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## BOSTON, SATURDAY, DECEMBER 24, 1870.

Original Essay. SPIRIT FORCES IN NATURE.

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BY S. B. BRITTAN, M. D. The human mind may not number the worlds in space. How many exist and silently traverse and tender sympathies of the human heart. We of microscopic inspection, we cannot determine; and by what intricate laws and immeasurable in the rational mind. lines the superficial phases of existence, cognizable by the senses, are connected with the secret grand economy of the world; if subtile forces insources of inward power and the presence of the central Life, the finite understanding may fail to viously the various phenomena which result from comprehend. But however vast the empire of this intermingling of invisible principles with the being, and numerous the worlds that revolve in elements of matter are not only natural but they space, the Universe, in its most comprehensive are inevitable. It follows, therefore, that, in a sense, is ONE. The gravitation of worlds; the normal condition of the world and man spiritual specific forms of being on their surfaces; the re- phenomena, of an orderly character, are most lations of separate entities, and all the phases of likely to occur. The old Patriarchs, Prophets and vital manifestation involve and illustrate the Philosophers-whose habits were comparatively principles of a sublime harmony, and thus reveal a common source and centre in the Divine Unity. remarkable spiritual powers. Such peculiar gifts The creative energy, the animating soul-GOD, IS, and therefore all these exist. " The Spirit giveth wrought with the Egyptian and Grecian myslife": and so innumerable worlds come up out of chaos and revolve about many central suns. The | names in the ancient history of the heathen earth waits for the daily baptism of light. Morning wakes the living, conscious world to activity, Pythagoras, Socrates and Plato were great lights and the evening invites to repose. Day is replete with glory, and Night wears a jewelled crown. Space is full of the revelations of life; organic forms are pregnant with happiness, and every instant plenary of blessing.

ed by myriads of worlds; with the illuminated in the sacred canon, in profane history, or the heavens bending over and closing lovingly around | newspapers. The most significant facts may ochim, is MAN, the last divine work in the natural cur in the most obscure places. It adds nothing world-man the crowning glory of creation and to their intrinsic importance if they are witnessed the express image of God! In the vast realm of in the palaces of kings; nor are we disposed to physical existence he is the central figure. While overlook the same when they transpire in the his feet press the earth, he yet stands within the hovel and the manger. The truth is, spiritual outer courts of God's spiritual temple. A light from heaven shines in at the windows of his mortal tabernacle. It warms the heart, glows in the countenance, and informs the mind. Man, indeed. is the connecting link in the chain of universal Being-the intervening medium between two worlds-the Visible and the Invisible. The essential elements of both states of being meet and are blended in his nature. The common earth, which enters into the composition of his body, is transfigured and rendered radiant and glorious by the presence of his spirit.

can make no sign that we can discover and interpret. This is the natural inference from the dogmatic assumptions of many religious teachers. The only remaining alternative is found in the unwelcome conclusion that the inhabitants of the invisible realm are indifferent to our welfarethat they do not come to instruct and strengthen us, because, alas! they have outlived the strong

the illimitable void, beyond the utmost reach of are unable to conceive a more melancholy and the telescope, we may not know. How far the' repulsive idea of the other life and world; but divisibility of matter extends without the limits | we are happy in the assurance that all such views are false in fact, and that they can have no place

If spirit and matter coëxist and blend in the terpenetrate the realm of material things, obsimple and severely natural-were endowed with and their phenomenal illustrations were interies. Indeed, many of the most illustrious world are intimately associated with this subject. to mankind, and perhaps wiser men than Moses, Solomon and St. Peter. And they were earnest believers, having the evidence necessary to conviction in the development of their own spiritual faculties. We must respect the just claims of Here, in the midst of this immensity, surround- great and good men, whether we find their names phenomena depend on the presence of God and his ministers in the natural world, and on the fitness of men to be the receptacles of inspired ideas and of his spirit. It is not ordinarily a diseased state, either of

the body or mind, that renders one susceptible of spiritual influence. The divine afflatus sustains no possible relation to flatulence; sweet and solemn prophecies never emanate from imbecility; and the world's greatest revelators have not been lunatics. Moses, Lycurgus and Solon were eminent among inspired lawgivers. Isaiah was a With this two-fold constitution in view, we great prophet, who beheld from his sublime spirmay comprehend something of the mystery of itual elevation the final triumph of Humanity and the universal reign of "Peace on Earth." rean philosophy, whom men called divine, was a wonderful seer as well as a profound philosopher. Socrates, the wisest and noblest of the Athenians -hero, sage and moralist-recognized the frequent presence of a spiritual adviser having a distinct personality. Mahomet, who speedily destroyed the idol worship of his country, and effected the greatest revolution that has occurred since the foundation of the Christian religion, was not only a military conqueror and visionary enthusiast, but the founder of one of the principal religious systems of the world. The Swedish Seer was the most learned and intellectual man of his time, and yet he religiously affirms that he held uninterrupted intercourse with the Spirit-World for nearly thirty years. It was a fair young Shepherdess-inspired by an angel or spirit whom she believed to be St. Michael-that discovered the sword of the old cavalier in a crypt of the Church of St. Catherine. Thus armed, spell-bound and nerved by the mysterious agent, the gentle girl led the legions of France against her invaders, and the recreant King Charles VII. to his coronation at Rhelms. The "Man of Destiny" was victorious while he followed his star, and only fell when conquered at last by his own mad ambition. The revelation that is clearest and most essentially divine is the truth of Spiritualism. "God is a spirit;" and God made the world: therefore the Universe itself is one grand spiritual manifestation. Hence, all visible phenomena proceed from invisible causes. Subtile forces, that elude the faculties of ordinary observation, produce stupendous changes in the superficial aspects of the world. Super-terrestrial beings have power to modify the fundamental laws and the essential conditions of human existence. Thus the mysterious agents move in our midst, silently. but with irresistible energy. They never cease to operate, but they are seldom visible save in the results of their action on matter and mind. Intervening objects offer no resistance, and they are neither limited by time nor space. Who can suppress "the powers of the air"? Who can extinguish the light of the spirit? It kindles the elements, and earth and sky flame with ethereal mysteries. It breathes in the souls of unborn men, and they are inspired from the womb. It rouses the dormant energies of slumbering nations. The invisible powers touch the throne, and it crumbles away. Crown and scepter ignite, and the chains of the slave are fused in the divine combustion. The earth quakes and swallows up old dynasties. New political and religlous systems are inaugurated. A strong hand opens the gates of glorious Eras. Even "the land of shadows" becomes luminous, and in the ight of the spirits' presence, "death is swallowed up in victory"!

# Free Thought.

#### "SPIRITUALISM AND LECTURERS."-REPLY TO GEORGE FILER.

In the Banner of Light for December 3d, I notice an article in the "free thought" department, under the caption of "Spiritualism and Lecturers," in which the writer, George Filer, denounces certain speakers for teaching what to him seems 'false doctrines" from a spiritual platform. It is not my intention to defend this or that doctrine; but rather to briefly test a few of his assertions us that Prof. Denton's "Growth vs. Creation,' though perhaps true, is foreign to Spiritualism. Now it seems to me anything containing truth has a bearing on the subject; but let us look at this particular instance. Your correspondent says the idea is not new that this world came to its present condition through successive stages of development, and that the late worthy President of Amherst College held nearly the same view, yet lived and died an Orthodox divine, without suspecting that his views were in conflict with Scripture." He was evidently of a very unsuspicious disposition. Should it be his fate to be cast into "outer darkness and the ever-burning lake," he would probably never suspect that there was a scarcity of light and an excess of caloric. If I understand the Christian view of creation, it teaches that the world in the past was inconceivably more perfect than it is at the present or likely to be in the future unless recreated, or rather a new heaven and a new earth" shall take its place; while Spiritualism, by the facts of science, seeks to prove the present is superior to the past and inferior to the future-exactly the reverse of the former notion that creation commenced at the big end, and will therefore come out at the little end of the horn! Next, Bro. Filer is shocked at what he looks upon as the atheism of Mr. Denton, and goes on to show how plain it is that there is a God, because, as he says, "there can be no effect without a cause." A child might very innocently ask. "What caused God?" He would, in all probability, be forced to the Orthodox answer, that he is the "uncaused cause, which would harmonize so well, you know! I think, as the subject stands, it will do no harm for speakers to advocate whichever side they believe. If God has an existence, he will probably see that he is not cheated ont of it. After all, it is but a matter of dames. Oall it God, or force, or power, or life, or what you will, it is still a mystery which no human mind can fathom. And as to prayer, I know no better definition than that in the Orthodox hymn-

sions, you destroy your identity. And yet another of those harmonious fundamentals is the doctrine of election. "Jacob have I loved, but Esau have I hated," says the God of Christianity; not that either of them deserved to be loved or hated, but "the children not yet being born, neither having done any good or evil, it was said unto her, the elder shall serve the younger." Why? That the "purpose of election might stand," Spiritualism rejects the idea as absurd, and teaches that God makes men as he wants them to be, and is too just to give one man credit for being born white, and find fault with another because he is black. And so we might go through all the "funby the facts as they are. He begins by informing damental doctrines" of Christianity. They may be better or worse than the teachings of Suiritualism, but there is no more harmony between the two than between fire and water, and a Christian Spiritualist is something akin to a red-hot icicle. A mun may believe in the possibility of the spirits' return, and yet believe the Bible, but he is by no means a Christian. As to those thousands of the Orthodox who now believe in Spiritualism, and would go with us were it not for the infidel tendencies of some of our leaders,' he need not be uneasy on their account. "This kind" go with the tide, and when popular opinion sets in the direction of our philosophy, infidelity will not keep them back. What we want is men who do n't wait for the tide, but take the advance and seek to turn it. Respectfully, C. E. B. Baltimore, Md., Dec. 5th, 1870.

#### PHYSICAL MEDIUMSHIP.

The opponents of the phenomenal phase of Spiritualism are doing a greater work than they are aware of, in keeping up the agitation and iuvestigation of the subject, and their strenuous efforts to disparage and vilify physical media will have no other effect. To show our readers what Mr. E. V. Wright is doing, we copy the following report, and offer as much space to any one who may choose to reply to him:

#### From the Baltimore Sun, Nov. 23, 1870.

AN EXPOSITION OF SPIRITUAL MEDIUMS-THEIR TRICKS SHOWN UP BY AN EXPERT-IN-TERESTING REVELATIONS-LESSONS IN LEGER-DEMAIN, &C.-Last night, Dr. E V. Wright, of Pennsylvania, who has for a long time been enagged with investigations of the mysteries, or physical developments, or phenomena, as they are variously termed, produced by so called spiritual mediums, gave an interesting expose of the which when there is the terms in the source of the tricks that have from time to time been palmed off upon the community as spiritual man-festations. Laine's leaser hall was the scene of the exposition. About forty persons had been in-vited to be present, including a number of citizens who are prominent as Spiritualists, some of them honest believers that the tricks of the Daven-port Brothers, Frank Gunnell, Harry Emerson, Charles Read and others of their class were the genuine works of spirits.

Charles Reed-that is, both wrists were bound by what is known as the Harvard tie, so as to give a double loop to each wrist, the end of the rope being tied to the round of the chair. The tying was inspected, and pronounced satisfactory It seemed impossible that any one could get out of that scrape. The lights were put out, and when restored, lot the captive was unbound! It took him longer than it should have done to re-lease himself; but that was afterwards explained, the cause being the extreme tightness of the bind-

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ing. Dr. Wright was understood to say that he could bind a man so securely that not even the most adventurous spirits would attempt to unbind, without using their teeth. In these illustrations, he exposed only the tricks of the people he had seen, and their manner of doing them, while claim-ing superparticel against in the work.

lug supernatural agencies in the work. Next he took off his coat, which was sent by a kick out among the spectators just as the gas was lit, and the doctor sat in his shirt sleeves, bound as securely as ever. The lights were put out once nore, and afterwards a tumbler of water which had before been sitting near by on a table was revealed upon the head of the demonstrator. "Spirits put it there," say the charlatans. "I put it there," says Dr. Wright.

Numerous other illustrations were given with the hands bound and tied down to the chair in this way, and finally the exposition, nearly in the same terms as in the case of the thumbs. All the slack of the binding of one wrist is added to that of the other, so as to permit the withdrawal of one haud. That being achieved, everything else is as easy as eating; but, in order to accom-plish the feat, the ends of the rope must be tied to the chair legs or rounds, so as to afford the necessary leverage. If the spirits really untied, the hands, it would

not be necessary to secure the ends of the rope in this way—a thing always insisted upon by the protended mediums, under pretence of securing themselves more tightly than if the hands were simply bound and suffered to rest on the lap. Dr. Wright then performed all the tricks in the light. showing how the hands could be withdrawn and replaced as easily as putting on and off an old pair of gloves, by economizing the slack, and asing the leverage afforded by tying the rope ends to the chair rounds.

