Boston ministers, having Rev. Mr. Fulton at their head, have sent on a herald to New York to beat up some fresh and reliable tidings concerning the expected visit of Père Hyacinthe.

Simple Living.

The late Mr. George Peabody died in a friend's house in London, never having owned a house in his life. He always ate and drank frugally, having a plain mutton chop brought him at the table when he made a great banquet.

The New York American News Co.

This enterprising firm, located at 119 Nassau street, New York city, it should be remembered by our friends in that locality, are the agents for the sale of all our publications.

Spiritualism in Boston and Vicinity.

On Sunday morning, November 7th, the Boston Children's Progressive Lyceum met at Mercantile Hall, and went through their usual exercises.

In the afternoon Mrs. Fannie B. Felton, of Malden, addressed the First Spiritualist Association of Charlestown at Union Hall, (Main street, near Reed's corner).

Chelsea.

The Chelsea Children's Progressive Lyceum held its usual morning session at Banquet Hall, Granite Building, on Sunday, Nov. 7th.

In the evening Prof. William Denton addressed the Spiritualist Association, in Granite Hall. Subject, "Shall not the Judge of all the earth do right?"

A Square Challenge.

We observe, from her card in the daily papers, that Miss Jennie Collins has challenged Rev. Mr. Fulton to a public discussion in this city of the Woman Suffrage question and its related interests.

Laura V. Ellis in Providence.

The first seance of Miss Ellis in Providence—as we learn by our correspondent—was attended by a class not usually seen at spiritual seances.

Help the Poor.

We have in our midst a society, formed among the Spiritualists, for the laudable purpose of looking after and aiding the poor and destitute.

National and State Thanksgiving.

The President having appointed Thursday, Nov. 18th, for a National Thanksgiving, the Governors of most of the States have selected the same day for a day of thanksgiving in their respective States.

"The year which is drawing to a close has been free from pestilence; health has prevailed throughout the land; abundant crops award the labors of the husbandman; commerce and manufactures have successfully prosecuted their peaceful paths; the mines and forests have yielded liberally; the nation has increased in wealth and in strength; peace has prevailed, and its blessings have advanced the interests of the people in every part of the Union; harmony and fraternal intercourse are obliterating the marks of the past conflict and estrangement; burdens have been lightened and means increased; and civil and religious liberty is secured to every inhabitant of the land whose soil is trod by none but freemen.

Governor Claflin, of Massachusetts, in his proclamation uses the following language:

"In accordance with the custom of our New England fathers, and with the usage now becoming national, I invite the people of Massachusetts to consecrate Thursday, the 18th day of November, to acts of thanksgiving, prayer and praise; to assemble in their houses of worship, and lift up their hearts with fervent gratitude to Almighty God, and to thank him for the blessings, both temporal and spiritual, bestowed on us in the year that is past.

New Subscribers.

Since our last issue our old patrons who are each endeavoring to obtain one or more new subscribers to the Banner of Light, have added to our list forty-nine new names. A good increase.

Silver Wedding in East Cambridge.

On Wednesday evening, Nov. 10th, the twenty-fifth anniversary of the marriage of Mr. and Mrs. James Blodget was celebrated in Sons of Temperance Hall, in the above named place; the ceremonies being conducted by Dr. and Mrs. A. H. Richardson, Charlestown; Mr. and Mrs. J. B. Hatch, do.; Mr. and Mrs. J. H. Cushman, Somerville; Dr. and Mrs. S. Grover, Cambridgeport; Mr. and Mrs. Plummer, East Cambridge; Mrs. T. Robinson and Miss M. Badger, do., as Committee of Arrangements.

Decease of Jabez C. Woodman, Esq.

We learn that Jabez C. Woodman, of Portland, Me., passed peacefully to the spirit-world, on Sunday, Nov. 7th, at the age of 66 years.

The Banner of Light in California.

HERMAN SNOW, bookseller, 319 Kearney street, San Francisco, is authorized to take subscriptions for this Paper. He also keeps the Banner for sale at retail. In fact, all our publications may be found at his establishment.

Music Hall Spiritual Meetings.

Prof. William Denton will continue his course of lectures in Music Hall, Boston, Sunday afternoon, Nov. 21st. The very large audiences that listened to his interesting lectures the last two Sundays were very much gratified.

"The Spiritual Harp."

Societies every where should have this appropriate work. It contains matter and music of a superior order.

Bilious People.

The experiment of endeavoring to please everybody has been pretty extensively tried, but the grand idea has never been realized.

New Publications.

The Hartford Publishing Company issue a bulky octavo volume, entitled "The Court Circulars of the Republic," embellished with numerous and excellent portraits of the ladies of the Presidential mansion.

Boston Music Hall Spiritual Meetings.

The third course of lectures on the philosophy of Spiritualism will be continued in Music Hall—the most elegant and popular assembly room in the city—

THE DOCTORS AND THE SPIRITS.

THE following extract is taken from a letter written by Mrs. MARY A. STODDARD, of Kouts Station, Porter Co., Ind.:

COMPLETE WORKS OF A. J. DAVIS.

ARABIA; or, The Divine Guest. This fresh and beautiful volume is selling rapidly, and supplies a deep longing in the hearts of the people. \$1.50, postage 20c.

Books! Books! Fresh from the Press of William White & Co.

Examine our catalogue, read the advertisements of our new books, and select. This is just the season of the year to fill the mind with a knowledge of the here and the hereafter.

THE PROSE SERIES: "Planting the Wilderness," by J. D. McCabo, Jr., and "Cabin on the Prairie," by Rev. C. H. Pearson, are two new and pretty volumes from the prolific pen of Leo & Shepard.

Spiritual Periodicals for Sale at this Office

THE LONDON SPIRITUAL MAGAZINE. Price 30 cts. per copy. HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents.

FOUR MONTHS FREE OF THE BEEKEEPER'S JOURNAL AND NATIONAL AGRICULTURIST.

It is a large illustrated, double-quarter, eight page paper, containing five different departments, viz: Beekeeping, Agriculture, Home and Fireside, Ladies' and Youth's Departments, making it the cheapest and the best family paper in America.

