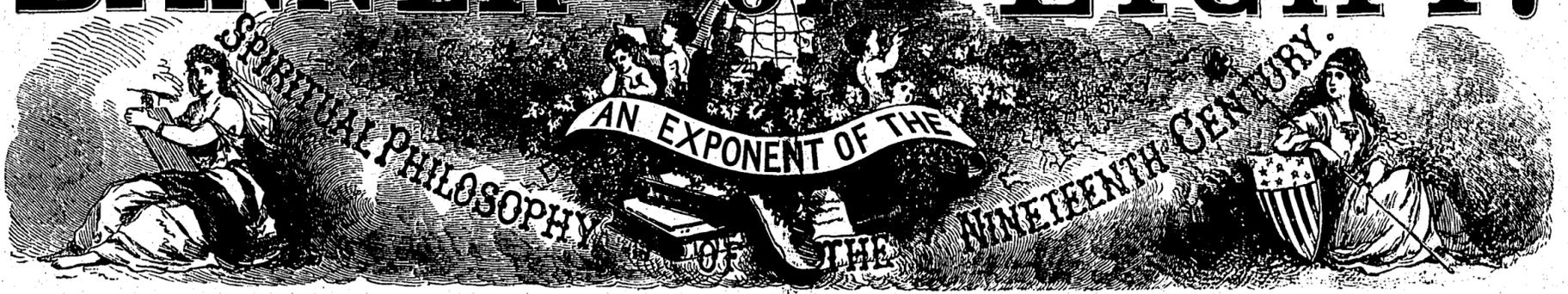


BANNER OF LIGHT.



VOL. XXVI.

{W.M. WHITE & CO.,
Publishers and Proprietors.}

BOSTON, SATURDAY, OCTOBER 23, 1869.

{\$3.00 PER ANNUM,
In Advance.}

NO. 6.

THE TWO SIDES OF THE RIVER.

BY WILLIAM MORRIS.

THE YOUTH.
Oh winter, oh white winter, wert thou gone
No more within the wilds were I alone
Leaping with bent bow o'er stock and stone;
No more alone, my love, the lamp should burn,
Watching the weary spindle twist and turn,
Or o'er the web hold back her tears and yearn.
Oh winter, oh white winter, wert thou gone!

THE MAIDEN.
Sweet thoughts fly swifter than the drifting snow,
And with the twisting thread sweet longings grow,
And o'er the web sweet pictures come and go;
For no white winter are we long alone.

THE YOUTH.
Oh stream, so changed, what hast thou done to me,
That I thy glittering ford no more can see
Wreathing with white her fair feet lovingly?
See in the rain she stands; and looking down
With frightened eyes upon thy whirlpools brown,
Drops to her feet again her girded gown.
Oh hurrying, turbid stream, what hast thou done?

THE MAIDEN.
The clouds lift, telling of a fairer day,
When through the thin stream I shall take my way,
Girt round with gold, and garlanded with May.
What rushing stream can keep us long alone?

THE YOUTH.
Oh burning Sun! Oh master of unrest!
Why must we, tolling, cast away the best,
Now when the bird sleeps by his empty nest?
See, with my garland lying at her feet,
In lonely labor stands my own, my sweet,
Above the quern, half-filled with half-ground wheat.
Oh red taskmaster, that thy flames were done!

THE MAIDEN.
Oh love, to-night across the half-moon plain,
Shall I not go to meet the yellow wain,
A look of love at end of toil to gain?
What flaming sun can keep us long alone?

THE YOUTH.
To-morrow, said I, is grape-gathering o'er;
To-morrow and our loves are twinned no more.
To-morrow came, to bring us woe and war,
What have I done, that I should stand with these,
Harkening the dread shouts borne upon the breeze,
While she, far off, sits weeping 'neath her trees?
Alas! oh kings, what is it ye have done?

THE MAIDEN.
Come, love, delay not, come and slay my dread,
Already is the banquet-table spread,
In the cool chamber flower-strown is my bed.
Come, love; what king can keep us long alone?

THE YOUTH.
Oh city, city, open thou thy gate;
See with life snatched from the hand of fate,
Still on this glittering triumph must I wait.
Are not her hands stretched out to me? her eyes,
Are they not weary as each new hope dies,
And lone before her still the long road lies?
Oh golden city, fair would I be gone!

THE MAIDEN.
Al! thou art happy amid shouts and songs,
And all that unto conquering men belongs;
Night hath for me no fear, and day no wrongs.
What brazen city gates can keep us lone?

THE YOUTH.
Oh long, long road, how bare thou art, and gray;
Hill after hill thou climbest, and the day
Is ended now, oh moonlit endless way!
And she is standing where the rushes grow,
And still with white hand shades her anxious brow,
Though 'neath the world the sun has fallen now.
Oh dreary road, when will thy languor be done?

THE MAIDEN.
Oh tremblest thou, gray road, or do my feet
Tremble with joy thy flinty face to meet,
Because my love's eyes soon mine eyes shall greet?
No heart thou hast to keep us long alone.

THE YOUTH.
Oh wilt thou no'er drop the heavy night?
When will thy slaying bring on the morning bright,
That leads my weary foot to my delight?
Why longest thou, filling with wandering fears
My lone love's tired heart; her eyes with tears,
For thoughts like sorrow for the vanished years?
Weaver of ill thoughts, when wilt thou be gone?

THE MAIDEN.
Love, to the East are thine eyes turned, as mine,
In patient watching for the nightingale's din;
And hast thou not this gray widening line?
Can any darkness keep us long alone?

THE YOUTH.
Oh day! oh day! is this a little thing
That thou so long unto thy life must cling
Because I gave thee such a welcoming?
I called thee king of all felicity,
I praised thee that thou broughtest joy so nigh,
Thine hours are turned to years; thou wilt not die.
Oh day so longed for, would that thou wert gone!

THE MAIDEN.
The light falls, love, the shadows soon shall be
Naught but a pensive, happy memory,
Blessed for the tales it told to thee and me.
How hard it was, oh love, to be alone.

GARIBALDI.

BY JOHN G. WHITTIER.

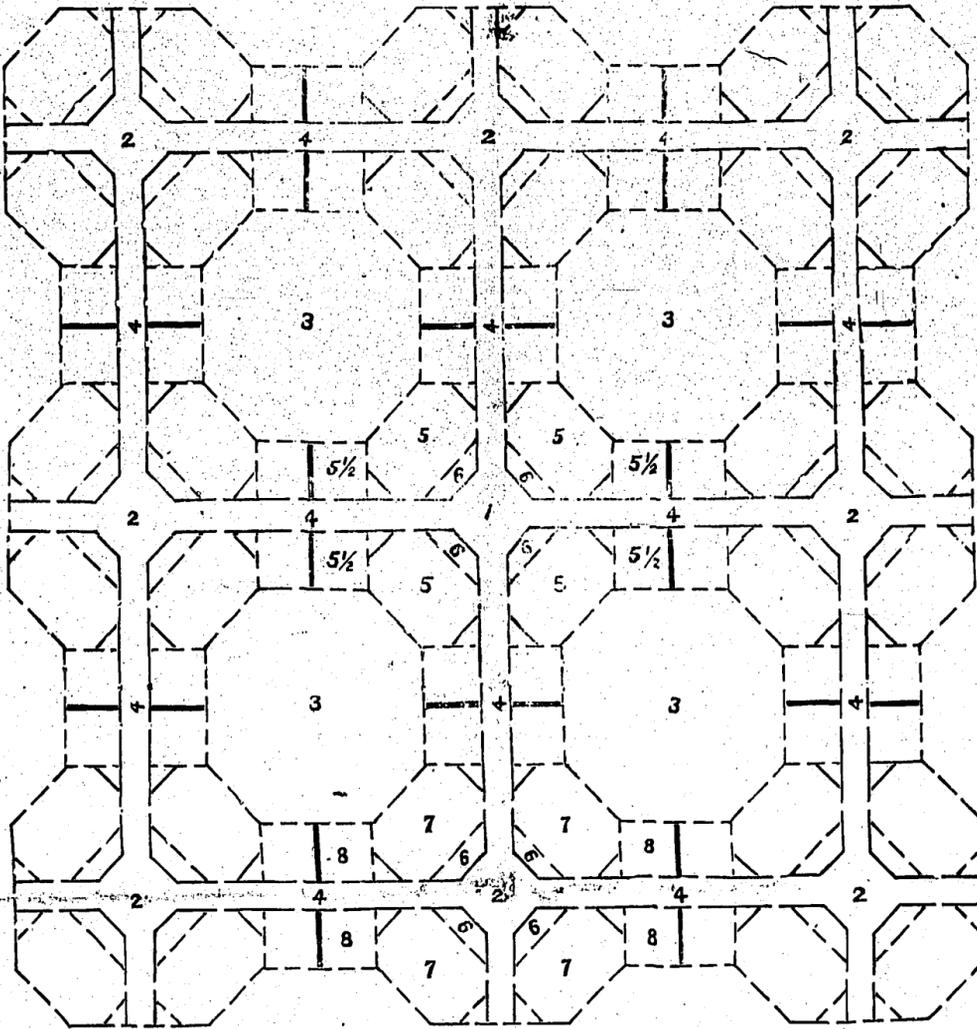
In trance and dream of old, God's prophet saw
The casting down of thrones, 'Thou, watching lone
The hot Saracian coast, the bay-billed,
Where, fringing round Capra's rocky zone
With foam, the slow waves gather and withdraw,
Behold! at the vision of the sea fulfilled,
And hear! at the sea winds burdened with a sound
Of fallen chains, as one, unbound,
The nations lift their right hand up and swear
Their oath of freedom. From the oak-white wall
Of England, from the black Carpathian range,
Along the Danube, and the Theiss, through all
The passes of the Spanish Pyrenees,
And from the Selma's thronged banks, a murmur strange
And glad floats to thee o'er thy summer song
On the salt wind that stirs thy whitening hair—
The song of Freedom's bloodless victories!
Rejoice, oh Garibaldi! Though thy sword
Fell at Rome's gates, and blood seemed vainly poured
Where, in Christ's name, the crowned infidel
Of France wrought murder with the arms of hell
On that sad mountain slope whose ghostly dead,
Unmindful of the gray exorcist's ban,
Walk, unapposed, the chambered Vatican,
And draw the curtains of Napoleon's bed!
God's providence is not blind, but full of eyes,
It searches all the recesses of lies;
And in His time and way, the secured thrones,
Before whose evil feet thy battle-gage
Has clashed defiance from hot youth to age
Shall perish. All men shall be priests and kings,
One royal brotherhood, one church made free
By love, which is the law of liberty!

—[Atlantic Monthly for October.]

THE INDIAN SUMMER.

Oh! beautiful Indian Summer!
Thou fairest east of the year,
Thou darling, whom Nature enriches
With gifts and adornments so dear!
How fain would we woo thee to linger
On mountain and meadow awhile,
For our hearts, like the swiftest haunts of Nature,
Rejoice and grow young in thy smile.
Not alone to the sad fields of autumn
Dost thou a last brightness restore,
But thou bringest a world-weary spirit
Sweet dreams of its childhood once more;
Thy loveliness fills us with memories
Of all that was brightest and best—
Thy peace and serenity offer
A foretaste of heavenly rest.

GROUPED DWELLINGS---NEW IDEAS IN ARCHITECTURE.



ECONOMICAL, CONVENIENT CITY RESIDENCES.

Editors Banner of Light:

Many if not all your readers must be interested in what relates to the supply of convenient tenements, at moderate rents, and in which there is sufficient provision for light, ventilation, drainage and other conditions hitherto much neglected, and I have thought that you might be glad to reproduce in your paper an engraving, prepared and published by the New York Journal of Commerce, on the 21st of August, of a group of edifices intended for city use, not only as residences, but for all purposes, public and private equally.

The editors of the Journal say that "architects, as a class, are too much wedded to old forms, or follow too closely the prevalent fashion of an age," and they have had this plan engraved at considerable expense, to show that it is possible to introduce some new ideas, and that they are disposed to encourage the good work of providing comfortable homes for all our people.

If the plan seems to you, as to the editors of the Journal, one possessing merit, I shall be glad to have it appear in the Banner.

DAVID WILDER.

GENERAL DESCRIPTION.

The edifices are to have four equal fronts, each 210 feet (not including walls); and on each front are three doors, opening to the street from halls which intersect the building and permit ready egress by means of eight separate stairways, reaching from base to dome of each central building, so that in case of fire, or other emergency, the means of escape shall be ample, and not limited, as in buildings now being constructed in this city, to a single door.

The engraving shows the plan of the second floor, to which all the others correspond substantially, though on each the partitions can be dispensed with partially, and the space required for halls for public use readily obtained.

FAIRIES.

Amongst other curious tales connected with the lore of Welsh Fairies is the following:

"A young man had just quitted an adjacent farm-house early one fine summer's morning, when he heard a little bird singing in the most enchanting strain on a tree close by. Allured by the melody, he sat down under it until the music ceased, when he arose, supposing a few minutes only had elapsed, but his surprise may well be imagined when he saw the tree withered and barkless. Returning full of astonishment to the house; he found that changed too, and no one within but an old man whom he had never seen before. He asked him what he was doing there? upon which the old man abruptly inquired who was he that dared insult him in his own house? 'In your own house where's my father and mother,' said he, 'whom I left here a few minutes since, while I listened to the most charming music under yon tree, which, when I arose, was withered and leafless, and all things, too, seemed changed.' 'Under the tree!—musical!—what is your name?' 'John,' said he. 'Poor John!' cried out the old man; 'I heard my grandfather, who was your father, often speak of you, and long did

But the four stories above the basement, which is intended for business purposes, are calculated for dwellings, and contain thirty-two parlors (No. 7) each 17x25 feet; forty bedrooms (No. 8) 12x12 feet; and also thirty-two large closets (No. 6), and fifty-six smaller closets 3x6 feet.

In the centre of the group, lighted from four open areas (No. 3) 48x48 feet, is a building intended for all those purposes which are common to the whole, and in this is an elevator (No. 1); dining, school, reading-rooms, &c. (No. 5 and 5) connected by halls (No. 4) six feet wide, with all portions of the building. At the top of this central building, and not in the basement, are all the kitchens and laundries required by the occupants of the group, and the work in these is to be carried on by artists, and not by drudges who have no interest in performing it properly.

Your readers know, if others do not, that the quality of food and the effect produced upon us by our clothing, is due to something besides what appears externally, and that it is vitally important that both should be prepared by persons properly qualified.

And it is also important that steam, smoke and odor of food, should not be permitted to fill the whole building, by the use of the basement for cooking and washing, and therefore we insist upon reversing the mode hitherto adopted, and placing all these operations as high up as possible.

It is also provided that under each stairway (No. 2), there shall be a furnace, or other heating apparatus, from which the smoke passes vertically, and the heat nearly so, through flues in the closets (No. 6).

There is space in these closets for other pipes and flues, including those for ventilation, so that the necessity for horizontal piping, except the mains in the cellar, will be measurably avoided.

The plan contemplates, among other novelties,

the introduction of an ample supply of pure air, free from dust, summer and winter, of the proper temperature and humidity, and through channels as much under control and regulation as those used for water, drainage, gas and ventilation.

It had also been provided, prior to the introduction of earth closets, so highly and justly recommended by the advocates of sanitary reform, that a similar contrivance should be introduced, using, however, fine anthracite, or other ashes, in place of earth; the former being always readily obtainable without cost, and having been proved more than twenty years since, by my own experience, to be well adapted for the purpose.

I may, perhaps, properly add, in conclusion, that the plan now offered has resulted from my observation as a housekeeper, for more than thirty years, during which period I have been considering the wants of others beside myself; and I believe that when it comes to be understood, and the natural repugnance to new things has disappeared, it will be found not only well adapted to meet the necessities of great numbers of our people, who seek comfortable though not costly accommodations, but serve for public purposes equally, and perhaps enable us to say that we have contrived a new, strictly American, order of architecture, founded primarily upon our wants as they now exist, and not necessarily upon the dead past.

Our purpose should be, having due regard to harmonious exteriors, to secure the largest amount of available space with the least expenditure of means, and if possible, supply small families, as well as large, with just sufficient room without unnecessary cost for that which is for the time useless.

This result, I believe, can be reached by the proposed plan, and I shall hope that after a reasonable time it may find general acceptance. For that, I can wait.

must be carried away. The whole of this scene was invisible to those who stood without the margin of the lake; only an indistinct mass was seen in the middle, and it was observed that no bird would fly over the water, and that a soft strain of music at times breathed with rapturous sweetness in the breeze of the morning.

It happened upon one of these annual visits that a sacrilegious wretch, when about to leave the garden, put a flower, with which he had been presented, in his pocket; but the theft boded him no good. As soon as he had touched unhallowed ground, the flower vanished, and he lost his senses. Of this injury the fair family took no notice at the time; they dismissed their guests with their accustomed courtesy, and the door was closed as usual, but their resentment ran high for though the Tylwyth Teg and their garden undoubtedly occupy the spot to this day, though the birds still keep at a respectful distance from the lake, and some broken strains of music are still heard at times, yet the door which led to the island was never reopened.

Some time after this, an adventurous person attempted to draw off the water, in order to discover its contents, when a terrific form arose from the midst of the lake, commanding him to desist, or otherwise he would drown the country.

Original Essay.

LABOR, AND INTEREST, AND CRIME.
BY FREDERICK ROBINSON.

In saying that interest on money is crime, I did not mean to be understood that it was legally so in any civilized nation, but that it was a contrivance of the governing classes, whereby the surplus labor of the people might be drawn into their hands without returning an equivalent in personal labor, either of body or brain. In what I have said upon this subject I did not expect the approval of many persons. I suppose that the people are not ready for this reform. Too many are hoping for the pleasure, power and luxury which interest on money confers.

I hold that money is not wealth, but simply a measure of value, established, like all other measures, by the sovereignty of nations. It is the quantity and not the quality of money that control prices. If we double the currency, prices double, and vice versa. I hold with the late Mr. Stephens that Congress is not confined to any particular material in the creation thereof. It is the image and superscription of sovereignty that makes it money, and not the material of which it is made. It is a fiat of sovereignty. It needs little if any intrinsic value. A paper currency, created by Congress, will measure out the value of things as accurately as if made of silver and gold, and more accurately, because the amount may be fixed by law, and not liable to increase or diminution, and then prices would only vary in consequence of plenty or scarcity of productions. But a gold and silver currency, made to correspond with the value of the uncolored metal of which it is made, must constantly diminish in value from the increased productiveness of the mines. Even now a currency of this kind does not answer as an accurate measure of value. For the debt that may be paid at the end of twenty or forty years in silver or gold dollars may not then measure out half as much wealth as they do now. This constant increase of what is called the precious metals, must finally necessitate the adoption of a paper currency of a fixed amount by all nations. And then it will be found that the value of gold and silver has been kept up only by the use of them as a currency, and they will then drop down to their rightful value as merchantable materials. We have seen by the use of our fractional currency that it needs upon it no promise of payment. It is enough to stamp upon it the amount for which it shall pass, without redemption, except the redemption of old currency with new. And a currency of this kind, I say, will be a better measure of value, if the amount is fixed by law, than an ever increasing amount of gold and silver. It matters not of what the measure made, provided it always measures the same.

The right of making money and taking interest upon it belongs to the government alone, and should be used for the benefit of the whole people, in defraying the expenses of government instead of other kinds of taxation. The privilege of making paper money by the rich, and taking interest upon it, is a usurpation of the rightful power of the whole people, and is a robbery to the full amount of the principal and interest in this way obtained. We occasionally hear of the benefactions of great bankers, and we rejoice in their liberality, but it would be better if the millions thus obtained had not been collected. How true it is that history repeats itself. In the dark ages, when open robbery was a respectable employment, and one had accumulated his million by rapine and murder, if then he made a few donations to the poor, or endowed a church, he was lauded to the skies as a benefactor of mankind. It is impossible to become excessively rich by honest industry alone.

If we mean to be a nation of free and equal men and women we must cease to imitate the monarchial and aristocratical governments of Europe. These governments can only exist by contrivances to elevate the thousands over the millions, and in order to attach the rich and influential to kingly despotic power, nothing has proved so successful as to dole out to them a part of the national sovereignty over the currency, and to confer upon them a part of the prerogative of taxation, in the shape of interest upon their costless paper issues. But wherever this system has long existed, it has absorbed the wealth of the nation. All the landed and other property of Great Britain is now held by a few thousands, among a population of thirty millions, and has already reduced the laboring classes to a condition of quasi servitude, and the same causes must eventually produce the same effects among us.