The Emerson trick was next exposed. The doctor retired behind his screen, tied bimself up with a whole clothes line—tied his screen, tied himself up with a whole clothes line—tied his legs, tied his hands, tied his body to a chair so that he could do nothing but sit, and then called for some one to help him on the stage. The key to the trick was in the wrists and the slack, the same principle as before illustrated—the legs drawn up or stratched before illustrated-the legs drawn up or stretched out, affording more or less leverage, and making

the wrist loops appear more or less tightly drawn. These principles underlie the Davenport broth-ers' tricks in the cabinet; they underlie the guitar and music-in-the air business, they underne the guidar medium frees himself, and then he can perform any trick on the stage. The guitar, dauled with phosphorus, is sen! fying about over the heads of the audience, and drawn back to the medium by an elastic cord, like a boy's return ball; the posi-tion of his feet, marked on paper to detect any movement, is assured by the use of a little paste on the soles of his shoes. The lecturer, in conclu-sion, showed up the whole medium business as a humbug of the first water, and entertained the company gathered to see his illustrations for over

human nature and the philosophy of human feeling, thought and action. That man is frail and The fair youth of Samos, author of the Pythagoprone to wander is due to the inevitable conditions of his mortal life. His undying aspirations, and the infinite possibilities of his spiritual constitution, show us that he came from the Father, whose omnipresent spirit " is the true Light which lighteth every man that cometh into the world." Constituted as he is, and occupying as he does a middle ground between spirit and matter-the earth and all that is perishable on one side, and heaven and immortality on the other-it is but natural that he should discover numerous evidences of the presence and close relationship of his invisible kindred. If his mind is not warped by false education, he instinctively looks for their foot-prints along the shadowy confines of this world. In the silent watches the devout and loving spirit hears mystical voices from the other side of the river. When the world's faith is active and the vision is quickened by the influence of the spirit, the white arms of Angels are here and there thrust through the gloom in blessing. The mantle of night is rent in twain by loving hands that we may see through the dark folds and rejoice. And thus angelic visitors leave the everlasting doors ajar, that we may catch glimpses of "the glory that shall be revealed." Mysterious proofs of the Divine presence, and a constant succession of spiritual manifestations on

earth, are precisely what we have a right to expect. The skepticism that denies this, resolves itself into practical atheism. If God made the world and still governs it, why should we not constantly anticipate new evidences of the presence of his spirit? And will it be said that any man has faith in God who merely admits that he s ever present, while he boldly denies the tangible demonstrations of his power? The god of such men is the creation of history. At best, he was before Moses, and cotemporaneous with the Christian fathers. We are required to conceive of him as having no present vital connection with the world, at least of a nature that admits of demonstration to the souls of men through their senses. But when did the Divinity that once walked among men and inspired their minds and hearts, suspend his functions? Are the ministers of the Celestial State all dead and buried? If they are not, why should they not look after human affairs as they were accustomed to do in the early history of the world? Did Moses and the prophets need to be thus closely watched, and are we really qualified to go alone and take care of ourselves? Such a conclusion is consonant to our self-love rather than our reason. It is worthy of notice that the peculiar people

who deride the claims of our faith and philosophy, by representing that the communicating spirits exhibit less knowledge than they possessed on earth, virtually assume the total suspension of certain divine faculties and functions. In their conception, not only are the active powers of the spirit enfeebled by the destruction of the body, but something more terrible than a mortal paralysis appears to have seized and smitten the innumerable hosts of heaven. It is confidently affirmed that they no longer come here as they did when the earth was new. They are dumb, and can not speak to us; they are powerless, and

The true educator may be known by one thing: He or she seeks to "call out" the mind's natural powers, and to improve and harmonize upon its constitutional adaptations.—The Fountain.

A child is a divine promise of something better. We are all of us only dim, crude prophecies.

Prayer is the soul's sincere desire, Unuttered or expressed,"

which does not imply that God will do whatever we ask of him, but rather that our desires will lead us to make efforts for their gratification. Believing in freedom vs. hypocrisy, I admire the consistency of those who refuse to "make long prayers" when they have no faith in them. Your porrespondent next accuses Warren Chase of 'bad policy" in breaking down the authority of the Bible because it is a "spiritual book." Quite likely Bro. Chase believes that "Honesty is the best policy," and perceiving that the "infallibility of the book," or rather the idea that it is infallible, is the most formidable bulwark between Spiritualism and Christianity, he seeks to uproot it instead of "harmonizing" it. In regard to A. B. Child, next mentioned, referring, I suppose, to his "Whatever Is, is Right," he says "he appears to be more anxious to break down all distinction between virtue and vice than he is to es tablish Spiritualism." Yet this view "harmonizes" perfectly with the Christian idea that God orders all things for the best, and when understood as they should be, I cannot see the evil in either. If our friend thinks them false, he should have the consistency to declare himself an atheist. His next declaration is that mediums "sneak as the spirit moves them," and therefore need not be specially educated to speak with propriety. This is very true; but he should have added that it is not necessary either to prescribe just what views they shall present, for fear that "outsiders will think that Spiritualists generally endorse their sentiments." He evidently thinks Spiritualism needs a creed. All the speakers I have listened to have presented their views for what they were worth, leaving their hearers at liberty to accept or reject them as their own common sense dictated, just as he will find it stated at the head of the Message Department of the Banner. But let us see what his next authority has to say. The Rev. Eliakim Phelps, "who has witnessed more spiritual manifestations than any other mortal man," tells him "that he has never seen anything in Spiritualism that would lead him to reject any of the fundamental doctrines of the Orthodox faith." We will briefly examine some of these doctrines. The doctrine of Creation vs. Growth I have already spoken of. It is a fundamental doctrine of Christianity that religion is so distasteful to the "natural man" that nothing but the power of God can lead him to have anything to do with it, while Spiritualism affirms that religion is as natural to the human soul as perfame to the flower. By one theory it would seem that the more natural a man should be, the less religion would he possess; by the other, the 'natural man" "looks through Nature up to Nature's God." What harmony! Vicarious atonement is another "fundamental" of Christianity, which teaches that a man who steeps his soul in sin till he approaches death, can then, by a belief that an entirely innocent person has suffered death in his behalf, have the stain removed, and enter heaven as innocent as an angel! Spiritualism, on the contrary, emphatically declares that man grows like the oak-

"Each storm and each calm leaves its mark on the tree, So each thought and each deed leaves its impress on thee. And if you miraculously wipe out these impres-

Owing to the bad weather, however, there were not more than twenty or twenty five persons present but the believers were proportionately stronger than the non-believers. Dr. Wright, it is known, traveled with the youth Gunnell, who exhibited his tricks in Baltimore, and in many other cities, where, by dexterity and cleverness, he established himself firmly 25 a tip-top medium. In addition, the Doctor stated that he had closely followed up the Davenports. Read and others until he, a believer in them at first, became vinced that they were all first-class frauds claiming that they enjoyed the help of spirits to perform their petty little tricks of tying and unty-ing cords, &c. He acknowledged that he had been somewhat mystified by some of the so-calle physical phenomena" of Spiritualism he had witnessed, but he felt able now to convince hi hearers that most all these seeming wonders are the works of the mediums themselves, and not of spirits. He did not wish to be understood as tryng to throw obloquy upon the honest helief in piritualism of any man present, but to show that the tricks of the cheats who had set themselves up as mediums were hollow artifices and delusive, which every man owed it to himself to discountenance. In doing this, he did not attempt o discuss one single thought or idea in connec tion with the morality of Spiritualism, or the merits of psychological investigations, although it was inferred from the tone of his remarks that he is a believer to some extent in Spiritualism. His object throughout appeared to be the defence t this incorporeal belief from the taint of the harlatans. To do this, he proceeded to unmask beir tricks, having first extemporized a screen by hanging an old shawl upon three chairs mounted on top of a piano. A table was placed near, furnished with ropes and cords for tying, and iron rings large enough to slip easily on a man's arm, ver the coat sleeve. Dr. Wright himself sat on a dais very slightly

Dr. Wright himself sat on a data very slightly elevated above the floor, surrounded by the com-pany, very comfortably and socially. The tricks of Frank Gunnell were first exposed. Dr. Wright sail the performances of this youth have been more astonishing here and in Washington, than, those of any other person, and his trick of the tied thumbs was considered specially wonderfal and thim by was considered specially wonderial and impressive with Spiritualists. A gentleman who had never seen the thumbs tied was called upon to do that work for Dr. Wright, and Mr. John Fox was named by the spectators. Mr. J. H. Weaver and Rev. L. M. Forbas served as superintendents to see that it was well done. They had seen all things of this kind before, and were up to snuff on the metter. Everybady way the thumbs securely the matter. Everybody saw the thumbs securely fied with a small cord drawn once around each thumb, and then over between them, the ends looped and tied to the little finger of one of the hands. Dr. Wright darted behind his screen and instantly hack again with two iron rings on his arms, which, apparently, could not have gotten there unless the thumbs had been released, but he showed them both bound together as fast as at first. He then turned his back to the andience, and in the time it took to wheel about, had the and in the time to the to know to wheel about mut the again exhibited as tightly tied together as ever. Exposition: Slip one thumb out of its loop by en-larging the other loop with all the slack of the This was demonstrated to he practicable. and the trick was done openly, to the satisfaction of everybody. It was explained that the ends of the cord used

for binding the thumbs were tied to the little fin-ger to secure leverage. Anybody seeing the trick done once could do it without paying fifty cents to be humhugged by spirits. All that is necessary is to get the thumb out, and then you can take your coat off, or vary the performance by a va-riety of acts, all of which look wonderful; then put the thumb back into its loop, and rush out on the stage with a wild look, as though you had seen your grandmother's ghost, and receive the applause of the spectators.

three hours, and finally sent them away well pleased with the entertainment, except a few who still shook their wise heads and doubted.

#### THE LECTURERS' CLUB.

EDITORS BANNER OF LIGHT - Your truthful and able article upon the formation of a lecturers' club, contained in a late issue of your valuable sheet, has so stirred the emotions of my soul that, with your permission, I place upon record my testimony as to the positive necessity for the inauguration of a society for the protection of our much abused media. I would not willingly wound the feelings of any one, nor throw obloquy upon Spiritualists as a body, but I appeal to the experience of every close observer in our ranks for an asseveration of the truth of the declaration that our speakers, as a class, are the most misunderstood, and have the poorest material compensation for the health and strength expended, of any people who labor in the intellectual and moral field on the American Continent. Contrast the large salaries lavished upon Orthodox clergymen. and the emoluments that flow as perquisites of the holy office," with the scanty stipend that is doled out to our ministering servants, joined, in many instances, with expressions of dissatisfaction that more labor is not received for the meagre remuneration.

What a commentary the picture presents of the wooful neglect, not to say cruelty, of the majority of a people who, of all the dwellers upon the earth-sphere, have the largest debt of gratitude. and responsibility resting upon them! Not only recreant to the demand pecuniarily, but frequently robbing the sorely tried apostles of our glorious gospel of their just due in the shape of loving words and kindly attentions, some in our ranks seeming to delight in aiming the foul poison of slander and suspicion at the reputation of every nublic exponent of our sublime Philosophy.

Such language may seem harsh and critical; it is painful so to write, but I should be false to the convictions of duty did I not enunciate what I know to be words of truth and sad experience. I wonder not that the outside world heap censure and scorn upon media, when Spiritualists themselves so frequently hurl the anathema-maranatha with an unsparing hand. It has been the privilege of the writer, for a number of years, to watch closely the tax upon the vital forces of many of our speakers, so that it is with advisement I maintain, that, under the present system of itineracy, the drain is immense, the pressure greatly increased by the inadequate pecuniary recompense awarded.

It is to be hoped that the proposed club will endeavor to regulate the scale of prices, also recommend and take measures to secure more extended engagements for our lecturers. Thank God, it is at last becoming apparent to the minds of the leading Spiritualists of our land that the martyrdom of influence involved in this constant change should cease, and a recognition of the vast increase of power that would be gained by the association of our speakers in the various humanitarian institutions of the cities is dawning.

Angels speed the day when they shall thus stand side by side with the Orthodox persuasions. Dr. Wright was then tied with a rope, a la Our divine light would then soon permeate the

darkness of ecclesiastical bigotry, and reveal its applicability to console and direct under all the atflictions of this mortal life. Frequent intercourse with the ambassadors of the glad tidings would promote an understanding of the inculcations of the Spiritualist's scientific and philosophical religio:i.

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In conclusion, allow me to entreat every reader who has realized the value of angel ministrations to labor to establish a more just appreciation and protection of the anointed evaluatists of the blessed gospel. Such a movement will ever command the interest and cooperation of

Thine for justice and fraternity, CAROLINE A. GRIMES. Phila Achphia, Pa., Dec 3, 1870.

### THE REGULARS AND DR. J. R. NEWTON.

We have another case in Providence-a cure offected by Dr. J. R. Newton, after the patient had been in the Rhode Island Hospital-a case which appeared most unpromising at the outset, but which vielded to his and the good-angels powers at once. Thright justly indulge in a criticism on the regular practice, but forbear, lest 1 should say hard things and make my communieation too long. So I pass to the case and cure.

