

and follies of the heart, and many merely natural and sensual passions, which needed to be worked off in the regeneration, and which, in the world of suffering, but suffering and suffering in a world of life, would accomplish. This, perhaps, is the severest, frequently, of all trials. There is nothing so utterly tiresome, and the cause of so many and so bitter regrets—nothing that so wears upon the very soul itself, and, if the nature be at all sensitive, so causes and forms it as the complete experience of a world, the which death only can annul, with one with whom is no interior unity, no love grounded in a mutual reciprocation of soul-affections and thoughts, and who only exists as a sham and a semblance of what ought to be, but, alas! cannot be.

Bonds of iron and steel cannot unite two independent substances, and the heart is never united as when locked by the semblance of mutual union. Foster was made to feel this by a very sharp providential discipline. It no doubt fitted him for a second and nobler marriage as nothing else could, and prepared him to sacrifice, upon the altar of external appearances, every truth and reality in fact, in order to be united to the woman—all out of him. And, by the way, speaking of this very thing, a fine author has the following:

"Under the great, primal law of adaptation, not only every individual gifted with aptitude to find profound beauty in some particular objects of external nature, but every man and every woman are gifted with aptitude to find profound beauty in some particular objects of external nature. In fact, in order to be united to the woman—all out of him. And, by the way, speaking of this very thing, a fine author has the following:

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though the best of people fared the best? You tell me I must look out for the soul. I do, as far as I can, but tell me if there is a real and eternal immortality in such talk—especially when carried to another life? Such is the language, very often, of the man of the world; but what I have here to say is, this eternity of which we hear so much, may not be so purely ideal and mystical a thing after all. What if all these theories of mind take their origin in fact, in objects of material form? What if, while whole ranges of granite and brick, vast establishments of wealth and beauty, yea, and the exterior of all the equipage, and the train of honor and glory—what, if, while the fashion of all this passes away like the baseless fabric of a vision, at the all-doubling gate of death, it starts up, as real, and every way as formal and substantial, only more fitting, and entirely becoming the denizens of that not unadvised country? What if the rich in mind and heart be there the rich in exterior comforts and possessions? What if the poor in spirit, as Jesus called them, be there the rich in all outward things, in fact, in objects of material form? In pursuit—those who have gone clothed in rags, and inhabited hovels—should there take on the white, whole garments of redemption, or the purple glory of a celestial angel of love, and inhabit those higher mansions of which Christ hath told us there are many; while those who have heretofore lived in poverty and sorrow, should there appear in darkness and poverty, sitting in waste places and in the desert, the glory departed, the exterior altogether conformed to the interior, and that world should be realized all through that world of eternity, which is no mere shadow, what Christ hath said, only with a fuller meaning than he has here given, and that the other party in their life-time received their good things, and the other their evil things, and now the one is comforted, and the other tormented?

I am not an advocate for unreasonable terrors, nor do I suppose there is anything unnatural or arbitrary in the whole appointment of the other life. I suppose that, in the other life, we shall be ruled by our own ruling loves, and their own freely chosen life, and will suffer only what their own state naturally and inevitably brings upon themselves. But I say that a man who regards spiritual riches, or the man who prides himself upon the fashion and splendor of this world, will probably find an end of an awful, no less real, and no less certain, and therefore, if that palpable, tangible realization of a property that is so appreciable to any special consideration to him, then both parties may be admonished, that along with all the internal mysteries of the mind and of a religious life, there is all the objective reality of such a life; that, not here, here, but in the other life, the reality of our nature, which so clings to the visible and the formal, and which was so peculiarly developed in Edward Foster, is undoubtedly to be gratified by the Author of our being; it was conferred to be gratified; and thus it is too, that while this outward and material world shall pass away, or which is the same thing, we shall see that the reality within, a spiritual world is at the same time forming; and by every effort of this manifold nature, by every experience, whether of joy, or of sorrow, or of duty, or of unfaithfulness, we are not only shaping the soul itself into beauty or deformity; but are really gathering the materials of a building of an eternal and abiding nature.

Such are the reflections which grow naturally out of this subject. To return now to the parties who were so deeply interested in it, it should be remarked here, that after a suitable time had elapsed from the marriage of Edward with his second wife, he contrived to have her attention called to the remarkable vision he had seen of her in a self, as before related. He would not do it before, on account of its peculiar character, and the delicacy he ought to feel in alluding to it; but he wished to reserve it for an other recitation. Some day, he presented to her "Redfield's Physiology," a little book he had procured expressly for the purpose. In connection with this, he also read to her some passages from the "Sacr of Stockholm," bearing directly upon the subject in question. She then took the book, and read to him a passage which he had never before alluding to the appearance of spirits, and the faces they exhibited, each according to the character, in the spiritual world. She could not fully believe it, but the point and rationality of it was made by her the subject of a good deal of enthusiastic comment.

"Where," said she, "have you ever seen similar statements before?"

"I have seen something better," he replied with evident satisfaction.

"What can you have seen better than this?"

"I have seen a face just like what is here described."

"Edward! what do you mean?"

"Do you remember, Grace, once when you came into my room, about three months after my injury, and I was apparently entranced, or in a gypic, and you were fearful of me, and left the room?"

"Yes."

"I was then looking upon your spirit."

"What?"

He then went into all the particulars, to the no small wonderment and interest of his wife, and she listened patiently to the end. When he had finished, he said to her, "I allow of an assent to it, but it became the theme of a great deal of conversation and many pleasant references thereafter. She simply remarked if he had seen anything more attracting than her own deformed self, she was glad for his sake, but for herself, she could not give it a very serious entertainment. It was a very interesting fact, in their future relations, and I have the means of ascertaining it was not offensive even to her. It rather confirmed her in a belief of her husband's sincerity, and attached him more to her from his faith in it. They were both blessed beyond the common fate of mortals. The wife whom he had found, proved also a dutiful and obedient mother to the only remaining child of his first marriage, a bright and wise discipline, saved him from much evil, and brought him up in the ways of virtue and religion. His temper was never fully subdued, nor could it be without a thorough work of the Spirit, having been wrought so deeply into the fibres of his soul. But his second marriage was blessed with the fruit of a great blessing, and a true love, not of passion—which grew into the form of a heavenlier beauty, and promised much for the time to come.

Foster reviewed his past life with wonder and satisfaction. He doubted not the Providence that had conducted the whole of it. Had it not been for his early association with the beautiful and amiable Mrs. Willard, he never could have realized this final consummation of his joy, and had any one have predicted it from his course of error and suffering. His friend Goodman had been to him an invaluable companion and aid through all; and when he reflected upon the restoration of the once fallen Cushing, and the great joy that had been a result to his suffering wife, upon Willard's deliverance, and the restoration of her, brought about by the same connection of surprising instrumentalities, he more than consoled himself for he had a reason to—the agency of the sainted spirit of his first love in what had so well befitted the parties of this earthly drama.

I need not tarry to say here, perhaps, that Mr. Willard never returned to the world of the dead, and that Cushing and his wife were also continued straight on in the harmony and happiness of their re-union. Goodman never married. He believed more and more that his truest companion awaited him in heaven, and he was contented to live and perform his duties in this life with that faith and hope.