I have said that money is not like anything else in the world. It is not a production of industry, but a creation of government. It is not a consumable article, and is not injured by use. It contains, therefore, none of the elements of traffic and gain. If I borrow anything else, I ought to pay for the use of it, because it is a production of industry and consumption, and I ought to pay for the wear and tear thereof; so if I hire a house, I ought to pay the rent to keep the house in repair, and for all the care and expenses incident to the ownership thereof. But no such reasons can be given for the payment of interest. If I borrow money, the use of it does in no way injure the value thereof. I can return it to the lender in just as good condition as I received it. He may loan it or not, just as he pleases. He can therefore receive no wrong in denying to him the privilege of taxing the community for the use of it. Money is a creation of government as a measure of value, and to pass from hand to hand in exchange of commodities, and it has a right to say that the thing which it has created for this purpose, shall be used for this purpose exclusively, and shall not be perverted from its legitimate end for the benefit of usurers, sharpers, gamblers, speculators and capitalists; then the thousands

upon thousands that now live by taxing the people, and yet who do not, neither do they spin, will have to do something for their support.

But it is often said that the right to let money is just like the right to let houses and lands, or any other commodity, and any restriction upon it is an arbitrary act of power, and a violation of the rights of property. To prove this, the advocates of an unrestricted usury always have recourse to analogies, and seldom reason from cause to effect. This is indeed the most brilliant and rapid mode of reasoning, and when the analogies are perfect, it is very convincing. But things may be alike in almost every particular, and yet if they vary in one, all the arguments based upon their analogy must be deceptive. Nothing can be more ingenuous than some of the parables in favor of unrestricted usury. Money has been compared to wheat, and the question asked: "If a farmer hire of another ten bushels of wheat, and agrees to pay him at the end of six months, when he will be enabled to realize wheat from his own farm, ten bushels and three-tenths of wheat, then the three-tenths is the price paid for the use of the grain, then the three-tenths is interest." It may be that the farmer can do better than to loan wheat at three per cent. for six months, and that it may be so useful to the borrower that he would be willing to pay twelve per cent. or six-tenths of a bushel for ten bushels at the end of six months. Now would any man say that the farmer should only take three-tenths of a bushel for the use of his wheat? And if he would not, would he be any more ready to contend that the produce of the manufacturer or the miner should be subject to a like restriction? If, then, these products of labor should be exempt from any prohibition upon the price at which the owner may be disposed to loan them, or the borrower to give for them, why is it that the holders of money are compelled to yield to a restriction upon the rates of their capital? Nothing can be more plausible than this. Money and wheat are supposed to be exactly alike; and if it would be right to loan wheat and receive twelve per cent. in wheat, then it must be right to loan money and receive twelve per cent. in money. But in fact, money is not in all respects like wheat. It has been shown before that money is not a consumable article, but is a creation of sovereignty as a measure of value. But the cost of all other things must be estimated by the amount of labor to produce them. Now the man that should loan wheat at twelve per cent. for the use of it, in wheat, runs the risk of making a very bad trade; for the same amount of labor which produced his wheat, may, at the end of six months, have produced twice as much, and consequently the true price of wheat would then be reduced one half. If in this respect money were like wheat, it would not do for a measure of value. But on the other hand, if wheat were like money, not subject to the alternation of scarcity and plenty, and capable of accommodating itself exactly to the wants of the community, what absurdity would there be in fixing the price for which it might be had? Again, it is often contended that the price for the use of money is of the same character as rents of houses, the price of goods, or the wages of labor. But the interest on money is not analogous to any of these things, unless there is a kind of analogy between interest and rents. But then rents and profits of all kinds depend, in a great degree, upon the interest allowed upon money. If the interest on money is six per cent, then rents upon an average, must be six per cent. upon the value of the rented property, and enough more to pay for repairs, and the care and labor incident to the ownership thereof. Now it is evident if this interest were abolished, rents would fall down the amount of the interest tax, and so of the profits of all kinds of business, and the millions in this way saved from the income of capital would remain in the hands of the producers of wealth. Interest on money is a tax levied by capital upon labor. Like every other tax, it constitutes a part of the price of everything, and is finally paid by the consumer. And yet it is often said that interest is an affair only between the borrower and the lender; that the borrower will hire money as cheap as he can, and the lender will loan it for the most he can get; that it is their business alone, about which the rest of the community have no concern. There is more plausibility than truth in this assertion. For it is obvious, upon a little reflection, that the interest of the borrower and that of the lender is not, upon the whole, adverse to each other. It is for the benefit of borrowers, as a class, to have the rate of interest high, because a high rate of interest enables more men to give up business and live upon the interest of their capital, and consequently leave more business to be done by the borrowers of money. If the interest tax were abolished, most of the business requiring large capital would have to be done by the real owners of wealth. It is therefore for the benefit of borrowers, as a class, to have the rate of interest high enough to bribe the capitalist to lay still, and suffer the borrowers to be the conductors of most of the speculating, mercantile and manufacturing business of the community, although in this way the people are obliged to support two sets of men, instead of one, in these employments. There is no reason why borrowers, as a class, should desire to have the rate of interest low. The borrower does not pay the interest on the money he borrows, any more than the manufacturer pays the excise, or the merchant the duties. The borrower, the manufacturer and the merchant know that these are each a method of indirect taxation, that the interest, the excise, and the duties are all to be repaid to them with profits by the consumers. It is the consumer, then, and not the borrower, the manufacturer and the merchant, that has an interest to have all these different contrivances of indirect taxation abolished, or reduced down to the lowest rate consistent with the general good. But while we are permitted to tax the community for the use of our money, the interest tax should be firmly fixed by law, so that every one may calculate the exact cost of his productions. If one can hire money at five per cent., and another only at ten per cent., the one can undersell the other, and ruin and bankruptcy must follow, and a class of usurers, slylocks and money gamblers will be the result. What should we think of a government that should levy a tax of five per cent. on all who were doing a large and prosperous business, and from seven to twenty per cent. on all who were commencing to do a small business, and were struggling hard to succeed? Yet this is just the way the interest tax is now working among us, and will so work wherever a stringent usury law does not exist. The whole subject of currency belongs to Congress as the representatives of the sovereignty of the nation, and it only has the right to legislate upon the subject. But while there are different rates of interest on money in the different States of the Union, how can it be said that Congress has regulated the value thereof according to the express command of the constitution?

ITEMS OF PROGRESS IN INDIANA.

Kokomo is a business thriving town, like most places, full of "saints" and sinners; the former exhibiting many of the bad qualities of the latter. "Religion" is a *la* orthodoxy, and whiskey are both a "power" here. I had opportunities of watching the state of the moral barometer in Kokomo, being in the place a week and having nothing to do, save to deliver a temperance lecture, before Sunday. I have no doubt that many people "live, move, and have their being" in this place, who are as good as any one could find in other places. At the late meeting of spiritualistic lectures for the Sunday were well upon post and wall; but friends prophesied "a poor audience," calling Kokomo "a hard place" for Spiritualists. I went one day to the Christian Church, where a convention of ministers of the Campbellite faith, had assembled. Grace was free, and I added nothing save my presence either to the funds or proceedings. The morning session opened with a sermon on "Church property," by Elder Atkinson, who thought that the "Lord's house" should be fenced round and made internally and externally defensible. I saw no objection to brethren being taught, and to having their property, but the Lord, I only, is circumscribed in a few feet of wood or brick. I worship him in his everlasting temple not made with hands—that, however, is my work, not Elder Atkinson's. The Elder said that Christianity was a perfect system, and Christians were perfect men. That, in my judgment, implied that "The Christian Church," of which they were all members, had the advantage over all other institutions of men. I want more light upon the point, Jesus, the great founder of Christianity, was not himself perfect—how can it be expected that his followers are so? I sat through one whole day, and did not hear the devil alluded to once, except in the last discourse of Elder Parsons, who addressed him as "the serpent." I thought this a good sign; but the listening crowd had almost as much hell poured into them as ordinary people could well stand. The way of salvation was made "plain" by Bro. Parsons. First, "hear"; second, "believe with all your heart"; third, "be baptized." Will not the readers of the *Banner of Light* thank me for reporting such an easy method of getting religion and winning salvation? I am incorrigible, and must be content to go where a certain lawyer in Kokomo predicted I shall go, after failing to convert me to his way of thinking, viz., "to hell." But I did hear Bro. Parsons, viz., "cannot believe with my whole heart"—and happen to think washing the body good only for cleanliness, which is next to nothing, and of no value whatever in purifying the spirit. The next day Bro. Atkinson met me in the street, and we got into argument just enough to excite the brother. He hinted at discussion, and drew up the following: "Resolved, that modern 'Spiritism,' as taught by Andrew Jackson Davis, is superior to the religion of Christ and his apostles," desiring me to sign it. I searched out "A. J. Davis," and changed "Spiritism" to Spiritualism, and expressed my willingness to sign. "No," the brother felt he must consult the Elders of his Church first, so we parted. During the day I wrote out the following challenge: "Resolved, that the religion of Spiritualism is the only religion adapted to the needs of humanity," which was presented for consideration to one of the Elders, who replied, "It is a matter of talent; and has no character?" Important queries, especially the latter. No further notice was taken, and I suppose the matter rests. I have only to say that my question is an open one still, and I am ready, other conditions being complied with, to defend it. Who will strike a blow anti to spiritual enlightenment? I shall ask no questions as to "character." The Good Templars sent notices of my temperance lecture to the churches, requesting them to announce. I am told that Elder Frazier, of "the Christian Church," gave out the notice, and advised the people not to attend. A few only did attend. On the Sunday I delivered a couple of lectures to smaller audiences than I have had for a long time, verifying the prophecy of our friends. Still the lectures did their work, and those who heard them have resolved to have me deliver others shortly, and funds are being collected for that purpose. Dr. Newcomb, a fine clairvoyant, is doing a good work healing the sick. I never saw a more perfect clairvoyant for diagnosing diseases. He came to Kokomo four years ago, and has fought his way through terrific opposition. His examinations and prescriptions are given in an unexcusable state. He has made successful surgical operations in that State, and, (himself ignorant) been made to confound the wise, in Latin and physiology. Kokomo is building a Court House on a grand scale. It is to cost \$75,000. The building is advancing toward completion. Bro. Samuel Stratton, one of our out-and-out Spiritualists, a Town Commissioner, has the work in hand. It will be a long day before Court Houses will be superseded by Pantheons of learning and love. In the meantime, Spiritualists may as well have the building of such as others. At the request of Bro. Stratton I delivered two lectures at New London, ten miles distant from Kokomo. Dr. Losoy, a man well versed in the facts and philosophy of Spiritualism, took interest in the matter. I stayed at his house part of a week. Large audiences collected, and I was listened to with marked attention. One thing alone marred my visit to New London—Bro. S. Stratton's absence from the lectures through the sickness of his wife, who is one with him in the faith. I trust she may recover and realize all possible happiness with her husband in the form. Mr. Stratton has a brother Joseph, also a Spiritualist, who, together with his wife, an excellent medium, attended my lectures. I met other friends whose names I cannot recall. Of the Strattons and Losoys I retain pleasant impressions. I visited "The Invalid's Home," founded by T. U. Gifford, M. D., which is an institution, without a doubt for New London. Here, the sick who can "hold" to the methods of cure adopted, viz., water, magnetism, electricity, diet, pure air, &c., may find recuperation. None had better attend the Invalid's Home who are slaves to tobacco. Here is the prohibition, painted in crude style upon the rough walls: "It is not expected that any person will use tobacco in this house." "Nor smoke it on the premises." Dr. Miller (feminine) undertakes lady patients, and Dr. Richardson, male patients. The lady is a thorough progressionist, and is writing anti-alcohol articles in the *Kokomo Tribune*. She is vegetarian, teetotal, Bloomer, or Bloomerish, and devoted to all questions of health reform, having graduated under Dr. Trall, at New York. I was favored with a magnetic bath by Dr. Richardson, and can only say that I wish he could repeat the operation once a day for a month. Dr. Gifford does not appear to sympathize with Spiritualism. I talked a long time to him—found him angular, with chronic symptoms of Health Reform—on the principles of "The Invalid's Home." But this sort of thing must be overlooked. Those who desire treatment on radical principles may not object to enthusiasm, even if it be a little wild, on the part of the proprietor. I do not myself believe that any system of cure will avail with the human family. System of cures will benefit many, doubtless. I believe a good gain in health under the system. I believe in the "Invalid's Home." However, there is room on this continent for all schemes. Health is a great desideratum. The old schools have tried the effects of the big bolus long enough to prove they kill as many as they cure. The new schools can scarcely do worse. The doctors, like the priests, claim special rights to the injury rather than benefit of the sick in body and soul. "The Invalid's Home" is an effort in the direction of progress, and as such claims a place in these "Items."

longer, and it will not be the plan to persecute Spiritualists. Bro. S. Stratton has a mill three miles from New London. He is a good miller, but the wheels have stood still many a day because he is a Spiritualist, and the bigot would carry his corn ten miles away sooner than support a man who accepted evidence that the dear dead return. But our Spiritualist Miller still lives, and is fortunately able to hold on against the tide. He is told that he is disposed to devote at least \$100 a year to our cause—\$100 for lectures, and \$50 for books. Are there not many others rich enough and willing to do likewise? Will you here that I shall gladly take orders in my travels for books and the spiritual and progressive papers. *Muncie, Ind., Sept. 25th, 1869.*

DISCUSSION ON SPIRITUALISM.