CHILDREN'S PROGRESSIVE LYCEUM.

A Manual, with directions for the Organization and Management of Sunday Schools, Adapted to the Needs and Minds of the Young, and containing Hymns, Exercises, Stories, and other material.

"The Stellar Key."

One of the latest and best works of its gifted author, Andrew Jackson Davis, should be in the hands of every Spiritualist in the land.

Movements of Lecturers and Mediums.

E. S. Wheeler is to speak in Charlestown every Sunday evening in November. He can be engaged any other part of the month in this vicinity.

Business Matters.

Mrs. E. D. MURPHY, Clairvoyant and Magnetic Physician, 1162 Broadway, New York. Ag. 1023.

THE ELECTRO-MAGNETIC WRITING PLANCHETTE.

WITH metallic plates. It is astonishing how many can operate this wonderful instrument. Price \$1.00.

HISTORY AND PHILOSOPHY OF EVIL.

With Suggestions for More Emulating Institutions, and Philosophical Systems of Education. New edition. Paper 50 cts. cloth 75c. postage 12c.

ALL SORTS OF PARAGRAPHS.

The time is rapidly approaching—is even now—when the people of earth, of all religious persuasions, will acknowledge the direct power of the spirit-world in the affairs of mankind.

Such honor as is often sought.

It is a very worthless thing; It is often sold or bought; At the highest price it will bring.

ANSWERS TO SEALED LETTERS.

By R. W. Flint, 105 East 12th street—second door from 4th avenue—New York. Inclose \$2 and 3 stamps.

DR. SHELTON'S CELEBRATED PILE SALVE.

Prepared from the extract of six different plants, and its merits are vouched for by the hundreds of cases that have been cured by its use.

MORNING LECTURES.

Twenty Discourses, delivered before the Society of the Friends of Progress, in the city of New York, in the winter and spring of 1863.

MISS FANNIE CROSSMAN, pianist to the choir of the Music Hall Sunday afternoon meetings.

will give lessons to a limited number of new beginners on the piano, on reasonable terms. Apply at this office.

W. F. JAMESON has just closed a four weeks' engagement at Des Moines, Iowa.

and is engaged to speak at Warren, Ill., during the three last Sundays of November, and in the vicinity during week evenings. He will receive calls to lecture upon the following subjects:

WARREN CHASE & CO., No. 827 North Fifth street, St. Louis, Mo.

Keep constantly on hand all the publications of Wm. White & Co., J. P. Moulton, Adams & Co., and all other popular Liberal Literature, including all the Spiritual Papers and Magazines, Photographs, Parlor Games, Golden Pens, Stationery, &c.

MRS. S. J. STICKNEY,

TEST, Business and Medical Medium, examines by book of hand; terms \$1.00 and two three-cent stamps; heats by laying on of hands. Chelsea Monday and Friday evenings, No. 10 Salem street, Boston. 187—Nov. 20.

PHILOSOPHY OF SPECIAL PROVIDENCES.

AND FREE THOUGHTS CONCERNING RELIGION. Neatly bound together. 60c. postage 12c; also in paper, 20c. each.

PENNSYLVANIA.—We are pained to learn, by a note from Henry T. Obid, M. D.—enclosing a report of a meeting of the Board of Managers of the Pennsylvania State Association of Spiritualists.

that Dean Clark has resigned his position as State Missionary, on account of ill health. J. G. Fish has been appointed his successor.

D. O. PAYNE, a trance speaker, late of El Dorado, Mo., is going to California.

and will make his home at Sacramento. His wife is also a trance medium.

HERMAN SNOW, at 115 1/2 Kennedy street, San Francisco, Cal., keeps for sale a general variety of Spiritualist and Trance Books at a liberal price.

Also "Planchettes, Spencer's Positive and Negative Powders, etc." The Banner of Light can always be found in his counter. Catalogues and Circulars mailed free.

MRS. A. JESMER,

MAGNETIC, Healing and Developing Medium, delineates disease and character by book of hair or picture, heals by laying on of hands or prescription, describes spirits, answers letters, at 17 Indiana square, Boston, Mass. 187—Nov. 20.

PHILOSOPHY OF SPIRITUAL INTER-COURSE.

The Foundation of Spirits; The Discernment of Spirits; The Origin of Spirit Sounds; Concerning Sympathetic Spirits; The Formation of Trances; The Substitution of the Soul; A Voice from the Spirit-World; The True Religion. Paper 60c. postage 12c. cloth \$1.00, postage 12c.

A country paper advertises for sale a pew which "commands a view of the whole congregation."

On passing from a dry goods store to her carriage, one day last week, a wealthy lady in St. Louis recognized in a wretched looking woman in tattered garb her youngest sister of whom she had heard nothing for many years.

THE "MYSTIC WATER."

MESSRS. EDITORS—In calling attention to the "Mystic Water," advertised in another column of your valuable journal, I am confident that in giving a concise history of this remarkable water, would be most acceptable to your many readers, and the public generally.

ADVERTISEMENTS.

Each line in Agate type, twenty cents for the first, and fifteen cents per line for every subsequent insertion. Payment in advance.

MRS. J. L. PLUMB,

PERFECT, Concisive, Physicist and Business Clairvoyant. Also, an Assistant Writing Medium, at 206 Tremont street, (two flights), Boston. Don't ring. Answers all kinds of letters. Terms \$1.00 each sitting and \$1.00 and stamp for each letter. Boston, 43 Russell street, opposite head of Eden street, Charlestown, Mass. Circles: Friday evenings, medium, A. Hodges. 187—Nov. 20.

PHILOSOPHY OF NATURE.

OR DIVINE REVELATIONS, AND A VOICE TO MANKIND. (In Three Parts.) Their fourth Edition, just published, with a likeness of the author, and containing a complete and correct collection of all the arguments and illustrations which have been advanced in support of the doctrine of Spiritualism. \$1.50, postage 12c.

Why is fashionable society like a warming-pan? Because it is highly polished but very hollow.