Thus, with the delineation of a love that cannot be suppressed or quenched or hampered, when it exists as it did in Edward Foster, by any laws or obstacles which the world can oppose to it, and yet which, as in his case, was so controlled with prudence and wisdom, and so submissive to those laws which by right ought to exist, to preserve a society from still greater confusion; and with a sense and ideal of pure human beauty which burned unquenchable in his artistic and most truthful mind—I leave this history with the reader.

I am sensible of the objections that may be taken to some of the views contained in it; and most sensible of the narrow, unsympathetic and bigoted objections, which arise simply from ignorance and prejudice. But I have chosen

to tell my story of love and beauty. It is the fire that starts the world; it is the one all-conquering, all-absorbing passion, which needs to be contented in the outer, purer light of a principle, and which still goes forth, and will continue to go forth, to ruin or to bless its millions.

The End.

Spiritual Phenomena.

PHENOMENA WITNESSED THROUGH THE MEDIUMSHIP OF MISS MARY E. CURRIER.

Last night I had the pleasure of attending another of Miss Mary E. Currier's musical séances, and to-day I feel like writing a description of what I saw, although I know that my statement will fall to do the subject anything like justice.

The spiritual phenomena occurring in the presence of Mary E. Currier, of Haverhill, Mass., must be seen to be appreciated.

First, I must tell that Mary is a slight, delicate girl, of about twenty, as fragile in appearance as a flower, gentle, almost childlike in her manner, and as far removed from any suspicion of falsehood or deception as possible. Her father is an active business man—an earnest Spiritualist, having put himself to much trouble and expense to fit up a room and furnish all the required conditions for the most perfect manifestations. It is due, no doubt, to the fact that Mr. and Mrs. Currier have followed implicitly the directions of the spirits in forming and continuing their circles, that the phenomena, through their daughter's mediumship, have attained such a remarkable degree of perfection.

Last evening several ladies and gentlemen besides myself were present, seated around the sitting-room. Mary took her seat at the piano in the circle room—a small side room opening out of the sitting-room—and commenced playing.

The seat occupied was near the circle room door, which was open, affording me a fine opportunity of hearing all that was going on inside.

Previous to taking our seats we had the privilege of examining the contents of the circle room as much as we pleased, in which we found nothing but the piano and stool, with one chair, and the various musical instruments used by the spirits, such as bells, tambourines, harmonicas, horns, drums, &c.

Satisfied that there was no collusion or machinery, we waited for what might happen; we did not have to wait long.

Almost immediately after Mary had commenced playing upon the piano, the bells, which were left standing upon the floor, some dozen in number, were taken up one after the other and rung, in perfect time with the tune being played, and as if to satisfy us beyond question that there was a power besides and superior to the young lady, the piano itself would mark time by rising and falling with great force upon the floor.

Then the tambourine was taken apparently by a strong and practiced hand and played with great power, carried about the room, and finally thrown with considerable force into the sitting-room.

While this was being done, and without any breaks in the music, the air and accompaniment were played upon the piano, of course occupying both hands of the medium. During the playing of some of the pieces, the several parts being distinctly heard, a double air was executed upon the high keys of the piano, and done in a manner impossible of accomplishment with two hands.

But this was only the beginning. At this stage of the séance the medium was entranced by her spirit-brother Freddie, and the spirits commenced a musical entertainment of their own, in which the medium took no part, being quietly seated upon the stool, and held entranced by her little brother, who meantime amused himself by employing his sister's hand to play with her watch chain.

Any one at all accustomed to music could easily perceive that the style of playing was essentially changed, the execution being with greater power and of a character peculiarly masculine in its nature. The spirit who plays the piano claims to have been, while in the body, an Italian professor of music. After playing several pieces in a highly artistic manner, occasionally accompanied by the bells and tambourine, the harmonica was taken by the spirit known as May Flower, and the most interesting part of the concert commenced. I would mention here, incidentally, that Mary and her parents positively affirm that she cannot play a single tune upon the harmonica. The dear old tune, "Sweet Home," was rendered with a pathos so sweet, so tender, so soft, so thrilling, that we all listened with bated breath and tear-filled eyes; and when the trilling notes died away, as it were, in the distance, it seemed to me as though we had been serenaded by a band of angels, who had come down out of their happy homes to tell us, in strains of music all their own, of the "many mansions" in the "better land." It was the sweetest home I ever heard. Just such a home would seem fitting for those who know no more of empty chairs—who have seen disease forever banished, and death swallowed up in victory—who, clothed in garments of immortal joy, inhabit homes "eternal in the heavens." It seems to me that no one, however skeptical or materialistic in belief, could have listened to those sweet strains of music without feeling that angelic beings were manipulating the instruments. The harmonica playing was invariably accompanied by the piano.

The concert continued for nearly an hour; and, considered merely as a musical entertainment, I regard it as the best I ever listened to, saying nothing of the marvel of its being the work of spirits.

After the regular circle, I went into the circle-room with Mary, and, taking a seat some three feet away from her, I took up the violin, and we played several tunes together. Occasionally, while she was playing all the parts, my hand was grasped, my arms playfully pinched, and my face patted by a hand which could not have been Mary's, as hers were both engaged. We were alone in the room—that is, we thought we were.

Such is a very poor description of one of Miss Currier's circles. To me it was a rich feast. I would that all could witness these wonderful and beautiful phenomena. It would be interesting to see the effect that these manifestations would produce upon the disciples of Comte, who believe so profoundly in the logic of natural fact, which logic, they affirm, proves man's annihilation as an individual a new class of material facts, that would lead them to a different and happier conclusion. Certain it is, that here we have an astonishing amount of physical force manifested, accompanied by an intelligence at once accurate and refined, and claiming to be human spirits. Philosophers, scientists, wise men of the East and West, what is it? A. B. CARPENTER.

Boston, Sept. 27, 1870.

Since permanently located at 599 Malin street, Charlestown, Mass.

ANSWERING SEALED LETTERS—SPIRIT-ARTISTS, ETC.

A few weeks since Mr. M. Milleson, the spirit-artist, addressed a sealed letter to the spirit of Benjamin Franklin, to be answered through the mediumship of J. V. Mansfield, 102 West Fifteenth street, New York, and the following interesting letter is the result. Mr. Milleson is perfectly satisfied that Mr. Mansfield did not see the contents of his sealed letter, and could not have known what it contained at the time it was answered by the invisibles through his mediumship. We also introduce the sealed letter, to show how well it was answered.

THE SEALED LETTER.