Mary Galetta Martelli, an Italian girl aged eighteen or twenty, resided in Providence, doing housework in a family. She was poor, had only a single friend, Mrs. Charlotte Hallett, who had known her when a child in Chatham, Mass., soon after, her arrival in this country, when a mere child. The girl had been complaining something like a year, and last March disease had made such inroad that it was with difficulty she could work. In September she gave up, being unable to labor longer, and, by the intervention of Mrs. Hallett, became an inmate of the Woman's Boarding-House. The state of her health became such that some of the ladies of the institution procured her admission to the Rhode Island Hospital, without the knowledge of Mrs. Hallett, however. She entered it on the 1th of October or thereabouts, and went under treatment. What, that was, I cannot give in detail. There, how ever, is a key which will open the door and let in some light. She was laboring under a severe inilammation of the bladder and kidneys, and one agency employed was the injection of nitrate of silver. There was also given a preparation of buchu, nifre and belladonna. The result was, that, after a time, spasms were developed of a very severe character, also a loss of eyesight, going on. When the communication was finished, with a peculiar feeling in the head. She describes these spasms as commencing with a burning sensation and pain, passing upward through the communication purporting to come from a brother stomach, finally reaching the throat, accompanied with a choking sensation and a labored breath- years since, in California-his name being signed ing. She also lapsed into an unconscious state, and remained for a longer or shorter period in- pleasure in meeting me at this time; and 1 am sensible. Her distress was awful. Finally, she thought death was at hand. She sent for Mrs. that it came from the spirit-world. Hallett, who went to her bedside, and found that i Mary wished to make arrangements for her fu- as heretofore described, and another communicaneral, and designate how she should be robed for tion was written, purporting to come from my the grave, to all appearance about to open to receive her young form. Hope had left her, and Carolina-forty-six years since-and signed by the treatment of the doctors had made her indif- her name. This also contained assurances of ferent to life, so intense were her sufferings. Mrs. Hallett apprehended the situation, and determined to remove her to her own home in the city, and did so Nov, 16th, intending to send for Dr. 1 sured me he was divested of all former melan-Newton. She dispatched a letter the day of the | choly feelings, and was now happy. The next interview. The following day after her removal, Mary had a recurrence of the spasms, which continued so long that Mrs. Hallett, to make sure, fearing the letter might have miscarried, sent a telegram to Dr. Newton, which he received at half past three in the afternoon, and at four took the train for Providence, arriving here at six. He found Mary insensible, the spasms being of Inless than five minutes she was restored to consciousness and stood on her feet; the vital functions resumed their sway, so that she went out and walked about a quarter of a mile and back, calling upon Mrs. Smith, who had been restored a few weeks previously by Dr. Newton. She sat up till near eleven o'clock, then retired, declaring

## Spiritual Phenomena.

MANIFESTATIONS THROUGH DR. SLADE'S MEDIUMSHIP.

EDITORS BANNER OF LIGHT-Having recently been the recipient of astounding spirit manifestations, through the wonderful mediumistic powers of Dr. II. Slade-now located in New York City, at No. 207 West 22d street-I feel impelled to give publicity to my experience through your interesting paper, provided you are disposed to publish my communication.

I will now describe the modus operandi of the medium while sitting for manifestations, and through whose mediumistic powers I was enabled to commune with the spirits of those who were, while existing in this mundane sphere, allied to me by the ties of consanguinity, and much beloved, and who have ever been held in sacred remembrance. But to proceed with the interview. I was ushered into the doctor's private room, and requested to seat myself at a small table, which was divested of its spread. I took the precaution to examine the table, both the under and upper sides, to my entire satisfaction, to see if there was any possible chance for deception or collusion. The sitting took place in broad daylight, thereby enabling me to have ocular proof that the doctor's hands did not indite the commu-

nications. The first movement after taking my seat was to place my hands on the table, at the request of the medium. He then placed his bands over mine, They soon became quite cold-similar in feeling. to the hands of a corpse. He then says, "Will the spirits write?" A response soon came, by three distinct raps on the table. The doctor then took a small-sized slate, and bit off from a slatepencil several diminutive pieces, and placed them on the slate. He then took hold of one corner of the frame of the slate with his thumb and two forefingers, and requested me to hold the opposite corner in the same manner. He then pressed the slate close up to the under side of the table. He then requested me to place my right hand on the table, he covering it with his left hand. Now, any person, however skeptical, must readily see was enabled to notice any movement of his hands, had any taken place. The slate had been in this position but a few seconds when the writing commenced, and the scratching on the slatecould be distinctly heard while the writing was we were notified by three raps on the slate. It was then presented to my view, and contained a of mine who departed this life some fourteen to the communication, and expressing much satisfied, from the tenor of the communication, We again placed ourselves in the same position

mother, who departed this life in 1824, in South pleasure in being able to greet me.

We again placed ourselves for further communications, and my brother came again, and ascommunication purported to be from my uncle, who died three years ago last June, and was in consonance with the previous communications. Now, I am satisfied that Dr. Slade had no knowledge whatever of my relatives. I called on him a perfect stranger, my knowledge of him having been obtained through his advertisements in the Banner and other Spiritualist papers; but in case he had known the names of my deceased relatives, how could he, in all candor, indite those

communications with the slate pressed closely up to the under side of the table, and his hands outside in full view, in one holding the edge of the slate, and the other on top of mine-which was

and the spirit of my mother favored me with another communication, a copy of which L send you for publication:

MY DEAR SON-Oh how holy is this hour of MY DEAR SON-Oh, how holy is this hour of communion! Always praise the Heavenly Father for his goodness in giving us this privilege in com-ing. We are all here again to-thay, and feel happy to meet you again. Your uncle has passed out from under all the gloom, and is now a happy man again. Proclaim this to all his friends, and bless your affectionate wother bless your affectionate mother, ANN FRINK.

(Signed) Yours fraternally, J. H. FRINK. New London, Ct., Dec. 5, 1870.

SINGULAR INSTANCE OF SPIRIT-CON-TROL.

EDITORS BANNER OF LIGHT-Though Spiritualists are reprehensibly inactive in many places, it is cheering to know that the spirits are everywhere active, giving evidence of their presence and aid to their earthly friends.

The following facts were recently narrated to me by Mrs. E. A. Blair, the spirit-artist, now in Salem, Mass.:

Previous te leaving Vermont she had engaged to visit Sheddsville, Vt., in company with Mrs. A. W. Tanner, the lecturer, to paint in a public meeting; but in the meantime she concluded to remove to Massachusetts, and wrote that she could not fulfill her appointment. Her letter was read to the audience the Sunday previous to the time appointed, and a medium arose under influence and said Mrs. B. would be there unless sickness prevented, notwithstanding her letter to the contrary.

On Thursday provious to the time appointed, Mrs. B. was controlled and wrote as follows: " My Friends-Mrs. Blair must go to Sheddsville next Sunday to paint in a public meeting. Leave here at soven o'clock in the morning, go via White. River Junction, where she will meet Mrs. Tanner, and proceed thence to Hartland, where friends will meet them and carry them to Sheddsville." I investigating Spiritualism with brass pendalums The controlling influence then wrote about the promise made through the medium at Sheddspromise made through the medium at Sheddsville, and continued: "Now we have promised, mortals must submit." Mrs. B. then objected to going via White River Junction, as that is not the most direct route, and she thought it impossible to meet Mrs. Tanner, as the trains do not connect by an hour and forty minutes. Her hand then wrote: "Yes, go by White River Junction; through some agency Mrs. Tanner will be there, and I shall speak Sunday." (Signed) Ethan Al-

Mrs. Blair went as directed, notwithstanding her own feelings, and assurances from conductors that the trains would not connect; but, sure enough, on arriving at the Junction, Mrs. B. found Mrs. T., the down train on the Passumpsic R. R. having been delayed by an accident just an hour and forty minutes, so the two trains arrived at the same time! Friends met them at Hartland just as was written, and everything written was fulfilled to the letter.

This circumstance happened about the first of October. I regard this event, considering the attending circumstances, as a very strong proof of spirit-control and direction, and skeptics will find it hard to account for all the facts upon any other theory. Armed with ten thousand equally positive proofs of spirit presence and guardianship, why should not we, who know the truth, assume the aggressive, and boldly proclaim our facts and philosophy to a world that has almost lost its faith in spiritual things for the want of our evidences of a spiritual existence?

Let us be up and doing while "ministering spirits" are heralding the glad tidings, and calling us to join in the great work of proclaiming IM-DEAN CLARK. MORTALITY TRIUMPHANT!

#### REMARKABLE ANSWERS TO SEALED QUESTIONS.

There is more than ordinary interest attached to the following communication from the spirit of James B. Howell, in response to questions prothe fact-and it was an utter impossibility for any pounded to him by his former fellow townsman, William S. Bellows. The latter visited Mr. Mansfield's office, placed his securely-sealed questions in his (Mr. M.'s) hands, and waited for the answer. With his eyes upon the medium he certainly could have detected the least fraud, if attempted. This case is conclusive against the stale accusation that letters are opened and read hefore an answer can be given: EDITORS BANNER OF LIGHT-Having heard and read considerable about the spiritual phe-nomena, and having had some experience myself in investigating, and always desiring to know for myself more about the matter, I took a little pains, the past week, to investigate the subject, and herewith send you the results, believing them to be of general interest, inasmuch as they proved very satisfactory to me. Being in the city of New York on the first of November, I called on J. V. Mansfield, 102 West 15th street, (the medium being a stranger to me) and addressed my questions to James B. How-ell, formerly of this place, but who mysteriously departed from our midst. At the scance there was no other person present but Mr. Mansfield and myself. The medium told me how to proceed -to address any spirit that had left the form that cordingly I addressed James B. Howell thus: Ac-"If my old friend, James B. Howell, is present in spirit, will he please communicate, and state the particulars in relation to his departure from this life, and also what his present surroundings are in the snirit-world?'

# ITUALISM.

"I will never concede his four Planets to that Italian from Padua, though I die for it."-Honkt. "Experiments are the solidlers, Theory is the General springing from their ranks. The interpreter of the works of nature is experiment; that is never wrong; it is our judg-ment which is sometimes deceived, because we are expect-ing results which experiment refuses to yield."-LEONANDI DA VINCL.

"How great and common an error appears to mo the mis-take of those who persist in making their knowledge and approhension the measure of the apprehension and knowl-edge of God."—GALILEO GALILEI. To the Editor of "Human Nature" - SIR: The

splittanal press has already done ample justice to the effusion of W. Crookes, Esq., F. R. S., in which the author shows nothing more profoundly which the author shows nothing more profoundly than his utfer ignorance of the whole subject he tries to deal with. Like a renowned here of ro-mance, he points his lance against a windmill, which he takes for a flesh and hone warrior. To be impartial to Mr. Crookes, however, it must be admitted that the style and manner of his lucu-bration shows a marked improvement upon the productions from the pen of Michael Faraday, and those of the quills of other celebrities of the Royal Society. Unlike his colleagues, he appears to have given more than one half-hour of his "valuable time" to the observation of the phe-nomena of Spiritnalism, and his soberness of lannomena of Spiritualism, and his soberness of lan guage and decency of demeanor show how a phi mher can talk nonsense without forgetting himself. A thousand pitles that so cool-headed and keen observer as Mr. Crookes has hitherto shown himself to be in his special department of science, should have thought it expedient to go his nodest request to make clock springs and cog wheels of themselves, he arrives at the logical wheels of themselves, he arrives at the lopical conclusion that they have no brains, and are no entities at all. Let Mr. Crookes candidly and im-partially ask himself whether, had the spirits moved the pendulum, he would have rested satis-tied, or whether he would then have pushed his exigencies still further, and asked the spirits to be so good as to make him a cup of coffee, brush his hat, and saddle his horse. And, supposing they had even done all this, would be then have been convinced that he had to deal with intelligences? All leads us to suppose that he would not; for, in regard to the investigation of Spiritualism, the question has censed to be, what will suffice to convince a sensible and reasonable man, but what will satisfy a Fellow of the Royal Society? Another fatal error of Mr. Crookes is his belie that attending half-a-dozen seances, or, for the matter, a dozen, confers upon him the right of pronouncing judgment, or even giving an opin-ion upon a philosophy deep and wide as the uni-verse. In this respect, however, he has stepped in the footprints of many a modern philosopher, whose conduct in the presence of the new phe-nomena will rank in history with that of the opponents and detractors of Galileo at the first an-nouncement of the new discoveries which have made his name imperishable as the stars of heaven. For the benefit of Mr. Crookes, let me exhume from the dust of ages a page of that his-tory of science which he and his confrères seem to have lost all sight of. When the news of the fresh discoveries of Galileo got abroad, the whole nest of the scientists and philosophasters of his time began as usual, to flap their wings, and to chirp in a strain truly howlish. First to be heard was the German astronomer Horky, a young man of great promise, who, writing to Kepler, as-claims, "The discoveries of the Italian are wonderful; they are stupendous; whether they be true or false, I cannot tell." Having subsequently consented to look through Galileo's telescope, he rushed into print with an essay, in which he un-dertook critically to examine the four principal dertook critically to examine the four principal questions fouching the alleged astroromical dis-coveries. Listen to him—"I have patiently ex-amined the heavens with Galileo's own glass, and I positively declare that no such thing as a satellite about Jupiter exists. I not more surely know that I have a soul in my body, than that reflected rays are the sole cause of Galileo's errofeneticity rays and the one was of the or a see no other use for new planets and satellites than satisfying Galileo's thirst for gold and notoriety." How this smacks of the "muscular energy" and "men-tal aberration" of modern institution! Next amongst the clamorous came Professor Christ-man, who also gave himself the trouble of another essay (Nodus Gordius) against the truth of Galileo's discoveries, and in which we find these memorable words: "We are to believe that Jupiter has four satellites given him by nature, in order, by revolving round him, to immortalize the five members of the Medici family, to whom Signor Galieo first gave notice of the observations. These are the dreams of *idle men*, who love ludicrous ideas better than our laborious and industrious correction of the heavens. Nature ab hors so horrible a chaos, and to the truly wise such vanity is detestable!" This represents the poor mediums. And hearken now to the still wiser words of Francisco Sizzi, the Florentine aswiser words of Francisco Sizzi, the Florentine as-tronomer, and a P. U. P., (meaning Professor to the University of Pisa, the most renowned for learning in those times,) who, conscientiously re-fusing even to look at Galileo's telescope, wrote in this immortal strain: In this infinitional strain: "To His Highness the Grand Duke of Tuscany—Illustri-ous Ruler of Etruria—I have learned with deep sorrow that my declining to accept Signor Galileo Galilei's invitation to observe the skies through a newly-invented instrument has caused displeasure and failse interpretations in high quar-ters, and even the consure of your first Secretary of State. But, illustrious Frince, whereas no reasonable being ever committed an act without a motive, and whereas it is not just that any man be condenned without obtaining a hear-ing, allow me to place at your feet my humble reasons for not acceding to Signor Gallieo's desire to go and look at that which cannot have an existence, namely, an eighth planet, which signor Gallieo wishes the world to believe he has discovered. Sire, you, who are the fountain of all wisdom, are aware that, after centurles of fruitless theories, modern science has at last discovered the great fundamental truth of the perfect number—I mean the number seven—a truth which will render our times famous in the history of the world's knowledge, and which cannot be discarded without endangering the very foundations on which aft true philoso-phy is based. Signor Gallieo scients bent on revolutionizing the whole philosophical system of our times by placing himself even above Aristotle and the Peripatetics, but it transcende all boiler that he should attempt to trample un-derfoot the vory axioms of modern science, based, as they are; on number seven, the perfect number, which alone can ex-plain the relations of man to all created things in the uni-verse. For seven are the motials, seven the colors, seven the notes of muele, seven the days of the week, seven the india department of the vast realm of Nature which would be too numerous to mention, but one more of which voud be too numerous to mention, but one more of which voud be too numerous to the treat realm of Nature which would be too numerous to the tabernacle of the body, to emilghten, to annot resist to point out, to convince the blind innovators of their errors. There are seven windows given to animals in the domiclie of the had, through which the air is admitted to the rest of the tabernacle of the body, to emilghten, to warm and nourish it: two nostrils, two eyes, two ears, and a mouth; and so in the heavens there are not, and there cannot be, more than seven planets—namely, two favorable But, illustrious Prince, whereas no reasonable being even ommitted an act without a motive, and whereas it is not a mouth; and so in the heavens there are not, and there cannot be, more than seven planets—namely, two favorable stars, two unpropitious, two luminaries, and Mercury, alone, undecided and indifferent. Moreover, Signer Galilee speaks of satellites; forgetting that they, being invisible to the naked eye, can exercise no influence on the earth's inhabi-tants, and, as there are no useless things in Nature, such satellites cannot and do not exist. Besides, from the an-clent Jews to modern nations, the week, as I have already observed, is divided into seven days, and these have been named after the seven planets. Now, if we increase the number of planets, we should, in consistency, increase also the days of the week. Far bo it from mo to try and detract from the great merit of the new instrument, by the aid of which distant objects and heavenly bodies can be seen near-or and better, but when the Signer presumes to engage the mouth; and so in the heavens there are not, and there which does not be a set of the se ew instrument."