A young man who was sent to Maine to examine the condition of a mill after the late freshest, reported by due course of mail as follows: "I find a dam by the mill-site, but no mill by a dam site." Digby thinks this is the most concise report he ever heard made.

Several years ago, Bro. David B. Taylor, of this city, was impressed, through a spiritual influence, to purchase a farm near Bristol, Bucks Co., Penn., which was in a very dilapidated condition at that time.

He hesitated some time before purchasing, but was compelled through the force of his impressions to buy the farm, upon which he was promised he would find something of great value to mankind. But as soon as he purchased he was directed where to bore the well, (which has since received from him the name of David's Well), and the exact depth—one hundred and one foot six inches—in order to secure the mineral water which he was impressed he should find.

THE MYSTIC WATER, Nature's Great Remedy!

DISCOVERED inspirationally through David B. Taylor, of Philadelphia, Pa., in a well, near Bristol, Bucks Co., Pa., is steadily increasing in reputation, as its remarkable qualities have become known, and is now of assured and standard value.

DR. A. SMITH,

INDEPENDENT Clairvoyant, may be consulted on all diseases at his office, 20 Church street, Boston, on Wednesdays and Saturdays, from 9 A. M. to 1 P. M.

PHILOSOPHY OF THE SPIRITUAL ZONE.

OR THE CONSTITUTION OF THE SPIRITUAL ZONE. THE LOCATION OF THE SPIRITUAL ZONE. CHAPTER XIV. A PHILOSOPHICAL VIEW OF THE SPIRITUAL ZONE. CHAPTER XV. THE SPIRITUAL ZONE AMONG THE STARS. CHAPTER XVI. TRAVELING AND SOCIETY IN THE SPIRITUAL ZONE. CHAPTER XVII. THE SPIRITUAL ZONE AS SEEN BY CLAIRVOYANCE. CHAPTER XVIII. SYNOPSIS OF THE IDEAS PRESENTED.

What a little child! said a friend. "Ah," replied Hood, "his parents never made much of him."

A Western settlement recently led the Tract Society to suppose that an extensive revival must be going on there, from its demands for tracts. Upon inquiry, however, it transpired that the tracts were not sought for to arouse sinners, but to paper log cabins with.

Little has been done, until lately, toward introducing this remarkable medicinal water to the public notice, notwithstanding many persons have been strikingly benefited by its use; and the discoverer now feels that the proper time has arrived when the public should at once know of the curative powers of this water, skillfully impregnated by nature with various combinations of iron, lime, magnesium, carbon, sulphur, chlorine, &c., forming valuable sulphates, carbonates, chlorides and oxides, for strengthening the system.

THE GREAT BENEFITS FROM THE USE OF THIS WATER.

The effect of this water in all cases of Debility, general or functional, arising from long continued over-exertion, inherited constitutional weakness, or from the prostrating effects of disease, is in a great measure similar, and its tonic and strengthening effects on the whole system, stimulating the digestive organs and assimilating processes. The cures are remarkable and astonishing.

MRS. S. J. STICKNEY,

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Major-General Wool died at his residence in Troy, N. Y., at half-past two o'clock, Wednesday morning, Nov. 10th, in the presence of his family, Hon. J. A. Griswold, and James, his colored servant, who has been with him upwards of forty years. He died without a struggle. His age was 86 years.

Bro. Taylor is now in his seventy-sixth year, and is enjoying remarkable good health, with all his faculties unimpaired.

THE MYSTIC WATER, Nature's Great Remedy!

DISCOVERED inspirationally through David B. Taylor, of Philadelphia, Pa., in a well, near Bristol, Bucks Co., Pa., is steadily increasing in reputation, as its remarkable qualities have become known, and is now of assured and standard value.

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No more toll-paying over the Chelsea Bridge and Salem Turnpike. They have at last obtained their freedom.

Do n't put your pears to your mouths, girls. A Cincinnati school-girl has been in the habit of doing so, and was recently nearly poisoned to death by the ink.

Bro. Taylor is now in his seventy-sixth year, and is enjoying remarkable good health, with all his faculties unimpaired.

Philadelphia, Penn., Oct. 8th, 1869.

THE MYSTIC WATER, Nature's Great Remedy!

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The Mayor of New Haven "stoops to conquer." In his walks about the city, a few days since, he came upon a barefoot boy on the pavement, crying over a recently "stuffed toe." His Honor stopped, did up the toe, and then went on his way, a true hero.—Boston Journal.

DEAR BANNER—I have again entered the field as a vocal laborer, and my labors thus far have been crowned with eminent success.

I am in good spirits and high hopes, and desire the friends everywhere throughout the State of Indiana to apprise me of every locality where a lecture is needed or could be appointed with any prospect of success, or where an audience of any size could be had. Having, in compliance with the urgent solicitation of several friends, accepted the appointment of State Missionary, I desire to visit every available locality. What do you say, friends? Will you respond or not? Indiana is in the rear of the reform movement. Let us arouse her sleeping energies and get her on duty. I have thirteen appointments ahead in Hamilton, Montgomery and Fountain counties. My address is Richmond, Ind.

RHEUMATIC AND NEURALGIC REMEDY.

THE recipe for this invaluable preparation was given through Mrs. STANIS, by a band of eminent physicians in a great number of cases, both of Rheumatism and Neuralgia, and in every instance gave almost immediate relief, ending in perfect cure. Price \$3.00 per bottle; sent to any address upon receipt of price. Orders may be directed to L. T. STAATS, 83 Amity street, New York. Nov. 20.

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A LARGE RING.—At a recent lecture, Professor X—stated that Saturn had a ring six thousand miles broad. "Be jabbers!" exclaimed an Irishman who was present, "what a finger he must have!"

IN THE LECTURE FIELD AGAIN.

DEAR BANNER—I have again entered the field as a vocal laborer, and my labors thus far have been crowned with eminent success.

CURE FOR GRAVEL AND WEAK KIDNEYS.

ARISING from irritable conditions of the ureters and bladder, from the presence of uric acid, and from a change in the character of the urine. The recipe was given through Mrs. STANIS. It is purely vegetable, and has been used in some of the most obstinate cases with marvelous results.