I wish Benjamin Franklin to answer the following questions for what the spirit of Mr. Mansfield did not answer this unless Franklin can do it:

1. Dear Bro. Franklin, can you tell me why it is that so many spirits are permitted to come to me, and consume my time in getting their messages down, when I can find out nothing—their names, residence, nor anything whereby I can or they can be benefited?
2. Is the Band of Artists striving to protect us spirit-artists from the curse of doing so much work for nothing?
3. Is there any way under heavens by which any desired spirit (when asked for) can come directly to me, and produce his or her portrait, so that this phase may be made more practicable—for, as it now is, it is enough to disgust any practical business man.
4. Are the Band of Artists preparing a way for me to find out whose likeness it may be that I may be drawing? If possible, why we artists are so much imposed upon by spirits who have never been invited to come to us—who take our time, committing a wrong that all good spirits must deprecate. My family, dear brother, is now in need of the proper assistance for the want of money; and yet I am controlled most daily by spirits of whom I can find out nothing, while the orders I get I cannot fill. There is damnable wrong here somewhere, and I beseech thee, dear brother, in conjunction with the Band of Artists, to give me some solution of this horrible state of things. Benjamin West has promised me many things which can never be realized unless this difficulty can be overcome. I have confidence in him, and feel that, with your assistance, the Band of Artists may do much. If I am to be a co-worker with spirits, I should be kept enlightened on the nature of the work; and unless this branch is more successful, I shall be obliged to resign it.

Very truly,
M. MILLESON.

THE ANSWER.

MY DEAR MILLESON—Yours of the 25th at hand. Your requests are not unreasonable, and I will do the best to enlighten you. Your task is not a light one, nor void of its perplexities. Like all matters that pertain to earth, it has embarrassments and vexations. You find it difficult to determine who the parties are that make so free with your time and strength, and that, too, without the slightest fear of man, and father, and mother. Well, such it ever will be with mortals, and with a majority that emigrate to this clime you could not reasonably expect a much improved condition of things. While they were on earth they would lie, cheat and steal rather than pay; and here we find their conditions in a majority of cases, not much improved, and such spirits, in a great majority of cases, hang about watching an opportunity to figure through your mediumship, and they seldom fall in their attempt at control. In some cases the proper one, the one sought for, controls; were it not for this the Band would have long since retired from the field—that is, the control they exercise of you. But, knowing they do not, and that they succeed; their attempts, they feel it their duty to persevere. Mr. West and Van Dyke were talking the matter over, the first of the month, and while Van Dyke was for advising you to stop, Mr. West rebelled at the idea and said, "No, never." The matter of your social matters, the obligation you were under, as a husband and father was talked over, and, for my part, I thought Van Dyke had the best of the argument. But the unflinching spirit of Mr. West—who never has failed in any undertaking—said, "No, you could not stop, if he had to control alone."

How you can determine for a certainty who the spirit is that is to control you, or whether you are drawing the one ordered, I cannot see clearly, so long as so many disorderly ones can ring themselves in upon you. Mr. West, one of the Band, thinks you are being developed to see the one who is to present himself. At times your spirit goes out and travels through space, at which times the spirits of matter, and even go so far as to read, that, when a likeness is drawn, you recognize it from having seen it before. They feel confident of your development in that direction. But as for my judgment in the matter it is not worth a fig.

If ever there was a thankless vocation it is that of the poor medium; and never, never will there be a reliable and proper order of things until the people are willing, and I then pay the mediums sufficient to allow them to come down from the garret to the first floor, and be recognized on a par with the world in general. Your professed Spiritualists, in a majority of cases, are open-mouthed, and talk long and loud of the importance and the obligation of the philosopher, and even go so far as to beggar the poor medium; the gift God has bestowed upon him, after saying, "Oh, if I possessed such power I would give anywhere from five to ten thousand dollars."

This all sounds very well; but when this overjoyed and inexpressible happy man is asked to renounce the poor medium for that he could not do, and that he would give up his own name, and says, "If your gifts are really from God they should be given away as free as the air we breathe." No use for the medium to plead in behalf of his wife and children who are famishing at home with hunger, and perhaps poorly protected from the inclemency of the heat or cold, and the disposition of a majority of the class that come to spirit-life; and could you expect a better set of morals from such spirits?

The work you do on a likeness, if it is of any value at all, should be worth at least fifty or one hundred dollars each. Pay your office rent and meals—scarcely that—and you do not realize three dollars each for your week's labor. I am sorry for the stinginess of poor selfish humanity.

Mr. West thinks I have said much more than has been called for, but I tell him the half of the sorrows and privations of the poor mediums has not been told or realized only by the stricken, stinging condition of the poor mediums.

Mr. West and the Band combined can and will so employ you as to see the subject before you commence, or allow the spirit to identify itself; by giving name and age—then I will be satisfied; without it I will not. So whenever you come for my advice you will get it as I see it—hit or miss.

No wonder you cry out, "Lamnable wrong!" You are right, and just—in my humble opinion. The means that God has blessed some with in abundance, for the purpose of its being used in the advancement of the people, is so often clutched by the one entrusted with it, that good and noble intentions are often stifled. Such God will call to account when done with their help.

I have answered the spirit of your package, rather than taking it consecutively as asked for.

BENJAMIN FRANKLIN.

MOSES HULL AND MRS. MOLIERE.

It will be remembered that at the meeting of the National American Association at Richmond, the manifestations of Mrs. Mollere were flatly questioned, and quite earnestly denounced by Mr. Moses Hull.

He recently made a pilgrimage to Toledo, to test the matter to his own satisfaction. Arriving in town, he made known his business—was invited to the medium's house, and under the very conditions he so tenaciously exacted at Richmond, he received abundant evidence of the truthfulness of the manifestations.

We find in the American Spiritualist a letter from Mr. Hull, which we give below:

"The medium rolled up her sleeves and we sat down, I holding her hands to prevent her writing, and thus we waited for communications to be written upon her arms. Two hours 'dragged their slow length along,' and no manifestation. The lady, in a fit of temper, could not now blame me for thinking her a mountebank; yet as I saw her sincerity my suspicions began to lose their grasp, and finally a small indecipherable mark came on her arm. 'There,' said I, 'I know you did not do that.' It was enough. That gave her the spirits shoulders, neck and face, were completely covered with names, pictures, emblems, communica-

tions and tests. I was of course happily surprised, confounded, converted. Now let a test be written on the back of her neck where she cannot see it—Henry C. Wright, please write your name. Presently she said: 'I feel them writing on the back of my neck.' I looked, expecting to find the name I had asked for, but did not. Instead of that, I found picked out—what I doubt whether I or any other lady ever saw—the sign of an Old Fellow. This was no more convincing than if my request had been granted. They were the last manifestations until a Mr. Norris, an acquaintance of hers, came in, a gentleman who, by the way, is not a Spiritualist. His own words were: 'I had supposed she had a good thing in the humbug line, and she had better keep it up; the world demands humbugging, and she may as well keep it up as any one else.' I had not yet recognized Mr. Norris as a brother Old Fellow, when some of the emblems began to come out on her arms. Finally, in our presence, on her neck and shoulders, were printed my signs and emblems never before outside of an Old Fellow's lodge room. My departed personal friends, many of them, signed their names, and gave other tests in their handwriting.

Yes, Mrs. Mollere, whom I denounced as being a mountebank, is a genuine medium; a better one, excepting to be found. I am happy to be able to publicly state her case, in my humble and unpretentious. I am not sorry I made them, though they were unjust, and brought many severe puns, an already overburdened heart, for I believe they will lead to such a scrutiny and vindication of her mediumship as she never could have without it. My own hands shall take off the heavy yoke, and undo the heavy burden I have laid upon her."