DISCUSSION ON SPIRITUALISM. BY FRANK M. COLLETT, AND REV. D. W. HULL, ON THE DIVINE AUTHORITY OF THE BIBLE. The following is the continuation and conclusion of the discussion, held at Kendallville, Ind., the second week in September. The first portion of the debate appeared in our last issue. PROPOSITION: Resolved, That the Bible is the rule of moral obligations. R. D. McCarthy, Affirmative; D. W. Hull, Negative. The discussion on this proposition commenced at 2 o'clock, Wednesday, Sept. 8, and was to have continued till Saturday noon, Sept. 11, but Mr. McCarthy became discouraged on Friday, and refused to discuss any longer. Mr. McCarthy commenced by saying that spirit and matter were separate, and that spirit made matter. This spirit was God. Matter was not eternal, and therefore was not self-existent. God either made matter, or it was self-existent. If self-existent, it was not of God's making. The mind is power. A fact correctly perceived is a truth. The watch in a child's hand is a fact, but not a truth, because the child does not understand its mechanism. First fact, infinity; second fact, finity, or finite beings. Infinity is not of God's making, but finity is. Infinity cannot measure the infinite. There are two kinds of knowledge, one as perceived by finite minds, and the other as it exists in fact. Mr. Hull said his friend had said that God had made matter, and he asked the child's question, what did he make? He had said, he must disagree with him in some things. He could not believe that power was a property of mind. Attraction and gravitation were powers, but they were in matter. He held in his hand a watch. He willed the pendulum to move north and south, and it did so. Again he willed it should move east and west, and it did so. Audience could witness. Motion was a property of matter, and he controlled that power by his will. If it were possible to annihilate matter from space, henceforth there would be no power. Infinity comprehended everything, but matter was not of God's making, and all spirit was a part of God. If God was infinite, it followed that he was the only infinite being. Then it could not follow that the devil was a part of God. His friend claimed that he could not measure infinity. Of course he could not; but he could measure some men's conceptions of infinity. He wanted to know what would be the result of any arguments he might want to make on the Bible. But it is not possible for books to comprehend infinity, and as his friend's conception of Deity was greater than that found in the Bible, of course he could measure the Deity of the Bible only in his own mind. He said that he had seen a man, as his friend had said, who was faithful to his duties, and that he had seen a man who was faithful to his duties, and that he had seen a man who was faithful to his duties. It followed that he was the only infinite being. Then it could not follow that the devil was a part of God. His friend claimed that he could not measure infinity. Of course he could not; but he could measure some men's conceptions of infinity. He wanted to know what would be the result of any arguments he might want to make on the Bible. But it is not possible for books to comprehend infinity, and as his friend's conception of Deity was greater than that found in the Bible, of course he could measure the Deity of the Bible only in his own mind. He said that he had seen a man, as his friend had said, who was faithful to his duties, and that he had seen a man who was faithful to his duties, and that he had seen a man who was faithful to his duties. It followed that he was the only infinite being. Then it could not follow that the devil was a part of God. His friend claimed that he could not measure infinity. Of course he could not; but he could measure some men's conceptions of infinity. He wanted to know what would be the result of any arguments he might want to make on the Bible. But it is not possible for books to comprehend infinity, and as his friend's conception of Deity was greater than that found in the Bible, of course he could measure the Deity of the Bible only in his own mind. He said that he had seen a man, as his friend had said, who was faithful to his duties, and that he had seen a man who was faithful to his duties, and that he had seen a man who was faithful to his duties. It followed that he was the only infinite being. Then it could not follow that the devil was a part of God. His friend claimed that he could not measure infinity. Of course he could not; but he could measure some men's conceptions of infinity. He wanted to know what would be the result of any arguments he might want to make on the Bible. But it is not possible for books to comprehend infinity, and as his friend's conception of Deity was greater than that found in the Bible, of course he could measure the Deity of the Bible only in his own mind. He said that he had seen a man, as his friend had said, who was faithful to his duties, and that he had seen a man who was faithful to his duties, and that he had seen a man who was faithful to his duties. It followed that he was the only infinite being. Then it could not follow that the devil was a part of God. His friend claimed that he could not measure infinity. Of course he could not; but he could measure some men's conceptions of infinity. He wanted to know what would be the result of any arguments he might want to make on the Bible. But it is not possible for books to comprehend infinity, and as his friend's conception of Deity was greater than that found in the Bible, of course he could measure the Deity of the Bible only in his own mind. He said that he had seen a man, as his friend had said, who was faithful to his duties, and that he had seen a man who was faithful to his duties, and that he had seen a man who was faithful to his duties. It followed that he was the only infinite being. Then it could not follow that the devil was a part of God. His friend claimed that he could not measure infinity. Of course he could not; but he could measure some men's conceptions of infinity. He wanted to know what would be the result of any arguments he might want to make on the Bible. But it is not possible for books to comprehend infinity, and as his friend's conception of Deity was greater than that found in the Bible, of course he could measure the Deity of the Bible only in his own mind. He said that he had seen a man, as his friend had said, who was faithful to his duties, and that he had seen a man who was faithful to his duties, and that he had seen a man who was faithful to his duties. It followed that he was the only infinite being. Then it could not follow that the devil was a part of God. His friend claimed that he could not measure infinity. Of course he could not; but he could measure some men's conceptions of infinity. He wanted to know what would be the result of any arguments he might want to make on the Bible. But it is not possible for books to comprehend infinity, and as his friend's conception of Deity was greater than that found in the Bible, of course he could measure the Deity of the Bible only in his own mind. He said that he had seen a man, as his friend had said, who was faithful to his duties, and that he had seen a man who was faithful to his duties, and that he had seen a man who was faithful to his duties. It followed that he was the only infinite being. Then it could not follow that the devil was a part of God. His friend claimed that he could not measure infinity. Of course he could not; but he could measure some men's conceptions of infinity. He wanted to know what would be the result of any arguments he might want to make on the Bible. But it is not possible for books to comprehend infinity, and as his friend's conception of Deity was greater than that found in the Bible, of course he could measure the Deity of the Bible only in his own mind. He said that he had seen a man, as his friend had said, who was faithful to his duties, and that he had seen a man who was faithful to his duties, and that he had seen a man who was faithful to his duties. It followed that he was the only infinite being. Then it could not follow that the devil was a part of God. His friend claimed that he could not measure infinity. Of course he could not; but he could measure some men's conceptions of infinity. He wanted to know what would be the result of any arguments he might want to make on the Bible. But it is not possible for books to comprehend infinity, and as his friend's conception of Deity was greater than that found in the Bible, of course he could measure the Deity of the Bible only in his own mind. He said that he had seen a man, as his friend had said, who was faithful to his duties, and that he had seen a man who was faithful to his duties, and that he had seen a man who was faithful to his duties. It followed that he was the only infinite being. Then it could not follow that the devil was a part of God. His friend claimed that he could not measure infinity. Of course he could not; but he could measure some men's conceptions of infinity. He wanted to know what would be the result of any arguments he might want to make on the Bible. But it is not possible for books to comprehend infinity, and as his friend's conception of Deity was greater than that found in the Bible, of course he could measure the Deity of the Bible only in his own mind. He said that he had seen a man, as his friend had said, who was faithful to his duties, and that he had seen a man who was faithful to his duties, and that he had seen a man who was faithful to his duties. It followed that he was the only infinite being. Then it could not follow that the devil was a part of God. His friend claimed that he could not measure infinity. Of course he could not; but he could measure some men's conceptions of infinity. He wanted to know what would be the result of any arguments he might want to make on the Bible. But it is not possible for books to comprehend infinity, and as his friend's conception of Deity was greater than that found in the Bible, of course he could measure the Deity of the Bible only in his own mind. He said that he had seen a man, as his friend had said, who was faithful to his duties, and that he had seen a man who was faithful to his duties, and that he had seen a man who was faithful to his duties. It followed that he was the only infinite being. Then it could not follow that the devil was a part of God. His friend claimed that he could not measure infinity. Of course he could not; but he could measure some men's conceptions of infinity. He wanted to know what would be the result of any arguments he might want to make on the Bible. But it is not possible for books to comprehend infinity, and as his friend's conception of Deity was greater than that found in the Bible, of course he could measure the Deity of the Bible only in his own mind. He said that he had seen a man, as his friend had said, who was faithful to his duties, and that he had seen a man who was faithful to his duties, and that he had seen a man who was faithful to his duties. It followed that he was the only infinite being. Then it could not follow that the devil was a part of God. His friend claimed that he could not measure infinity. Of course he could not; but he could measure some men's conceptions of infinity. He wanted to know what would be the result of any arguments he might want to make on the Bible. But it is not possible for books to comprehend infinity, and as his friend's conception of Deity was greater than that found in the Bible, of course he could measure the Deity of the Bible only in his own mind. He said that he had seen a man, as his friend had said, who was faithful to his duties, and that he had seen a man who was faithful to his duties, and that he had seen a man who was faithful to his duties. It followed that he was the only infinite being. Then it could not follow that the devil was a part of God. His friend claimed that he could not measure infinity. Of course he could not; but he could measure some men's conceptions of infinity. He wanted to know what would be the result of any arguments he might want to make on the Bible. But it is not possible for books to comprehend infinity, and as his friend's conception of Deity was greater than that found in the Bible, of course he could measure the Deity of the Bible only in his own mind. He said that he had seen a man, as his friend had said, who was faithful to his duties, and that he had seen a man who was faithful to his duties, and that he had seen a man who was faithful to his duties. It followed that he was the only infinite being. Then it could not follow that the devil was a part of God. His friend claimed that he could not measure infinity. Of course he could not; but he could measure some men's conceptions of infinity. He wanted to know what would be the result of any arguments he might want to make on the Bible. But it is not possible for books to comprehend infinity, and as his friend's conception of Deity was greater than that found in the Bible, of course he could measure the Deity of the Bible only in his own mind. He said that he had seen a man, as his friend had said, who was faithful to his duties, and that he had seen a man who was faithful to his duties, and that he had seen a man who was faithful to his duties. It followed that he was the only infinite being. Then it could not follow that the devil was a part of God. His friend claimed that he could not measure infinity. Of course he could not; but he could measure some men's conceptions of infinity. He wanted to know what would be the result of any arguments he might want to make on the Bible. But it is not possible for books to comprehend infinity, and as his friend's conception of Deity was greater than that found in the Bible, of course he could measure the Deity of the Bible only in his own mind. He said that he had seen a man, as his friend had said, who was faithful to his duties, and that he had seen a man who was faithful to his duties, and that he had seen a man who was faithful to his duties. It followed that he was the only infinite being. Then it could not follow that the devil was a part of God. His friend claimed that he could not measure infinity. Of course he could not; but he could measure some men's conceptions of infinity. He wanted to know what would be the result of any arguments he might want to make on the Bible. But it is not possible for books to comprehend infinity, and as his friend's conception of Deity was greater than that found in the Bible, of course he could measure the Deity of the Bible only in his own mind. He said that he had seen a man, as his friend had said, who was faithful to his duties, and that he had seen a man who was faithful to his duties, and that he had seen a man who was faithful to his duties. It followed that he was the only infinite being. Then it could not follow that the devil was a part of God. His friend claimed that he could not measure infinity. Of course he could not; but he could measure some men's conceptions of infinity. He wanted to know what would be the result of any arguments he might want to make on the Bible. But it is not possible for books to comprehend infinity, and as his friend's conception of Deity was greater than that found in the Bible, of course he could measure the Deity of the Bible only in his own mind. He said that he had seen a man, as his friend had said, who was faithful to his duties, and that he had seen a man who was faithful to his duties, and that he had seen a man who was faithful to his duties. It followed that he was the only infinite being. Then it could not follow that the devil was a part of God. His friend claimed that he could not measure infinity. Of course he could not; but he could measure some men's conceptions of infinity. He wanted to know what would be the result of any arguments he might want to make on the Bible. But it is not possible for books to comprehend infinity, and as his friend's conception of Deity was greater than that found in the Bible, of course he could measure the Deity of the Bible only in his own mind. He said that he had seen a man, as his friend had said, who was faithful to his duties, and that he had seen a man who was faithful to his duties, and that he had seen a man who was faithful to his duties. It followed that he was the only infinite being. Then it could not follow that the devil was a part of God. His friend claimed that he could not measure infinity. Of course he could not; but he could measure some men's conceptions of infinity. He wanted to know what would be the result of any arguments he might want to make on the Bible. But it is not possible for books to comprehend infinity, and as his friend's conception of Deity was greater than that found in the Bible, of course he could measure the Deity of the Bible only in his own mind. He said that he had seen a man, as his friend had said, who was faithful to his duties, and that he had seen a man who was faithful to his duties, and that he had seen a man who was faithful to his duties. It followed that he was the only infinite being. Then it could not follow that the devil was a part of God. His friend claimed that he could not measure infinity. Of course he could not; but he could measure some men's conceptions of infinity. He wanted to know what would be the result of any arguments he might want to make on the Bible. But it is not possible for books to comprehend infinity, and as his friend's conception of Deity was greater than that found in the Bible, of course he could measure the Deity of the Bible only in his own mind. He said that he had seen a man, as his friend had said, who was faithful to his duties, and that he had seen a man who was faithful to his duties, and that he had seen a man who was faithful to his duties. It followed that he was the only infinite being. Then it could not follow that the devil was a part of God. His friend claimed that he could not measure infinity. Of course he could not; but he could measure some men's conceptions of infinity. He wanted to know what would be the result of any arguments he might want to make on the Bible. But it is not possible for books to comprehend infinity, and as his friend's conception of Deity was greater than that found in the Bible, of course he could measure the Deity of the Bible only in his own mind. He said that he had seen a man, as his friend had said, who was faithful to his duties, and that he had seen a man who was faithful to his duties, and that he had seen a man who was faithful to his duties. It followed that he was the only infinite being. Then it could not follow that the devil was a part of God. His friend claimed that he could not measure infinity. Of course he could not; but he could measure some men's conceptions of infinity. He wanted to know what would be the result of any arguments he might want to make on the Bible. But it is not possible for books to comprehend infinity, and as his friend's conception of Deity was greater than that found in the Bible, of course he could measure the Deity of the Bible only in his own mind. He said that he had seen a man, as his friend had said, who was faithful to his duties, and that he had seen a man who was faithful to his duties, and that he had seen a man who was faithful to his duties. It followed that he was the only infinite being. Then it could not follow that the devil was a part of God. His friend claimed that he could not measure infinity. Of course he could not; but he could measure some men's conceptions of infinity. He wanted to know what would be the result of any arguments he might want to make on the Bible. But it is not possible for books to comprehend infinity, and as his friend's conception of Deity was greater than that found in the Bible, of course he could measure the Deity of the Bible only in his own mind. He said that he had seen a man, as his friend had said, who was faithful to his duties, and that he had seen a man who was faithful to his duties, and that he had seen a man who was faithful to his duties. It followed that he was the only infinite being. Then it could not follow that the devil was a part of God. His friend claimed that he could not measure infinity. Of course he could not; but he could measure some men's conceptions of infinity. He wanted to know what would be the result of any arguments he might want to make on the Bible. But it is not possible for books to comprehend infinity, and as his friend's conception of Deity was greater than that found in the Bible, of course he could measure the Deity of the Bible only in his own mind. He said that he had seen a man, as his friend had said, who was faithful to his duties, and that he had seen a man who was faithful to his duties, and that he had seen a man who was faithful to his duties. It followed that he was the only infinite being. Then it could not follow that the devil was a part of God. His friend claimed that he could not measure infinity. Of course he could not; but he could measure some men's conceptions of infinity. He wanted to know what would be the result of any arguments he might want to make on the Bible. But it is not possible for books to comprehend infinity, and as his friend's conception of Deity was greater than that found in the Bible, of course he could measure the Deity of the Bible only in his own mind. He said that he had seen a man, as his friend had said, who was faithful to his duties, and that he had seen a man who was faithful to his duties, and that he had seen a man who was faithful to his duties. It followed that he was the only infinite being. Then it could not follow that the devil was a part of God. His friend claimed that he could not measure infinity. Of course he could not; but he could measure some men's conceptions of infinity. He wanted to know what would be the result of any arguments he might want to make on the Bible. But it is not possible for books to comprehend infinity, and as his friend's conception of Deity was greater than that found in the Bible, of course he could measure the Deity of the Bible only in his own mind. He said that he had seen a man, as his friend had said, who was faithful to his duties, and that he had seen a man who was faithful to his duties, and that he had seen a man who was faithful to his duties. It followed that he was the only infinite being. Then it could not follow that the devil was a part of God. His friend claimed that he could not measure infinity. Of course he could not; but he could measure some men's conceptions of infinity. He wanted to know what would be the result of any arguments he might want to make on the Bible. But it is not possible for books to comprehend infinity, and as his friend's conception of Deity was greater than that found in the Bible, of course he could measure the Deity of the Bible only in his own mind. He said that he had seen a man, as his friend had said, who was faithful to his duties, and that he had seen a man who was faithful to his duties, and that he had seen a man who was faithful to his duties. It followed that he was the only infinite being. Then it could not follow that the devil was a part of God. His friend claimed that he could not measure infinity. Of course he could not; but he could measure some men's conceptions of infinity. He wanted to know what would be the result of any arguments he might want to make on the Bible. But it is not possible for books to comprehend infinity, and as his friend's conception of Deity was greater than that found in the Bible, of course he could measure the Deity of the Bible only in his own mind. He said that he had seen a man, as his friend had said, who was faithful to his duties, and that he had seen a man who was faithful to his duties, and that he had seen a man who was faithful to his duties. It followed that he was the only infinite being. Then it could not follow that the devil was a part of God. His friend claimed that he could not measure infinity. Of course he could not; but he could measure some men's conceptions of infinity. He wanted to know what would be the result of any arguments he might want to make on the Bible. But it is not possible for books to comprehend infinity, and as his friend's conception of Deity was greater than that found in the Bible, of course he could measure the Deity of the Bible only in his own mind. He said that he had seen a man, as his friend had said, who was faithful to his duties, and that he had seen a man who was faithful to his duties, and that he had seen a man who was faithful to his duties. It followed that he was the only infinite being. Then it could not follow that the devil was a part of God. His friend claimed that he could not measure infinity. Of course he could not; but he could measure some men's conceptions of infinity. He wanted to know what would be the result of any arguments he might want to make on the Bible. But it is not possible for books to comprehend infinity, and as his friend's conception of Deity was greater than that found in the Bible, of course he could measure the Deity of the Bible only in his own mind. He said that he had seen a man, as his friend had said, who was faithful to his duties, and that he had seen a man who was faithful to his duties, and that he had seen a man who was faithful to his duties. It followed that he was the only infinite being. Then it could not follow that the devil was a part of God. His friend claimed that he could not measure infinity. Of course he could not; but he could measure some men's conceptions of infinity. He wanted to know what would be the result of any arguments he might want to make on the Bible. But it is not possible for books to comprehend infinity, and as his friend's conception of Deity was greater than that found in the Bible, of course he could measure the Deity of the Bible only in his own mind. He said that he had seen a man, as his friend had said, who was faithful to his duties, and that he had seen a man who was faithful to his duties, and that he had seen a man who was faithful to his duties. It followed that he was the only infinite being. Then it could not follow that the devil was a part of God. His friend claimed that he could not measure infinity. Of course he could not; but he could measure some men's conceptions of infinity. He wanted to know what would be the result of any arguments he might want to make on the Bible. But it is not possible for books to comprehend infinity, and as his friend's conception of Deity was greater than that found in the Bible, of course he could measure the Deity of the Bible only in his own mind. He said that he had seen a man, as his friend had said, who was faithful to his duties, and that he had seen a man who was faithful to his duties, and that he had seen a man who was faithful to his duties. It followed that he was the only infinite being. Then it could not follow that the devil was a part of God. His friend claimed that he could not measure infinity. Of course he could not; but he could measure some men's conceptions of infinity. He wanted to know what would be the result of any arguments he might want to make on the Bible. But it is not possible for books to comprehend infinity, and as his friend's conception of Deity was greater than that found in the Bible, of course he could measure the Deity of the Bible only in his own mind. He said that he had seen a man, as his friend had said, who was faithful to his duties, and that he had seen a man who was faithful to his duties, and that he had seen a man who was faithful to his duties. It followed that he was the only infinite being. Then it could not follow that the devil was a part of God. His friend claimed that he could not measure infinity. Of course he could not; but he could measure some men's conceptions of infinity. He wanted to know what would be the result of any arguments he might want to make on the Bible. But it is not possible for books to comprehend infinity, and as his friend's conception of Deity was greater than that found in the Bible, of course he could measure the Deity of the Bible only in his own mind. He said that he had seen a man, as his friend had said, who was faithful to his duties, and that he had seen a man who was faithful to his duties, and that he had seen a man who was faithful to his duties. It followed that he was the only infinite being. Then it could not follow that the devil was a part of God. His friend claimed that he could not measure infinity. Of course he could not; but he could measure some men's conceptions of infinity. He wanted to know what would be the result of any arguments he might want to make on the Bible. But it is not possible for books to comprehend infinity, and as his friend's conception of Deity was greater than that found in the Bible, of course he could measure the Deity of the Bible only in his own mind. He said that he had seen a man, as his friend had said, who was faithful to his duties, and that he had seen a man who was faithful to his duties, and that he had seen a man who was faithful to his duties. It followed that he was the only infinite being. Then it could not follow that the devil was a part of God. His friend claimed that he could not measure infinity. Of course he could not; but he could measure some men's conceptions of infinity. He wanted to know what would be the result of any arguments he might want to make on the Bible. But it is not possible for books to comprehend infinity, and as his friend's conception of Deity was greater than that found in the Bible, of course he could measure the Deity of the Bible only in his own mind. He said that he had seen a man, as his friend had said, who was faithful to his duties, and that he had seen a man who was faithful to his duties, and that he had seen a man who was faithful to his duties. It followed that he was the only infinite being. Then it could not follow that the devil was a part of God. His friend claimed that he could not measure infinity. Of course he could not; but he could measure some men's conceptions of infinity. He wanted to know what would be the result of any arguments he might want to make on the Bible. But it is not possible for books to comprehend infinity, and as his friend's conception of Deity was greater than that found in the Bible, of course he could measure the Deity of the Bible only in his own mind. He said that he had seen a man, as his friend had said, who was faithful to his duties, and that he had seen a man who was faithful to his duties, and that he had seen a man who was faithful to his duties. It followed that he was the only infinite being. Then it could not follow that the devil was a part of God. His friend claimed that he could not measure infinity. Of course he could not; but he could measure some men's conceptions of infinity. He wanted to know what would be the result of any arguments he might want to make on the Bible. But it is not possible for books to comprehend infinity, and as his friend's conception of Deity was greater than that found in the Bible, of course he could measure the Deity of the Bible only in his own mind. He said that he had seen a man, as his friend had said, who was faithful to his duties, and that he had seen a man who was faithful to his duties, and that he had seen a man who was faithful to his duties. It followed that he was the only infinite being. Then it could not follow that the devil was a part of God. His friend claimed that he could not measure infinity. Of course he could not; but he could measure some men's conceptions of infinity. He wanted to know what would be the result of any arguments he might want to make on the Bible. But it is not possible for books to comprehend infinity, and as his friend's conception of Deity was greater than that found in the Bible, of course he could measure the Deity of the Bible only in his own mind. He said that he had seen a man, as his friend had said, who was faithful to his duties, and that he had seen a man who was faithful to his duties, and that he had seen a man who was faithful to his duties. It followed that he was the only infinite being. Then it could not follow that the devil was a part of God. His friend claimed that he could not measure infinity. Of course he could not; but he could measure some men's conceptions of infinity. He wanted to know what would be the result of any arguments he might want to make on the Bible. But it is not possible for books to comprehend infinity, and as his friend's conception of Deity was greater than that found in the Bible, of course he could measure the Deity of the Bible only in his own mind. He said that he had seen a man, as his friend had said, who was faithful to his duties, and that he had seen a man who was faithful to his duties, and that he had seen a man who was faithful to his duties. It followed that he was the only infinite being. Then it could not follow that the devil was a part of God. His friend claimed that he could not measure infinity. Of course he could not; but he could measure some men's conceptions of infinity. He wanted to know what would be the result of any arguments he might want to make on the Bible. But it is not possible for books to comprehend infinity, and as his friend's conception of Deity was greater than that found in the Bible, of course he could measure the Deity of the Bible only in his own mind. He said that he had seen a man, as his friend had said, who was faithful to his duties, and that he had seen a man who was faithful to his duties, and that he had seen a man who was faithful to his duties. It followed that he was the only infinite being. Then it could not follow that the devil was a part of God. His friend claimed that he could not measure infinity. Of course he could not; but he could measure some men's conceptions of infinity. He wanted to know what would be the result of any arguments he might want to make on the Bible. But it is not possible for books to comprehend infinity, and as his friend's conception of Deity was greater than that found in the Bible, of course he could measure the Deity of the Bible only in his own mind. He said that he had seen a man, as his friend had said, who was faithful to his duties, and that he had seen a man who was faithful to his duties, and that he had seen a man who was faithful to his duties. It followed that he was the only infinite being. Then it could not follow that the devil was a part of God. His friend claimed that he could not measure infinity. Of course he could not; but he could measure some men's conceptions of infinity. He wanted to know what would be the result of any arguments he might want to make on the Bible. But it is not possible for books to comprehend infinity, and as his friend's conception of Deity was greater than that found in the Bible, of course he could measure the Deity of the Bible only in his own mind. He said that he had seen a man, as his friend had said, who was faithful to his duties, and that he had seen a man who was faithful to his duties, and that he had seen a man who was faithful to his duties. It followed that he was the only infinite being. Then it could not follow that the devil was a part of God. His friend claimed that he could not measure infinity. Of course he could not; but he could measure some men's conceptions of infinity. He wanted to know what would be the result of any arguments he might want to make on the Bible. But it is not possible for books to comprehend infinity, and as his friend's conception of Deity was greater than that found in the Bible, of course he could measure the Deity of the Bible only in his own mind. He said that he had seen a man, as his friend had said, who was faithful to his duties, and that he had seen a man who was faithful to his duties, and that he had seen a man who was faithful to his duties. It followed that he was the only infinite being. Then it could not follow that the devil was a part of God. His friend claimed that he could not measure infinity. Of course he could not; but he could measure some men's conceptions of infinity. He wanted to know what would be the result of any arguments he might want to make on the Bible. But it is not possible for books to comprehend infinity, and as his friend's conception of Deity was greater than that found in the Bible, of course he could measure the Deity of the Bible only in his own mind. He said that he had seen a man, as his friend had said, who was faithful to his duties, and that he had seen a man who was faithful to his duties, and that he had seen a man who was faithful to his duties. It followed that he was the only infinite being. Then it could not follow that the devil was a part of God. His friend claimed that he could not measure infinity. Of course he could not; but he could measure some men's conceptions of infinity. He wanted to know what would be the result of any arguments he might want to make on the Bible. But it is not possible for books to comprehend infinity, and as his friend's conception of Deity was greater than that found in the Bible, of course he could measure the Deity of the Bible only in his own mind. He said that he had seen a man, as his friend had said, who was faithful to his duties, and that he had seen a man who was faithful to his duties, and that he had seen a man who was faithful to his duties. It followed that he was the only infinite being. Then it could not follow that the devil was a part of God. His friend claimed that he could not measure infinity. Of course he could not; but he could measure some men's conceptions of infinity. He wanted to know what would be

EDITORIAL CORRESPONDENCE.

BY WARREN CHASE, No 87 North Fifth street, St. Louis, Mo.

JESUS OF NAZARETH.

Believing as we do in the existence of such a person, but with some lingering doubt of his real and personal existence, and knowing the uncertainty there is in any history of his real life and actions, and the possibility of the whole story being a fiction founded on Masonic and Therapeutic signs and symbols, we are often amused at the efforts of some of our spiritual writers and speakers in their attempts to bolster up fragments of history, or the teachings of old church writers, the various stories told about him. For instance, the rending of rocks and the veil of the temple at his crucifixion, as being a spiritual manifestation, when none of the Jews who lived there, and had the care of the temple, knew of such occurrences, or at least none wrote it nor left it in legend, and there is not a shadow of evidence outside of the early church writers, who claimed it a virtue to lie for the church, for any such occurrences, and the story is, in itself, most ridiculously absurd, and only claimed by the church a miracle, to prove the divinity of Jesus. Second, the attempt to sustain the slender authority of his flight into Egypt to escape the slaughter of children by a Roman Governor, who is said to have ordered all male children, under a certain age, to be killed to insure his death. All persons at all versed in Roman history know that no such edict ever was ever issued or executed by a Roman Governor of a conquered province, as Judea was at the time; and that no such slaughter could ever be justified by a motive to prevent a person rising to be governor, as they were appointed by and sent from Rome, and not raised in the country. At this historic time no person could be put to death who appealed to Rome; and even Jesus could have escaped by suitable efforts if he had had friends to assist him; and those who also claim that he was a Therapeutist, and learned all their signs and mysteries in Egypt, where he got a general education that enabled him to utter the wise sayings of the Oriental sages, not only show the absurdity of their statements in his lack of friends at his arrest and crucifixion, where these people could have saved him if he had been one of them, but they also thereby ignore his mediumship, by which he could as well give the wise utterances of ancient seers and prophets, as can Andrew Jackson Davis and Mrs. Cora L. V. Tappan in our day, and many others who have obtained their education, not from books, but from inspiration, impression and communication from the spirit-world.