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Never rely on information got through a key-hole. Such apertures were never invented either for seeing or hearing.

"You ought to acquire the faculty of being at home in the best society," said a fashionable aunt to an honest nephew. "I manage that easy enough," responded the nephew, "by staying at home with my wife and children."

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Photographs of A. J. Davis.

Just received a fine photograph likeness of the author and for sale at the BANNER OF LIGHT BOOKSTORE, 159 Washington street, Boston.

MONEY MADE WITHOUT RISK.

Send for an Agency of the Positive and Negative Powders, and other Spiritualist works, to the AMERICAN NEWS COMPANY, 119 Nassau street, New York. 187—Nov. 20.

THE WORLD-RENOUNDED SPIRITUAL MEDIUMS: BIOGRAPHY,

AND ADVENTURES IN EUROPE AND AMERICA. ILLUSTRATED WITH NUMEROUS ENGRAVINGS, REPRESENTING VARIOUS PHASES OF SPIRITUAL PHENOMENA.

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TRACTS! TRACTS!

NOW ready a series of short, pointed articles, "Fables" in the form of four-page Tracts, prepared expressly for general distribution. By LOIS WAINBROOKER. Terms, \$5.00 per 1000; \$5.00 per 500; \$1.00 per 100. 50 cts. extra on each 100 when sent to the BANNER OF LIGHT BOOKSTORE, 159 Washington street, Boston.

THE BANNER OF LIGHT BOOKSTORE.

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Message Department.

Each Message in this Department of the BANNER OF LIGHT was spoken by the Spirit whose name it bears, through the instrumentality of...

The Banner of Light Free Circles. These Circles are held at No. 158 Washington Street, Room No. 4, (up stairs) on Monday, Tuesday and Thursday...

Invocation. Thou light of the world, thou goodness beyond all human goodness, thou justice beyond all human justice, thou wisdom beyond all human wisdom...

Questions and Answers. CONTROLLING SPIRIT—Your propositions, if you have such, Mr. Chairman, I am ready to consider.

Q.—At what age of the world was the age of man changed from hundreds of years to three score and ten years? A.—Natural changes are of gradual growth. It is not possible to determine...

Q.—Is it true that all things are foreordained? A.—I believe it is true that all things are fore-ordained, but I do not deduce the term as many do. I believe that there is a power taking charge of all things in life and by life I mean all things everywhere...

A.—No, he could better do that himself. Indeed, no one else could do it but himself. Q.—Has the number of different kinds of animals on the earth increased within five thousand years? A.—Yes, the variety is very much larger, owing to amalgamation. There was a very limited variety a few thousand years ago compared with what there is to-day.

Q.—Can you, in the spirit-world, see clearly so as to judge correctly whether we should have a foreign war during the present presidential term? A.—For my part, I do not believe that you will see far this respect the causes which would produce such a war will not have grown large enough. They are in action. The seed has been sown, but in my opinion it cannot by any possibility bear fruit in war during the present presidential term.

Q.—What is the rate of speed at which light travels through space? A.—What if I should tell you light does not travel at all? "Ah," you say, "but that is contrary to science." No, it is not. We believe in the reflection of light. We do not believe that it travels. I know it is said that a very long period elapsed before the light of the furthest distant star can reach this planet...

Q.—Has the sun any side motion like the pendulum of clock, and is the earth nearer the sun than it was a thousand years ago? A.—Yes, it is nearer the sun. The sun has certain vibrations, astronomically called oscillations, but they are dependent upon the central force, the central power, and also dependent upon the whole solar system, each child of the sun having a specific influence upon the sun, causing these oscillations.

Ozias Gillett. How do you do? Since you do not know me, I must introduce myself. Mr. Gillett, [You are quite a stranger.] Yes, because the way isn't always clear for me; any more than it is for any one else. We may want to come, but we have to wait our time, you see; and when that time comes there can't anybody else use it. Well, I am here on a sort of an uncomfy table mission. But it is a work I've taken on myself to do, and I suppose I must do it as best I can. You will excuse me if I do not talk just as would become a disembodied spirit. I must be myself, and can't be anybody else. [Go on.] My only son, who is thirty years ago, my only son, was brought under the influence of Spiritualism. He had been pretty wild, led a pretty rough kind of life; and I'm not going to say he did not come naturally by it, for he did. So I could not have the face to say much about it. Done the best I could with it. Well, a class of spirits saw fit to take his case in hand. They appealed to his reason. They told him what they were able to do for him if he would make the trial to start on a new track. They told him they could give him wealth, prosperity on every hand, and in a very short time go. But he must abide by their teachings, and not forget the hour and the light of the world, moral idea to him. He seemed very singularly impressed by it, felt that there was something strange about it, and in fact it threw such a power over him that he had faith in what they told him, and seemed to come right out into a better way of living. They held him with a firm grasp, and never suffered him to take a single step without their knowledge. In everything that pertained to his business welfare they exercised great power. They were determined to see what they could do for him, and to make good their promise to him, hoping that in the end he could be a valuable agent to their cause, and doing everything they could to help him. Every promise to him has been fulfilled. He was then without a single dollar, no credit; could not command a nine-pence worth without my name. To-day his credit is good for any amount, and he is worth his thousands, and tens of thousands. But I am ashamed to have to come here and say that the ungrateful dog has forgotten the hand that raised him. I speak the truth. I don't like to, but I am obliged to do it, and I will tell you why. This same class of spirits felt that they have been outraged. I do not blame them. For while they have been raising him, step by step, guarding his interests, watching over him, and over his wife and children, and doing everything they could to help him, they have been denying the hand that raised him. Believes in the philosophy of Spiritualism; oh, yes, but that is all. Wouldn't give a dime to the cause unless he was solicited, and hardly ever thinks of those who called him out of darkness into light. And he is not alone. There are thousands in the same boat with him. But they may as well look out, because if I am not mistaken, their boat will swamp. Let the hand that has raised these persons be withdrawn, and where are they? Why, they are gone to hell. Excuse me. I told you I was going to talk plain. But I will say a few words more, and away they go, doing without compass or rudder. It is a fact.