THE CHILD'S VISION.

Written for the Banner of Light.
BY H. W. THOMPSON.

Dear Mother! last night as I lay on my bed—
I know that I was not asleep—
I was thinking of sister we mourn for as dead,
And, mother, I tried not to weep.
I thought of the bright happy hours gone by—
How joyous we were in our play;
And then the large tear drops would come in my eye,
Though I tried hard to keep them away.
I thought of her voice, as she once used to speak,
Her form, as she once used to be;
Then just at my side a sweet voice I could hear,
Saying, "Weep not, my sister, for me."
I looked for the speaker, so clear every word—
My chamber was filled with bright light;
"Weep not, I am near thee," in clear tones I heard,
"Although I am hid from your sight."
"Think not of the form you have laid 'neath the sod;
The body is nothing but clay;
Oh think of the land by the glad angels trod,
That never can vanish away.
That bright, glorious world, free from sorrow and pain,
Where spirits are chainless and free,
And while you are mourning my absence in vain,
I'm waiting and watching o'er thee."
"I am waiting, dear sister, for loved ones to come,
Where sickness and sorrow are o'er;
In a fair deathless haven we'll meet again,
And part with our loved ones no more,
In one happy circle united we'll be,
And never again shall a tear;
Then weep not, my sister—when thinking of me,
Remember, bright spirits are near."
Then swift to my bosom came comfort and light;
I knew that my sister was near;
I know that she lives, and is happy far
Than ever she was with us here,
And when I am lonely, she'll come, I am sure,
And whisper her sweet words of love,
And soon I will meet her, in that happy world,
The land of bright spirits above!

THE "YEAR-BOOK."

This work is on our table. Believers in Spiritualism will rejoice over its personal. Investigators will find it a most valuable aid. It will command the respect of our opponents, and many will be astonished at the revelations pertaining to the universality of the spiritual idea.

We wish the book an immense circulation; and yet, personally, we feel quite inharmonious over portions of a certain contribution in it, under our own name. Mistakes among the printer fraternally are absolutely unavoidable. By some strange fatality, we are made to say exactly the reverse of what we intended. On page 98, we read:

"Beliefs in God and Immortality are all essential to morality.
God, immortality, and spirit communion, are to be fundamental rather than incidental ideas in religion."
In a recent number of the Banner, we published the following statements as a basis for a progressive theology:

1. Religion is not that which comes from God to man; it is that which goes from man to God.
2. Beliefs in God and immortality are not essential to morality; they are incentives thereto.
3. God, immortality and spirit communion are to be incidental instead of fundamental ideas in religion."

We copied the above, for the Banner, from the MSS. that we had forwarded to the "Year-Book." In the second edition of the "Year-Book," we hope to see our statement correct in this matter.

Beliefs in God and a future life are not essential to morality. To affirm this, is but to echo stale Orthodoxy, and imitate the silly words of conservative Hephworths, the country over. We believe in God and in immortality; and this state of mind is a mighty incentive to purity of thought and holiness of life. Yet, while this is true, we do not forget that atheists rank among the moral powers in the world. Such a fling at them would deserve the severest reprehension.

In the next place, God and immortality and spirit communion have always been fundamental ideas in religion. Our thought is, that they will, in time, be incidental ideas. They are essential ideas, but, in the grand classification, rank as incidentals. MAN is fundamental idea in religion, among progressive minds.

We have said enough. The "Year-Book" gladdens our soul. It strengthens, by its revelations, our conviction that Spiritualism is to be the universal religion.

CHEPUS B. LYNN.

With reference to the above, we would say that the mistake referred to was caused rather by the editors of the "Year-Book" than by its printers. We sent the proofs to Messrs. Tuttle and Peckles (which sheets are now in our possession), and the alteration was made in obedience to their marks.—(WILLIAM WHITE & Co.

Genuine Eloquence.

Maj. Powell, writing from the interior of Colorado a history of his explorations, mentions an interview with an Indian chief, who, in speaking of the wrongs of the Indians, said:

"When white men kill our people, we kill them. Then they kill more of us. It is not good. We hear that the white men are a great number. When they stop killing us, there will be no Indians left to bury the dead. We love our country; we know not other lands. We hear that other lands are better; we do not know. The pine land, and we are glad. Our children play in the warm sand; we hear them sing, and we are glad. The seeds ripen, and we have to eat, and we are glad. We do not want their great lands, and we are glad. We do not want their mountains where our fathers lived. We are very poor; we are very ignorant; but we are very honest. You have horns and many things. You are very wise; you have a good heart. We will be friends. Nothing more have I to say."

Is not civilization possible to a people who can plead thus their own cause? For the credit of the white race, we hope it may not prove true that, when the whites stop killing the Indians, "there will be no Indian left to bury the dead."

Grindon's "Sexuality of Nature."

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

Banner of Light.

BOSTON, SATURDAY, DECEMBER 10, 1870.

OFFICE 158 WASHINGTON STREET, Room No. 3, UP STAIRS. AGENCY IN NEW YORK. THE AMERICAN NEWS COMPANY, 119 NASSAU STREET. WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE, LITHOGRAPHER. For Terms of Subscription see third page. All mail orders must be sent to our Central Office, Boston, Mass. LITHOGRAPHERS: LEWIS B. WILSON, ASSISTANT.

Business connected with the editorial department of this paper is under the exclusive control of LEWIS B. WILSON, to whom all letters and communications must be addressed.

The War Demon.

It was foretold that the world would yet witness such a terrible conflict between the nations, as to give all people a surfeit of war and incline their hearts permanently to peace. The prediction certainly appears in a fair way of realization. After our own fearful war of four long years was ended, there ensued a struggle between Prussia and Austria, which culminated in Sedan, and then followed this present strife between Prussia and France, in which hundreds of thousands of men, right from the beds of productive industry, have been either killed outright, or left maimed and helpless for life. And to crown the whole, and make this terrible picture complete, an outbreak between Russia and England is threatened, involving Turkey, Austria, and perhaps Italy, and promising in the end to engulf every power in Europe on one side or the other in a general contest. Thus will the demon of war have become temporarily supreme. Not a single power in Europe that shows itself capable of stemming the tide. Russia chose her time adroitly for coming forward with her denunciation of the Paris Treaty of 1856, and from this alone it may be reasonably inferred that she intends to push her advantage to the utmost. That means the absorption of Turkey, the establishment of her power on the Mediterranean, and the blocking of England's path to the East. It is not for a moment to be supposed that England will sit down quietly under this. And when she strikes with the weapons of war, the Continent will at once become engaged. Every nation will be in arms.