DECEMBER 24, 1870.

to cut life short and try the realities on this side. I am willing you should use this for public good if you consider it in keeping. Pass my kindest regards and love to my relations, one and all; tell them to live the allotted time given them by the Good Father; tell them James will be with them as often as he can make it consistent with spirit dulies-remembering me kindly to your family and to all. From your friend and brother, JAMES B. HOWELL. To William S. Bellows. From London Iluman Nature. WM. CROOKES, ESQ., F. R. S., vs. SPIR-TUTALISM. the shrewdness of Sizzi, who, while denying the possibility of a new planet, took precious good care never to go near the tube armed with glasses; whilst our F. R. S.s will complacently place their orbs at the wrong end of our telescope, and then complain that they can see nothing in our heav-ens, and indulge in childish chaff and banter. When will they reflect that, if Spiritualism be truth, (and they have proved nothing to the contrary as yet,) we, the votaries of the new philoso-phy, as investigators of primary causes, are, in point of *true* knowledge, one thousand years in advance of mere physicists, and that we are those who can truly be styled, in the words of the great Italian bard:

"The masters of things the highest, And the teachers of those who know."

Let us hope they will, at no distant date, re-trace their steps and become more reasonable, by investigating the new selence without egotism and with befitting humility, lest their distribes against Spiritualism go down to posterity bound to the series and the selence without Child in the same volume with those of Horky, Christman and Sizzi. Yours, &c., G. DAMIANI. Clifton, 1870.

THE ANGEL-WATCH; OR, THE SISTERS.

BY CHARLES SWAIN.

A daughter watched at midnight

A daughter watched at indungat Her dying mother's bed; For five long nights she had not slept, And many toars were shed. A vision like an angel came, Which none but she might see; "Sleep, duteous child," the angel said, "And I will watch for thee !"

Sweet slumber like a blessing fell

Bweet slumber like a blossing fell Upon the daughter's face; The angel smiled, and touched her not, But gently took her place. And oh, so full of *human* lovo Those pitying cyce did shine, The angel-guest half mortal seemed— The slumberer half divine.

Like rays of light, the sleeper's locks In warm, loose curls were thrown; Like rays of light, the angel's hair. Seemed like the sleeper's own; A rose-like shadow on the cheek, Dissolving into pearl; A something in that angel's face

Seemed sister to the girl! The mortal and immortal, each Reflecting each, were seen ; The oarthly and the spiritual, With death's palo face between Oh, human love! what strength like thine?

From theo those prayers arises Which, entering into Paradise, Draw angels from the skles. The dawn looked through the casement cold-A wintry dawn of gloom-And sadder showed the curtain's bed,

And Badder showed the curtain's bed, Thos till and sickly room. "My daughter, art thou here, my child? Oh, hasto thee, lovo, como nigh, That I may see once more thy face, And bless thee ero I die.

If ever I were harsh to thee, If ever I were harsh to thee, Forgive me now," she cried; "God knows my heart—I loved thee most When most I seemed to chide. Now bend and kiss thy mother's lips, And for her spirit pray!" The angel kissed her; and her soul Passed blissfully away.

A sudden start !---what dream, what sound The slumbering girl alarms? She wakes-she sces her mother dead Within the angel's arms! Within the angel's arms : She wakes—she springs with wild embrace— But nothing there appears, Except her mother's sweet, dead face— Her own convulsive tears.

Spiritualist Lecturers' Club.

The Treasurer desires to acknowledge the receint of the following contributions to the fund of the Club, from friends who sympathize with its objects, and whom we are pleased to welcome as honorary members thereof: V. S. Palmer, E. Jackson, G. O. Hatch, Thomas Bacon, Chas. P. Patten, F. B. Paine, Wm. White, Mrs. D. B. Briggs, L. F. Hodge, F. B. Clarke, Mrs. E. M. Smith. Dr. Henry T. Child. Robt. G. McQuilty. each \$1,00; Luther Colby, \$15,00; J. K. Barrett, \$5,00; H. Mattison, Jas. M. Evans, each \$2,00; Miss Carrie A. Grimes, \$5,00, The leading editorial article in the Banner of Light, of Nov. 26th, evinces not only the hearty sympathy of that journal of spiritual progress with the purposes of the Club, but also its usual clear insight as to the methods by which unity and fraternity are to be rendered something more than sentimental fancies among those who claim to be the heralds of a brighter day upon the earth-a day in which the helpful service of man shall be acknowledged as the highest service of God. All the Spiritualist journals have published the Treasurer's letter in behalf of the Club, for which they have our thanks.

in the morning that she had not nad such a sweet refreshing sleep for a year.

I called at the house before Dr. Newton left, and the gratitude of Mary could not find words to express itself. As I saw and mused, my eyes. moistened, for a flood of emotions rushed over me. She has steadily improved, walking out almost daily, also doing housework. She prepared the Thanksgiving dinner, and the day preceding made pastry and cake, and was prevented from doing more lest she should overtask herself. She is now free from pain; she has resumed her clastic step, hope has revived, the terrible gloom enveloping her in the hospital has lifted, and she can look forward to a pathway sunlit and pleasant. The cure was a marvelous one, and was an excellent illustration of the gospel of Spiritualism. She was very anxious that I should communicate the facts to the public, which I promised W, FOSTER, JR. to do. Providence, Nov. 24, 1870.

#### "INFIDEL TENDENCIES."

MESSRS, EDITORS-1 see by a late number of the Banner that one of your correspondents is much exercised at "the infidel tendencies of some of the leaders of Spiritualism." Now it seems to me that the term "infidel," as applied to ourselves, ought to be expunged from the vocabulary of Spiritualists as a sad misnomer. It comes very flippantly and readily from our theological opponents, and is very effective with those who only look at the subject superficially. But how can we, with any show of propriety, be called false, because we dure to be true-true to our own honest convictions; true to ourselves and what we deem the best interests of humanity, let the sacrifice be what it may? If there are those who " do not find in Spiritualism anything which conflicts with the fundamental doctrines of Orthodoxy," let them say it, and live it, for it is their right and duty. But if there are others in the spiritual ranks who do see a radical discrepancy between the two, and are bold enough to be honest, and honest enough to be bold to declare their opinions, let us not "steal the thunder " of our opponents by branding them as " infidels," but rather acknowledge them for what they are, as the noblest types of a true, self-respecting self-hood. Worcester, Dec. 5th, 1870. C. A. K. POORE.

A PROPHECY.—A foreign journal says: "M. Basco, the well-known 'conjurer,' spent the win-ter of 1858-59 in Berlin, and was one day sum-moned to appear at the palace, in order to exhibit his art before the present King, at that time Prince Regent, and the court. Among the other apparatus he had a terrestrial globe, upon which apparatus he had a terrestrial globe, upon which Prussia was made to appear extremely small. Basco advanced to the Prince, who was sitting in an arm-chair in the front row, and asked him to take the globe in his hands. The Prince did so, when, to his astonishment, the formerly little Prassis began to assume much larger dimensions. 'Your Royal Highness perceives,' said Basco, 'how Prussia will become aggrandized under your hands.' The trick was loudly applauded at the time, but little did the spectators imagine that what was intended as a courtly jest was destined what was intended as a courtly jest was destined to become political earnest within seven years from that time."

material hand to write on the slate, on account o its proximity to the under side of the table.

The spirits gave additional manifestations. was twice turned partly round while sitting in my chair, without any volition of my own, and the medium sitting several feet from me. An accordion was placed under the table, the medium simply holding it with his thumb and two forefingers. He then requested the spirits to give us some music, and almost immediately the "Last Rose of Summer" was played most exquisitely. A bell was then placed by my feet, in full view, the medium sitting some distance from me, in a position that enabled me to see his entire figure; and, at his request, the bell was thrown up by my side as high as my shoulder, falling by my side on the floor.

This sitting occurred on Saturday; and on the following Monday I made the doctor another call, and was favored with another sitting for communications. After placing ourselves in the usual positions, a communication came from my mother. brother and uncle, collectively, a copy of which I herewith send you for publication:

MY DEAR SON-We are present to prove our cellings for your dear soul. We want you to do MY DEAR SON— we are present to prove our feelings for your dear soul. We want you to do all you can to bring this glorious gospel before the world, that they may be blest as yourself. I am with you much of the time, and feel happy in coming. Many of our friends are used when now. We cannot say all we wish to at this time, now. We cannot say all we wish but your days in now. Your health may improve some, but your days in this life are few. We will meet you with extended arms in our beautiful home, where we are ever truly yours, (Signed) ANN H A. M. F.

E.F.

Now, in view of the foregoing, I cannot possibly doubt the ability of the spirits of our departed relatives and friends to communicate from their spirit homes with those still in this mundane sphere. And here permit me to say, this belief is a source of unspeakable consolation to me. Notwithstanding skeptics may deride, vituperate and oppress those who are the recipients of this glorious truth, we who are believers in the phenomena have the consoling evidence of its beauties; and, however much its opponents may deride, they cannot divest us of its happy influence, which tends to smooth some of the thorns that beset us in our journey through this uncharitable world. Oh, is it not a blessed belief, and predicated upon such tangible evidences, that the dear, devoted mother who, when in this sphere, was the guardian of my early years, and on whose breast this head, now frosted by the hand of Time, reposed during its infantile existence, is permitted to visit me at this advanced age, manifesting her parental sympathy, with the addltional assurance that she will meet me with extended arms in that happy home when this nearly worn-out body shall have mingled with its mother earth, and where we can bask in unison in the surroundings of this mundane sphere, partaking tended I should pass on. of those paramial joys only realized in the angel. I went South with my brother, hoping it would of those perennial joys only realized in the angel-

After I had written my questions, I folded the paper four thicknesses and securely pasted it to-gether, and have it at the present time for any that may desire to see and inspect it.

WILLIAM S. BELLOWS. East Setauket, Long Island, N. Y.

#### MR. HOWELL'S COMMUNICATION.

"Can it be, my dear brother Bellows, you have sought me in my spirit-home? I am almost ashamed to approach you as I now do; but, not knowing that another opportunity may present itself, I hasten (although not without reluctance) doubts from your mind and those of our village concerning my mysterious disappearance. To tell you when and where I do not intend to do, but will tell you of the manner, and why I did it. I well, that needs some qualification. I look back upon my departure, and feel ashamed that I had not the moral and physical courage to stand up and buffet life and its ills manfully; but my am-bition to make my mark among the world's in-habitants had been thwarted, as it seemed to me. and my future usefulness brought to an end. I could but think I should be of far more consecould but think 1 should be of far more conse-quence, and that my chances for doing my fellow-men good would be far greater on the other side of life than on this, and for this I committed the rash act. I am sorry that I did it; but it is over now, and I am willing to abide my fate. It is wrong to hasten one's life out of mortal existence —it is totally against the laws of God. For all such transgressions the transgressor suffare here such transgressions the transgressor suffers here, in a more or less degree.