All that can be relied on of the history of Jesus is that he really was a person of remarkable mediumistic powers, and through him Moses and Elias and other sages spoke, and the spirit-world being able to control and inspire him, he uttered the wise sayings, and wrought the wonderful works by spirit power, being himself a poor, illiterate workman, whose mediumship being fully developed at about thirty years of age, took him out of the shop and home of his father to travel, preach and heal; and as the Jews could not control him, and the people feared him because of his astonishing powers, he was persecuted and executed as an infidel and blasphemer of their holy book, laws, and religion, as most of such mediums are in our day and country without the penalty.

THE SPREAD OF SPIRITUALISM.

By travel, correspondence and other sources of information, we have means of knowing that Spiritualism is spreading more rapidly than at any former period of its history, and the cry of its enemies that it is dying out has nearly ceased, except in its faint echo from some dark corner or ignorant pretender. The permanency of spiritual intercourse is now established beyond a doubt in the minds of all candid and able thinkers who have carefully examined the subject, even among those who for a long time feared the phenomena were of an ephemeral character, and would soon pass away and leave us to build on them a faith and belief for the future generations, as Christianity has been built on the real or pretended miracles of Jesus. We have now an opportunity to assume the positive, and with the aid and cooperation of our spirit friends and counselors, to build up a practical system of religion on a natural and rational basis that can bless the world as no former system has. We only lack now a sufficient number of honest, earnest and efficient workers who can rise above personalities, prejudices, selfishness and passion, and work with intellect, reason and judgment, and cooperate in putting this most glorious and valuable subject practically before the world. The question is shall we have them? shall we have consistent, persistent and efficient action on our part, or shall we still fritter away our time and waste our talents on foolish and false systems of morals, medicine, dietetics, absurd extremes in temperance, slavery, woman's rights and men's wrongs, &c.? The people demand a new religion, a practical religion suited for and adapted to the age in which we live, and they will have it; if we do not present it, it will be born of the churches or of infidelity, which is nearer to it than any church in Christendom. The people have long enough been fed on ceremonial husks, and they require corn, of which there is enough and to spare in our Father's house. We have long enough harped and carped about the moral depravities of all classes of people, and the worthlessness of all forms of sectarian religion. The question is properly asked, What have you better to offer? Your foundation is laid in and on spiritual life and spiritual intercourse, both of which are now fully demonstrated, and now tell us what system of religious life we shall lead to secure the best and happiest conditions in the life to come; tell us how to secure happiness here and hereafter, and avoid the sin, suffering and misery which the churches ever told us were natural, and only to be shunned by the grace of God and conversion, which have failed.

THE "SEERS OF THE AGES."

We have just read with deep interest and high appreciation this most excellent work by our brother J. M. Peebles. This book fills a place in the spiritual literature that is not occupied by any other work, and is a most valuable addition to our large stock of library books. Every reader, and especially every preacher and lecturer, should have this book, and read it carefully, as it has been compiled by great research and much study and arrangement. The comments and compliments of the author upon the old Seers are, of course, in the elegant and eloquent style of the author, and sometimes perhaps a little extravagant to mere matter of fact minds, but with the single exception of extras about Jesus we can endorse the whole book, and that exception is one, of course, to be expected from and accepted by any person who has been a worshiper of Jesus. For ourselves, we have ever held him in the same estimation as

we do Confucius, Pythagoras, Socrates, and a score of other great and good men of earlier ages, and discard all unreasonable stories about him.

CONVENTION DAY JOURNAL.

This little welcome messenger has appeared for October double its former size, and with double its usual number printed, full of useful and instructive matter for children and adults. It is owned, edited and published by the St. Louis Children's Progressive Lyceum, and has heretofore been distributed gratis every month, but has now put out a subscription list and entered the field as a monthly paper devoted to Spiritualism and especially the interests of the Lyceum movement. It will receive subscriptions at 50 cents per year, and still continue to be gratuitously distributed by the St. Louis Lyceum. The marked prosperity of this Lyceum holds this excellent and successful enterprise out as one of the signs of its progress, which has never been more encouraging than at the present time.

GOD IN EVERYTHING.

The law of compensation runs through all the realms of space, and fills all souls with joy at last when they have won the race; To hate the evil, and escape the fruits that it doth bring; Is but to run the race for God, who loves each living thing. Then, Helen, mortals, to his word and read its every line, As plainly printed in his heart and echoed back from mine, Thy heart in tones of agony bids every evil cease, My heart in answering sympathy proclaims the day of peace. Isaiah, prophet, true of old, in vision clear and strong, Saw glimpses of the present time, saw ages roll along; Saw Truth and Peace, and Mercy reign; saw Justice all arrayed In purple and armorial gold; saw war and havoc stayed; Saw blood-red wine no longer flow beneath the wrathful press, But saw the peasant gather grapes, and meet the sweet caress Of loving arms and lips that fed on Nature's bounteous store, And drank in truth and wisdom's light, but poisons nevermore. Then courage take, my brethren all, and march ye boldly on; Do battle valiantly for right, and in its cause be strong; Go robes above, he rules beneath, he rutheth everywhere; He carth for his tender ladies, he carth for the poor; He speaks in hearts by knowledge freed, or Islam's unadorned heart, And works oftimes by human means, nor acts a borrowed part. For man is God's, and his right arm when raised to serve the right, Is strengthened by that sovereign power and yields resistless might; The cause of temperance is God's, its foes cannot prevail; Love yet may linger for a time, and yet it cannot fall To come at last like flame of fire, a tidal, surging flood, To burn and flow and purge the ill—to introduce the good, The age of peace and reason's reign, of harmony and love, May yet be distant for awhile, and tarry yet above; But rays of light and tones of love are seen and heard to-day, That give us hearts to labor on, and zeal to watch and pray. West Randolph, Va., 1869.

NEW HAMPSHIRE.

Third Annual Convention of the New Hampshire Spiritualists Association, held in Cook's Hall, Plymouth, Sept. 24th, 25th and 26th, 1869. Reported for the Banner of Light.

Agreeably to the published call by the Secretary, the Spiritualists of New Hampshire and their spirit friends met for the third time to take into consideration the most important business of the age called to order by the President, A. T. Foss, of Manchester, at 3 o'clock P. M., who made a few appropriate remarks on reorganization. Further remarks were made on the same subject by Dr. French Webster, of Concord, Mrs. A. P. Brown, of Vermont, Mrs. Addie M. Stevens, of Wrentham, Bro. Joseph Brown, of Campton, Father Dean and others; after which, Frank Chase was called upon to give the history of the origin of our State Association. He believed in organization, and slow growth was the best and surest. Mrs. Mary D. Andrews, Secretary, having been reported sick, and not being present, Dr. Webster was chosen Secretary pro tem. After remarks, Dr. Webster moved that a committee be appointed by the Chair to draft a new Constitution, which was adopted. The committee consisted of Dr. Webster, Frank Chase, Mrs. A. P. Brown, Mrs. Addie M. Stevens, Dr. Webster reported the conclusions of this committee: to retain the old constitution entire, simply adding two new articles, as follows: Article VII. The Executive Committee may call Quarterly Conventions of this Association at any time and place they may think proper. Sec. IX. Any member may pay whatever sum of money they feel able to pay, to defray the expenses of this Association. The report of this committee was accepted and adopted. New members were then obtained, by signing the constitution.

In response to the President, who inquired if we should now on with the business, and choose no more for the ensuing year, inasmuch as there were but few present, all rising remarks were elicited, under inspiration, from F. Chase, Mrs. Brown, Dr. Webster and others, and the feeling became strong that what we lacked in numbers in the form, was made up by vast multitudes of spirits. Business was resumed. It was voted that the Chair appoint a committee to recommend officers; but that committee, on retiring, were unanimously averse to selecting, and reported through Dr. Webster their recommendation of non-appointment as the better way. Officers were accordingly chosen as follows: A. T. Foss, President; Frank Chase and Mrs. Elijah Averill, Secretaries; Hanson S. Chase, Mrs. Addie M. Stevens, George Gleason, Bro. Nichols of Manchester, Vice Presidents; Elijah Averill, Treasurer. Finance Committee was chosen—Walter Stevens, Wrentham; Walter R. Webster, Bridgewater; Mrs. Hill, Great Falls; Albi Crosby, Groton. Voted, that the Secretaries furnish copies of the Constitution to the officers, to obtain names of members to our Association. A Committee of Arrangements was chosen—Joseph Brown, Chase P. Moulton, Dr. Webster, Daniel K. Smith. Mrs. Brown said he once opened a barn for spiritual meetings, and met with success. Dr. Webster said he wanted to consecrate those walls. Mrs. Brown caught a vein of inspiration of the necessity of organization in everything. Adjourned to 7 in the evening. Evening Session.—On motion of Mrs. Brown, voted to instruct the Committee of Arrangements to print the Constitution. On motion of Dr. Webster, a Committee on Resolutions were chosen—Hanson S. Chase, Thomas Constantine, Dr. Webster, Resolutions were afterwards handed in by A. T. Foss, Dr. Webster, Dr. Webster and F. Chase, read by the Secretary, and referred to the Committee. President opened the conference. Dr. Webster first speaker, on Spiritualism, followed by Mrs. Stevens, endorsing one of the resolutions, to abolish capital punishment; Mrs. Brown, on the purifying influence of the new gospel of Spiritualism, and on capital punishment, showing that it did much hurt and no good. Father Dean spoke of the Bradford Convention and other experiences, and said that he should not probably attend another convention on this side of life. Dr. Webster spoke in the chair. Bro. Foss knew that all his friends were alive and with him at this time. Spiritualism was a practical reality. On motion of Dr. Webster, it was voted that when we adjourn it be to 9 in the morning. F. Chase related experiences, as a Spiritualist, in theological prayer-meetings. The Committee of Arrangements then reported for the next day: Addresses by Dr. Webster in the morning and Mrs. Stevens in the afternoon. Second Day.—Sept. 25th.—Convention called to order by the President. Dr. Webster reported for the Committee on Resolutions, by recommending all of them, without alteration. Report accepted, and resolutions taken up. First resolution by A. T. Foss read: Whereas, Our common schools are intended for the education of all the children of our State, without regard to sect or party; therefore, Resolved, That the convention is earnestly opposed to the teaching of the Bible and the practice of offering sectarian prayer as a part of the exercises of said schools. Opposed by Dr. Webster, Favored by Mrs. Brown, Father Dean, and Mrs. Stevens. Passed. Second resolution by A. T. Foss read: Resolved, That the convention view with concern the fact that a large majority of the children of this State are under the influence of the Sunday schools of the so-called evangelical sects, where they are taught to despise their own natures, and to believe that their God hates them, and that they can only be at peace with him through a cruel and bloody atonement.

Third resolution read and passed: Resolved, That the attempt now being made to engraft a sectarian religion upon the Constitution of the United States is a blow at one of our dearest rights, and should be opposed by all lawful and right means, by all the friends of religious freedom. Resolutions by Dr. Webster read and passed: Resolved, That the fear of God is the beginning of folly, and the love of God the beginning of wisdom. Resolved, That this Convention hereby endorse the effort to sustain the Lyceum of Spiritualism, and will give hearty support to further its interests. The great resolution of Dr. Webster was discussed by Mrs. Brown, Father Dean, and Joseph Brown. Mrs. Brown's resolution, read and passed: Resolved, That an tobacco is one of the most fatal and physical evils that many of our mediums should not only abstain from its use, but try to exert their influence against it. H. S. Chase's resolutions read and passed: Resolved, That humanity and justice demand equal taxation of all property through the nation in bearing the burdens of the Government. Resolved, That we, the Spiritualists of New Hampshire assembled in Convention at Plymouth, heartily endorse the effort made by our sisters through the nation and world to secure to women the right of suffrage. When the resolution of F. Chase were taken up, it was moving to witness the dilemma, because there were so many of them. Bro. Foss said they were good, but no paper under heaven would publish our report, if they were all passed, for we should be in the light of the world in the light of an address, thank Bro. Chase for it, and not attempt to wade through them again. Not so thought others, and after a lively discussion, it was decided to have them all read again. Some of them passed: Resolved, That no one can be considered responsible for measures or sentiments which they have voted against. Resolved, That we sympathize with every reasonable reform movement of the world. Resolved, That woman ought to receive equal pay with man for an equal amount of work. Resolved, That whereas, man in his nature is more an embodiment of wisdom, woman is more an embodiment of love; and the latter principle we consider just as indispensable an element of a good and righteous government as the former. Resolved, That no person ought to be allowed to vote who cannot read in English. Resolved, That we do not believe in capital punishment. Resolved, That we believe the appropriate classification of tobacco and rum to be among the drugs and medicines, and the medicine and mechanical agents. Resolved, That we approve of the laws and societies for suppression of cruelty to animals. Resolved, That whereas, music is not only one of the principles of our nature, but of universal nature as much, that everything is constructed in accordance with harmonical principles, and a state of universal harmony among men is the thing of particular importance now sought; and whereas, every person is a medium more or less, under spirit influence, and that influence is greatly increased by the harmonic tones of music; therefore, we do hereby recommend that we do all we can to promote the cultivation of music. Resolved, That we sympathize with the universal peace movement, and will do all we can to prevent war among the nations. Dr. Webster, of Concord, then addressed the Convention, on the subject of "Spiritualism the Demonstrated Science of Religion."

Adjourned to 11 o'clock P. M. President opened the afternoon session by the announcement of the Convention for one hour. F. Chase was called to explain one of his resolutions, in which was embodied the idea that we ought to pray to God the Father and to none other. Mrs. Brown thought we might as properly pray to our spirit friends as to God, when we fell in need. Bro. A. T. Foss was willing Bro. Chase and Sister Brown should do all the praying; he did enough of that when a clergyman. Then followed a spicy and interesting discussion on the subject of prayer, participated in by Dr. Webster, H. S. Chase and others. Dr. Webster then spoke on the use of tobacco, and the subject of temperance generally. After an invocation, Mrs. Addie M. Stevens eloquently addressed the Convention, on the "Progress of our Cause." F. Chase, under influence, addressed the Convention briefly, on the question, "What is Man?" On motion of Dr. Webster, it was voted to appoint delegates to attend the American Convention of Spiritualists to be held at New York, on the 24th, 25th and 26th of October. French Webster, of Concord; Daniel K. Smith, of New Hampton; Benjamin Hutchinson, of Milford; Eliza Trippe, of Portsmouth; and George S. Morgan, of Bradford. Adjourned to 7 in the evening. Evening Session.—F. Chase spoke on "Metaphysics." Mrs. Brown, "Encouragement of New Mediums." Father Dean, "Prayer." Mrs. Stevens, "Cost of Mediumship and Spiritualism." Dr. Webster then addressed the Convention in a very able manner, on the subject of "Agent and Modern Spiritualism." He said the hall was closely packed with our spirit friends. He closed with an invocation. Adjourned to 9 in the morning. Sunday, Sept. 26th.—Rainy weather, and consequently many of our spirit friends called to order by the President. He said the best meeting he ever had was three men, two women and a dog. H. S. Chase entertained us with some of his experiences, on one occasion he had a vision of a funeral, and of himself directing the funeral, and he was surprised soon after by the arrival of an old acquaintance to get him to speak at a funeral. The Universalist clergyman engaged had not arrived, and they would not have any of the Orthodox ministers. He entered a large meeting-house full of people and gave a powerful discourse, under influence. He said he had never been ordained. Dr. J. H. Currier, of Boston, who had arrived on the last train Saturday, spoke a few minutes. He thought we ought to talk and act not on what we believe, but what we know. He said we were all of us, in a way, in a kind of agreement, became entranced, and made an invocation of great power; after which she addressed the Convention on "Spiritualism, Progression, and the Convention." Spiritualism can never die out so long as it has such able advocates as Mrs. Brown.

On motion of Walter Stevens, the Convention adjourned to 10 o'clock. Sunday Afternoon Session.—Mrs. Addie M. Stevens in the chair. Conference. H. S. Chase entertained us with more experiences. Mrs. Brown was visiting persons, Joseph Brown on experiences. J. H. Currier about the proper treatment of prisoners. After music, Bro. A. T. Foss addressed the Convention in an interesting and spicy manner. Subject, "What shall I do with my spirit friends?" He was followed by Bro. Foss, who said that the first advent of kings; second, advent of priests; third, advent of the people. He said he was a Third Advent. On motion of Mrs. Brown and others, it was voted: 1. To thank the spirits for their attendance at our Convention. 2. To thank the officers and speakers. 3. To thank the friends of Plymouth and vicinity. 4. To thank Dr. Webster for his attendance. 5. To thank Mr. Dodge, Agent of Montreal Railroad, for reduced fare. It was voted to invite the Banner of Light and the Religio-Philosophical Journal to publish report of proceedings. Adjourned. Sunday evening, the storm raged and the wind blew, but yet we had an interesting session. After music, Dr. J. H. Currier, of Boston, under influence, addressed the Convention. Subject, "If a man do shall he live again?" We hope the Doctor will attend our Convention next summer. Mrs. Brown, in the beautiful experiences of this Convention, felt that we had presented her with a wreath of flowers. The President, after a few pertinent remarks, adjourned the convention, subject to be called on all occasions.

This was the last convention, which was remarkable for the perfect harmony and good feeling that prevailed. Truly, both love and wisdom were manifested. FRANK CHASE, Secretary. Mrs. ANJAH AVERILL, Secretaries.

CONNECTICUT. Our Lecturers. Wherever there are calls for lecturers it is important that good ones be found, and we have a number of able and efficient speakers. Our mediums do not always meet with that degree of encouragement that ought to be shown to them. In places remote from organized associations, it is sometimes difficult to obtain a good lecturer. We were, however, favored with the ministrations of Mrs. Zella S. Hastings, who gave several lectures on the Spiritual Philosophy, in Bantam Falls and Morris, to the entire satisfaction of all who heard her. An Agent lady, who came to attend one of her lectures, was so well pleased with it that she said to her, at the close: "God bless you; you are doing a good work." Mrs. Hastings's arguments are clear and forcible, and well calculated to carry conviction to the minds of those who listen to her discourses. She is a lady of fine culture, pure-minded and virtuous, and an earnest reformer in the cause of truth, and she appeals to the spiritual and divine element of man's nature, hiding him nurse and cultivate the Godlike within. Those who would secure the services of a good Agent lady, do well to address her at North Granby, Conn. She also lectures on scientific and philosophical subjects, and on temperance. T. L. WAUGH, Morris, Conn., Oct. 3d, 1869.

Notice. The Yearly Meeting of the Friends of Progress of Richmond, Ind., will not be held at the usual time, but will take place as soon as Lyceum Hall—now being finished—is ready to be opened, which occurrence will be announced in the Banner of Light. It is thought that the yearly meeting and dedication of the hall will occur in December. ELI F. BROWN, Sec'y. Richmond, Ind., Oct. 3d, 1869.

VERMONT.

Progress of Spiritualism.

DEAR BANNER—In order to understand our growth as a people, it becomes necessary occasionally to look at where we were and at where we are, and then we shall discover that our growth has been far more rapid than we have supposed. It is but a few years since, when we should have fallen in our efforts to have called together as many as fifty persons at our Town Hall to have listened to a lecturer on the Spiritual Philosophy, or, indeed, any reform subject. But allow me to say through the Banner, to its readers, be not discouraged, follow laborers; persevere in the good work; place the truth of our beautiful faith and philosophy before the people, who are more ready to hear and to receive than you are willing to give them credit for, and in so doing you shall in due time reap your reward if you follow me. This week our good sister, C. Fannie Allyn, made a flying trip from Lynn to see her old friends in Woodstock after a long absence, and to cheer our hearts by the glorious words of truth and the rich poetic harmony which ever flows so freely through her as an instrument of spirit power. By invitation she spoke to the citizens of this place at the Town Hall three evenings, and had large and very attentive audiences, who freely sent in subjects for both discourses and poems, which were handed by her in the most felicitous manner, giving the greatest satisfaction, as she usually does, and perfectly fascinating the audience by the ready way in which she combined the various subjects given, and the eloquent mode adopted in their discussion. The last evening, after having as usual presented her subjects in combination, she gave a dialogue between two spirits on the two states, "Heaven and Hell," which was indeed sublimely beautiful, and made a deep impression upon the audience, who seem very desirous that she should visit them again. Woodstock, where I doubt not that she will meet full houses and warm hearts to greet her whenever she can make it convenient to come. The people here are generally getting more interested in Spiritualism than ever before, and I sincerely believe if Spiritualists everywhere will but walk worthy of the high vocation wherewith they are called by and through the pure teachings of our spirit friends, they will accomplish a mighty work in the world, for the people are with us in order to follow us. With a most fervent wish for the success of the cause, believe me, fraternally thine, THOMAS MIDDLETON, Woodstock, Vt., Sept. 25th, 1869.