Now I come with this warning to my son, and let him heed it, because, so sure as he don't, this same band of spirits that has guided him with all the care of a father, and more than that—they have done more for him than I could have done—they have guided him, had patience with him till patience has ceased to be a virtue; and now they say he is spiritually dark, he is in midnight darkness. If he should come to us in this way we would be ashamed of him. So what will they do? Why, they see that he disregards this warning that will be a blessing to him, and they say, "Well, that doesn't answer, they will take his wife and children next. These things are hard to tell, but they are truths, and I'm glad I've got Parker—the stern old battle-axe—to back me up in what I say. I love my son, and I don't want any disaster to befall him. His interests, in one sense, are mine. I've lived with him ever since I died, and I don't want the last string to be cut, for he will go down, down, and I can't tell where he will ever find bottom. I want him to change his tactics before it is too late. I want him to turn his attention to those who have lifted him to where he is, and to turn his midnight darkness into spirit light. I want him to hear some thing of what is going on about him in the spirit-world. He will have plenty of time to attend to business then, and to know all there is in the market about tobacco. Yes, I love my son, and do not want disaster to befall him. And I have talked with many spirits, and they have advised me to return and warn him in this way. I should have come privately if I could, but you see I had n't the chance.

My son is not alone. There are hundreds in the same way, and they will all get a lashing in due time. I could point out men in your city who owe to spirits everything they have got, and how grateful are they? They wouldn't give a dime's worth to aid these spirits who have done so much for them. They wouldn't give a loaf of bread for the cause. My son would, if they came after it, oh, yes; but they wouldn't give a loaf of bread in the name of this spiritual cause which has raised them. As mean a set as ever walked the earth! It is true. And they will get it, too, every one of them. They have friends willing to show them their folly, as I am ready to show my son.

(To the chairman.) Mr. White, I don't know but that I think I am a little rough, but I've heard and read a great deal, and I don't regret all this business. Many have been raised to where they are by spirit-power, are now singing the land that raised them. [I've had similar experience myself.] Yes, I know you have, and spirits ought to speak in thunder tones for you. Never mind, though. If the mills of God grind slowly they grind devilish small! Rather disagreeable for a father to have to talk so sharply to his son, but he better take this from me than to have his wealth all go, and his wife perhaps, and his little ones. I tell you what 's compensation is very active just about these times, and you can't tell when you will be brought up with a round turn. I know, as I before said, that this band of spirits think it is going to be ready to my son's advantage to allow him to go on as he does, and that they shall be called to account by the God of their own souls if they do not check him up. As his pockets are a most sensitive place, they will touch him there; and if that don't do the work, they will touch one still more sensitive, and that is the little nook where his children are. Oh, I wouldn't have him go through what I know he will have to go through if he doesn't heed and obey, not for any hope of heaven! They are not much, to be sure, but worth a good deal to me.

Good day. Hope next time I come I shall be a little more jolly. [I hope so. You have spoken earnestly to-day.] Yes, yes, and I shall come again. The word has come. The blow will come next, sure. No praying it off! No escaping, only by turning square round and recognizing the hand that has raised and sustained and done everything for him. The same power can take away just as easy as it gave. Good day, good day. God bless you! Oct. 7.

Nathan Harris. Ah, a little steamed up on the old gentleman's vim! [Perhaps you will have to make less exertion.] I don't know. I may have to make an exertion to overcome it. That old chap is in earnest. Well, I am very glad it isn't my lot to remain any such misadventure. My friends don't know much about spirit-returns; so if they have been aided by parties on our side they don't know it, and are not to be held accountable of course. I have a mother, a brother and sisters I am very desirous of reaching. I have been gone from them since '65. I went into the army in '62. Got broke down, was wounded twice, and returned to die after lingering some months. Nathan Harris, my name. I claim New Hampshire as my native State. I was born in Portsmouth; lived there when quite small. Went into New York State, and from there went to Ohio, and then, after the death of my father, came back to New York State, and lived from there and died from there. Were you ever at Cherry Valley? [I think so.] That is the last place I called home here on the earth.

I do see, if I can, to reach my mother and let her know that I have met my father here, and that he is not "insane in heaven," as she has often wondered. He has told me that the time passed by him in a state of insanity here he has no recollection of. It is a blank to him, entirely so. As a spirit, he left off acting in this world from the time he commenced to be insane, and began to act again as a spirit clearly on the other side. He was not aware that any time had passed till he was told by those who were watching over him. My mother will be surprised to meet him, not as she has supposed in some far off heaven, if she ever met him at all, but in a home which he has got all nicely prepared for her; and, instead of there being any vagueness about it, it will be so real and tangible that I doubt if she can for a time bring herself to believe that she has passed away from earth. I am sure I could not. When I first awoke to consciousness of this life I said, "Well, I feel as if I was in a new world; but I am not dead—I cannot be dead!" and really I could not believe it till I was surrounded by persons whom I knew were dead.

My mother's name was Hannah, and her religious friends were of the Shaker persuasion in Connecticut and brought up under the blue laws of that State, and has never got entirely over the feeling that was engendered by living there. You know, in religious matters, the people of Connecticut are generally pretty rigid, and her family were very much so. But I see a way by which she can be enlightened, and I am going to travel that way till I am sure I cannot do anything about it. My sister Olive is in the habit of dreaming from time to time, and strange to say, the dreams always have a wonderful significance. The truth is, spirits can approach her in dreams, warn her of future events and foreshadow events to her. For instance, she has been dreaming, after exhausting all her powers to find it in a waking state, she will go to sleep and dream where it is; and she can do this with reference to others; and her friends, when they have lost anything, often say to her, "Come, Olive, do tell me where such a thing is!" "Why, I can't tell you." "Oh, yes, you can. You think about it and dream of it, and we will come over to-morrow and you will tell us where it is." She never once thought it was spirits, of course not. But the real truth is they can come to her in that way, and not in any other way; but there are plenty willing to take up with any means of coming, whether sleeping or waking.