In a more or less degree. Between our village and Brooklyn I sank my body into the water by weights, and thus quitted hoy perplexing life of turmoils and troubles. Physically speaking, I was all wrong; and yet I ought to have been content, and allowed the sunlight of pure affection, uncontaminated by the Good Father to have taken me when he had in-

of those perennial joys only realized in the angel-world. In closing, I would state further, that, a few days since, I had another sitting with Dr. Slade

It is said that when Galileo read this letter h calmly observed that however great the force of the arguments therein contained, they did not appear to him of sufficient weight to crush a new placet when actually seen in the sky. Thus his-tory repeats itself; for who can see any difference between the detractors of Galileo and the oppo-

From a friendly letter enclosing a donation, I extract the following good words. Says Jas. M. Evans, of Middleport, Ohio:

"I see by the Banner of Light that you are Treasurer of the 'Spiritualist Lecturers' Club'by which I understand that an organized effort is to be made to give our speakers and mediums a better support than heretofore. This is certainly a movement in the right direc-

tion; for, without organization and the results flowing from united action, we have no more force than a rope of sand. We must organize, or give up our claims to the character of sensible and reasonable people Many of our best speak-ers, and most influential in building up a cause, have retired from the field long ago. Others will do so unless something can be done. Our leading Spiritualists have been iconcolasts so long that they seem not only inclined to destroy all images of the past, but everything the present or future presents in the form of combined effort, lest, peradventure, like the Iracities of old, they should be suspected of hangering after the flesh-pots of Egypt. If our united efforts must be temporary, so he it. We can organize as often as we please; and we may possibly improve at each renewed effort, until we can progress to a higher plane, and forget the old dogma of total depravity, and cease to treat each other as though we believed it of all the rest of our race but of one."

It is hoped that those speakers who devote their time to teaching the essential truths of Spiritualism, and who are found competent to perform this work acceptably, whether as media or otherwise, will be sustained by the liberal contributions of all who claim to be Spiritualists. We have no hesitation in asking persons in any part of the country, whether they ever expect to listen to the utterances of any member of this Club or not, to send in their donations to aid the general spread of light and knowledge upon this subject. No inspired and consecrated worker in this department of human investigation can labor out of place or out of time. Post-office orders for any sum of money can be safely sent for the uses of the Club, addressed either to the Secretary, Geo. A. Bacon, Boston, or to

DR. H. B. STORER, Treasurer, 69 Harrison avenue, Boston.

Never any man did a good turn to his brother, but, one time or another, himself did eat the good of it. The good man in the Greek epigram, that found a dead man's skull, in kindness digging a grave for it, opened the enclosures of a treasure. -Jeremy Taylor.

#### **DECEMBER 24, 1870.**

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## Banner Correspondence.

#### Jottings from E. S. Wheeler.

EDITORS BANNER-"Brotherly Love" and Quaker Bonnets; white marble steps and interminable streets at right angles; houses whose door; are numbered way up into the thousands; omnipresent horse cars; everywhere space, extent, bigness: Philadelphia; Dr. Child-here I am once again l

I have concluded my course in Baltimore, and ended my brief stay in that city. "Brief" be cause most of the month of November I was dehas arisen in the public miud, necessitating explanations. I refer to Indian matters. President Grant is earnest in his policy regarding Indent Gratt is earnest in his policy regarding in-dians. His position now is in conformity with ideas and principles he held a score of years ago. To render innoxious "The Indian Ring," he gave Quakers commissions as Superintendents of In-Quakers commissions as Superintendents of in-dians. Army officers filled other positions in connection; "The Ring" was out, the politicians nonplussed; the House opposed, and a manufac-tured law displaced officers from civil service. Grant handed over the business of the agencies

Grant handed over the business of the agencies for those who had missions and schools among the tribes. "The Ring" was out still, and politi-cians "took nothing by their motion." So the In-dian work was tendered the denominations. I see in your columns that "the Spiritualists of Washington" had applied for a share in the labor, and, by the daily press, that they were refused. Both statements are incorrect. I conceived that Spiritualists had a mission among the whites on the "Indian question," and hence were as well qualified and willing to help the humanitarian work of Indian civilization, now for the first time practical, as others. I have made this representa, tion at the Indian Bureau and to the President "Washington Spiritualists" were not called up-on; the movement was personal, though one lady, distinguished for her philanthropy, and one genon; the inovement was personal, though one rady, distinguished for her philanthropy, and one gen-tleman have aided me. The purpose is general— to test the sincerity of Spiritualists in their talk about Indians, as well as the position of the administra-tion. The press report, that the suggestion was repulsed, &c., is a telegram *I* Like others who have songible suggestions to make, and no personal repulsed, &&., is a telegram! Like others who have sonsible suggestions to make, and no personal end to serve, I and all concerned have been treat-ed with courteous attention; the only difficulty spoken of was by Commissioner Parker, that "those having missions," to whom the offer was "first made," might fill all the places, as all had been promised them. The President only wants honest agents and practical work, irrespective of sects.

I am preparing to lay before the Department a a m preparing to lay before the Department a record of the expression of Spiritualists, in all ways, upon the Indian iniquities, and invite all to send me any and everything they can of that nature. I have no reason to expect an answer yet, nor any cause to anticipate an unfavorable one. There is hope for the Indian while Grant is President; he will "fight it out on this line."

The little excitement in regard to newsboys also gave rise to misconception, which I see a cor-respondent undertakes to correct. The Banner of Light was wroug in the statement that the demand was to stop the boys from selling on Sun-day; but your "Subscriber," who informs you the only design was to prevent disturbance by their cries at an early hour, shows himself to be one of the rank and file of the movement, not in the confidence of the leaders. Every Saturday night, until three in the morning, in some of the negro

until three in the morning, in some of the negro churches, there is kept up a pow-wow which "makes night hideous" for squares around, so that when sleep undertakes to "knit the raveled sleeve of care" she gets scared and nervous, and "drops stitches" until you "are all snarled up," and lie wondering at the barbarous whooping loud and long. Then when at last "The Holy Ghost" has spent its "power," and in the gray of morning you think to catch forty winks, the fearful clamor of the Roman Catholic bells, "like some demon fiercely bounding through the blessed fields of sleep," calls Bridget to mass, and you to hopeless wakefulness. All this actually suffered, not only by "Subscriber," but by poor lecturers before Sunday's labor, provokes no more protest than the after clang of metallic discord, that makes church bells a first-class nuisance. In the name of popular theology we may scare the night, and or ole the wolking of the morn' but when a bligser. church bells a inst-class nuisance. In the name of popular theology we may scare the night, and crack the welkin of the morn; but when a shiver-ing newsboy pipes his childish trable, we must invoke the aid of city council and police, to pro-tect the elongation of our matutinal Sabbatarian snooze. Bosh! The Rev. Septimus Tripp was inveigled, as "Subscriber" was, into signing the patition to supmrss the crying of the house he petition to suppress the crying of the boys; he got his eyes open, (as "Subscriber" has not.) and withdrew his name in a published letter, saying he signed at the suggestion of friends, in whom he had great confidence, and carelessly. The little

ism are rife in the Episcopal, the Presbyterian and Orthodox Quakers' churches. Trying to get and Orthonox (guakers churches, frying to get outside of Spiritualism is a desperate undertaking, even if you do need change! Closing my labors with the kindest memories, and a just compensa-tion as a reward, I advanced on Philadelphia! And now, as the extremes of this yarn meet, I will thek in the and a rule lat the heit roll. will tuck in the ends, and let the ball roll! Sincerely yours, E. S. WHEELER. Philadelphia, Pa., Dec. 2d, 1870.

#### Spiritualism in Bordentown, N. J. DEAR BANNER-It may be interesting to your

many readers to know how the good seed sown in this place some months since by Dr. H. T. Child, Mrs. Susan Waters, Mrs. Emma Hardinge, tained during the week in Washington, by busi- Thomas Gales Forster, Moses Hull, and, if it be ness concerning which some misunderstanding thought proper to say so, your humble correspondent, is taking root in the spiritual soil so long abandoned to the shallow tillage of Orthodoxy. It is not a year since the first spiritual lecture was delivered in this town, by Dr. Child, to a full but skeptical audience, which assembled more out of curiosity than from any love or appreciation of the beauties of the harmonial phiosophy. This was followed by a newspaper discussion between Mr. Jacob Ford, Orthodox, and Mrs. Susan Waters, through the columns of the city paper, in which the former came off not only unplumed, but, to speak plainly, "badly whipped," and withdrew from the contest. This was followed by Mrs. Hardinge, who delighted the peo-ple with her logic and eloquence, as she always does. Moses Hull next almost silenced the growing opposition by his style of treating the subject from the Bible standpoint; and this followed again by a debate of five evenings between Rev John Moore and myself, in which he surrendered John Moore and myself, in which he surrendered, upon the testimony of the Bible, every ground valuable to the opposition, when Bro. Forster, by a single blast of his bugle, convinced the people that opposition was entirely useless. His was the last lecture in the place, last May-since which the spirit-world seems to have had the work entirely in hand; and, as an evidence of their power and interest in the referencien there their power and interest in the reformation, there there power and interest in the reformation, there have been developed several physical mediums, in whose presence heavy bodies—such as meal-chests weighing over two hundred pounds, with one or more persons on them—have been moved about the floor, smoothing-irons taken from their resting-places and conveyed across the room, garments misplaced, persons handled by hands not mortal, and other like manifestations. Besides these, there are now in this place several trance mediums, as well as those controlled to write. A few evenings since, I had a sitting with three very intelligent young men who, but a short time ago, knew nothing of Spiritualism or mediumship. Two of them, taking a pencil between them, wrote freely, and gave me one of the best tests I ever had. The name, Dr. Redman, was written out very legibly. There were seven per-sons in the room at the time. No one knew who Dr. Redman was, and the mediums were some-what astonished that a stranger to them should control them to write. I asked, "Is it Dr. George Redman?" and au afirmative auswer was given.

Redmail and an animative active rease was given. Said I, "How about the bones you had brought to you?" Immediately was written out, "Old negro"; and then they went on and gave several incidents of the wonderful feat of carrying those bones to New York, which I distinctly remembered as published at the time of their occur-rence-satisfying me beyond a shadow of doubt that it was neither the medium nor myself who was dictating this communication; for all the facts related were entirely out of mind till my

But I am making this communication quite too But I am making this communication quite too long. It is indeed cheering to know that the work goes so bravely on, and that we have thus, when we least look for it, such striking evidences not only of the constant presence of the spirits of the departed, but that, in those unexpected mo-ments when the heart is almost sunk beneath its maints of sorrow and despair to feel their interweight of sorrow and despair, to feel their interest in our welfare by timely aid furnished for our relief. I could relate some very remarkable in-stances of the kind last referred to, which have of late occurred; but I forbear. Thank Heaven for Spiritualism! Let those who have sowed the seed in Bordentown bless God and take courage. J. G. FISII.

#### Bordentown, N. J., Dec. 1, 1870.

#### The New York Society of Spiritualists.

DEAR BANNER-On Friday evening last, the writer of this had the pleasure of attending a reception at No. 110 East 22d street, the new and beautiful residence of that ever-successful and energetic medium, Mrs. L. F. Hyde, given in honor of Bro. Thomas Gales Forster, who has lectured with remarkable power and acceptance bere the Society of Progressive Spiritualists this city during the four Sundays of this month. Notwithstanding the inclemency of the evening, there was a goodly number of Bro. Forster's earnest friends present, who entered into the enjoyments of the occasion with much zest and apparent satisfaction. After a quartette by the choir, and songs by Dr. O. R. Gross, and duets by Mrs. and Miss Macomber, our hostess brought in a substantial and heautiful overcoat, which she desired your humble servant to present to Mr. Forster in behalf of the friends who had contributed the money for its purchase. Of course, opposition to such a request was not to be thought of, and the presentation speech was at once made, in nearly the fol-

part of Spiritualists, of the labors of that class of representatives of the cause of which I am a part of Spiritualists, of the labors of that class of representatives of the cause of which I am a member—the itinerating laborers in the cause of truth. The duties of the lecturers, as a class, aro much more arduous, and their deprivations much more numerous than has been generally sup-posed. Deprived, in the first place, of the con-tinuous enjoyments of home, they are incessant-ly engaged in wandering from city to city, and from town to town, with a remuneration compara-tively small, often the subjects of misinterpreta-tion and slander, and frequently with but forw kind words to cheer them in their labors, they have still continued, during the history of our cause, to perform the duties of their vocation with an industry truly commendable. I estimate, therefore, my brother, this kindness to me, as an indication of an increasing appreciation of this class of laborers, as well as a most affectionate testimony of personal regard to myself. Our glorious religion, my brother, especially enjoins the cultivation of such kindiness as I perceive all around me here to-night. Sympathy, brotherly and sisterly regard, a generous confi-dence and an abiding lave of truth sympathy in

brotherly and sisterly regard, a generous conti-dence and an abiding love of truth sparkle in every countenance I behold. May these feelings ever animate the Spiritualists of New York. The loves and the affections of the soul, we are taught, loves and the affections of the soul, we are taught, are the leaves and the foliage of being; they catch every breath, and, in the heat and burden of the day, give motion and music in what would other-wise be but a sultry world. Upon this, my first engagement in your great city, you have taught me that the Spiritualists of New York have been cultivating these higher sentiments of the soul, for during my stay, both at the public hall and in private, you have surrounded me and greeted me with every token of fraternal kindness and a cenwith every token of fraternal kindness and a genrous appreciation.

Again, my brother, permit me to thank you and, through you, the kind friends whom you repre-sent, for the beautiful present before me, and to assure you all that whenever it shall envelope my person it will enclose a heart that beats with gratitude for all you have been to me. And permit me likewise to add—as you have stear to no. And per-mit me likewise to add—as you have kindly sug-gested my return—that whenever my presence may be desired, in behalf of the cause we love in-your city, it only needs that I shall be notified of the fact " the fact.

This part of the exercises being over, the company enjoyed a season of "communion," dur-ing which refreshments were distributed with a liberal hand, then, after further singing, the spirit who usually controls Bro. Forster influ-enced him to make a short but eloquent address, in which he endeavored to impress his hearers with the idea of the nearness of the spirit-world to this, and the close sympathy between those who have passed on with those who remain, improving the occasion by inculcating beautiful lessons of fraternal love, a greater degree of leuiency toward mediums, and a wider and more uni-versal charity toward all, closing with a short, but highly finished poem. Believing, Messrs. Editors, that such occasions as I have here described may be made very useful

in encouraging the hearts and stimulating flie zeal of our mediums and other laborers in the vineyard of Spiritualism, I send you this account, hoping that its publication may induce the friends of our cause in other places more frequently to go and do likewise. Yours for the truth, P. E. FARNSWORTH,

New York, Nov. 28th, 1870.