OHIO.

Norwalk, Ohio.

DEAR BANNER—As you have frequently requested speakers and mediums to keep you posted in relation to the spiritual movement, it becomes necessary to give you a brief outline of the progress of our cause in Norwalk, Ohio. One year ago Spiritualism was but little known here, at least so far as its outward manifestations were concerned. In March last, the writer was invited by Bro. Ira Lake (one of the most respectable and influential men of the place) to deliver three week evening lectures on the subject. There was a large attendance, many coming to gratify curiosity. In the course of our remarks we expressed our willingness to discuss the subject of spiritual intercourse with any respectable person in the place, and in the course of three months we heard nothing from our opponents. At last, however, we received a letter from the Adventists here, accepting our challenge, and appointing the noted Miles Grant as their man to "whip Spiritualism to death." The time came, and the discussion took place, an account of which has already appeared in your columns, and need not be repeated here; suffice it to say that when the Elder failed to cast out the "demon," he lost what little influence he had with the audience, and in the end he was defeated, and the result is, but that the Spiritualists have leased the best hall in the place for four years; have seated it with beautiful chairs, all of which have been paid for, besides a good sum raised to pay speakers. We dedicated our hall on Sunday, Sept. 19th. An immense audience was present, and the utmost harmony prevailed. Bro. A. B. French and J. H. Randall, from Clyde, were with us, and both drew inspirations from the highest source. We desire to show you readers that in the darkest hours, and in one of the most priest-ridden places, there is reason to hope for the spread of our glorious gospel, which sends joy and gladness into the souls of earth's fainting children. And now, dear Banner, before I close I want to say that your bright face comes to us laden with a fresher look and a happier smile since you commenced illustrating the phenomena of Spiritualism by those beautiful cuts.

P. S.—I speak here during October, November, December and January.

A SINGULAR TRADITION.—Among the Seminoles Indians there is a singular tradition regarding the white man's origin and superiority. They say that when the Great Spirit made the earth, he also made three men, all of whom he clothed in the margin of a small lake, and bade them leap in and wash. One obeyed, and came out of the water purer and fairer than before; the second hesitated a moment, during which time the water, agitated by the first, had become muddied, and when he bathed, he came up copper-colored; the third did not leap till the water became black with mud, and he came out with his own color. Then the Great Spirit laid before them three packages, and out of pity for his misfortune in color, he bade the first man take the first color, and he took all of each of the packages, and having felt the weight, chose the heaviest; the copper-colored man then chose the next heaviest, leaving the white man the lightest. When the packages were opened, the first was found to contain spades, hoes, and all the implements of labor; the second unwrapped hunting, fishing, and warlike apparatus; the third gave the white man pens, ink and paper, the engines of the mind—the means of mutual, mental improvement, the social link of humanity, the foundation of the white man's superiority.

LIST OF LECTURERS.

[To be useful, this list should be reliable. It therefore behooves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur, and any name appearing in the list of a party known not to be a lecturer, we desire to be so informed.] J. MADISON ALLEN will lecture in Terre Haute, Ind., six months by May first. Address box 517. C. FANNIE ALLEN will speak in Vincennes, Ind., during Oct. 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, and 31st, during the month of October. Address as above, or St. Joseph, Mo. J. MADISON ALEXANDER, Spiritualist and trance speaker, Chicago, Ill., during Oct. 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, and 31st. Address as above, or St. Joseph, Mo. HARRISON ARLY, M. D., 194 South Clark street, Chicago, Ill., lectures on Laws of Life, Temperance, and Reform and Progressive subjects. Mrs. N. A. ADAMS, Inspirational, box 277, Fitchburg, Mass. HARRISON AUGIB, Charles City, Iowa. Mrs. N. A. ANDROS, trance speaker, Dayton, Wis. Dr. W. T. AMOS, box 200, Rochester, N. Y. MARY A. AMBRETT, care of St. Louis, Mo. Dr. J. O. AMBRETT, care of St. Louis, Mo. Mrs. A. P. BARNETT, Cincinnati, Ohio. Mrs. H. B. CURTIS, 125 West Madison street, New York. Dr. JAMES K. BAILEY, box 362, LaPorte, Ind. Dr. J. H. CURRIER, 39 Wall street, Boston, Mass. Address rear 56 Poplar St., Boston, care Mrs. M. E. Hartwell. WARRICK CHASE, 87 North Fifth street, St. Louis, Mo. Mrs. ANNIE M. CARVER, trance speaker, Cincinnati, O. DEAN CLARK, Chicago, Ill., care R. P. Journal. Mrs. M. T. CARPENTER, 185 Harrison avenue, Boston, Mass. P. BOWMAN, Inspirational speaker, Richmond, Iowa. Mrs. D. BARNARD, Hattie Creek, Mich. Mrs. A. P. BARNARD, 125 West Madison street, New York. Dr. JAMES K. BAILEY, box 362, LaPorte, Ind. Dr. J. H. CURRIER, 39 Wall street, Boston, Mass. Address rear 56 Poplar St., Boston, care Mrs. M. E. Hartwell. WARRICK CHASE, 87 North Fifth street, St. Louis, Mo. Mrs. ANNIE M. CARVER, trance speaker, Cincinnati, O. DEAN CLARK, Chicago, Ill., care R. P. Journal. Mrs. M. T. CARPENTER, 185 Harrison avenue, Boston, Mass. P. BOWMAN, Inspirational speaker, Richmond, Iowa. Mrs. D. BARNARD, Hattie Creek, Mich. Mrs. A. P. BARNARD, 125 West Madison street, New York. Dr. JAMES K. BAILEY, box 362, LaPorte, Ind. Dr. J. H. CURRIER, 39 Wall street, Boston, Mass. Address rear 56 Poplar St., Boston, care Mrs. M. E. Hartwell. WARRICK CHASE, 87 North Fifth street, St. Louis, Mo. Mrs. ANNIE M. CARVER, trance speaker, Cincinnati, O. DEAN CLARK, Chicago, Ill., care R. P. Journal. Mrs. M. T. CARPENTER, 185 Harrison avenue, Boston, Mass. P. BOWMAN, Inspirational speaker, Richmond, Iowa. Mrs. D. BARNARD, Hattie Creek, Mich. Mrs. A. P. BARNARD, 125 West Madison street, New York. Dr. JAMES K. BAILEY, box 362, LaPorte, Ind. Dr. J. H. CURRIER, 39 Wall street, Boston, Mass. Address rear 56 Poplar St., Boston, care Mrs. M. E. Hartwell. WARRICK CHASE, 87 North Fifth street, St. Louis, Mo. Mrs. ANNIE M. CARVER, trance speaker, Cincinnati, O. DEAN CLARK, Chicago, Ill., care R. P. Journal. Mrs. M. T. CARPENTER, 185 Harrison avenue, Boston, Mass. P. BOWMAN, Inspirational speaker, Richmond, Iowa. Mrs. D. BARNARD, Hattie Creek, Mich. Mrs. A. P. BARNARD, 125 West Madison street, New York. Dr. JAMES K. BAILEY, box 362, LaPorte, Ind. Dr. J. H. CURRIER, 39 Wall street, Boston, Mass. Address rear 56 Poplar St., Boston, care Mrs. M. E. Hartwell. WARRICK CHASE, 87 North Fifth street, St. Louis, Mo. Mrs. ANNIE M. CARVER, trance speaker, Cincinnati, O. DEAN CLARK, Chicago, Ill., care R. P. Journal. Mrs. M. T. CARPENTER, 185 Harrison avenue, Boston, Mass. P. BOWMAN, Inspirational speaker, Richmond, Iowa. Mrs. D. BARNARD, Hattie Creek, Mich. Mrs. A. P. BARNARD, 125 West Madison street, New York. Dr. JAMES K. BAILEY, box 362, LaPorte, Ind. Dr. J. H. CURRIER, 39 Wall street, Boston, Mass. Address rear 56 Poplar St., Boston, care Mrs. M. E. Hartwell. WARRICK CHASE, 87 North Fifth street, St. Louis, Mo. Mrs. ANNIE M. CARVER, trance speaker, Cincinnati, O. DEAN CLARK, Chicago, Ill., care R. P. Journal. Mrs. M. T. CARPENTER, 185 Harrison avenue, Boston, Mass. P. BOWMAN, Inspirational speaker, Richmond, Iowa. Mrs. D. BARNARD, Hattie Creek, Mich. Mrs. A. P. BARNARD, 125 West Madison street, New York. Dr. JAMES K. BAILEY, box 362, LaPorte, Ind. Dr. J. H. CURRIER, 39 Wall street, Boston, Mass. Address rear 56 Poplar St., Boston, care Mrs. M. E. Hartwell. WARRICK CHASE, 87 North Fifth street, St. Louis, Mo. Mrs. ANNIE M. CARVER, trance speaker, Cincinnati, O. DEAN CLARK, Chicago, Ill., care R. P. Journal. Mrs. M. T. CARPENTER, 185 Harrison avenue, Boston, Mass. P. BOWMAN, Inspirational speaker, Richmond, Iowa. Mrs. D. BARNARD, Hattie Creek, Mich. Mrs. A. P. BARNARD, 125 West Madison street, New York. Dr. JAMES K. BAILEY, box 362, LaPorte, Ind. Dr. J. H. CURRIER, 39 Wall street, Boston, Mass. Address rear 56 Poplar St., Boston, care Mrs. M. E. Hartwell. WARRICK CHASE, 87 North Fifth street, St. Louis, Mo. Mrs. ANNIE M. CARVER, trance speaker, Cincinnati, O. DEAN CLARK, Chicago, Ill., care R. P. Journal. Mrs. M. T. CARPENTER, 185 Harrison avenue, Boston, Mass. P. BOWMAN, Inspirational speaker, Richmond, Iowa. Mrs. D. BARNARD, Hattie Creek, Mich. Mrs. A. P. BARNARD, 125 West Madison street, New York. Dr. JAMES K. BAILEY, box 362, LaPorte, Ind. Dr. J. H. CURRIER, 39 Wall street, Boston, Mass. Address rear 56 Poplar St., Boston, care Mrs. M. E. Hartwell. WARRICK CHASE, 87 North Fifth street, St. Louis, Mo. Mrs. ANNIE M. CARVER, trance speaker, Cincinnati, O. DEAN CLARK, Chicago, Ill., care R. P. Journal. Mrs. M. T. CARPENTER, 185 Harrison avenue, Boston, Mass. P. BOWMAN, Inspirational speaker, Richmond, Iowa. Mrs. D. BARNARD, Hattie Creek, Mich. Mrs. A. P. BARNARD, 125 West Madison street, New York. Dr. JAMES K. BAILEY, box 362, LaPorte, Ind. Dr. J. H. CURRIER, 39 Wall street, Boston, Mass. Address rear 56 Poplar St., Boston, care Mrs. M. E. Hartwell. WARRICK CHASE, 87 North Fifth street, St. Louis, Mo. Mrs. ANNIE M. CARVER, trance speaker, Cincinnati, O. DEAN CLARK, Chicago, Ill., care R. P. Journal. Mrs. M. T. CARPENTER, 185 Harrison avenue, Boston, Mass. P. BOWMAN, Inspirational speaker, Richmond, Iowa. Mrs. D. BARNARD, Hattie Creek, Mich. Mrs. A. P. BARNARD, 125 West Madison street, New York. Dr. JAMES K. BAILEY, box 362, LaPorte, Ind. Dr. J. H. CURRIER, 39 Wall street, Boston, Mass. Address rear 56 Poplar St., Boston, care Mrs. M. E. Hartwell. WARRICK CHASE, 87 North Fifth street, St. Louis, Mo. Mrs. ANNIE M. CARVER, trance speaker, Cincinnati, O. DEAN CLARK, Chicago, Ill., care R. P. Journal. Mrs. M. T. CARPENTER, 185 Harrison avenue, Boston, Mass. P. BOWMAN, Inspirational speaker, Richmond, Iowa. Mrs. D. BARNARD, Hattie Creek, Mich. Mrs. A. P. BARNARD, 125 West Madison street, New York. Dr. JAMES K. BAILEY, box 362, LaPorte, Ind. Dr. J. H. CURRIER, 39 Wall street, Boston, Mass. Address rear 56 Poplar St., Boston, care Mrs. M. E. Hartwell. WARRICK CHASE, 87 North Fifth street, St. Louis, Mo. Mrs. ANNIE M. CARVER, trance speaker, Cincinnati, O. DEAN CLARK, Chicago, Ill., care R. P. Journal. Mrs. M. T. CARPENTER, 185 Harrison avenue, Boston, Mass. P. BOWMAN, Inspirational speaker, Richmond, Iowa. Mrs. D. BARNARD, Hattie Creek, Mich. Mrs. A. P. BARNARD, 125 West Madison street, New York. Dr. JAMES K. BAILEY, box 362, LaPorte, Ind. Dr. J. H. CURRIER, 39 Wall street, Boston, Mass. Address rear 56 Poplar St., Boston, care Mrs. M. E. Hartwell. WARRICK CHASE, 87 North Fifth street, St. Louis, Mo. Mrs. ANNIE M. CARVER, trance speaker, Cincinnati, O. DEAN CLARK, Chicago, Ill., care R. P. Journal. Mrs. M. T. CARPENTER, 185 Harrison avenue, Boston, Mass. P. BOWMAN, Inspirational speaker, Richmond, Iowa. Mrs. D. BARNARD, Hattie Creek, Mich. Mrs. A. P. BARNARD, 125 West Madison street, New York. Dr. JAMES K. BAILEY, box 362, LaPorte, Ind. Dr. J. H. CURRIER, 39 Wall street, Boston, Mass. Address rear 56 Poplar St., Boston, care Mrs. M. E. Hartwell. WARRICK CHASE, 87 North Fifth street, St. Louis, Mo. Mrs. ANNIE M. CARVER, trance speaker, Cincinnati, O. DEAN CLARK, Chicago, Ill., care R. P. Journal. Mrs. M. T. CARPENTER, 185 Harrison avenue, Boston, Mass. P. BOWMAN, Inspirational speaker, Richmond, Iowa. Mrs. D. BARNARD, Hattie Creek, Mich. Mrs. A. P. BARNARD, 125 West Madison street, New York. Dr. JAMES K. BAILEY, box 362, LaPorte, Ind. Dr. J. H. CURRIER, 39 Wall street, Boston, Mass. Address rear 56 Poplar St., Boston, care Mrs. M. E. Hartwell. WARRICK CHASE, 87 North Fifth street, St. Louis, Mo. Mrs. ANNIE M. CARVER, trance speaker, Cincinnati, O. DEAN CLARK, Chicago, Ill., care R. P. Journal. Mrs. M. T. CARPENTER, 185 Harrison avenue, Boston, Mass. P. BOWMAN, Inspirational speaker, Richmond, Iowa. Mrs. D. BARNARD, Hattie Creek, Mich. Mrs. A. P. BARNARD, 125 West Madison street, New York. Dr. JAMES K. BAILEY, box 362, LaPorte, Ind. Dr. J. H. CURRIER, 39 Wall street, Boston, Mass. Address rear 56 Poplar St., Boston, care Mrs. M. E. Hartwell. WARRICK CHASE, 87 North Fifth street, St. Louis, Mo. Mrs. ANNIE M. CARVER, trance speaker, Cincinnati, O. DEAN CLARK, Chicago, Ill., care R. P. Journal. Mrs. M. T. CARPENTER, 185 Harrison avenue, Boston, Mass. P. BOWMAN, Inspirational speaker, Richmond, Iowa. Mrs. D. BARNARD, Hattie Creek, Mich. Mrs. A. P. BARNARD, 125 West Madison street, New York. Dr. JAMES K. BAILEY, box 362, LaPorte, Ind. Dr. J. H. CURRIER, 39 Wall street, Boston, Mass. Address rear 56 Poplar St., Boston, care Mrs. M. E. Hartwell. WARRICK CHASE, 87 North Fifth street, St. Louis, Mo. Mrs. ANNIE M. CARVER, trance speaker, Cincinnati, O. DEAN CLARK, Chicago, Ill., care R. P. Journal. Mrs. M. T. CARPENTER, 185 Harrison avenue, Boston, Mass. P. BOWMAN, Inspirational speaker, Richmond, Iowa. Mrs. D. BARNARD, Hattie Creek, Mich. Mrs. A. P. BARNARD, 125 West Madison street, New York. Dr. JAMES K. BAILEY, box 362, LaPorte, Ind. Dr. J. H. CURRIER, 39 Wall street, Boston, Mass. Address rear 56 Poplar St., Boston, care Mrs. M. E. Hartwell. WARRICK CHASE, 87 North Fifth street, St. Louis, Mo. Mrs. ANNIE M. CARVER, trance speaker, Cincinnati, O. DEAN CLARK, Chicago, Ill., care R. P. Journal. Mrs. M. T. CARPENTER, 185 Harrison avenue, Boston, Mass. P. BOWMAN, Inspirational speaker, Richmond, Iowa. Mrs. D. BARNARD, Hattie Creek, Mich. Mrs. A. P. BARNARD, 125 West Madison street, New York. Dr. JAMES K. BAILEY, box 362, LaPorte, Ind. Dr. J. H. CURRIER, 39 Wall street, Boston, Mass. Address rear 56 Poplar St., Boston, care Mrs. M. E. Hartwell. WARRICK CHASE, 87 North Fifth street, St. Louis, Mo. Mrs. ANNIE M. CARVER, trance speaker, Cincinnati, O. DEAN CLARK, Chicago, Ill., care R. P. Journal. Mrs. M. T. CARPENTER, 185 Harrison avenue, Boston, Mass. P. BOWMAN, Inspirational speaker, Richmond, Iowa. Mrs. D. BARNARD, Hattie Creek, Mich. Mrs. A. P. BARNARD, 125 West Madison street, New York. Dr. JAMES K. BAILEY, box 362, LaPorte, Ind. Dr. J. H. CURRIER, 39 Wall street, Boston, Mass. Address rear 56 Poplar St., Boston, care Mrs. M. E. Hartwell. WARRICK CHASE, 87 North Fifth street, St. Louis, Mo. Mrs. ANNIE M. CARVER, trance speaker, Cincinnati, O. DEAN CLARK, Chicago, Ill., care R. P. Journal. Mrs. M. T. CARPENTER, 185 Harrison avenue, Boston, Mass. P. BOWMAN, Inspirational speaker, Richmond, Iowa. Mrs. D. BARNARD, Hattie Creek, Mich. Mrs. A. P. BARNARD, 125 West Madison street, New York. Dr. JAMES K. BAILEY, box 362, LaPorte, Ind. Dr. J. H. CURRIER, 39 Wall street, Boston, Mass. Address rear 56 Poplar St., Boston, care Mrs. M. E. Hartwell. WARRICK CHASE, 87 North Fifth street, St. Louis, Mo. Mrs. ANNIE M. CARVER, trance speaker, Cincinnati, O. DEAN CLARK, Chicago, Ill., care R. P. Journal. Mrs. M. T. CARPENTER, 185 Harrison avenue, Boston, Mass. P

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 on an sale every Monday Morning preceding date.

Banner of Light.

BOSTON, SATURDAY, OCTOBER 23, 1869.

OFFICE 158 WASHINGTON STREET, ROOM NO. 3, UP STAIRS.

AGENCY IN NEW YORK, THE AMERICAN NEWS COMPANY, 110 NASSAU STREET.

WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE, LUTHER COLBY, ISAAC B. RICH.

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

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.

A SICK MIND.

The following is the text of a note written by that truly remarkable man, Thomas Carlyle, to the author of a poem who had forwarded the critic a copy for his private reading:

DEAR SIR: At last I receive your pamphlet, and have read it with what attention and appreciation I could bestow.

Considerable faculties of mind are manifested in it; powers of intellect, of imagination; a serious earnest character; here and there a tone of sombre eloquence, and vestiges of real literary skill.

But my constant regret was, and is, to see such powers operating in a field palpably chaotic, and lying beyond the limits of man's intelligence.

These are not thoughts, which you give; they are huge giant vermin, crawling over your noble, by nature, of being either affirmed or denied.

My clear advice, therefore, would be, give up all that; refuse to employ your intellect, on things where no intellect can avail; to sow good seed on realms of mere cloud and shadow!

The highest intellect which issues in no certainty has completely failed. The world of practice and fact is the true arena for its inhabitants; wide enough for any or all intellects of men; and never lay more encumbered with sordid darkness and pernicious delusions than even now.