I heard of this man Mansfield, in New York, who I trotted into his place the other day, and looked over the operation. There was an old gentleman there, on your side, and he had brought a letter to be answered, and he was n't going to let that letter go out of his sight. He didn't doubt it could be answered in a pretty satisfactory way if he left it long enough, but he didn't mean to let it go out of his sight. "Can't you answer it right away?" "Oh, yes; just as well, and perhaps a little better. So I got as near as I could and watched. Presently I saw a beautiful spirit coming; she announced herself to be a sister, but I saw a granddaughter—one or the other, at any rate—and she, with the aid of two other spirits, answered the letter. The old gentleman said: "How did you get at it?" "Ah! that is more than I could tell. The good angels done it for you, not me." "Well, it's very strange, very strange." I was looking on, and if other spirits could do it, I thought I could, if I could bring my mother or sisters or brothers, some of my family, where I could do the same. If they are in New York I wish they would seek out this individual and abide by the conditions which are necessary, and I will see what I can do for them. They would be sorry. At all events, I am very much obliged to you, sir, for your kindness. When you get on this side I hope I shall be able to do a great deal more for you. I never like to receive a favor without rendering an equivalent, and I shall look you up on this side and tender you all the service in my power; everything I can do for you that would be acceptable to you, I shall do with my whole soul. [Have you given your age?] Oh, no; beg your pardon. Well, I should be thirty—no, I forgot so much time had elapsed. At the time of my death I was a month short of thirty-two. These little things are important to your friends. Yes, I see and we are just as apt to overlook them as you are. Come here, and let me tell you the very things, the spirits tell me, that we come for. [Do your mother and sister live together?] Olive lives with my mother. The others are married and live away. [In Cherry Valley?] My mother and sister, yes. Oct. 7.

Annie Leach. I lived here seventeen years. I died of congestion of the lungs and brain, last July. My father was Capt. William Leach, and he sailed from New York. He died of ship fever four years ago. My mother never recovered from the shock of his death, because he died away from home and very suddenly, and she followed him in a little less than eight months. I have a sister Maggie who is left alone now I am gone; and I have a trial ever since I went away to come back, but never could till to-day. She sometimes wishes she could die. I think she really desires to die. I have tried to work on her as if living, because all that my father left after his affairs were settled was not enough to carry my mother through her sickness and take care of us. The last few weeks of her sickness we were obliged to do something to earn money to take care of her and ourselves. And now Maggie is left alone it is very hard. 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Banner of Light.

EDITORIAL CORRESPONDENCE.

By WARREN CHASE, No. 27 North Fifth Street, St. Louis, Mo.

AN EXCURSION.

By the politeness of the Superintendent of the Iron Mountain Railroad and the kind invitation of a few friends, we had a pleasant evening ride to De Soto, about forty miles from St. Louis, where we found our old and esteemed friend, J. J. Squier, finishing his extensive fruit-canning and wine-making establishment and extending his beautiful fruit farm. In company with Bro. Anderson, of St. Louis, he is preparing for a very extensive business in this line. The pleasant evening at his home was spent mostly in the narratives of the family about the blessed evidences they have of the continued existence of their two beautiful little children, who had been called away from their sight a few months before, and the superiority of this evidence over any Christian consolation.

In the morning we left the happy home, and while waiting the train at the station climbed the rocky hill near the village and took a look at the surrounding country, and from Bro. Squier learned that a rich and excellent country surrounded it and Vineland, which is the next station, three miles beyond. But oh how sadly this country lacks the Yankee taste, enterprise and industry, and how quickly it would enrich and repay its inhabitants if they had these ingredients.

We saw Bro. White, formerly of Decatur, Ill., at the Vineland station, but had no time to see his home, as we were engaged beyond. Met an old German friend in the cars, who was drifting around these diggings. Made our home with Peter Ditz in fronton, who has read the Banner of Light in Missouri, California and Kansas, for several years, and whose business is over a wide section of country, selling fruit trees. At 3 p. m. we were sitting on the top rock of Pilot Knob, from which the birds that sought the pure upper air and sheltering cliffs fled at our approach—all alone, with the old hickory stick beside us that had been our traveling companion for years, in city and country, on mountain, on ocean and lake. Around and almost beneath us and the mossy granite cap of the rich iron mines, we could distinctly hear the hammers of the miners, as they slowly drove the steel into the rock to make room for the blasting powder, and in the distance were the rattling cars on their slow descent, with their loads of ore for the furnace and the railroad; and still further down, the busy hands of the carpenters, who were preparing more homes for miners, as the business is rapidly increasing and seems largely profitable.

It was a beautiful day, although cold, as we sat there, several hundred feet above the live and busy world, with only the angels about us, and mused on scenes below. To the west lay the beautiful plain on which stands the village of Pilot Knob, with about two thousand inhabitants, on a smooth, rich soil of several hundred acres, surrounded by hills and the remains of the old fort, which was built and abandoned in the time of the war, when the enemy's guns were planted on the hills beyond. It was sad to reflect upon the destruction of those years, and the cessation of the profitable mining business, now so rapidly increasing; but such is life and such is history. Slavery and the war have ceased, but the blighting effects are still visible as the curse of the country, to be slowly removed.

Pilot Knob and the other places all lack almost entirely the taste, economy and industry of more Northern and Eastern villages, but have superior natural advantages to most of them.