#### Missouri.

ST. LOUIS .- Mrs. Nancy T- Acks sends us the following account of two remarkable cures that have been performed on her by Dr. J. R. Newton. These, she says, are known to and can be corroborated by "hundreds of respectable citizons in that vicinity." She further says that any one desirous of knowing more concerning her case can address her "Care Mr. John Whitehill, 127 South Fourteenth street, St. Louis, Mo." Here is her statement :

"Caro Mr. John Whitehill, 127 South Fourteenth street, St. Louis, Mo." Here is her statement: "MESSNS, Eptrons—I feel it my duty to write you of a cure performed on me in the 'Home of the Friendless' for widows. I am sixty years old; have been an inmate here soven years. I came to this Home bent over with rheuma-tism. Up to December, 1860, I was never free from pain. I then took a slight cold, hearseness and less of volce follow-ed, and finally a partial paralysis of the vecal organs and heart disease set in. The family physician exerted himself to rostore me, and finally pronounced me liable to fail dead at any moment. I continued to grow worse; a noise would cause me to drop insensible. I consulted other physicians, tried the battery and magnetic doctors, and received no por-manent benefit until December, 1867, when a rolative of Dr. Newton (and my friend) reported my disease to him. While visiting in St. Jouis a fow hours, he called for me at this Home, and told me he had come to restore my voice. In two minutes I could talk aloud; I loft the matron whisper-ing and scaree alive, and returned to her in less time than I can write you, erect, animated, talking. The change was so great she exclaimed, 'Who are you? I do n't knew you I' (This matron came here alter I lost my voice. I was nearly one year whispering.) I enjoyed more perfect health than I had for many years until April, 1870, when I took another cold from exposure, and lost my voice as before; used all kinds of remedies, and gradually grow worse; my nervous system a wreck : my head continually shaking. I wrote to Dr. Newiori in London for a magnetized photograph, hav-ing road in the *Medium and Bagbreak* of porsons cured with them. The Doctor did not receive my letter. As soon as I heard he had returned, I wrote to him for advice. He seen me a photograph and a magnetic current in the listier, and told me after I read it I could talk aloud. I received the letter on the light at leaven o'cleak. Lowk ince. He

sont me a photograph and a magnetic current in the letter, and told me after I read it I could talk aloud. I received the letter on the 16th, at eleven o'clock. I had no faith it would help me; I read it often until four o'clock, and was studying over how I could go to the Doctor, when a friend came in and I answered her question aloud. There was a second time joy in the Home, with many congratulations and caresses, for our family numbers forty. I, the happlest of them all, have whispered sevon months. My burden is taken away; I feel a new person; walk erect, and talk again. Thanksi thanksi to Dr. J. R. Newton and the amedia that minister unto him and the alilleted 1" ingels that minister unto him and the afflicted !"

#### COMMUNICATION FROM "EMANUEL SWEDENBORG."

The following letter and answer have been handed us for publication. The answer was received through J. V. Mansfield, medium for letter answering, 102 West 15th street, New York.]

NEW YORK, Nov. 14th, 1870.

My Very Respected and Dear Sir, Emanuel Sucedenborg : Allow me, from considerations of great interest to a few of us who have been studying your writings, to ask you the following questions: I. What did you mean when you taught and wrote that "they who come into hell remain there to eternity?" Did you mean a strict eternity, as long as God endures, or only a temporary period, as the word is sometimes used in Scripture, while the cril state endures?

II. Although you say it is at every one's option whether he will remain in hell to eternity, yet did you believe when you wrote your books that any one would remain in hell as long as God exists?

III. Is there not some power in the infinite God, by which the free will of man will be inevitably controlled, so as to lead all men eventually to choose the heavenly life? Or

IV. If any do not so choose, is there not a law of disintegration or destruction which operates in the hells, by which the confirmed sinner is destroyed as to all his ultimates where sin resides, and the internal man or soul-germ is made the beginning of a new and heavenly life?

V. If so, is this destruction so thorough as to necessitate a re-incarnation of the soul-germ, or internal man, in the flesh here in the world of Nature, or will the new man be created from the remains" existing in the spirit, in the spiritual world, without the necessity of re-incarnation here in the flesh?

I will quote to you two passages from your writings: "They who are cast into hell, endure evils continually more grievous, and this until they lare not occasion evil to any one; and afterwards they remain in hell to eternity, whence they cannot be extracted, because it cannot be given them to will good to any one, only not to do evil from fear of punishment-the lust to do so always remaining." A. C. 7511.

"What is rooted into each life of man, the life of his understanding, and the life of his will, this cannot be rooted out : the very soul of man which lives after death, is formed thereby, and is such that it never recedes therefrom." A. C. 4747.

VI. Now, if you believed when you wrote the above that all would be delivered from hell at last, is such language consistent with such belief?

VII. I don't want any equivocation, for this matter must come out to the world, but I would like to ask you if you were not honestly mistaken in your belief and teaching of the endless duration of hell to any soul?

VIII. And in A. C. 1789 and 1793, where you say three times that the reward of the Saviour Jesus Christ for his victories over the hells is ' the salvation of the whole human race," is not this absolutely contradictory to your general teaching?

IX. And if this subject was so muddled in your mind and in your books, how do you now account for it?

My dear sir, this is all put to you in the most perfect respect, and in great love for you, but plainly and clearly and fully, for purposes of vast importance to the interests of truth in this world. ANSWER.

### My Dear Sir :

I. Touching the duration of the hells, as expressed in my writings, I did not intend to convey any other meaning than lasting, or everlasting. I intended it as temporal, inasmuch as I did when speaking of the everlasting hills, and in no other sense. Not as long as God exists, but until conditions would allow them to occupy other spheres, other conditions, through the ever-abiding and changeless law of progress.

II. Yes, I repeat, it is at the option of every spirit to say whether he or she will advance rapidly in that life, or whether they will move slow-L'rogression is stamped on a 1 matter

#### THE ARTIST. BY W. M. L. JAY.

The gold of sumhine fills the land; The gamers teen with gold of sheaves; And day by day the canning hand Of Autumn paints the ripened leaves.

A bolder touch than Titlan's sureads The gargeous, elligent colors out-Broad masses of harmonious reds, With flaming orange edged about;

Imperial purples flecked with gold, Bright emerald crossed with scarlet rays— Then tones them down with fold on fold Of gauzy vells of sapphire haze.

But day by day the artist's eyes Grow grave—her tints more faint and cold; Out of her face the glad light dies; With browns she blurs her red and gold.

She hears the Winter's fateful tread Sound from the north at dead of night— What matter if 't is brown or red? He only paints with ghostly white !

She hurries through the woodland walks— Above her head the west wind grieves; Beneath her feet are crackling stalks, And sombre brown of rustling leaves.

She paints the tops of distant hills With softest rose and amethyst; Sweet Indian-summer wine distills, And spreads a solemn cucharist.

Sho gives to all the earth who tread, With lingering, foud, pathetic grace; Then draws a glory round her head, And turns away her sweet, sad face,

And all the land lies bleak and bare ! The nipping wind, remorseful, grieves ; Aud, through the shivering, sobbing air, Drop, one by one, the latest leaves !

#### Passed to Spirit-Life:

From Londonderry, Vt., Polly D. Walt, aged 60 years.

From Londonderry, Vt., Polly D. Walt, aged 60 years. Her life had been one of active effort and usefulness, not only as a devoted, faithful and affectionate wife and mother, but her uniform kindness of heart caused her to be ever speaking words of comfort and consolation, and ministering by all means in her power to the suffering and affileted chil-dren of earth.
She early became an active, carnest believer in the facts and philosophy of spirit-communiton, and her life was a bean-tifui illustration of her glorious faith. She was largely gift-ed with spirit power to alter the pains of the sick and sorrowing, and many received reliet at her hands without money and without price. Many a weary and care-worn me-dlum found with Sister Walt strength, encouragement and a pleasant home. The writer of this well remembers hearing one such remark that at Sister Walt's she felt perfectly at home, from the crown of her head to the soles of her feet. It should be mentioned, however, that D. D. Walt, a soo of her of whom we speak, together with his family, occupying the same house, heave ever rendered cheerful assistance in promoting the confort of any laborers in the spiritual vine-yard when might arry beneath their roof. The last labors of Sister Walt were devoted to the care of a site sister, when she was strikeen down with the same dis-ease, under which as he patiently suffered a few days, when she passed on without a struggle. To her, death had no ter-rors; and when, on the 26th day of November, he has ad on the amer alorious sphere of existence, she he ta large circle of mourning relatives and irlends, but they were not left to mourn as these mourn who are without a loope in and for the glorious future.
The function for the service were attended by a large concourse of relatives and friends, and after the singing of spiritual hymis they were addressed in a most feeling ard impressive manner by Mrs. W. W. Wiley, of Landerove, Y. ., who had heen a warm and latimate friend of her who had now passed o

From Waltham, Mass., Nov. 25th, 1879, Earnest Francis,

From Waltham, Mass., Nov. 25th, 1879, Earnest, Francis, son of John and Sarah Remington, aged 5 years 11 months. Thus in youth's bright and glorious spring-time, as the rosy light of morning was about to chase the darkness from the sky, the angels came to his couch of suffering, and with soft and gentle whispers hore blue to the Summer-Land. Ears at-tuned to the realities of inner life heard the whispered sum-mons, and howed in submission, realizing the assume that "It is well with the child."

[Notices sent us for insertion in this department will be charged at the rate of themis cents per line for every line ez-ceeding themis. Notices not exceeding theory lines published graduitously.]

#### Marrled :

In Vineland, N. J., Tuesday evening, Dre. 5th, by Rev. Sarah A. Coonley, Jonas Goodwin and Sarah L. Coonley, both of Marblehead, Mass.

Convention in Friendship, Allegany Co., N. Y. A Convention of Spirituality, Artegrany Co., N. F. A Convention of Spirituality will be held at this piace on Saturday and Sumday, Dec. 24th and 25th; also a meeting at the houte of S. Shermans, of the same place, on Friday even-ing, Dec. 23d, of speakers, medianus and others. Those wish-ing to go to Mr. Shermans's will please address him, that he may meet them at the cars. COMMUTTER.

## **BANNER OF LIGHT:** AN EXPONENT OF THE SPIRITUAL PHILOSOPHY OF THE

NINETEENTH CENTURY. PUBLISHED WEEKLY

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#### LIGHT. BANNER $\mathbf{OF}$

dodge to establish a precedent for Sunday legisla-tion at the Capital suffered an ignominious defeat. I am pleased that I was of some use in the mat-ter. The "indignation meeting" was brought about by some citizens not Spiritualists, that I might be heard. I should not be consistent if I dismissed Washington to the mercy of Congress without reference to friend Rhen, now in busi-ness there, and as ever active and earnest in the cause of progress. When "The World's Confer-ence of the People" assembles, to secure and prowile for the People' assembles, to sectre and pro-vide for universal religious freedom, the public will learn what he is now talking and writing about. J. B. Crocker preaches and teaches, and fain would practice "Coöperation Universal, or Divine Mutality." For particulars address him 707 Sixth street, Washington, D. C. In Baltimore I found occasion for thought, and hene Letimulated reflection in these with whom U

hope I stimulated reflection in those with whom I came in contact. Baltimore, with all her sins, is metropolitan, but as *reform* is an unfashionable word, there is an immensity of conservative, ar-chitectural, ritual, formal, dry goods sectarian-ism, with dogmatic Orthodox theology to match. The home of Archbishop Spalding, the American Pope, is of course the Rome of America; accord-ingly there are monuments and cathedrals, but no law securing the inspection of buildings; no

No law securing one inspection of buildings, in system of sewerage. Very pious in Baltimore; very quiet of a Sun-day; she provides for the sick; she is growing since the war; the surroundings and much of the town are beautiful and noble; but in many respects the place lacks a generation of progress, to fit it to the time and its thought. Unfortunately, as I regard it. Spiritualists operate in separate detachments here. The cause of division I am not well enough informed with to write fully about, but I saw and felt enough of the intelli-gence and goodness, of the courage and liberality of those concerned, to make me wish to unitize and combine the whole. But we are identities. "All Nature's differ-

ence keeps all Nature's peace;" and if we must differ, even so. "Let us have peace," and as we can, work out our work. The Maryland State Association of Spiritual-

ists, for which I spoke, meet in an elegant hall, and generally have a good audience. Mr. Danskin has been speaking himself, at the Hall corner of Calvert and Saratoga streets. Of course with division of means and duplication of expenses, comes heavy taxation; and while a great work is performed, burdens are onerous. The liberality and enterprise of the Association is commendable. Time and experience may adjust matters on the basis of compromise and copera-tion if the great bases of compromise and coperation, if the great lessons of conference, deference, patience and confidence can be fully understood

and made practical by all. The Lyceum has not that vigorous root and flourishing growth that is desirable, still it is respectably represented in the Association. (I was not at Calvert street.) The friends are very earn-est, and I feel confident will learn how to "organ-ize victory" ere long. The bane of the Lyceum is too much narrow personality and unworthy pre-judice and jealousy among members; add to this the general difficulties ever attendant and no judice and jealousy among members; add to this the general difficulties ever attendant, and no one need doubt the trials of workers. But as I have seen these things outgrown in other places, I am confident they will soon be but memories there. The Lyceum Guide has been adopted, but both it and the Manual will be used. On going to Baltimore I determined, circumstances favoring, to make my home outside of Spiritualism. This was an impression. So I was introduced to the very comfortable and elegant house of Mr. Beed

lowing words: "BRO. FORSTER-Our irresistible friend and "BRO. FORSTER—Our irresistible friend and hostess, Mrs. Hyde, has this evening devolved upon me the somewhat difficult (for me) yet pleasing duty of presenting you, in behalf of a few only of your numerous and earnest friends in New York, with a slight testimonial, not only of their high appreciation of your personal worth as a man, a friend and a brother, but also of the great value at which they estimate your services as an instrument in the hands of the higher pow-cer in disconting the great truths of the gloc

as an instrument in the hands of the higher pow-ers in disseminating the great truths of the glo-rious gospel of Spiritualism. We make you no pretentious offering to-night, my brother, but only a simple garment, which we trust you will receive in the same kindly and fraternal spirit in which it is given, and that it will be found useful in shielding you, in some measure, at least, from the inclemencies of the wintry season now so near at hand.