Read intelligently, might write with advantage on such things; better still, perhaps, it might remain silent, and bend its whole force on illuminating one's own poor path in such a wilderness; on more and more clearly ascertaining, for at least one earnest man, What to do, and How to do it!

Probably you will not adopt this advice, almost certainly not at once; nor shall that disaffect me at all. Your tract I found thoughtful to be rather pleasant reading, and to have a certain interest; nothing in it, except one small section, treating of a thing I never mention unless when compelled—the thing which calls itself "Spiritualism" (which might more truly be called "THEMATICISM," and "LITURGY OF DEAD-SEA APES"), was disagreeable to me.

Yours with many good wishes, T. CARLYLE.

We have thus given the whole of this entire production of Carlyle, that the reader may become the better judge of his real temper and aim.

It is obvious that it is the speculations contained in the poem that have provoked the ire of the Chelsea sage, since he appears to direct his advice, as well as his objections, against the entire tendency of dealing, even in meditation, with unseem and spiritual things.

At first blush, on reading this strange outburst of mental ill-will, one would be apt to say that the writer is hopelessly, incurably, and eternally given over to the worship of materialism. He counsels men of real intellect to write, if they insist on writing at all, on "practice and fact," declaring that to be enough for them.

He says that that world is the true arena for the inhabitants of the earth, wide enough for the activity of all intellects, and to be cleared of the "sordid darkness and pernicious delusions" that encumber it.

Precisely so, Mr. Carlyle! We extend you our hand in fraternal sympathy on that point. But we beg to ask you how that darkness and those delusions which lay so heavily on the world around us, are to be lifted, cleared away by any further "writing" of the dogmatical sort.

The world, we judge, has had quite enough of that already. There is ecclesiastical tyranny, political tyranny, and social tyranny, to keep the mind of man in fetters perpetually. Mankind struggles for release. How is it to come, and whence?

Surely not by continuing the old methods; not by hugging the delusions that now encumber us; not by traveling paths already worn by weary feet until nothing more will grow under them.

The world, it is painfully evident, cannot be healed by any of the old quackery. It cannot receive a new influx of power from the old quarter. It pleads in vain for help to those who long since have confessed their inability to render it. Yet the case is urgent, multitudes are sufferers in an unwilling bondage, the air of the prison house is growing more and more stifling, and the universal prayer goes up for relief. It must be instant, and it must be sufficient. Who is to appear with it? In what direction is the new Saviour to be looked for?

Clearly, nothing is more certain than that a new inspiration is required; not perhaps by any unrecognized methods, but coming down from heaven into the minds and hearts of men as the silent and refreshing dews are distilled upon the grateful earth.

In truth, materialism had so got the better of men, had so completely blocked the avenues of free thought, stopped the ways of speculation, and plastered up every chink and cranny through which light might enter the soul of man, that there was no mode of release and relief except that which an entirely new influx of power was competent to supply.

And that is the work assigned of heaven to Spiritualism. Men in the pride of intellect, who found their preconceived prejudices and their cherished pride brought to the dust by the matchless simplicity of its teachings and humility of its doctrine, would naturally be expected to resist them as Mr. Carlyle has done. Spiritualism is something that does not jump with their habits of thought, their mental temper, and their egotistic hopes.

It comes down from above for the very purpose of shattering the idols that have been so long cherished, and for that reason they utterly refuse to have anything to do with its significance.

In Carlyle's case, it is matter of notoriety that he is the victim of chronic mental disease, and he is to be met with corresponding charity. Of his instinctive devotion to what is eminently spiritual in life, in literature, and in the studies of his fellow-men, we require no more conclusive proof than is furnished on page after page of his noble orations, and essays—a matchless series—on German literature, in the reviews of thirty and forty years ago.

There he has indelibly stamped the impress of a belief which his open mind and aspiring soul held fast. Since those days he has grown sick in mind, and all his thoughts and speculations have taken on, perhaps involuntarily, the hue of despondency and despair. He has

prided himself on portraying these sentiments as Byron did that other sentiment of a contemptuous and lonely hatred of man and all his affairs.

Carlyle's passion, however, grew out of a more healthy feeling. He abominated every species of cant, not more in literature than in religion; and in struggling for that expression which would seem to adequately relieve the throes of his mind, he unconsciously drove his faculties over into the opposite extreme of impatience and contempt; and out of this condition of mind sprung that strange development which took the final form of a blind worship of physical strength and the rudest heroism of force.

A strange spectacle enough, that of a man of rare, of the rarest intellectual gifts and power, become the blind worshiper of brute strength!

If men who are struggling in the chaotic seas of doubt and unbelief, who find nothing to lift up their souls in the dogmas that have been worn out with continued handling and bandying, will accept the advice of Mr. Carlyle in respect to the conduct of life, seeking for true and living inspiration in their actions from the source whence it ever comes, and which Spiritualism has made plain and palpable by a new and grand revelation, there need no longer be any fears for the retrogression of the human mind, the decay of the life and power of the human soul, or the despondency of men over their hopes of earthly happiness.

Music Hall Spiritual Meetings.

The regular course of lectures in Music Hall, Boston, was opened successfully, on Sunday afternoon, October 10th, with a discourse by Mrs. Cora L. V. Tappan. The subject: "SPIRITUAL ETHICS." The lecture, which was able and eloquent, was listened to with marked attention by the large audience present.

Mr. Tappan will lecture each Sunday afternoon during October, and her themes will be continuous, embracing the Science, Philosophy and Religion of Spiritualism.

We shall publish full reports of these lectures from time to time. The first will appear in our forthcoming issue.

The Post of the 11th, alluding to the opening of the above meetings, holds the following language:

"The first lecture of the third course on the Spiritual Philosophy was delivered in Music Hall yesterday by Mrs. Cora L. V. Tappan, to a large audience. Mrs. Tappan, in commencement, said that in spiritual ethics the time had arrived when instead of fighting for a mere existence, and struggling against the anathemas of prejudice, superstition and bigotry, the science and religion of Spiritualism claimed a positive and affirmative place in the world of thought. All that could be said of any science was that it illustrated a principle. Spirit was a germ, absolute, a simple, but a compound, unalterable, unmodifiable, unimprovable. It could not be measured by comparison with any other substance. There was no difference between spirit and matter, because there was no likeness which assumed a similarity. As with spirit, so with matter; both were absolute. Matter was uncreative, inactive, wholly without power; mind, or spirit, was active, aggressive, all potent, all-powerful, and its imperfections, in its original analysis, all the relationship which there was between matter and spirit. Those materialists who attempted to show that spirit was alternated matter fell short of their purpose, for spirit was absolute substance, and those who attempted to say that the soul was the outgrowth of the body fell short of a comprehension of the subject, for neither was an outgrowth of the other. Body was shaped, formed, controlled and moved by spirit. No matter could ever become spirit; no spirit could ever become matter. In its germinal life, spirit consisted everything that there was of life in all rise. The unfolding of the germ was in order. Here, said the speaker, we break off a stem. Is that the flower? Is that any part of the loveliness that is to be shown you? You answer 'No.' In the great cycle which makes up that soul's existence, neither you nor I have any right to judge of its person, or its imperfections, for we only see what would be but one place of a stem as compared to a full blown flower. The lecture, from beginning to end, was listened to with the profoundest attention, and to judge from the effects of the first, the future ones of the course will be extensively attended. Mr. Lewis P. Wilson, whose eloquent and faithful management of past courses had won him the esteem of all his friends, has determined to spare no labors to render the present as interesting as they have been."

The singing was rendered by the quartette in an artistic manner, and was an acceptable feature in the exercises. Miss Crossman's accompaniment on a Chickering Grand Piano, was faultless. The choir consists of Miss Loud, soprano, Mr. Whiter, tenor, and Mr. and Mrs. Turner, all accomplished vocalists.

London, England.

James Burns, Esq., of London, has just commenced a course of lectures on "The Science of Human Nature," at 15 Southampton Row, Bloomsbury Square, Holborn, London, W. C., to continue every Tuesday evening for twelve weeks.

Students who avail themselves of this course will receive ample value for their money, as the practical knowledge imparted will be a useful key to their future reading and observation. The course will embrace a general outline of physiology, dietetics, the laws of health, the treatment of disease, the temperaments, phrenology, the laws of mediumship, and principles of Spiritualism. The lectures will be practical, and students will be individually instructed in the details of the subjects presented. Ample illustrations will be afforded by means of diagrams, preparations from nature, models, skulls, busts, and the living organism. The oxy-hydrogen microscope will also be called into requisition.

Mr. Burns has established a Progressive Library and Spiritualist Depository, at No. 15, as named above, where all works pertaining to Spiritualism and general reforms can be obtained. Also a publishing office and a shop for the sale of books, and a reading-room, where may be found all the spiritual and progressive publications of the world. A drawing-room has been fitted up for the especial accommodation of ladies and subscribers; also private rooms for sances and committee meetings. The subscription, entitling to all the privileges of the establishment, including the use of two books at a time from the Library for home perusal, is 2s. per annum.

Mr. Burns is now publisher of two monthly periodicals, "The Spiritual Magazine" and "Human Nature." He is certainly an energetic and enterprising man, and deserves well of the public he strives so hard to accommodate and instruct.

Gone Home.

Mrs. Mary Ann Pearson, wife of Mr. Sewall Pearson, of Boston, while on a visit to Gloucester, Mass., passed calmly and quietly away from the sufferings of earth, on October 10th, aged 55 years. Her disease was scrofulous consumption. She was a well known medium for spirit communication, and her physical departure will be missed by a large circle of friends. She passed on in the full possession of her faculties, and with a firm faith of her ability to return in days that are to come.

Salem, Mass.

The Spiritualists of Salem gave Moses Hull a hearty welcome, Sunday, Oct. 10th. The large Lyceum Hall was filled with an audience that highly relished his discourses. He will lecture week evenings when called for. He lectures in New York in January and February.

Lowell.

Sunday, Oct. 10th, A. E. Carpenter addressed a large audience in Lowell, on the subject of Spiritualism. It is the design to hold regular meetings there during the winter. The Children's Lyceum is in good working condition, and well attended. The meetings are held in Wells Hall.

"The Woman who Dared."

The new poem under the above title, by Mr. Epes Sargent, was published on the 15th inst., by Roberts Brothers, Boston, there having been a demand for it, prior to publication, which exhausted several editions. It is not only a poem in the best sense of the word, but a story of profound interest, full of passages that will be read with lively satisfaction by Spiritualists, as well as by all who would elevate the present condition of woman and enlarge her opportunities of developing her own nature in her own way.

Of course there is much in the poem that will be assailed by the conservative sentiment of the country; but with the spirit that breathes through the work no one can find fault. It is devout, reverential, philosophical and sympathetic; and every true woman will, we think, feel grateful to the author for this eloquent plea in behalf of the sex.

The best commendation of the poem will be to give a few extracts. Passing by the "Overture," perhaps the most remarkable part of the whole work, we choose such passages as will indicate the polemical drift. There are a number of charming little lyrics scattered through the story, of which we select one. The book is a beautiful volume of 270 pages, and will form an admirable gift for the holidays. It is sold at \$1.50, bound in cloth, at which price we can forward it to any part of the country postage free.

THE SOUL'S LATENT POWERS. "Yet do not think The inner presence never stirred or spoke; Vellied though it be from consciousness so strangely, And its functions from the outer world so far. Of outward things, the quest of earthly passion, There is an under-sense, a faculty All independent of our mortal organs, And circumscribed by neither space nor time. Else whence proceed they, those eldritch glimpses, That vision piercing to the distant future, Those quick intonations of impending ruin, If not from depths of soul which consciousness, Limited as it is in mortal scope, May not explore? Yet there are surely latent, Or with a conscious being all their own, Superior and apart from what we know In this close keep we call our waking state, Lie growing with our growth the lofty powers We seek some way to know, and have a life And never heed we know they have a soul; Which many a plodding anthropologist, Philosopher, logician, Scientist, Ignore as moonshine; but which are, no less, Actual, proven, and, in their dignity, And grasp at truth, their attributes, Worthy to qualify a deathless spirit To have the range of an infinity Through an unending period—at once A promise and a proof of life immortal."

WOMAN'S RIGHTS. "Perceive I met with a puzzled look, Then said to me, 'I hope, I hope, When from her thralldom woman will come forth, And in her own hands take her own redress; When laws disabling her shall not be made Under the cowardly, untested plea That man is better qualified than woman To estimate her rights, and do to justice. Justice to her shall be to man advancement; And woman's will can best heal woman's wrongs. Accelerate that time, all women true To their own sex—yet not so much to that As to stand forth for the human race! But pardon me; I wander from the point— Following you. Now tell me, could you make America your home?'"

IS IT MORAL? "Behold the world's ideal of a wife! 'T is something like to this:—She marries young, Perhaps in meek submission to the will Parental, or in hope of a support; In a few years—as heart and brain mature, And knowledge widens—finis her lord and master In a wrong-headed church, a selfish tyrant, A miser, or a blockhead, or a brute. Her love for him, if love there ever was, Is turned to hatred or indifference: What shall she do? The world has one reply: You make your bed, and you must lie in it; True, you were heedless seven years ago, matter! True, a false sense of duty urged you on, And you were wrongly influenced—no matter! Be his wife still; stand by him to the last; Do not rebel against his cruelty: The more you please him, the more merit In your endurance! Suffering is your lot, It is the badge and jewel of a woman. Shun not contamination: from his touch; Keep having children by him, that his traits And his blood may be in the heart of every woe. Think that you love him still; and feed your heart With all the lies you can, to keep it passive!"

"So say the bellwethers who lead the many Over stone walls into the thorns and ditches, Because their fathers took that way before them. Such is the popular morality! But is it moral? Why; when man or woman Can look us with the heart of a martyr, and say, Forbid it, Heaven, forbid it, self-reproach, Forbid it, Heaven, forbid it for others, That this one should be parent to my child— That moment should the intimate relations Of marriage end, and a release be found!"

LITTLE GOOD HARBOR BEACH. "The air was genial, and a happy troop, Soe brought them to the beach. The ebb had left A level stretch of sand, wide, smooth and hard, With not a hoof-mark on the glistening plain. The horses tossed their heads with snorting pride, Foaming the ocean breeze, as curved and fell Up the long line the creeping fringe of foam, Then backward slid in undulating glass, While all the west in Tyrian splendor flamed. 'But this is life!' cried Linda, as she put Her horse to all his speed, and shook her whip. They skinned the sand, they chased the flying wave. They walked their horses slow along the beach: And, as the light fell on a far-off sail, And made it a white glory to the eye, Said Linda: 'Beh! it fades into the gray. And now is dim, and now is gray more I! Yet would a little light reveal it still! So fade from memory scenes which higher points Of vision shall reveal: the beautiful, The good, shall never die; and so to-day Shall be a lasting, everlasting joy!"

LINDA'S LULLABY. "Murmur low, little rivulet flowing! Run in thy stream, and sing our song; All good little lambs be reposing, For Linda one eyelid is closing. Oh, forget what a noise you are making! Oh, crockets! now don't keep her waking! Stop barking, you little dog Rover, Till Linda can get half-seas over. Little birds, let our word of love reach you— Go to bed, go to sleep, I beseech you; Oh her little white coverlet lying, To sleep our dear Linda is trying. Hush! sing just as softly as may be; Sing lullaby, lullaby, baby! Now so to sleep, and now is Linda going— Murmur low, little rivulet flowing!"

The Lycium Amateur Dramatic Association.

This successful company commence their second season on Wednesday evening, Oct. 27th, on which occasion they will present the pleasing drama, "Agnes De Vars," and the laughable farce, "The Captain of the Watch," cast to the full strength of the company. The short vacation that they have had during the summer, has been fully occupied by the rehearsal of several fine dramas, which will be presented in a manner seldom seen on the amateur stage. Few, if any, societies, have made the rapid strides toward success that this has, and the Spiritualists of Boston may well feel proud at having in their midst one of the best Amateur Dramatic Associations in this city, composed of members of their Lyceum. Friends, rally to the hall on the above occasion, and do not let a vacant seat be obtainable, for the benefit of the Lycium is the end in view, and such an institution deserves the support of all. Tickets are for sale at this office and by the members of Association.

Officers for season 1869-70: President, D. N. Ford; Secretary, Thos. Marsh; Treasurer, Wm. A. Dunklee; Stage Manager, Fred M. Hawley; Prompter, Lizzie F. Lovejoy; Properties, E. D. Chase; Costumer, Chas. W. Sullivan.

Baltimore, Md.

The First Society of Spiritualists in Baltimore resumed their meetings the first Sunday of October, with Mrs. F. O. Hyzer as the lecturer.

Funeral of Mr. John White.

The funeral services of this gentleman—an old and well-known musician, and firm and outspoken Spiritualist—were conducted at the Melancon (Tremont Temple), Boston, on Tuesday afternoon, October 12th, by Miss Lizzie Doten. A goodly number were in attendance to offer the last tribute of respect to translated worth.

The exercises consisted of the reading of selections of Scripture by Miss Doten, followed by the delivery of an address on the general lessons conveyed by life and death. Occasions like the present (said the speaker) led us to be thoughtful. We could not understand the meaning of any one life, because we could not understand ourselves; we could see but in part, and prophesy but in part. Death was no more a mystery than life, but to our poor human conceptions it must, after all, be a mystery. In view of this change the human heart often cried out, "If a man die, shall he live again?" And was there no voice to answer? The answer of the past came, that at the last day we should be raised, and the faith of the ages gone had expressed this thought, notwithstanding the differences of religions or creeds; and in this latter time the voice of inspiration—the voices of the ascended loved ones had answered us, as one by one they went away. On the present occasion was celebrated the birth of another soul to the better life. Could he in his present state understand his past existence? and how did its history appear to his expanded vision? How appropriate was it, at this season, when the husbandman was gathering the fruitage of the year, that the fruitage of the autumn time of a ripened individual existence should be harvested by the angels.

The speaker referred to the fact that five years ago, during a course of lectures which she was then delivering in Lyceum Hall, she was led by the venerable countenance and earnest demeanor of the deceased, to look for him regularly among the audience, and on one occasion at the close of the meeting, coming near him, she saw the spirit of a child standing by his side. She described it to him, and with deep emotion he recognized it to be the form of a little one who had gone home by a sad accident years ago. The acquaintance thus formed had continued unbroken up to the time of his physical change. He who had passed on would never cross our thresholds again with that bending form, but his bright and glorious and youthful spirit would come to us with lessons of wisdom from the kingdom of light. The speaker referred to the innate love of harmony which had ruled the life (as well as the profession) of the deceased. This world had not given him any great place in its consideration, but in that land where the eyes of the immortals could read the secrets of the soul, he who had gone from our sight would be found to have taken his heaven with him—as we all must—that he might enjoy it there. The address contained several extracts from some of Miss Doten's poems, and closed with a beautiful invocation.

The deceased passed away from earth "like a shock of corn fully ripe," having attained the advanced age of eighty-four years and two months. He was able to go out of the house on Saturday, and on the next day—Sunday, 10th—he fell asleep in the arms of those loving angels who are ever in waiting to bear the weary pilgrims of earth to the Summer-Land of glory and repose.

Is it So?

According to Austrian and Hungarian journals, a Messiah is to make his appearance in Jerusalem. Letters are said to have been received by the Rabbi of Paks, (Hungary) which state: "Toward the end of last month a column of fire was seen at the ruins of Solomon's Temple, and a strong voice was heard, addressing itself to a Jew who was rendering his devotion there at the time, intimating to him to announce, as prophet, that the Messiah will arrive at the coming year, that the Jews should repent and observe better the religion of their fathers. The man so addressed immediately went to the city, predicted in the manner of the old prophets, and announced what the voice had revealed to him. The people of the various creeds treated him as an impostor, and some wanted to kill him, but with superhuman strength he fought hundreds of his assailants; a battalion of soldiers was sent to arrest him, but they proved powerless against him. This week two Israelites will leave for Jerusalem to obtain exact information."

New Subscribers.

Our old subscribers have sent us a list of thirty-three new names since our last issue. The names of our helpers are as follows: Hiram Doyle sent one new subscriber; Mrs. O. Fisk, one; Mrs. M. Lincoln, one; S. J. Stanton, one; Wm. W. Allen, one; G. Sweet, one; N. Hoyt, one; D. Quinlan, one; M. Allen, one; H. E. Bigger, one; O. Weber, one; H. Fox, one; M. E. Weldon, one; E. W. Bradford, one; J. M. Hall, two; M. M. Blanchard, two; Joshua Nickerson, one; Mrs. H. Dimon, one; J. Millett, one; M. Wright, one; J. C. Bender, one; Dr. J. M. Blakesley, one; Caroline A. Grimes, one; A. E. Carpenter, one; H. Benedict, one; C. S. Field, one; C. L. Smith, one; D. Johnson, one; J. F. Peterson, one; A. J. Faunce, one; S. D. Williams, one.