This branch of the railroad terminates at Pilot Knob, but one mile beyond is the more beautiful village of Ironton, with its Court House, where we were invited to lecture, and did, to the hearty acceptance of our friends and grief of the Christian enemies of Spiritualism. Still another mile beyond is another beautiful village of Arcadia; and these two on one large, rich plain, in full view from the rocky top, spread out as they are, and the farms around them make one of the richest and most beautiful scenes we have met with in many years of travel, and made us wish ten thousand of our Eastern friends could view it with us for an hour. No doubt it would result in bringing here and into this section of the State, at least one thousand enterprising families, who would do what these present inhabitants never have done and never will do, in developing the resources and beautifying the country, for which Nature has done so much and man so little. Many will ask, is it not sickly? We answer no, it is as healthy as any section of country for all who will observe the rules of diet and regimen necessary to secure health. The old inhabitants ruin their constitutions by the use of tobacco, and many and whiskey are doubly ruined—morally and physically. Swine flesh, too, is too extensively used for food, and is extremely injurious in this climate, if not in all. But the worst effect of tobacco, which is inordinately used by both sexes, is the injury and often fatal results on the children. They are almost invariably rendered by it nervous, irritable, debilitated generally, and often die wholly from the effects transmitted to them from the parent by the use of tobacco. It is a great promoter of laziness, also, and its ruinous effects may be seen all over this region of country.

The resources of this Iron Mountain region cannot be developed in a century. The iron—magnetic iron of best quality, for steel—and also lead, are in inexhaustible quantities. Tin and copper are less abundant, and gold may yet be found, although there are no flattering prospects of it. The soil of the valleys is rich, but on the hills is full of ledges and loose stones, and useless except for wood, which has been mostly cut off for charcoal for the furnaces. Lying at a distance to the south and west of Pilot Knob and Ironton is a vast region of native, old growth pine timber—which has not yet been penetrated by railroad nor scarcely by any road—the soil of which is said to be rich but almost wholly uncultivated, although a scattering population of idle, lazy, ignorant, dissipated white men, have inhabited this whole southern part of Missouri for half a century, who have neither improved the country nor themselves, and who must be brought out and their children educated by strangers with entirely different habits. The Egyptians of Southern Illinois, of which we, as well as others, have often written, are of about the same degree of intellect and enterprise. This is one of the finest and healthiest localities in the world, occupied by some of the laziest and most stupid of the Caucasian race. We will not here speculate further on the causes, but only add our belief that tobacco is the principal one.

We do not wait till we die before we sell. I see persons in hell every day.—Becher.

CAN LECTURES BE SUSTAINED?

This question has been so often asked and answered both ways, that we feel disposed to give some reasons why, in our opinion, operate to produce the various answers. We have often been asked in New York and elsewhere why the oldest, ablest and most thoroughly convinced Spiritualists did not attend or support the lectures, and, as we have often heard their answer, we prefer it to our own. It was because in a majority of cases speakers were employed who would, purposely or otherwise, pander to and play upon the passions, and arouse the curiosity rather than address the reason, cultivate the intellect and enlighten the understanding, and as there were in very few places enough persons to keep up audiences and support lectures, who required intellectual food, the managers were obliged to engage such as could and would bring in the curiosity seekers, who are always more free to spend their money for that which amuses and excites than for that which instructs and enlarges the intellect. There are always "patronized" better than lectures and lectures, and churches that are nearest like the theatres—as the Roman Catholic for instance—are the best patronized, and as human nature is the same everywhere, we can see it plainly in spiritual lectures. For a long time we were dependent almost entirely on the curiosity-seeking and wonder-loving audiences, and in many parts of the country we are yet dependent on them for support; but in other places the cause is not dependent on them, while many are in a transition, and the lectures fall between the support of the curiosity-seekers and those who feed on intellectual food. We have many speakers who supply both in part, and some are so controlled by spirits as to adapt themselves to the audiences that can be collected. But the time has come to make Spiritualism more a practical work and to found societies on a basis that can support work if not lectures. There is certainly enough to do that is of real use to mankind, and when Spiritualists get done "sowing wild oats" and done with gossip and scandal and picking and prying into each other's personal affairs that are of no importance to the public, they can take hold of work, organize and support societies and lectures on a basis of intellectual improvement.

BUNKER HILL, ILLINOIS.

This beautiful little village of about two thousand inhabitants, located about thirty miles from St. Louis, and one of the pleasantest and best located villages in the State of Illinois, has had the quiet and dozy sleep of its Orthodoxy at last disturbed by Spiritualism. It has somehow escaped till the last day of October, (Sunday), when, by the invitation of a few friends, we visited the place and gave two lectures to two of the most attentive, quiet and interested audiences we have addressed for a long time. Found several old friends there, one of whom, at least, has known much of Spiritualism for many years, both East and West, and had some remarkable evidence—which he has not given to the public, nor even to his neighbors, a part of which he related to us—in which he was saved by spirit influence from being on the ill-fated train of cars that went down the Norwalk drawbridge, some years ago. He now occupies a very prominent public position, and we are not at liberty to use his name. The awakening at this point, and others in the vicinity of St. Louis, is truly encouraging to the old pioneers of the cause. We are invited in all directions to lecture, and the inquiry after mediums is constant, and we have some of the best, in St. Louis, of which Mrs. Getchel, Mrs. Amesbury, Mrs. Corwin and Mrs. Kershner, are prominent.

MARTIN MITCHELL.

One more of our old, tried and esteemed friends, whose name stands at the head of this notice, has gone to dwell in the Summer-Land and add one more to the many dear friends who precede us to that sunny and happy clime, to us, as to him, real and material as this life and world. Our brother was born in Chester, Conn., in the year 1794, and moved, in early manhood, to Northern New York, where he was extensively known as among the first and ablest advocates of temperance and anti-slavery, which he maintained to the last, and of which he was an able public advocate. He moved to Wisconsin in 1852, and settled in Fond du Lac, where he was connected with the press, and published several valuable local records. Four years ago he moved to South Pass, Ill., where he became a still nearer neighbor to our home, and where he lived with two of his daughters, and where, on the 12th of October, he took his departure for the home of the angels. He was a man of strong intellect, firm in his principles, and invincible in his argument; and although his spiritual nature was not fully or largely opened to the new philosophy, yet his intellect saw and realized the new truths, and the beauty and order of the harmonious philosophy, and from his organization we should expect him to take an active part in opening the spirit-world to the recognition of this.

OUR NEW PUBLICATIONS.

Opinions of the Press.