Allow me to take this occasion to sav that the relations we have sustained to each other during

the few short weeks you have been with us have been very pleasing to us, and that our best wish-es will follow you when you go from us; and if, in the course of events, you should find it practi-cable to turn your itinerant feet toward our city again, we shall hail your return to us with much again, we shall hall your return to us with much satisfaction. We trust that the blessing of the angel-world will continue to follow all your earnest efforts everywhere in the noble cause of truth and human progress; and may we not in-dulge the hope that this little occasion here to night, as well as the approving faces of your many friends in. New York, will remain green in rour month the approximation of the comment measurements. your memory long after the garment we now pre-sent you shall be worn out and worthless?"

Mr. Forster responded nearly as follows:

"BRO. FARNSWORTH-Permit me to thank you most sincerely for the present you have handed me, and, through you, the kind friends who have made you their representative on this occasion. Considering the necessary direction in which my duties call me during the coming month, and from the partiality of my New England friends, where my steps often tend, your present, in point of usefulness, is peculiarly appropriate. Although Boston has many warm hearts, and I have very many warm friends in that city and vicinity, still, when I am in that region, the winds seem often affected with a 'chronic easterly turn' that is peculiarly penetrating to my Southern constitu-tion. Hence you perceive the appropriateness of

#### Iowa.

WATERLOO .- John Relter writes: Belleving that a few thoughts from this part of the great West would be acceptable, I sit me down to write. The great harmonial or spirtualistic ideas of truth are not to be found in this truly argo and enterprising place, but I find here plenty of material ready to be molded into the true and beautiful. I met tore the truly wonderful and much esteemed Dr. Dumont nore the truly wonderful and much esteemed Dr. Dumont G. Dake, and his name, in this part of the country, appears to be the synonym of success, as he carries the masses with him wherever he goes. He is not only doing a great work as a healer, but he is sowing the seeds of the Harmonial Philosophy in such a gonial and convincing way as to cause many to stop and consider. He is giving free lectures in every town or city he visits, and is paving the way for others to follow. His powers as a healer are fast gaining him a reputation that will stand second to none in this or any other country. I leave here for the far West in a few wocks, and, if this fads your approval, will write you form different her country. I leave here for the far West in a few weeks, ad, if this flads your approval, will write you from different places.

PELLA, MARION CO .- Mrs. Nancy Brown writes, Dec 4th, that in looking over the Banner of Light recontly, she found the plan of the "Lecturers' Club," and heartily approved of it. She gives an account of her early education in the Methodist Episcopal faith, and of the investigations of herself and husband with regard to Spiritualism, feeling as they did that there was no more progress for them in the church. These investigations continued despite opposition from without, till her husband passed on from earth in Jan-uary, 1808. She is sustained by the teachings of spirit com-munion, and her interest continuos unabated.

#### Minnesota.

J. L. POTTER, State Missionary, gives his Report for November, as follows : I have visited during November the following places : Lakeville, Hampton, Farmington, Northfield, Morristown, Elysian, Kynian's School House, and Medford, delivoring in all eighteen lectures, receiving in collections and dues from members, \$21,60; expenses have been \$1,10; number joining Association, six.

Shall visit during December, Wilton, Aurora, Shell Rock, Lyle and Austin. Friends will be notified in season to make Lyle and Austin. Friends will be notified in season to make arrangements for meetings. Let us be up and doing, friends. Orthodoxy is rampant upon our path, with the same cow-ardly hand; she is stabbing us in the dark, and under the covor of Christly love, that means give up your Spiritual-ism, or I will ruin your reputation among men. This is their motto, but we have nothing to fear, so long as we stand by each other, presenting a bold front to them, saying in word and deed, attack us like men, not like dogs. I make no compromises with theology in any shape. All of which is respectfully submitted to the Spiritualists of Min-nesota.

#### New Jersey.

VINELAND .- Sarah A. W. Harvey writes, Dcc. 6th : "For four Sundays past we have listened to the inspired and eloquent N. Frank White, and feel that words are inadequate to express our satisfaction and our appreciation. He came to us a stranger. He asked our magnetic sympathy to strengthen him in his labors. We gave it and received in return grand, stirring thoughts of endless progress, now clothed in pathetic elequence and power, and anon breathed forth in thrilling, poetic measures; and to the thirsty soul Database is the second street, which I fully recom-I saw some "inquirers," and gained excellent proof that the phenomena and ideas of Spiritual-

and inanimate; and, in God's time, they will merge from lower or darkened conditions into spheres of light, as a matter of natural progress.

III. God, our common Father, has so arranged the laws of his economy that all must eventually reach happy conditions, whether they would or not. "God will have all men to be saved." When he spake those words he meant it.

IV. There is no law of disintegration. God creates man, not to annihilate him, but to have him answer to the end for which he created him -the glory of God.

V. I have answered this query as I understand it in my fourth response.

VI. Well, of that I mean just what I said They who come here from wickedness or from debauched life enter hell; that is, they find a condition analogous to that which they have just left on earth. It is remorse of the direst kind, and they remain in that condition until, through obedience to spirit laws, they rise above it. They dare not occasion evil; they have no disposition to do so-that is, to those in the sphere they occupy. They do return to the haunts once so dear to them, and obsess or possess the organism of those they once associated with, and frequently cause the obsessed to commit deeds of violence beyond the control of the one who is obsessed; and yet your laws make the obsessed amenable for the depredation. Thank God, light is fast breaking over the minds of the inhabitants of your planet! Soon they will see the error of their laws in that particular, if no other.

VII. I see nothing inconsistent in that saying. when properly considered and comprehended. "The soul, or the condition of man after death, is formed thereby," from its actions, its worth; and its progression is measured truly; it never advances beyond its true value faster than it progresses. Some make rapid strides, others moveslower. At the time I wrote the majority of my works I wrote them under circumstances and conditions far different from what I might have written had I lived in your age of light and progress. At times the influence of the heavenly messenger was more intensely upon me than at others; when less so, my inspiration might be, and doubtless was, in some degree, colored by my own mind and the prejudices which my mind or condition was obliged to undergo at that sectarian age of my life. I now see, with my nearly one hundred years of spirit-life, I could have written a more acceptable work, had I lived in your land of liberty and of free institutions. I wrote from the best light and inspiration of my day. I never, never believed in the endless duration of hell for EMANUEL SWEDENBORG. any soul.

We will add here that the signature of the writer is a perfect fac simile of Swedenborg's well known hand as appended to his likeness. It must be either him or a forger. All due allowances will of course be made for the peculiar character of the medium through which the communication was made. Т.Р\*\*\*.

Very truly yours,

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#### The Lottie Fowler Case.

Not Bridgeport only, but all Connecticut, has been turned upside down by the now famous attempt of a city marshal, instigated by the superintendent of a metallic cartridge factory, to resurweet the old Blue Laws, and lock up in a prison an unprotected girl, whose crime it was to have sat to callers as a professional test medium. The story of Lottie Fowler's legal persecutions in Bridgeport was given in our last issue: and we have to add to it only the subsequent facts of the. trial. Among the witnesses called were Miss Fowler herself, Mrs. Anna M. Middlebrook, sundry individuals who have been personally conversant with clairvoyance and test mediumship for a long term of years, a number of the girls working in the factory, and Superintendent Hobbs of the factory, whose evidence was conclusively on the medium in the main, and from whose cross-examination but little could be derived in support of the witcheraft, fortune telling theory which the city marshal set out to establish against his victim. One feature of this case is to be particularly remarked, as a passing illustration of the perfect honesty of persons who profess such a "corrot of "jugglery" of all kinds. The marshal had compelled Miss Fowler to reimburse the oleven or twelve dollars she had received for her services from as many of the girls, of which but tifty cents was returned to each of them, the other half going toward the cost of prosecution! Now that Miss Fowler was acquitted, however, will, even that half be returned to her? That is the question.

The hearing of the case came up before Judge Bullock, of the City Court: After all the testimony was taken, which occupied several sessions of the court, arguments were made by the city attorney and his assistant-Col. Summer and R. DeForest, Esqs., and by H. S. Sanford and G. Stoddard, E-qs, for the defence, when the deciston was rendered by Judge Bullock, which was, substantially, that the witchcraft, fortune-telling, and similar statutes were passed by the Legislature long before clairvoyance and test mediumship were known to legislators in this country, and therefore that they failed to cover the present and all related cases of mediumship, "Hence he was compelled to discharge Miss Fowler from arrest. Net it cannot be gainsayed that a magistrate who might be predisposed to conviction, whether at her the old musty laws still standing, or any other, could have invented some cover for his unfavorable decision. It is fairly inferable that he felt the force of modern liberal sentiment on this subject, and was unwilling to draw upon himself, his court, the city of Bridgeport and the character of the State, that odium and ridicule which would inevitably have followed a contrary decision.

So this tempest in a teapot has all blown over. Glaring injustice has been done an innocent me-Jinm, in Gragging her before the public in so unwelcome a manner, merely to satisfy the spite of an individual who fancied his dangerous business operations interfered with. The simple fact, howover, that an explosion did take place, as Miss Fowler had predicted, and with no greater interruption in time than would allow for the natural delay caused by the excitement, shows the ani- ? Deacon Somebody's effort to break up the Sunmuts of the persecutor and his agents in a suffi-

when they had actual vitality. Lottie Fowler's case only discloses the fact that, in this enlightened era, when the very creeds are breaking up their hard crust all around us, any person who entertains malice, or is susceptible to the influences of jealousy, or, like Superintendent Hobbs, thinks his business prejudiced, though in its pursuit four hundred human lives may be endanger ed, may take shelter under some obsolete law like this Blue Law of Connecticut, or like the old

Puritan Sunday Law of Massachusetts in reference to opening the Public Library, and deal out their opposition without hurt to themselves at all. But the triumph of justice in the case of Lottie Fowler, the Davenport Brothers, the Eddys, Mr. Mumler, and other mediums for the spiritual manifestations who have been persecuted by the bigots of to day, proves conclusively that humanity is progressing and that religious freedom is not a myth.

We append the Judge's decision entire:

"This case is novel to our courts, not only in its nature and the issues involved, but in the entire absence of conflict of tostimony. Thirteen witnesses by the proceention have been examined, who relate what took place at interviews had with the accused—Int criticws in each case isouch by the witnesses, and predicated directly or indirectly upon an dvertisement of the accused as a business clairvoyant and test medium. That each of these witnesses had such inter-test medium. That each of these witnesses had such inter-views, and that they truthfully relate what was said by the accused at these respective sittings, are undisputed facts in the cate. The State also offers in evidence the advertise-ment of the accused, wherein she declares herself to the orld to be a business clairvoyant and test medium. On world to be a business clairyogant and test medium. On the other hand, six witnesses appear for the defence as ex-perts, by each of whom, from ten or twenty years of per-sonal study and investigation of clairyogance, animal mag-netism and kindred subjects, and from divers experiences during those years, with clairyogants and mediums, they claim to have proved that there is a science of clairyogance or animal magnetism which is in no wise connected with fortune claims. fortune-telling : that persons possessing this power of clair, yoyance are in no wise fortune-tellers : and that the accuse voyance are in no wise fortune-tellers; and that the accused is, as she in her advertisement claims to be, a genuine clair-voyant. The claims of these witnesses are not met by the State. This testimony also stands uncontradicted, but the State say, that even if the accused is a clairvoyant, as she pretends and, the experts aver, when she passes, the legiti-mate sphere of a clairvoyant and pretends to reveal the fu-ture, then she becomes a fortune-teller and amenable to the statute, and that she has thus become liable. The court re-gards this claim well founded, and whatever view the court may entertain of clairvoyance, it regards no the burden of this case this question; has the accused so far pretended to reveal future events as to render herself liable upon the statute as a fortune-teller? It then becomes necessary to examine the statute. xamine the statute,

It is claimed by the defence, that, the statute having been It is claimed by the defence, that, the statute having been passed before, test mediums were known, it was not con-celved to cover such a case. It is not to be supposed the framers of the statute intended merely to apply it to those fortune-tellers practicing arts then known, but as well to future fortune tellers practicing whatever devices the future might produce, so long as the statute should stand. [Here the Judge read the statute and continued as follows:] Naw, by stall blue necessary the statute deark does not mean the Judge read the statute, and continued as follows:], Now, by 'all ble persons,' the statute clearly does not mean any person happening to be out of employment, with no balance at the bank in his favor, but rather to the habitually bile—those who won't work; also, by 'sturdy beggars,' is clearly meant those persons whose habitual practice it is to go from door to door begging, or who are ever in the streets or wandering about; also, by 'sagabouls and yagrants,' those who are continually reaming around the country, having no hustness to call them and without burges.

those who are continually roaming around the country, is having no business to call them, and without purpose; and thus, in going through the list enumerated, it seems to bunch together a class of persons familiarly known as pro-fessional businers; and that this interpretation is correct, is indicated by the purishment imposed. It is not a fine or imprisonment, as each case may seem to demand, as in other perty offences, but confinement in a workhouse--no discretion, save in time. Herein I think, by the class 'for-tune-tellers,' the statute is intended to apply to that class of professional fortune-tellers who hold themselves out to the workh as such, and pretend and profess to reveal the of professional fortune-tellers who hold themseltes out to the world as such, and pretend and profess to reveal the future lives of individuals. Applying this interpretation of the statute to the case in issue, I do not think, gentlemen, the testimony will warrant the conviction of the accused. I therefore discharge her."