Lectures in Charlestown.

The First Spiritualist Lecture Association, of Charlestown, has engaged Union Hall, on Main street, for the present, and are regularly addressed each Sunday afternoon, by Mrs. Fannie B. Felton, of Malden. Rev. Rowland Connor has spoken before them for several successive Sunday evenings, with good effect. It is the desire of the committee to render these lectures, both afternoon and evening, acceptable to the spiritualistic public of Charlestown, and we hope their efforts will meet with merited success. Miss Lizzie Doten lectures Sunday evening, Oct. 24th.

Worcester and Providence.

We learn that it is the intention of Dr. H. B. Storer—whose medical office is at 120 Harrison Avenue, in this city—to visit both Worcester and Providence, one day of each week, and give the sick and suffering in those places opportunity of employing the very remarkable spiritual and clairvoyant mediumship of Mrs. J. M. Friend. This estimable lady has for many years been attended by thoroughly educated and highly intelligent physicians, whose diagnoses and prescriptions through her have brought relief to thousands. Our friends may rely upon the genuineness and satisfactory character of this lady's superior powers.

J. M. Peables in London.

We have just been favored with advance proof-sheets from Human Nature, (a talented spiritualist) monthly published by J. Burns, Esq., giving an extended account of Mr. Peables's public reception by the Spiritualists of London, which was very cordial indeed. We shall make copious extracts from these proof-sheets for insertion in the next issue of the Banner.

New Publications.

AMERICAN COMMERCIAL LAW is the title of a neat and comprehensive work on the general law of business in all its practical varieties, and is intended as a complete and safe guide for the correct transaction of every kind of business. It embraces plain and full instructions, with practical forms adapted to all the States of the Union. The author is Franklin Chamberlin, Esq., of Hartford, Connecticut, in which city it has been published by Messrs. O. D. Case & Co. We need scarcely attempt to specify the great variety of topics treated in these invaluable pages, since they comprise almost all that may be mentioned in connection with the wants of man in our modern republican communities. They are all alphabetically arranged, and make a long list indeed. This volume is intended by its capable and experienced compiler to be a lawbook for the mass of the people, to the lawyer, the merchant, the mechanic, the manufacturer, the insurance man, the owner of property, the landlord, the tenant, the stockholder, the creditor, the debtor, the partner, the bondholder, the lessee, the agent, the public officer, the contractor, the builder, the shipper, the guardian, the teacher, the farmer, the clergyman, the doctor and the citizen. It is the freshest work of its character before the public, and the most comprehensive, full and reliable. Its forms are plain and concise, being stripped of all complications and superfluities. It is presented with the most satisfactory array of testimonials from judges and members of the bar, not only in Connecticut but other States, and as a whole may with confidence be regarded as a perfect treatise of its kind, leaving nothing to be desired by those who almost daily find themselves in need of competent legal advice close at hand, that can be called in without the needless expense of a fee. The outlay for such a work would seem to be an essential investment for every American citizen.

THE DAVENPORT BROTHERS, the World-Renowned Spiritual Mediums, with their Biography and Adventures in Europe and America, is the name of a book just issued from the press of Wm. White & Co., Boston, which will command very wide attention. Those who accept the philosophy and the divine principles of Spiritualism, equally with that large class whose curiosity for the time outruns their faith and keeps in advance of their professions, will eagerly reach out their hands for a book whose clear revelations must satisfy the wants of their nature. There is wonderful variety in the sketches that form the body of the book, and together they make a summary of narrative that cannot be easily matched for intensity of interest. The entire career of these remarkable Brothers is given in these pages with accuracy; and as it includes sances in all parts of the civilized world, and brings them in contact with characters of public interest and renown, it will be read with an eager appetite by all. We cannot begin to give any outline of the contents of a book that is so well filled up with exciting, surprising, and convincing manifestations by the unseen intelligences. It must suffice for us to assure the reader that a perusal of its pages will more than compensate for any time or pains taken in reading the volume for its numberless manifestations of spirit experience and development.

HESTER STONE'S LIFE WORK: or, the Mystery Solved, forms the title of a new tale by Mrs. S. A. Southworth, and published by Lee & Shepard. It is a pathetic story of the trials and sufferings a country family, whose near and remote relation to other families and to country scenes, incidents, experiences and character is sketched with a skillful hand. We can commend this book as one inculcating lessons of genuine morality and benevolence, and, above all, as crowded with real life and its shifting interests. It is very handsomely got up by the publishers, who never slight work which they undertake to present to an appreciative reading public.

L. Stebbins, of Hartford, Conn., sends us a book with the title of "WOMAN; Her Rights, Wrongs, Privileges, and Responsibilities." It is from the pen of L. P. Brockett, M. D., author of several popular books, and is generally illustrated with cuts representing the life of Woman in the home, where the author holds that she wholly belongs. Woman suffrage he regards as foolish and inexpedient, and calculated to injure the womanly nature, besides hindering female advancement and elevation. The book is spirited, enthusiastic, and earnest, and will no doubt meet with a large sale.

THE LARK SONG SERIES, by Oliver Optic, including the four following stories for youth—"The Lightning Express," "Through by Daylight," "On Time," and "Switch Off," form a very handsome box of volumes for a boy or girl from their favorite author. The incidents of the several tales are found in the events of travel and life about the locality referred to, and are worked up in the facile author's most effective manner. Each volume is illustrated, and as a set they will be eagerly sought by the endless army of young readers throughout the country. Lee & Shepard, Publishers.

THE ATLANTIC ALMANAC for 1870 is out from the office of the Atlantic Monthly, and richly bears out the promise of its popular predecessors. The finest taste has been employed in its preparation and perfection; skillful pens have contributed to its contents; the mathematical calculations come from authority that is irrefragable; and as a whole it has never been approached by any similar publication in the country. Its circulation must of necessity be immensely increased over that of the previous issues of the same work.

THE AMERICAN OLD FELLOW for October is before us. We scan its fine table of contents with a good deal of pleasure, and feel a degree of pride that the Order has such an excellent magazine to represent it before the public. It is published in New York.

Prof. Denton and Mrs. Tappan

Will address the Massachusetts State Association of Spiritualists in Tremont Temple, Wednesday evening, Oct. 20th. There will also be an exhibition of the Children's Lyceum in the early part of the evening. The afternoon session of the Association will be held in the Melancon. The treasury of the Society needs to be replenished, in order that the good work of its agents may be extended and continued. See programme in another column.

Portland, Me.

N. Frank White is lecturing in Portland during this month. His logical discourses are well liked. Next month and the following, E. V. Wilson, the popular Western lecturer and test medium, will enlighten the people of the Forest City upon the philosophy and phenomena of Spiritualism. We bespeak for him a cordial reception and large audiences.

Beautiful Flowers.

The controlling spirits of our Free Circles some time since expressed a desire that bouquets of flowers be placed upon the table during the sances, and directed us to solicit donations for that purpose from visitors. We did so, and are happy to state that they responded liberally. A continuance of like favors solicited.

San Francisco Liberal Bookstore.

Herman Snow has removed his bookstore in San Francisco, from 410 to 319 Kearney street, a few doors from his old stand, but on the opposite side of the street, which is a much better place for his business. Mr. Snow keeps a full assortment of spiritual and liberal books.

Dr. J. R. Newton in Buffalo.

It gives us pleasure to state that this eminent healer is doing great good in Buffalo, N. Y., at the present time. He will, we understand, remain there until probably the middle of next month, hence those in that vicinity, who may require his services should make application at once. He is at the Bloomer Hotel.

We have repeatedly stated in these columns that we paid no attention to anonymous communications; that all letters, to receive attention, should be accompanied with the author's full address; yet we are continually receiving such letters notwithstanding. The names of writers are requisite as a guaranty of good faith.

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 Mrs. J. H. Conant.

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 evenings.

Invocation. Master of Light and Life; thou by whose power and in whose image all things are made; thou who art the guardian of our souls—our Father and our Mother, too; we bring thee our own poor attempts at goodness, and we ask thee to scan them well; oh tell us wherein we have made mistakes, and where we have done acceptably to thee.

Francis Hill Wier. [How do you do?] Very difficult to tell. This seems so strange that I hardly know whether I am still a spirit or a mortal.

Johnnie Joice. [How do you do?] How do you do, sir. You see I come again. [Well, Johnnie, anything new to-day?] No, sir; I come to see if you had anything for me.

Invocation. Father, Spirit, thou who art all goodness, all wisdom; thou who art all power and all love; to thee we pray; not asking thee to bless us, because thy blessing is ever upon us; not asking thee to remember us, because we are ever in thy keeping; not asking thee to guide us, because we are ever led by thee.

Eliza Willets. I am Eliza Willets, from New York City. On the tenth of next month I shall have been gone from the earth one year. I was sick in all about the winter weeks of consumption.

Questions and Answers. CONTROLLING SPIRIT.—If you have questions, Mr. Chairman, I will consider them.

Checking Perspiration.—A merchant, in "leaving a hand" on board one of his ships on a windy day, found himself, at the end of an hour and a half, pretty well exhausted, and perspiring freely.

A.—The cause is universal; cannot be weighed; cannot be demonstrated or measured; because it is beyond all demonstration. It is the whole, while you who would fathom it are but the fragments composing it.

Robert Watkins. I'm no preacher—not even a Catholic, and I did not know anything about this thing before I died—of course it's new to me.

Jennie Berenger. I was born in Sandusky, New York. I died with my aunt in Savannah, Georgia. My mother took me there because she wanted me to get well.

Major Henry Krofts. Will you be kind enough to say that he who was Major Henry Krofts desires to communicate with his friends?

Mayer von Shelzts. I was here yesterday; now in my new body. I was here yesterday when the sun rose—I was not here when he went down.

Messages to be Published. Thursday, Sept. 23.—Invocation: Questions and Answers: Simon Byes, died at Sing Sing Prison, N. Y. to friends: Martha Jennings, of Norwich, Conn., to her brother; Ricardo Mishler, killed in Cuba, to his brother, Don Cavanio Mishler, and his parents; Heber Smith, to his father, in New York.

Invocation. Father, Spirit, thou who art all goodness, all wisdom; thou who art all power and all love; to thee we pray; not asking thee to bless us, because thy blessing is ever upon us; not asking thee to remember us, because we are ever in thy keeping; not asking thee to guide us, because we are ever led by thee.

Questions and Answers. CONTROLLING SPIRIT.—If you have questions, Mr. Chairman, I will consider them.

Checking Perspiration.—A merchant, in "leaving a hand" on board one of his ships on a windy day, found himself, at the end of an hour and a half, pretty well exhausted, and perspiring freely.

A.—The cause is universal; cannot be weighed; cannot be demonstrated or measured; because it is beyond all demonstration. It is the whole, while you who would fathom it are but the fragments composing it.

Robert Watkins. I'm no preacher—not even a Catholic, and I did not know anything about this thing before I died—of course it's new to me.

Jennie Berenger. I was born in Sandusky, New York. I died with my aunt in Savannah, Georgia. My mother took me there because she wanted me to get well.

Major Henry Krofts. Will you be kind enough to say that he who was Major Henry Krofts desires to communicate with his friends?

Mayer von Shelzts. I was here yesterday; now in my new body. I was here yesterday when the sun rose—I was not here when he went down.

Messages to be Published. Thursday, Sept. 23.—Invocation: Questions and Answers: Simon Byes, died at Sing Sing Prison, N. Y. to friends: Martha Jennings, of Norwich, Conn., to her brother; Ricardo Mishler, killed in Cuba, to his brother, Don Cavanio Mishler, and his parents; Heber Smith, to his father, in New York.

Invocation. Father, Spirit, thou who art all goodness, all wisdom; thou who art all power and all love; to thee we pray; not asking thee to bless us, because thy blessing is ever upon us; not asking thee to remember us, because we are ever in thy keeping; not asking thee to guide us, because we are ever led by thee.

Questions and Answers. CONTROLLING SPIRIT.—If you have questions, Mr. Chairman, I will consider them.

Checking Perspiration.—A merchant, in "leaving a hand" on board one of his ships on a windy day, found himself, at the end of an hour and a half, pretty well exhausted, and perspiring freely.

A.—The cause is universal; cannot be weighed; cannot be demonstrated or measured; because it is beyond all demonstration. It is the whole, while you who would fathom it are but the fragments composing it.

Robert Watkins. I'm no preacher—not even a Catholic, and I did not know anything about this thing before I died—of course it's new to me.

Jennie Berenger. I was born in Sandusky, New York. I died with my aunt in Savannah, Georgia. My mother took me there because she wanted me to get well.

Major Henry Krofts. Will you be kind enough to say that he who was Major Henry Krofts desires to communicate with his friends?

Mayer von Shelzts. I was here yesterday; now in my new body. I was here yesterday when the sun rose—I was not here when he went down.

Messages to be Published. Thursday, Sept. 23.—Invocation: Questions and Answers: Simon Byes, died at Sing Sing Prison, N. Y. to friends: Martha Jennings, of Norwich, Conn., to her brother; Ricardo Mishler, killed in Cuba, to his brother, Don Cavanio Mishler, and his parents; Heber Smith, to his father, in New York.

Invocation. Father, Spirit, thou who art all goodness, all wisdom; thou who art all power and all love; to thee we pray; not asking thee to bless us, because thy blessing is ever upon us; not asking thee to remember us, because we are ever in thy keeping; not asking thee to guide us, because we are ever led by thee.

Questions and Answers. CONTROLLING SPIRIT.—If you have questions, Mr. Chairman, I will consider them.

Checking Perspiration.—A merchant, in "leaving a hand" on board one of his ships on a windy day, found himself, at the end of an hour and a half, pretty well exhausted, and perspiring freely.

A.—The cause is universal; cannot be weighed; cannot be demonstrated or measured; because it is beyond all demonstration. It is the whole, while you who would fathom it are but the fragments composing it.

Robert Watkins. I'm no preacher—not even a Catholic, and I did not know anything about this thing before I died—of course it's new to me.

Jennie Berenger. I was born in Sandusky, New York. I died with my aunt in Savannah, Georgia. My mother took me there because she wanted me to get well.

Major Henry Krofts. Will you be kind enough to say that he who was Major Henry Krofts desires to communicate with his friends?

Mayer von Shelzts. I was here yesterday; now in my new body. I was here yesterday when the sun rose—I was not here when he went down.

Messages to be Published. Thursday, Sept. 23.—Invocation: Questions and Answers: Simon Byes, died at Sing Sing Prison, N. Y. to friends: Martha Jennings, of Norwich, Conn., to her brother; Ricardo Mishler, killed in Cuba, to his brother, Don Cavanio Mishler, and his parents; Heber Smith, to his father, in New York.

Invocation. Father, Spirit, thou who art all goodness, all wisdom; thou who art all power and all love; to thee we pray; not asking thee to bless us, because thy blessing is ever upon us; not asking thee to remember us, because we are ever in thy keeping; not asking thee to guide us, because we are ever led by thee.

Questions and Answers. CONTROLLING SPIRIT.—If you have questions, Mr. Chairman, I will consider them.

Checking Perspiration.—A merchant, in "leaving a hand" on board one of his ships on a windy day, found himself, at the end of an hour and a half, pretty well exhausted, and perspiring freely.

DELAWARE.

Meeting of State Society.

The friends of Spiritualism have been moving toward the formation of a State Society, and had fixed on Friday, the 1st of October, for their first annual meeting.

An earnest band of workers assembled in their hall on that occasion, and adopted a Constitution, a copy of which is herewith annexed, with the list of officers, and an official report of the meeting.

Articles of Name.—This Association shall be known as "The Delaware State Society of Spiritualists." Art. II.—Object.—The object of this Society shall be to investigate and disseminate the truths and philosophy of Spiritualism, by such means as may be judged best by the council or members of the Society or its Board of Managers.

Officers.—The officers shall consist of a President, two Vice Presidents, a Secretary and a Treasurer, who, with five other members to be elected annually, shall constitute a Board of Managers, said Board to have power to fill any vacancies which may occur between the annual meetings.

Members.—Persons may become members of this Society by signing the Constitution, and any member may withdraw at pleasure.

Gene Home: [Notices sent to us for insertion in this department will be charged at the rate of twenty cents per line for every line exceeding twenty. Those making twenty or under, published gratuitously.]

Funeral services by J. MADISON ALLEN. From Terre Haute, Ind., Sept. 15th, Louie, infant son of John and Cynthia A. Armstrong, aged 1 year 10 months and 10 days.

Funeral services by J. MADISON ALLEN. From Shiloh Hill, Ill., Sept. 11th, Kent Olore. The chrysalis form was given to his Mother, Earth on his fourteenth birthday.

Meeting at Freedom, O. There will be a two days' meeting held at Freedom, Portage Co., O., on Saturday and Sunday, Oct. 23d and 24th. The meeting will be held at the residence of Mr. J. H. Clark, a commodious. The following well-known speakers have been engaged: H. L. Clark, Dr. Newcomer, Mrs. L. Clark. Others are invited. Devotions will be made to accommodate all. A general invitation is extended to all. By order of the Committee, C. M. MOORE, N. HARTZ.

Banner of Light.

NEW YORK SPECIAL CORRESPONDENCE.

ADVANTAGES OF THE CHILDREN'S LYCEUM SYSTEM.

An editorial written in the American Spiritualist of August 28th, quotes from another paper this passage: "A. J. Davis, by the agency of the dear invisibles, inaugurated, in the Children's Lyceum, a movement which in its growth at every stage proves a power for good."

We are perhaps most indebted to our editor friend for the sarcasm with which he opens upon the ambiguous form of expression in the sentence quoted. It is worth while to dissipate any "superstition of names or forms," though it be with the keen shaft of ridicule.

Surely there should be among Spiritualists no such blind adherence to "authority" as is here lamented, and it is difficult to believe that it is so. If the "prominent apostles" complained of, insist upon a "right adherence" to the Lyceum method, as laid down in the Manual, not on the ground of its intrinsic adaptation to the spiritual needs of the young, but dogmatically, then they need to review their course and plant themselves on a better basis.

Effect of the Lyceum Emblems. We are all more or less acquainted with the magic effect of symbols on the human mind. A word or thing which stands as the type of a lofty feeling or idea, has power to stir our pulses with an unwonted thrill.

Let us repeat, for instance, the names by which the Groups are designated—Fountain, Stream, River, Lake, Sea, Ocean, Shore, Beacon, Banner, Star, Excelsior, Liberty. Not one of these words but is in a high degree lyrical and inspiring; not one of them but has formed a theme for lofty poems, rich music, or the charming products of imitative Art.

To him who in the love of Nature holds communion with her visible forms, these names "body forth" her solitudes, forests, and mountains, her vast waste of waters, her rockbound coasts, her illimitable firmament, and above all, the triumph of the soul amid these grand environments of matter.

The Officers of the New York Lyceum, in its early stages, illustrated this fact by forming a set of Emblematic Banners, on which were symbolized, albeit crudely, the conditions and struggles of the developing mind in its journey from the

Fountain of life to the heights of Liberty. Of these Banners the Unabridged Manual, page 127, gives a description.

The badges in their turn are also two-fold symbols. In the most attractive manner to a child, that is, by the display of a particular color, each badge is made to indicate the name of a Group, and, on the other hand, each color signifies some affection of the child-nature to which it is assigned. The targets perform a parallel office, and also help to give order to the Lyceum sessions. The power of badges and emblems none can dispute—not only over children, but full-grown men and women. Witness the attachment of political parties to their symbols, and of whole peoples to the colors and emblems of their national banners.

THE FLAG OF PEACE. The day, that maketh all things new, The day of truth and grace, From out the heavens the banner three, The flag of red and white and blue, To bless the human race.

NATURAL EMULATION.

In many of our schools, both week-day and Sunday, the practice prevails of stimulating the intellectual faculties of the young by artificial methods. Selfishness is encouraged by competition. Pride of intellect gains precedence over the moral sentiment, and a desire to triumph over competitors becomes stronger than love of learning. The best feelings of the heart are smothered during the selfish strife engendered by the prize system.

It is this principle of emulation which the Lyceum is fitted to establish and maintain. Each standard of excellence that is set up is attainable by every member, and all are thereby encouraged to do their best. The powerful and priceless stimulant of affection between child and teacher is made way for by the simple numerical arrangement of Groups. The number of members in each Group is limited to twelve, and this gives each Leader a chance to form acquaintance and sympathetic relation with every member of the Group.

MORAL AND SPIRITUAL INFLUENCE. The Lyceum is not merely an innovation on the Orthodox Sunday school, but it forms a distinct point of departure. It is a new type, a legitimate outgrowth from the new religious views which spiritual insight has given to this age.

The practice, in most Lyceums, of inviting all members, at the close of the sessions, to arise and give publicly such answers to the questions under consideration as have been arrived at during the private Group conferences, affords an additional spur to mental effort; and the Lyceum monthly Convention is an advance step in the same direction.