No matter whether such a contest lasts for a longer or a shorter time, it is certain to beget, before it is over, such a perfect horror and debilitation of war, such a surfeit of blood and violence and destruction, that the hope is strongly entertained that the reaction in favor of peace will become a permanent sentiment in the human heart. All this fighting for the sake of a half-dozen ambitious or obstinate rulers. It is pitiful. Has the mind of man no higher aims to propose for its best action than what are involved in the slaughter of unnumbered but innocent people? The same contesting powers are active in the invisible world also, striving for the mastery. The demon of war on our planet is receiving all the aid possible from the lovers of violence and passion in the other spheres. The struggle is a severe one, and is probably to become the most severe known to civilized man; but as we believe implicitly in the final triumph of good everywhere, so do we put perfect faith in the eventual overthrow, and for all time, too, of this spirit of violence and murder. If one general struggle is to end it, welcome its coming; that thus the result may be the sooner known. Poor humanity has enough else of burden to carry through life, without pausing in its career to destroy its kind. The new age is to be based on ideas of true fraternity, and war can have no possible fellowship with that. Hasten the day when these fierce and wicked strifes are brought to an end. Speed the dawn that ushers in peace and good will everywhere among men.

A Challenge.

No class of religionists are more intensely earnest than Spiritualists, says a London daily paper, and several of those who are resident in this and adjacent cities, having read the manner in which Signor G. Damiani has thrown down the gauntlet to the Orthodox disbelievers in Spiritualism in England, propose to get up, by subscription, a fund to be used as a basis for challenging the opponents of Spiritualism to a full and thorough investigation. Signor Damiani is a Sicilian gentleman, who offers a thousand guineas to any respectable scientific or educated man who, after a thorough investigation, will prove Spiritualism to be an imposture. On his part, he takes the oath of proof, and pledges himself to demonstrate:

- 1st. That intelligent communications and answers to questions put proceed from dead and inert matter, in a manner inexplicable by any generally recognized law of nature. 2d. That dead and inert matter does move without the aid of any mechanical or known chemical agency, and in defiance of all the admitted laws of gravitation. 3d. That voices appertaining to no one in the flesh are heard to speak and hold rational converse with men. If such a challenge is given, it will perhaps secure a thorough investigation by men of marked ability and recognized honor.

The Giving Habit.

At a recent breakfast in New York, at which were present a number of American clergymen, and the Rev. Dr. Cather, of London, the discussion being on an association for doing good works on the English plan, the Rev. Mr. Pinshon, the English preacher, narrated the following anecdote of two English partners in business, who were approached one day in their office for contributions to some benevolent object. One of them gave cheerfully, but the other refused. When the visitor had gone out, the illiberal man, with tearful eyes, said to his partner, "I would give half my fortune to be able to give as liberally and cheerfully as you have just done. But I have never given a shilling in my life, and I feel that I never can." The story carries its own moral.

Yes! Yes!

Rev. Mr. Hepworth broke out with this exclamation, in his late Sunday's discourse in this city: "How I do hate people that always go with the majority!" And he fell at once to berating those who served this or that party for five thousand a year. He would have carried the matter out as he ought if he had but spoken of the tendency among modern preachers to go with their sermons to the pulpit that yielded the largest salary. It is not politicians altogether who attend sedulously to the increase of their pay. The ministers have a remarkably soft spot on that side, too. What has Mr. Hepworth to say for himself, for example, who left his Boston pulpit to double his salary in New York?

Compulsory Education.

The superiority of Prussia in this trial by war, is cited as the best of current reasons for compelling the entire body of children in a nation to attend school. We could wish so excellent a cause to be supported by a happier argument, for it is little to say in praise of any system of public education, that it will turn out better fighting-men than a condition of popular ignorance. We could rather wish the argument to be like this: that it provided resources for making a population at once more intelligent and happy. Yet intelligence unquestionably proves a protection against war, particularly if directed to the steady elevation of the race. Thus England to-day has a dangerous class under her throne and aristocracy, who have been crowded off the land, to make way for the cattle of the large proprietors; and by-and-by, when the hour of commotion and readjustment comes, as come it will, we shall discover at a quick glance that England's pride has proved her weakness, and that her willful neglect of the under classes, who are the real population, is the true secret and key to her overthrow. She will simply be called on to pay the cost of her past living. And so with France, too; if her peasantry had been as well educated and schooled as the entire population of Germany is, we should have witnessed very different conclusions in the current struggle from those which we see now.

As human nature still averages, and until it is everywhere an established fact that parents of every grade would send their children to school at all hazards, if schools were known to be publicly provided, it is a serious question whether there should not reside in every State, or possibly in the Federal Government, a central authority, capable of enforcing attendance on the public schools, so as to guarantee the intelligent discipline which is known to lie, with public morality, at the foundation of every well-ordered State. England began to see her way to this conclusion some little time ago. In Switzerland, public schools are a part of the public system of government. We must ourselves take advanced steps on any we have yet taken. There is an element of ignorance, so large already as to be positively threatening, developing itself in our villages and smaller towns as well as in our large cities, which we are called on to provide against in the only way that secure provision can be made. We cannot have too many free reading rooms and libraries, nor open too freely to the youthful appetite to feed upon. A vagrant boy may, in a few years, be turned from an inchoate savage into a fine specimen of civilized culture. The difference lies chiefly in opportunity. But the State is bound to provide free schools; and, if it goes so far, may it not yet become its duty to compel all youths to attend them? There is a mutual relation between them, and unless the State performs its part it may at last find itself powerless against its ungovernable wards.

Collyer Proves Burns a Medium.

Rev. Robert Collyer, in his lecture on "Robert Burns," before the Parker Fraternity Course in Music Hall, this city, Tuesday evening, Nov. 29th, pictured most graphically Burns's condition as a medium; how he used to be entranced—or was under a "spell," as the speaker sometimes termed it—when he received the inspiration that gave forth his sweet poems, that now find admirers in every household. Mr. Collyer must have had large experience with spiritual mediums of the present day, to have drawn so vivid and truthful a sketch of Burns as a medium, without himself having witnessed the manifestations through Burns. But after making out so clear a case of mediumship in Burns, we thought it very bad taste on the part of Mr. Collyer to kick at those whose similar experience had learned him the truth in regard to Burns. He probably did not imagine there were any Spiritualists present—though half of his large audience were firm believers in spirit communion through the agency of mediums—and thought the slur would be well received; but he evidently felt he had made a mistake, as he saw that his effort at brilliant witicism, delivered in his most fascinating style, fell on the audience like a piece of soft putty. It is not always safe for an orator to go out of his way for the purpose of ridiculing those who believe in the spiritual philosophy, especially here in Boston, unless he wishes to insult a large portion of his audience and display his ill breeding.

Changed Spheres.

Mrs. Experience Baker, (wife of Judah Baker, a well-known merchant of this city,) closed her earthly pilgrimage of fifty-nine years on Saturday, Nov. 26th, 1870. Funeral services were held at her late residence, 285 Broadway, South Boston, on the following Tuesday. Miss Lizzie Doten addressed the large number of friends present in most appropriate and eloquent language, giving utterance to sentiments in regard to the future life and condition of the departed spirit that must have touched every soul present; while the sweet and cheering songs of the Music Hall choir added in soothing joyous hearts. Mr. and Mrs. Baker have long enjoyed the blessed truce of Spiritualism, and the knowledge thus gained proved sufficient in the hour of trial. It opened the door to immortal life for one, and is a shining light to guide the other in earth-life till his time shall arrive to join his companion in the higher life. Mrs. Baker was a rare type of the noble woman. She was loved by all who enjoyed her acquaintance. The poor who shared her generous bounty will ever bless her memory. Truly "earth has one angel less—heaven one more."