From the New York Sun, Nov. 24. In these days of gold speculations and such like earthly business, it is well, perhaps, that men's minds should be called to the scenes of another sphere by one who is entirely conversant with its mysteries. As Andrew Jackson Davis says, there are many people who really (strange as it may appear) have no practical knowledge of the general question of immortality, and it is to such that he has addressed eight lectures on "Death and the After-Life," published by Wm. White & Co., Boston. There is every reason to suppose, we are told, that astronomers, when their instruments are more perfect, will be able to discover the Summer-Land, the goal to which tend all disembodied spirits from the solar system. A soul, when liberated by death, goes from the southern extremity of our planet in a sidewise direction toward this region; but those who have fallen on the altar of discovery are carried through the north-west passage. This class of individuals can scarcely have a comfortable time of it, however, after they reach the spirit world, for there the impulse of inquiry leads them to continue their wanderings. Humboldt is still roaming around and making discoveries. As for astronomers, they keep on finding new planets. The beauties of the Summer-Land, which is situated in the Milky Way, are indescribable. "Sometimes," writes Mr. Davis, "I have visited the scenic transformations as exhibited in the New York theatres. I once went to Laura Keane's to see if I could, by witnessing the representation of fairy lands; get something like a hint of a better country." But even the glories of Laura Keane's were insignificant to represent that land. And well they might be, for a celestial garden which the seed had the opportunity of contemplating, in 1854, was such a vast conglomeration of beauties that he was overwhelmed, and could not but ask the extent in a few moments a cerebro-telegraphic despatch came into his hand, informing him that it "would reach from here to Scotland—nearly four thousand miles in length, five hundred miles in width." They have evidently an excellent set of surveyors in the Summer-Land. For a detailed description of the different parts of the country we must refer our readers to the

book itself. The account includes, of course, several communications from Margaret Fuller, Dr. H. H. Collins, Henry Clay, and the most interesting of them all, the "Voice from James Victor Wilson," at the end of the volume. Mr. Wilson, we hear, is growing stout in his present favorable conditions. He appeared in handsome clothes, and gave his friend a glowing description of his new home. Intermingled with the account are many words in the spirit language, which, if they had not been uttered by Mr. Wilson, we should be strongly disposed to call gibberish. In the island of Akroparnado, he informed Mr. Davis he was instructed by an Apozoa, or spirit, to shed sunlight, much like mystery, upon earth, to be alluded to or touched. Field, flower, bird, spring, tree, temple, even my fellow-beings, were both brilliant with uses, and blurred with a sad-like shadow of unfeeling mystery. He comprehended my condition, as stood without the wing of the angel, and, as Admetus, my husband (child), for that art on beheld apatheia (student), and the time future is thine, to become whatso thou wilt, for thou art even now at its within others the power of thought, and to meditate with the happy Paracelsus. The angel would invite and teach thee to comprehend thy God, hid within the fragrant zoroala and the musical perfume. There is one respect, however, in which we fear the Apozoa are neglectful. Constant communication with the spirit-land does not seem to have improved Mr. Davis's English grammar. Yet we shrink from believing that the elevated spiritual circles in which he moves are careless in this regard, and would be more willing to think that Mr. Davis has neglected this unimportant point, in devoting his whole energy to descriptions of the Summer-Land.

From the Argus and Spectator, Newport, N. H. We have received from the publishers, William White & Co., of Boston, a well-printed book of 255 pages, entitled

THE QUESTION SETTLED. A careful comparison of Biblical and Modern Spiritualism. By Rev. Moses Hall.

The contents of the work may be inferred from the titles of its several chapters, which are as follows: "The adaptation of Spiritualism to the wants of humanity." "The moral tendency of Spiritualism." "Bible doctrine of angel-messenger." "The doctrine of Spiritualism." "The birth of the Spirit." "Are we Infidels?" "Are we deluded?" "Objections answered." From the same source we have also received a volume of 172 pages, the character of which is well expressed in its title-page, thus: LOVE AND ITS HIDDEN HISTORY. A book for man, woman, wives, husbands, and for the loving and the unloved; the heart-reft, pining ones. By the Count de St. Leon.

SPIRITUALIST MEETINGS.

- ALPHABETICALLY ARRANGED. ADRIAN, MICH.—Regular Sunday meetings at 10 1/2 A. M. and 7 1/2 P. M. in City Hall, Main street. Children's Progressive League meets at same place at 10 A. M. Mrs. Martha Hunt, Lecturer. ARIZONA, CLAYSON CO., OH.—The Society of Friends of Progress have just completed a new hall, and invite speakers traveling their way to give them a call. They will be kindly received. APLETON, WIS.—Children's League meets at 3 P. M. every Sunday. ANDOVER, O.—Children's Progressive League meets at Morley's Hall every Sunday at 11 A. M. J. R. Morley, Conductor; Mrs. E. M. Morley, Secretary. BOSTON, MASS.—Mistic Hall.—The third course of lectures on the Spiritual Philosophy commenced Sunday afternoon, Nov. 14, at 10 1/2 A. M. in Mistic Hall, 100 South Street, under the management of Lewis B. Wilson, who has made engagements with some of the ablest inspirational, trance and normal speakers of the West. Dr. J. M. Denton will lecture in November, Mrs. Emma Harding in December, Miss Lizzie Doring, Jan. 9 and 16, Thomas Gates, Forster, Jan. 23 and 30 and during February. Other announcements hereafter. Music by Mrs. W. F. Johnson, 100 South Street, with reserved seats, \$1.50; single admission, 15 cents. Season tickets can be had on application at the counter of the Banner of Light, 158 Washington Street. Cambridge Hall.—The First Spiritualist Association meet in this hall, 22 Summer Street. M. T. Dole, President; Samuel H. Jones, Vice President; M. A. Hunkler, Treasurer. The children's Progressive League meets at 10 A. M. on Sunday. Conductor, Miss Mary A. Sauborn, Guardian. All letters should be addressed to M. T. Dole, Secretary. Cambridge Hall.—The Children's Progressive League meets every Sunday at 10 1/2 A. M. in Cambridge Hall, 22 Summer Street. Conductor, Miss Mary A. Sauborn, Guardian. All letters should be addressed to M. T. Dole, Secretary. 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