These names "body forth" her solitudes, forests, and mountains, her vast waste of waters, her rockbound coasts, her illimitable firmament, and above all, the triumph of the soul amid these grand environments of matter. To the child they suggest the freedom and joy of outdoor life, the gleam and melody of falling and rushing waves, the flight of the butterfly over soft, green banks, the gold of the cowslip and dandelion, and the faint red of the wild rose in lowland meadows, and the dip of the thrush's wing in wildwood brooks.

instruction radically different from the old. "New wine must be put in new bottles." We receive children into the Lyceum, not as totally depraved, but essentially pure; not as aliens from the good, but beings endowed with all the attributes of the Highest, needing only the nourishing and expanding influence of true spirit culture for gradual and beautiful unfolding.

The Unabridged Manual, page twenty-nine, states in words which appeal to the soul, how the Lyceum aims to cultivate and harmonize the spiritual nature. "First, by addressing the intuitions and highest mental powers progressively, beginning with simplest truths, and advancing steadily toward the fixed central principles of the Divine existence; Second, by means of persuasive questionings, and memorable maxims, and precepts in poetic measure, teaching the young spirit to discern holy truths, and to love reverently the works and ways of Father God and Mother-Nature; Third, by conversations concerning charity and heavenly things, concerning life in the Summer-Land, where existence itself is at once a joy and a worship, and concerning the divine and perpetually good things that surround the good and the gifted in the supernal state; Fourth, by the reading of books given by inspiration; Fifth, by Silver-Chain Recitations of purely devotional prose or verse; Sixth, by the singing of loving and sacred songs and hymns, portraying the beauty and value of life and the lessons of immortality; Seventh, by inculcating, free from the constraints of dogmatic methods, the central truths and principles of whatsoever is heavenly, infinite, unlimited and eternal."

THE ELEMENTS WERE DEEPLY STIRRED, in our midst, by the stalwart blows of Moses Iull, who is a giant among giants, with his keen polemical blade, his unanswerable logic, when dissecting the errors of the credal systems of religious belief. Following this Boanerges of Spiritualism, we have now with us the gentle, earnest, yet vigorous ministry of Miss Nettie M. Pease. Her first Sunday at the Everett Rooms was a most difficult labor for so delicate an organization as hers. I thought the audience—old stagers in the philosophy—received her rather chillingly, and the control was maintained with much difficulty.

LETTER FROM NEW YORK.

THINGS IN NEW YORK—MISS NETTIE M. PEASE AT THE EVERETT ROOMS—IMPOSITION ON MEDIUMS—HEALERS—TEST MEDIUMS—GONE AWAY.

DEAR BANNER—Though I have been too much occupied upon the material plane for the past year to continue my occasional correspondence, yet have I ever watched with interest the ever-widening influence you are exerting in the propagation of the GOSPEL OF TRUTH, and the progress, everywhere seen, toward the demolition of the Temples of Bigotry and Superstition. What has been done in twenty years, under the obloquy which Old Theology has, like the cuttle-fish, thrown in our way, to lay deep and strong the foundation of Spiritualism, is but the prophecy of what will be accomplished in the next twenty years; for the shadow on the Dial of Time never goes backward.

The elements were deeply stirred, in our midst, by the stalwart blows of Moses Iull, who is a giant among giants, with his keen polemical blade, his unanswerable logic, when dissecting the errors of the credal systems of religious belief. Following this Boanerges of Spiritualism, we have now with us the gentle, earnest, yet vigorous ministry of Miss Nettie M. Pease. Her first Sunday at the Everett Rooms was a most difficult labor for so delicate an organization as hers. I thought the audience—old stagers in the philosophy—received her rather chillingly, and the control was maintained with much difficulty.

A sense of justice to a class, nowhere properly understood, or treated with deserved consideration—OUR MEDIUMS—impels me to take a liberty with private correspondence, justifiable only when the object is to rebuke the inexpressible meanness of many professed Spiritualists toward those through whom we seek converse with our loved ones in the Better Land. The writer is a highly-educated physician—a most successful healer; a superior clairvoyant and test medium; a psychometrist highly sensitive, and second to no other in the country; who devotes all his time to his profession, ministering to the poor—"whom we have always with us"—in season and out of season; and working hard to fight the battle for physical existence; and to thus impose upon his hospitality and goodness of heart is not only mean, but criminal. My friend says:

"We are now in the midst of our County Fair, and the town is full, and my office as well; besides, we have had visitors ever since I went away last. Persons calling themselves Spiritualists come and sleep with us, take up my time, for they all want tests, and go away without saying, 'Thank you.' I would not complain of this kind of treatment, if the persons who impose upon me were poor; but they are not. Most of them are business men, or wealthy farmers, who come here on business, and should put up at a hotel, but do not."

As it is in this town of the Beautiful Fountain, in the Buckeye State, so, too frequently elsewhere, are the time and vitality of mediums drawn upon by the (un-)spiritual "sponges." I wish mediums would be more positive, and not suffer themselves to be eaten up by those who go about seeking "whom they may devour." Out upon such professors of our most holy religion! Here we have some most successful healers, who are doing a noble work in the most unobtrusive way; also, excellent mediums, who deserve a

far better reward and a more generous sympathy than have hitherto been extended to them. Among the former, I would mention Mrs. Cotton, whose genial countenance is, of itself, a more potent medicine than can be found in all the shops of the old school. She uses no drugs or medicaments—only the power of a healthy magnetism through a perfectly harmonious organism—and some of her cures are really astonishing. Mrs. Stone, another healer, who has more recently given herself to the work of alleviating the "ills that flesh is heir to," is rapidly increasing the circle of her influence and usefulness, through a successful practice, by the "laying on of hands."

Mrs. Myers, so well known as a worthy lady, and reliable business medium, continues to give excellent satisfaction to all who call on her; while a newer candidate for the confidence of the public, Miss Jennie Reed, is winning her way, by her admirable qualities of head and heart, as well as by her great success as a clairvoyant, trance and test medium.

The ranks of Spiritualists have been thinned in the past week or two, by the departure of Dr. F. L. H. Willis to Europe, for the benefit of his health; and of Dr. Larkin for Saratoga, where he proposes to establish himself in a new field of usefulness.

Rejoicing to see your subscription list steadily augment, and hoping to read your announcement within a year or two that the edition of the Banner exceeds fifty thousand—as it ought— I am, truly yours, G. W. WINCHESTER, Oct. 12th, 1869.

COMPLETE WORKS OF A. J. DAVIS.

ARABULA; or, The Divine Guest. This fresh and beautiful volume is selling rapidly, because it supplies a deep religious want in the hearts of the people. \$1.50, postage 2c.

A STELLAR KEY TO THE SUMMER-LAND. Part I. Illustrated with Diagrams and Engravings of Celestial Scenery. The contents of this book are entirely original, and direct the mind and thoughts into channels hitherto wholly unconnected. \$1.50, postage 2c.

APPROACHING CRISIS: Being a Review of Dr. Bushnell's Lectures on Superstition. The great question of this age, which is destined to convulse and divide Protestantism, and around which all other religious controversies must necessarily revolve, is, is it exclusively fore-shadowed in this Review, which is composed of six discourses, delivered by the author before the Harmonical Brotherhood of Hartford, Connecticut. It is admired by many of the most careful readers of Mr. Davis's works, that the best explanation of the "Origin of Evil" is to be found in this book. \$1.50, postage 2c.

CHILDREN'S PROGRESSIVE LYCEUM. A Manual, with Directions for the Organization and Management of Sunday Schools, Adapted to the Bodies and Classes of Young Ladies, Young Men, Married Couples, Marches, Lessons, Questions and Answers, Invocations, Silver-Chain Recitations, Hymns and Songs. 70c. postage 2c. 12 copies \$8.00; 50 copies \$20.00; 100 copies \$36.00; 500 copies \$100.00; 1000 copies \$180.00.

DEATH AND THE AFTER-LIFE. This little work contains three Lectures, and a Voice from the Summer-Land. Paper 35c, cloth 60c, postage 2c.

GREAT HARMONY: Being a Philosophical Revelation of the Natural, the Moral and the Celestial, in the evolution of the SPIRITUAL MAN. \$1.50, postage 2c. Vol. II. THE TEACHER. In this volume is presented the new and wonderful principles of "Spirit, and the Culture," and a complete and extended system of argument on the "Existence of God." \$1.50, postage 2c. Vol. III. THE SEER. This volume is composed of twenty-two lectures on every phase of Magnetism and Clairvoyance in the past and present of human history. \$1.50, postage 2c. Vol. IV. THE REFORMER. This volume contains truths eminently serviceable in the elevation of the human race, and in the promotion of the Kingdom of God on Earth, and the Kingdom of Heaven above. \$1.50, postage 2c. Vol. V. THE THINKER. This volume is by numerous persons, and has been extensively read, and is best sustained of the series. \$1.50, postage 2c.

HISTORY AND PHILOSOPHY OF EVIL; With Suggestions for More Ennobling Institutions, and Philosophical Systems of Education. Paper 50c, cloth \$1.00, postage 2c.

HARBINGER OF HEALTH; containing Medical Prescriptions for the Human Body and Mind. It is a plain, simple guide to health, with no quackery, no humbug, no universal panacea. \$1.50, postage 2c.

HARMONY IN MAN; or, Thoughts for the Age. "The work of Mr. Davis is a study of treating his subjects, will not need to be informed that this little book is full of important thoughts. Paper 50c, cloth \$1.00, postage 2c.

MAGIC STAFF. An Autobiography of Andrew Jackson Davis. "This most singular biography of a man of culture, and a complete and extended system of argument on the 'Existence of God.'" \$1.50, postage 2c.

MEMORANDA OF PERSONS, PLACES, AND EVENTS. Embracing Authentic Facts, Visions, Impressions, Discoveries in Magnetism, Clairvoyance, and Spiritism. A new, complete and extended system of argument, containing Zoroaster's Great Story, "Hortensia," vividly portraying the difference between the Ordinary State and that of Clairvoyance. \$1.50, postage 2c.

MORNING LECTURES: Twenty Discourses, delivered before the Friends of Progress, in the city of New York, in the winter and spring of 1863. This volume is overflowing with that peculiar inspiration which carries the reader into the region of new ideas. The subjects treated are in language plain and forcible, and the arguments and illustrations convey conviction. This volume of plain lectures is just the book to put into the hands of students and new beginners in Spiritualism. \$1.50, postage 2c.

PHILOSOPHY OF SPECIAL PROVIDENCES, AND FREE THOUGHTS CONCERNING RELIGION. Neatly bound together. 60c, postage 2c; also in paper, 25c.

PHILOSOPHY OF SPIRITUAL INTERCOURSE. The Quasibility of Spirits; The Disconnection of Spirits; The Stratford Mysteries; The Doctrine of Evil Spirits; The Origin of Spirit Sounds; Concerning Sympathetic Spirits; The Formation of Circles; The Resurrection of the Dead; The Spirit-Land; The True Religion. Paper 60c, postage 2c; cloth \$1.00, postage 2c.

PRINCIPLES OF NATURE: Her Divine Revelations, and a Voice to Mankind. (In Three Parts.) Thirteenth Edition, just published, with a likeness of the author, and a new and complete system of argument, and a new and complete system of argument, and a new and complete system of argument. \$1.50, postage 2c.

PENETRATA. This work, which at the time was styled by the author "the wisest book" from his pen, and which has been prominently before the American public. \$1.75, postage 2c.

SPIRIT MYSTERIES EXPLAINED. The Inner Life; a Sequel to Spiritual Intercourse. \$1.50, postage 2c.

TALE OF A PHYSICIAN; or, The Seeds and Fruits of Crime. In three parts—complete in one volume. Part I—The Seeds of Crime; Part II—The Growth of Crime in Full Blossom; Part III—Reaping the Fruits of Crime. \$1.50, postage 2c.

Price of Complete Works of A. J. Davis, \$28.00. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston.

OPTIMISM THE LESSON OF AGES.

By Benjamin Blood. The venerable poet, Bryant, says of this book: "It deserves to be studied by all who are out of humor with the universe, and scarcely less by those who are on good terms with it, by way of confirming their faith."

TATLER LEWIS, so long editor of Harper's Magazine, ("Editor's Table"), and acknowledged the most thorough Grecian in the country, says, and altho he differs widely from Mr. Blood in philosophical opinions, he has "no hesitation what ever in pronouncing him a man of genius," and "deserving of success."

WALDO EMERSON writes that he "finds many wise and deep things in the book," and believes "it will be most prized by the most thoughtful people."

Others who have read the "Breakfast Table," express their commendation in no measured words, and add: "The world is ever in need of a true man like this." "A book of great thoughts and eloquent words." "The celebrated Secar, A. J. Davis, says: 'This is the end of controversy; a beautifully written book—much in the hands of attending physicians and the subjects of human life and human progress up to and beyond the present, and has a steady and constant sale. \$3.50, postage 48c.'

Price of Complete Works of A. J. Davis, \$28.00. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston.

NATTY, A SPIRIT: His Portrait and His Life. BY ALLEN PUTNAM. A FEW copies only of this interesting book on hand. Orders should be sent at once. Price 25c. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

JUST PUBLISHED, SAINT PAUL.

BY ERNEST RENAN, Author of "The Life of Jesus," "The Apostles," etc. TRANSLATED FROM THE ORIGINAL FRENCH BY INGHRESS LOCKWOOD.

CONTENTS.

- Dedication. Introduction—Critical Examination of Original Documents. Chapter I.—The Jewish Church. Paul—Mission of Cyprus. 2—Mission of Galatia. 3—First Trouble Arising from Circumcision. 4—Secret Propagation of Christianity—Its Introduction into Rome. 5—Second Journey of St. Paul—Second Sojourn in Galatia. 6—Mission of Macedonia. 7—Paul at Athens. 8—First Sojourn at Corinth. 9—First trouble arising from the State of the New Churches. 10—Return of Paul to Antioch—Dispute between Peter and Paul—Church Mission organized by James, brother of the Lord. 11—Troubles in the Churches of Galatia. 12—Third Journey of Paul—Establishment of the Church of Ephesus. 13—Progress of Christianity in Asia and Phrygia. 14—Schisms in the Church of Corinth—Apollus—First Sojourn at Ephesus. 15—The Great Collection—Departure from Ephesus. 16—Second Sojourn of Paul in Macedonia. 17—Second Sojourn of Paul at Corinth—The Epistle to the Romans. 18—Return of Paul to Jerusalem. 19—Last Sojourn of Paul at Jerusalem—His Arrest. 20—Captivity of Paul. 21—Departure of Paul from Rome. 22—Voices of the Prisoners of Paul. 23—A Glance at the Work of Paul.

Price \$1.75, postage 20c. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston.

PROF. WM. DENTON'S WORKS.

THE SOUL OF THINGS; OR, PSYCHOMETRIC RESEARCHES AND DISCOVERIES. BY WILLIAM and ELIZABETH M. DENTON. This truly valuable and exceedingly interesting work has taken a place among the standard literature of the day, and is fast gaining in popular favor. Every Spiritualist and all seekers after hidden truths should read it. Price, \$1.50; postage 20c.

LECTURES ON GEOLOGY, THE PAST AND FUTURE OF OUR PLANET. A Course of Scientific Work. Selling rapidly. Price, \$1.50; postage 20c.

WHAT IS RIGHT? A Lecture delivered in Music Hall, Boston, Sunday afternoon, Dec. 6th, 1868. Price 10c; postage 2c.

COMMON SENSE THOUGHTS ON THE BIBLE. For Common Sense People. Third edition—enlarged and revised. Price, 10c; postage 2c.

THE DELUGE IN THE LIGHT OF MODERN SCIENCE. Price 10c.

BE THYSELF. A Discourse. Price 10c, postage 2c.

NEW EDITION—REVISED AND CORRECTED. THE VOICES. A POEM IN THREE PARTS. VOICE OF SUPERSTITION. VOICE OF NATURE. VOICE OF A PEBBLE. By Warren S. Barlow.

THIS book is one of the keenest satirical expositions of the superstition, bigotry and false teachings of the age, which has appeared for a long time. Elegantly printed on heavy, fine paper; bound in beveled boards, in good style; nearly 200 pages. Price \$1.25; postage 16c. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston.

THE PHYSIOLOGY OF WOMAN AND HER DISEASES FROM INFANCY TO OLD AGE.

INCLUDING all those of her critical periods, pregnancy and childbearing; their causes, symptoms and appropriate treatment, with hygienic rules for their prevention, and for the preservation of female health; also, the management of pregnant and parturient women; by which their health and pain may be greatly relieved. To which is added a Treatise on Womanhood and Manhood, Love, Marriage and Hereditary Disease; being the most approved views of modern times adapted to the instruction of females, and a professional reading. In Three Books—Complete in One Volume. By O. Morphy, M.D., Author of Sundry Medical Essays, Lectures on Hygiene, &c. Price, \$1.50; postage 20c.

For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

ERRORS OF THE BIBLE, Demonstrated by the Truths of Nature; OR, MAN'S ONLY INFALLIBLE RULE OF FAITH AND PRACTICE. By Henry C. Wright. Price: Paper 25c, postage 4c; Cloth 90c, postage 8c.

BANNER OF LIGHT: AN EXPONENT OF THE SPIRITUAL PHILOSOPHY OF THE NINETEENTH CENTURY.

PUBLISHED WEEKLY AT NO. 158 WASHINGTON STREET, BOSTON, MASS. WILLIAM WHITE & CO., Proprietors. WILLIAM WHITE, LUTHER COLBY, ISAAC B. RICH, LUTHER COLBY, EDITOR. LEWIS B. WILSON, ASSISTANT EDITOR. AIDED BY A LARGE CORPS OF ABLE WRITERS.

THE BANNER OF LIGHT is a first-class Family Newspaper, a quarto in form, containing forty columns of interesting and instructive reading, classified as follows: LITERARY DEPARTMENT.—Original Novels, Tales, and other contributions, and occasionally translations from French and German authors.

EDITORIAL DEPARTMENT.—Subjects of General Interest, the Spiritual Philosophy, Current Events, Entertaining Miscellany, Notices of New Publications, etc. ORIGINAL ESSAYS.—Upon Spiritual, Philosophical and Scientific Subjects.

REPORTS OF SPIRITUAL LECTURES.—By Trance and Spirit Seers. All which features render this Journal a popular Family Paper, and at the same time the Harbinger of a Glorious Scientific Religion.

TERMS OF SUBSCRIPTION, IN ADVANCE: For Year.....\$3.00. Six Months.....1.50. There will be no deviation from the above prices.

When drafts on Boston or New York cannot be procured, we desire our patrons to send, in lieu thereof, a Post-office money order. Subscriptions discontinued at the expiration of the time paid for.

Subscribers in Canada will pay to the terms of subscription 20 cents per year, for pre-payment of American postage. Post-Office Address.—It is useless for subscribers to write, unless they give their Post-Office Address and some of State. Subscribers wishing the direction of their paper changed from one town to another, must always give the name of the Post-Office and State to which it has been sent.

Specimen copies sent free. Subscribers are informed that twenty-five numbers of the Boston Company and Boston Office, to which it has been sent, are composed of a volume. Thus we publish two volumes a year.

ADVERTISEMENTS inserted at twenty cents per line for the first, and fifteen cents per line for each subsequent insertion. All communications intended for publication, or to be connected with the Editorial Department, should be addressed to the Editor. Letters to the Editor, not intended for publication, should be addressed to "Private" on the envelope. All Business Letters must be addressed: "BANNER OF LIGHT, BOSTON, MASS."

Wholesale Agents: NEW ENGLAND NEWS COMPANY, 41 Court street, Boston. AMERICAN NEWS COMPANY, 121 Nassau street, New York City. WESTERN NEWS COMPANY, Chicago, Ill. A. WINCH, Philadelphia, Pa.

Retail Agents: NEW ENGLAND NEWS COMPANY, 41 Court street, Boston. A. WILLIAMS & CO., 100 Washington street, Boston. HENRY W. BENTLEY, 61 Fourth Avenue, New York. GEORGE H. HEES, west end Iron Bridge, Oswego, N. Y. E. E. ROBINSON, 83 Market street, Corning, N. Y. MRS. F. M. BRON, 418 Broadway, New York. W. B. ZIEBER, 106 South Third street, Philadelphia, Pa. EDW. B. BUTLER, Chestnut street, above Fourth, Philadelphia, Pa. W. D. ROBINSON, 20 Exchange street, Portland, Me. DAVIS BROTHERS, 55 Exchange street, Portland, Me. G. H. ANDERSON, 418 Seventh street (opposite the Post-office), Washington, D. C.

SUBSCRIPTION AGENTS: ALBERT E. CARPENTER. MRS. H. F. M. BROWN & MRS. LOU H. KIMBALL, Room 21, No. 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200.

Publishers who insert the above Prospectus three times in their respective papers, and call attention to it editorially, shall be entitled to a copy of the BANNER OF LIGHT one year. It will be forwarded to the address on receipt of the papers with the advertisement marked.