Indian Affairs.

Gen. Parker, Commissioner of Indian Affairs, gives in his report an encouraging account of the relations with the various tribes. No serious outbreaks or hostilities have occurred during the past year, and quiet has generally prevailed among them. The exceptions are very few, and with these the prospect is that by judicious management a more hopeful and promising condition of affairs will exist in the future. This is indeed gratifying intelligence. It took us a long time to convince the nation and its rulers that justice to the Indian wards of the Government, instead of by unscrupulous individuals solely for gain, would eventuate in peace all along the border, and save millions of dollars to the treasury. We were condemned for our plain talk. But time rights all wrong. We are satisfied.

"Is It the Despair of Science?"

We have seen a note from the first of American poets, in which he says: "I have read Prof. Gunning's little book with deep interest. It is written tersely and vigorously; its literary merit alone is noteworthy. The theme it discusses is grave and important, and deserves the earnest consideration of scientific men."

Mrs. J. H. Foster, medium, in Brooklyn, N. Y., advertises in another column that she will hold private sances.

Christmas Gifts.

As the holidays are near at hand, and as many of our readers no doubt intend to make Christmas presents to their friends, we would suggest the following as suitable books to purchase for this purpose, viz.: "THE FOUNTAIN: with Lots of New Meanings," illustrated with one hundred and forty-two engravings. It is a book teeming with thoughts for men and pictures for children. "THE YEAR-BOOK OF SPIRITUALISM: A record of its Facts, Science and Philosophy." This work contains interesting essays by the leading Spiritualists of Europe and America, etc., etc. "A KISS FOR A BLOW," by Henry C. Wright. This book is printed on fine tinted paper. "BRANCHES OF PALM." This work was given through the mediumship of Mrs. J. S. Adams, and is replete with grand truths every friend of progress should possess. "POEMS FROM THE INNER LIFE," by Lizzie Doten. We especially recommend this talented book of poems, which has already reached its seventh edition; full gilt binding. "POEMS," by the well-known medium, Aclia W. Sprague, now a resident of the spirit-world. "THE SPIRITUAL HARP." A collection of vocal music for the choir, congregation and social circle. "THE VOICES." A poem in three parts, by Warren S. Barlow, Esq. It is a live poem upon a live subject. "ALICE VALE: A story of the times, by Lois Walsbrook—a writer of merit. Also, "HELEN HARLOW'S VOW," by the same author. "POEMS OF JEAN ENGELW," elegantly bound—(tinted paper, gilt top, etc.). "THE FAITHFUL GUARDIAN; or, Out of the Darkness into the Light." A story of struggles, trials, doubts and triumphs, by J. William Van Namee. "VOICES OF THE MORNING," by Miss Belle Bush; a splendid volume of poems, that everybody should have in their libraries. The beautiful poem, "The Artist and the Angel," is alone worth the price of the book. All the above works are for sale at this office. For prices, see advertisements, or send for our catalogue.

"In Memoriam."

The numerous friends and acquaintances of the late Henry C. Wright will be interested to learn that his mortal body lies in an enclosure on Oak avenue, (lot No. 4, group 291) in Swan Point Cemetery, Providence, R. I., and that over it a handsome marble obelisk, eight feet in height, has been placed, bearing the following inscription: "HENRY C. WRIGHT, Born August 29, 1797; died August 16, 1870. The steadfast Advocate of Anti-Slavery, Peace, Temperance, and Human Brotherhood. Erected by his Hellenic friend, Phyllis Pick."

Such is alone the task to speak Of comfort to the poor and weak, And dry the tear on Sorrow's cheek; But, mingled in the conflict warm, To pour the fiery breath of storm Through the harsh trumpet of Reform: To brave Opinion's settled frown, From crinoid robes and satiny gown, While wrestling rescued Freedom down."

The "Hellenic friend" who erected this monument, wished to be allowed to do so as a heartfelt tribute to the memory of a world-embracing humanitarian and reformer from one born on a foreign soil. He also caused a monument to be reared, at his own expense, some years ago, over the remains of Captain Drayton, at New Bedford, the latter having been imprisoned at Washington for assisting a certain number of slaves to obtain their freedom by flight.

Two Great Subjects.

The two lectures, "The Word and the Works," and "The Unity of God," by two of our ablest inspirational speakers, Thomas Gales Forster and Emma Harding, delivered in the Music Hall course of lectures in this city last winter, and published together by us in pamphlet form a few weeks ago, at the low price of twenty cents, ought to be sold by the hundred thousand copies and distributed broadcast. Spiritualists cannot spread the truth in a more effective way than this.

Before the pamphlet was issued, we received numerous calls for it. One correspondent writing from Washington, says: "Great interest is manifested in the Orthodox portion of our community in regard to Maj. Forster's lecture on 'The Unity of God.' I procured all the Banners I could find containing it and distributed them among preachers, professors, and Doctors of Divinity. And now I suggest that you print it in cheap form for circulation. I will take fifty copies, and I know of a number of friends that will do likewise. A friend at my elbow also suggests that you print Emma Harding's splendid lecture, 'The Two Bibles of the Nineteenth Century; or, the Irrepressible Conflict between the Word and the Works,' in connection with Forster's. These two lectures would do immense work in detroning theology, and opening the eyes of the spiritually blind."

Friends, everywhere, we have complied with the above request, and the pamphlet now awaits your orders. Don't wait another day without sending for one or more copies.

The North-western Woman Suffrage Association.

The annual Convention of the North-western Woman Suffrage Association commenced at Detroit, Mich., Tuesday morning, Nov. 29th, with a small attendance. Mrs. M. A. Hazlett, President, delivered the annual address. Susan B. Anthony spoke for a few minutes, urging chiefly that the women engaged in the movement should aim to hold the balance of power between the two great parties of the land, and not content themselves with joining either republican or democratic organizations. In this way only could they secure real power in the nation, and obtain the rights at present practically denied them by both parties. In the afternoon, resolutions claiming the ballot as a right, and expressing determination to continue efforts to have their principles incorporated into the legislative action of the State and Union, were reported and discussed. In the evening, addresses were delivered by Lillie Peckham, of Milwaukee, Adam Elder, of Detroit, Judge Broadwell, of Chicago, and others.

Music Hall Spiritual Meetings.

Thomas Gales Forster will give his second address in the Music Hall course, Sunday afternoon, Dec. 11th. His ability and soundness as a lecturer are conceded by all. He never fails to win the earnest attention of his large audiences. His time is limited here, owing to engagements elsewhere; and those who would listen to his grand discourses should not miss this opportunity.

Hudson Tuttle, of Ohio, gave an interesting lecture in the above-named hall, Sunday afternoon, Nov. 27th, on "The Evidences of Spiritualism." The quartette rendered the music in artistic style. Miss Thomas, who sang the air in "Gates Ajar," has an unusually fine alto voice.

Spiritualists must not allow our Children's Lyceums to languish for adequate support. It is all important that they be continued in every portion of our country.

Movements of Lecturers and Mediums.

Mrs. Laura H. Hatch, of this city, the musical medium, has become so fully developed that her musical efforts are truly astonishing, and baffle the shrewdest skeptic. While entranced she plays upon the piano with extraordinary skill; but her vocalization is still more startling. We heard her, a few evenings since, sustain the four parts of a quartette, with an entire change of voice in each part. No artists in their normal condition would venture on such a feat. She went from treble to base, tenor to alto, with perfect ease, and not the slightest strain or defect in her voice could be detected, and when asked if such efforts did not overtax her strength and exhaust her vitality, she replied in the negative, adding that she felt rested and more quiet for having been under spirit-control.

A. B. Whiting will lecture in Louisville, Ky., during December. Address care of Henry Turner, Jefferson street, between 22d and 23d, Louisville, Ky.

Mrs. Helen R. Leeds has resumed her sances at 25 Dwight street, Boston.

A. E. Carpenter, State Agent, is on a lecturing tour in Western Massachusetts. He proposes to lecture in Baldwinville, Dec. 5th; Athol, 6th; Orange, 7th; North Leverett, 8th; Sunderland, 9th; Leverett, Sunday, Dec. 11th; Amherst, 12th; Belchertown, 13th; Wilbraham, 14th.

Miss Julia J. Hubbard speaks in Manchester, N. H., Dec. 4th and 11th.

Lyman C. Howe, says the Chicago Religio-Philosophical Journal, the distinguished trance speaker, has been occupying the rostrum at Music Hall the last three Sundays, and we are free to say that he has nobly sustained the reputation that preceded him here. His discourses are logical, eloquent, and well calculated to instruct the most critical audience. His poetic improvisations are grand, and calculated to instill within the mind a love of the beautiful.

Mrs. Emma R. Still, the inspirational speaker, is spoken of very highly by E. Heywood, of Princeton, for her intelligent and impressive eloquence as a lecturer.

J. H. Powell was well received in Providence, and gave two most excellent discourses. The evening discourse, "Where are the Mighty Dead?" was a most triumphant vindication of Spiritualism. His services will be required there again.

Judge S. B. McCracken, of Detroit, Mich., has entered the lecturing field.

The American Spiritualist speaks as follows in reference to Father Baker: "This dear, good brother, formerly one of the editors of the American Spiritualist, and an earnest worker and speaker in the gospel of angels, is now in a disabled condition. He is very poor, and almost helpless. He has recently had paralytic shocks, numbing his limbs and side. He is unable to earn anything, even scarcely write a letter, yet his heart is clear, and his heart full of love. For months he has been expecting to be called to the spirit-world. Now, brothers and sisters, there is no one more deserving of our love in the shape of dollars than Bro. Baker. We, too, shall grow old by-and-by. Give him a greeting that has soul in it. Send your heaven-blessed gifts to Joseph Baker, Jamaica, Wis."

Miss E. Annie Hinman recently gave four lectures in Keeno, N. H., to audiences that crowded the hall," says a correspondent, "and the people were deeply interested. A great change has taken place here."

Mrs. S. A. R. Waterman, the psychometer and medium, now resides at Kankakee, Ill.

Silver Wedding in Charlestown.

Washington Hall was, on Wednesday evening, Nov. 30th, the scene of a large and happy gathering of the friends of Mr. and Mrs. J. B. Hatch, in honor of the twenty-fifth anniversary of their wedding. The hall was crowded—exercises conducted by Dr. A. H. Richardson. The Boston Lyceum Quartette (Messrs. D. N. Ford, C. W. Sullivan, Miss M. A. Sanborn and Annie Cayvan) executed a fine selection; Sarah A. Byrnes gave the invocation; N. S. Greenleaf, of Lowell, performed the marriage ceremony, blending tastefully the elements of the ludicrous and the solemn in his address. Dr. J. H. Currier, of Boston, made the presentation speech—quite a liberal supply of presents having been brought by the friends; Denn Clark read a letter from the fellow-workmen of Mr. Hatch, sent with a present from them in token of their appreciation; Dr. S. Grover read an original poem; Maria Adams and Stella Coggins sang; Miss Lucretia Webster recited finely a poetical selection, as also did Capt. Brown, of Nebraska; Charles W. Sullivan and Mary A. Sanborn sang (by request) "Mr. and Mrs. Snibbs;" Mrs. Susie A. Willis, of Lawrence, Fannie B. Felton, of Everett, Denn Clark and I. P. Greenleaf, of Boston, made a few pertinent remarks; George A. Bacon, as a representative of C. Fannie Allyn, read a letter and poem prepared by her for the occasion; and songs were sung by C. W. Sullivan and Hattie C. Richardson. After a speech by Mr. Hatch, in response to a hearty call, in which he expressed, as far as his feelings would permit, his gratitude to the friends assembled, the festivities of the evening commenced, a collation was partaken of, and those attending departed with mutual good wishes.

Historic Americans.

The lectures of Theodore Parker, entitled "Historic Americans," have been issued in a volume uniform with Mr. Parker's other works, says the Boston Daily Advertiser. Mr. O. B. Frothingham contributes a brief introduction, explaining the circumstances under which these four lectures, on Franklin, Washington, John Adams and Jefferson, were prepared in 1838, and three of them delivered in the first Fraternity course, with the last flickerings of Mr. Parker's strength. The essays are perhaps the most remarkable examples in existence of the writer's peculiar power and method, his province of idol-breaking, and his skill in turning history into purposes of argument.

We have not yet seen this work. The publisher probably forgot us.

J. M. Peebles and the American Spiritualist.

The last number (Nov. 19th) which we have received of our lively contemporary, informs us that this gentleman, (who was for some time editor of the Western Department of the Banner of Light,) is about to be added to the list of editors already engaged on the American Spiritualist. Should he be obliged to return to the East, (he being by appointment U. S. Consul at Trebesond, Turkey,) he will act as its foreign editor and correspondent; otherwise he will enter upon the editorial duties connected with the Spiritualist, at the commencement of its fourth volume—Jan. 1st, 1871. We wish Bro. Peebles success in the new position he is about to assume.

There is to be an octavo Sunday paper in Boston.

Spiritualist Lyceums and Lectures.

Boston.—Mercantile Hall.—Sunday morning, Nov. 27th, a good number of scholars and spectators attended the session of the Children's Progressive Lyceum at this hall. Songs by Charles W. Sullivan, Maria Adams, Hattie C. Richardson, answers to questions, and remarks by Mrs. Cora L. V. Tappan, Hudson Tuttle and George A. Bacon diversified the exercises.

Spiritual Conference.—Meeting called to order by the President, H. S. Williams. M. T. Dole chosen Secretary pro tem. Question for consideration: "Clairvoyance—What is its nature, and what are its proofs?" In the absence of the regularly appointed introducer, the President called upon Mr. George A. Bacon to open the debate. He confessed himself unprepared to do justice to the merits of the question. Clairvoyance was defined to be clear-seeing, or seeing through other than the usual channels. Its method or mode of action was replete with mystery. Science was unwilling to fully admit its claims, though not a few scientific men recognized its facts. Pure or simple clairvoyance was not to be confounded with spirit-seeing, so called. A. J. Davis, one of the earliest and very best of clairvoyants, disclaimed being a medium. The nature of clairvoyance was spiritual. This was its origin and basis. In numerous instances it had demonstrated its independence over and its superiority to the physical senses. Its operation was analogous to that of intuition. Dr. A. P. Pierce and a score of others, of this city, have given overwhelming evidence of possessing this wondrous power. The speaker related several deeply interesting facts which had come under his own observation. The fruits of clairvoyance were a mass of extraordinary facts, which no man or class of men could gain say—a personal, social and medical character, amelioratory and humanitarian in tendency, purpose and result.

At the close of Mr. Bacon's speech, Messrs. Wetherbee, Carpenter, Wright, Albro, Packard and Chesley followed, some remarks being also made by Dr. H. B. Storor and a lady whose name was not given.

Voted: to continue the session for debate on Sunday evening, Dec. 11th. John Wetherbee was chosen President for the next month. Adjourned.

Temple Hall.—C. M. Huggins, President, Boylston-street Spiritualist Association, informs us that two interesting circles for spirit communion were held at this hall, 18 Boylston street, Sunday morning and afternoon, Nov. 27th. In the evening, Mrs. Abbie N. Burnham lectured. Subject: "A tree is known by its fruits." A large audience was present, and marked attention and general appreciation were manifested.

"The Temple Hall Lyceum met at 170 Tremont street—Mr. Maguire, Conductor, Mrs. Dana, Guardian. This Lyceum was fairly attended, but still we need encouragement and assistance." Speaking by the children and other exercises completed the session.

Dorchester.—Union Hall.—Mrs. Floyd continues to interest good audiences by her labors in this hall, every Sunday and Thursday evening, and most attention is being attracted toward Spiritualism, in consequence.

Charlestown.—The last meeting of the Social Society connected with the First Spiritualist Association took place at the residence of Dr. A. H. Richardson, 93 Main street, Thursday evening, Nov. 17th. A pleasant gathering of mutual friends was the result. Remarks by various speakers and general conversation consumed the time.

Cambridgeport.—Harmony Hall.—The meeting of this Lyceum, Sunday morning, Nov. 27th, was well attended. The regular programme of this and kindred institutions was varied with answers from the younger groups to the question: "Which is the most beautiful—the sun or moon?" and by the older ones: "Are amusements conducing to health?" Declarations were participated in by Misses Eta Willis, Lillian Terry, Ellen Murray, George Martain, Minnie Black, and Master George Pierson.

In the evening Dr. John H. Currier, of Boston, addressed a crowded house. The lectures thus far carried on under the auspices of this Lyceum, have been very successful.

On Tuesday evening, Nov. 29th, this Lyceum, through its Committee of Arrangements, gave a "pound party" at Henry Hall for the enjoyment of the little ones, although the occasion was improved by those of larger growth as well. A recitation was given by Miss George Martain, and dancing, games, marching, &c., &c., were participated in. The highest degree of satisfaction was evinced by the numerous company present.

Chelsea.—A correspondent writes: "Sunday, the 27th ult., Granite Hall was well filled with an appreciative audience, to listen to Dean Clark, who spoke with eloquence and force on the duties of Spiritualists. His remarks were appropriate and truthful, and were received with amen. Charles A. Hayden, of Maine, also addressed the audience in his own peculiar manner, and was greeted heartily. The choir sang, to the admiration of all, and Mr. J. Frank Baxter played and sang two most touching and beautiful pieces. The meetings are the most pleasing and instructive this season of any previous. This month the platform is to be filled by Thomas Gales Forster, of Washington, D. C."

North Scituate.—Coniarses Hall.—L. T. Prescott delivered two eloquent lectures at this hall, Nov. 27th. Subject, a. n., "Not so—let all grow together until the harvest," v. n., "Reason."

New Subscribers.

Since our last report one hundred and fifty new subscribers to the Banner of Light have been procured through the exertions of the following named friends: Elias Pugh sent nine; G. A. Barnes, six; W. H. Crowell, two; W. L. G. Kent, two; E. F. Burtch, two; M. C. Danforth, two; E. Hodgkins, one; George W. Arnold, one; A. C. Wilcox, one; A. B. Dodge, one; S. Young, one; R. Mills, one; E. Terry, one; P. S. Thomson, one; George Ladd, one; H. Williamson, one; Mrs. L. A. Stevens, one; Mrs. E. Whitney, one; E. Ashby, one; H. Sturgeon, one; M. B. Sparks, one; W. Chace & Co., two; T. Buckman, one; J. Matison, one; William Newell, one; R. H. Ober, one; A. Kingman, one; R. E. Whitton, one; J. A. Bates, one; L. B. Lyman, one; D. R. Newton, one; J. N. Chickley, one; J. Bushong, one; J. M. Wilson, one; C. H. Trowbridge, one; Mrs. M. Wiley, one; H. W. Marsh, one; N. Blanchard, one; Mrs. H. E. Wheeler, one; G. Kahn, one; Mrs. M. E. Snow, one; J. I. Smith, one; G. W. Pillsbury, one; H. Flagg, one; N. Lewis, one; J. B. Clough, one; C. B. Lynn, one; L. Flak, one; S. A. Bates, one; J. L. Eason, one; William Beach, one; J. F. Adams, one; N. W. Brown, one; J. W. Bigelow, one; J. B. Dixon, one; George L. Allen, one; A. H. Cutting, one; L. B. Cudworth, one; E. V. Spaulding, one; Mrs. A. F. Halferty, one; W. L. Hamlin, one; Mrs. Mench, one; A. B. Ostrander, one; Mrs. J. Roberts, one; J. Grant, one; Dr. J. W. Haas, one; P. C. Tomson, one; S. Harper, one; J. H. Bradley, one; R. H. Allen, one; S. Teagarden, one; O. M. Goodell, one; S. C. Kingsley, one; W. Knowles, one; William Blount, one; B. E. Cushing, one; D. L. Harper, one; C. H. Hill, one; N. E. Daggott, one; J. McKinney, one; H. Snow, one; J. M. Peck, one; R. Trimble, one; W. H. Black, one; J. K. Jackson, one; A. Haway, one; R. M. Peckett, one; S. Hennings, one; C. Dalley, one; L. R. Batten, one.

Boston Charities.

"The Home for the Aged Poor," conducted by the "Little Sisters of the Poor," located at 69 Springfield street, is doing much good. This work of charity, now widely spread through Europe, has just been commenced in Boston, for the benefit of those who are old and helpless. Old men are received as well as women; and, for that object, the Sisters have secured two houses—one for men, and the other for women. The chief conditions for admission are, that the applicants be destitute, and of good moral character, sixty years old and upwards.

Dr. Charles Cullis has bought the estate of Grove Hall, on Warren avenue, containing eleven acres, for the purposes of the Consumptives' Home, which will be removed there from Vernon street, on the completion of such alterations and improvements as are necessary. The estate was purchased for \$90,000. It is finely situated for the use intended, and will afford accommodation for sufferers that are now excluded for want of room. This is one of the grandest of Boston charities, and should receive a liberal support from the benevolent. This institution was started by Dr. Cullis at the suggestion of his spirit guides, who promised their influence to sustain him. His faith and energy have triumphed.