The reporter of the New York Heraid says:

The reporter of the *Nov* York *Heraid* **gays**: "Scatcely had the Judge's words been pronounced, when tunnilmous applause went up, breaking the usual silence of the court room. Congratulations of numerous admirers, members of the bar and press, were showered on the fair prophotes, who, all through the trial, had proved herself equal to the situation, and, gracefully acknowledging the attentions of her friends, with smiles withdrew from the court, eccented by her councel. The decision is regarded by believers as a victory for Spiritualism, and will, no doubt, as a precedent or test case, secure all clairvoyants from fu-ture molestation." ture molestation."

the Herald the following comments:

A. J. Davis, and his Nine Errors, Answered by the Controlling Intelligences of the Ban ner Spirit Circle.

Mr. Davis, in his latest work, "The Fountain," ays the habitual convening of circles and the accumulation of repetitious manifestations are weak oning to both the sensibilities and the judgment is this assertion of Mr. Davis true or false?

ANS .- It is both. It is true in this sense, that he majority of Spiritualists are too prone to lay lown their own reason, substituting for it the ceason of some spirit or spirits. Therefore they grow weak-weak in mind, weak in their reasonng powers, weak in all the faculties of their souls. And as spirits produce their manifestations by and through the nervous power of the human body, of course the human bodies that are submitted to such a course of treatment must often suffer correspondingly. If their nervous power s used up in making spiritual manifestations,

they must grow weak. But if Spiritualism was understood by all, as it is by the few, it would be different. If the masses were not too prone to lay down their own reason and substitute the reason of some spirit, or spirits, as is the case with the minority of Spiritualists, then, instead of growing weak, they would grow strong in spiritual things, because, having their own reason as a basis, they would attract to themselves spirits who would not wish to lead them, but would wish to gain light from them and to give light to them; who would wish, also, to gain and to give spiritual strength. When any individuals abandon their own reason and substitute the reason of anyholy else, either in the form or out of the form, they grow negative, not only in spiritual force, but in physical force; consequently they who lay down their own reason, and use that of any spirit or spirits, do not only lose spiritually, but magnetically and physically. This assortion, then, of our Brother Davis is both true and untrue; true when applied to the majority of Spiritualists, untrue when applied to the minority-to those who have made the law of life a deep study.

Again, your correspondent earnestly desires. or the sake of truth, answers to the following nine errors, as enumerated by Mr. Davis:

1. That departed spirits, both good and evil, continually float and drive about in the earth's hysical atmosphere.

A. - That they do exist within the physical phere of the planet earth is a truth. That they pass from point to point and are continually active s also a truth.

2. That evil disposed characters, having died in their active sins, linger around men and wo-men, both day and night, in order to gratify their unsatisfied passions and provailing propensities. A .- That is even so.

That all known mental disturbances-such a insanity, murder, suicide, licentiousness, arson theft, and various ovil impulses and deeds—are caused by the direct action of the will of false and nalignant spirits.

A .- "All." That is false. Some of these conlitions are produced by unhappy, unfortunate pirits, but not all.

4. That certain passionate spirits, opposed to purity and truth and goodness, are busy breaking up the tender ties of families and take.delight in separating persons living happily in the marriage

A.-That is true; but those who are truly married by the divine law can by no possibility be separated. Therefore those spirits are only succes ful in their work, in such cases, as are married only in the external. There is no soul-marriage about it.

5. That spirits are at all times subject to sum-mons, and can be "called up" or made to "ap-pear" in circles; and that the "mediums" have no private rights or powers of will which the spirits are bound to respect.

A .- That is not true, although, as a general thing, spirits make an effort to respond to all calls they may receive. Yet it is not always possible for them to. And media do have rights that the whole spirit-world is bound to respect-and I may add, that they cannot infringe upon.

6. That spirits are both substantial and imma-terial; that they traverse the empire of solids, and bolt through solid substances, without respecting any of the laws of solids and substances; and that they can perform anything they like to as-

tion of faith and practice. They belong to the age of broom-riding witches; to the shallow doc-trines of personal devils and sorcery, and the fiction age of astrology, and the small gods of su-persition. They will not bear analysis by the philosophical method of detecting the presence and value of truth. They will not stand a test by the supreme infallible authorities—Nature, Rea-son, Intuition. This affirmation is made without oualification: and it contains a challenge—a sumqualification; and it contains a challenge-a summons to investigation.

A .- That spirits are possessed of an almost in inite number of methods by which they teach humanity-at least that portion of it that is in rapport with themselves-is true. The medium has no need of books to receive a thorough philosophic and spiritual education. Spirits generally select their mediums from the uneducated portions of humanity, and they educate them to suit themselves; bring them out naturally, which is intuitively. Mr. Davis makes an affirmation which, in my opinion, can not be demonstrated as true, by declaring that all those nine assertionsfor such they are-of A. J. Davis and his attendant hand of spirits are incapable of analysis, or demonstration, or proof, when any philosophic there is a truth running through all, obscured by many errors to be sure, but the truth is there.

The old idea of a witch riding upon a broom stick contains a truth, a philosophic truth; and so do these assertions, every one of them. Some contain more than others. But when taken without being considered with all their external paraphernalia, and swallowed without any reference to reason, they are dangerous, exceedingly so-as dangerous as is the doctrine of "whatever is, is right." When spiritually or divinely considered, that doctrine is a sublime truth. But, when brought down to human realization and comprehension, and measured by the necessities of uman existence, then it is a dangerous doctrine.

#### Music Hall Spiritualist Meetings.

On Sunday afternoon, Dec. 11th, Thomas Gales Forster continued his engagement at this hall, by lecture on "Spiritualism, or what lies beyond the voil, tested by the accepted rules of philosophic inquiry." This was an impromptu effort, suggested by the remark made by Rev. Mr. Alger at the close of his forenoon discourse on the impossibility of a physical resurrection of the body. In alluding to the future life, Mr. Alger said What lies beyond the veil I know not." Mr. Forster made a strong and effective argument, which met the hearty approbation of the audience. We shall print a report of the lecture soon.

Previous to the commencement of his address a contribution in aid of the Boston Progressive Lyceum was taken up, and the controlling influence made the following remarks concerning the matter of Children's Lyceums and their relation to the spiritualistic public:

"I have been requested, through my medium, to say one word with regard to the Lyceum move-ment; and I am sure that there is nothing in the whole range of my duties as a controlling spirit whole range of my duties as a controlling spirit that gives me more pleasure. But there ought to be no necessity for an appeal in this matter to the Spiritualists of Boston. If the Spiritual Philoso-phy be true, then the best thing you have estab-lished is this Lyceum movement, and no true Spiritualist can be faithful to his own professions, who fails to give his counterpance and support to who fails to give his countenance and support to these nurseries of the young. If you wish that your children shall escape the deep 'slough of despond' into which you were plunged by reason of early theologic education, then aid and sustain your Lyceums, and let those who in time are to succeed the present generation learn higher ucceed truths, that they may expand into better and more matured manhood and womanhood."

The choir closed with Hazelwood's beautiful song, "Brightly shine the stars above me." Mr. Turner, (bass) who sang the air, greatly pleased the audience by the fine manner in which he ren dered his part.

Mr. Forster closes his labors in Boston on Sunday afternoon next, Dec. 25th.

Emma Hardinge's Arrival in London. Mrs. Hardinge arrived in London from New York November 15, and a public reception by the ticle in the first number is worth reading. It Spiritualists was given her on the 22d, at the states the objects of the paper thus: Cambridge Hall, Newman street. Arrangements to heing ma her to lecture London, and

Gone Home.

"Passed on to higher life, Dec. 10th, John Peak, 64 years 0 onths 6 days."

The above paragraph tells its own story of family ties materially sundered, but to be more closely united in spirit. It was inserted without objection in most of our city dailies, with the exception of the "Transcript," which saw fit to reject the " passed on to higher life," and would

not insert it unless it was changed for that sombre relic of the past-"died." The Boston Herald says:

"The deceased was born in Charlestown, near Bunker Hill Monument. He commenced busi-ness as an undertaker in 1840, at the corner of Friend and Sudbury streets. He has tenderly handled about thirty thousand dead bodies dur-ing the past forty years. The deceased was a member of the City Council from the old Third Ward (North End) in 1845. He was, up to the time of his death, a strong Spiritualist."

On Wednesday, Dec. 14th, at 12 M., the relatives and friends assembled in large numbers at his late residence, No. 72 Green street, Boston, so that the house was unable to contain them. Many were obliged to satisfy themselves with a last mind, that is unprejudiced, can clearly prove that | glance at the still, calm face, surrounded with the most beautiful floral offerings, and then retire. At the head and the foot of the coffin were placed large crosses of elegant flowers, and the air of the room where the body lay was redolent with their perfume.

The Music Hall choir commenced the exercises with an appropriate selection, after which Rev. Dr. O. T. Walker, Baptist, of West Meriden, Conn., (formerly pastor of the Bowdoin Square Church. Boston,) read several passages of Scripture. He was followed by Dr. John H. Currier, (trance speaker.) of Boston-whose presence at his funeral the deceased had especially desired-with a brief consolatory address, wherein the knowledge instead of faith given by Spiritualism was set forth. Music by the choir was followed by an ad-

dress by Rev. Dr. Walker, wherein he paid tribute to the personal character of the deceased, and his uniform kindness and tenderness of feeling during the numerous funeral services which he had attended as undertaker. He closed his remarks with prayer; the choir sang "Silent River" from the "Spiritual Harp," a benediction was pronounced, and the assembled symathizers passed silently out into the sunlit streets.

On Monday, Dec. 12th, Mr. Peak manifested at the free circle room of the Banner of Light.

Meeting of Methodist Preachers-Recognition of the Deity in the Constitution.

At the regular meeting of the Methodist Preachers, held in Cincinnati, Dec. 6, 1870, the following resolutions, presented by the "National Reform Association," were adopted:

#### REPORT.

Resolved, That the kingdom of our Lord is not Resolved, That the Constitution of the United

Resolved, That the Constitution of the Onited States was not intended to express the religious belief of the American people. Resolved, That while an acknowled zment of the nation's dependence on the gracious provi-dence of the Almighty God, in the written consti-

the dense of the Arimighty God, in the written consti-tution of the country, would have been acceptable to us personally, and to a large proportion of the American people, yet we do not believe that such formal acknowledgment is essential to the Christian character of the nation.

tian character of the nation. Resolved, That in our judgment the good re-sults of amending the Constitution so as to se-cure a distinct acknowledgment of the Christian faith would not compensate for the evils attend-Resolved, That the efforts of the Christian

Church should be unremittingly devoted to re-Church should be unremittingly devoted to re-forming the country from its gross sins, such as profanity, intemperance, licentiousness, and Sab-bath desecration and kindred vices. S. M. MERRILL, M. C. BRIGGS,

S. CLARK, WILLIAM NASH.

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#### A New Paper.

" The Newspaper Critic and Peoples' Advocate" is the title of a weekly journal just issued by Aurora H. C. Phelps, 372 Cornhill, Boston. Every ar-

"This paper is started to give, so far as lies in ts power, 'speech to them that aforetime were

relation

We also extract from the editorial columns of

"The judicial vindication of the young lady clairvoyant in Bridgeport, Conn., who was arraigned under one of the old Blue Laws of that State for fortune telling, is likely to prove a great comfort to Spiritualists, mesmerists, and the believers in prevailing socialisms generally. It seems the young lady foretold events truly, and thirteen credible with nesses take oath to the fact. The Judge held that the old statute evidently applied to fraudulent prophets and va-grants, and, with that view of the case, he discharged the accused. Under the old Blue Laws, as originally adminis-tered, the young lady would certainly have been burned as

## Sunday in Boston.

tonish the investigator. day preaching and lecturing in the theatres came to unexpected grief, with the legal opinion of the City Solicitor on the matter. The attempt, therefore, to re-puritanize the day in Boston is, for the present, a futile one. Since Mr. Hepworth broke the crust by opening the big Boston Theatre for Sunday preaching, and drew into it the leading clergymen of the city, things have been taking a truly liberal turn, so much so, indeed, that the old fogies and vicegerents of Orthodoxy are visibly becoming frightened, and do not know what to do in order to save their own footing. After the theatro preaching followed miscellaneous lectures, on topics drawn from actual life and experience. Then came addresses on Dickens at two of our theatres, by Kate Field and George William Curtis. And now-who, who would have thought it?-appears even Nashy on the boards, footlights, fly, scenery and all, and pronounces one of his broadly humorous "sermons" (for he, too, styles himself a "Rev.") to a crowded congregation of sinners, if not saints, thereby causing the two hands of Orthodoxy to go up into the air after the fashion of a pair of exclamation points. The "holiness" of the day, as Orthodoxy reckons holiness, is fast departing. Superstitious associations, like the dark shadows they are, are fleeing away. The time is at hand when Sunday will be observed rationally and as it ought.

ciently clear light to make us rejoice that the law has not, in this instance, lent its services exclusively to those who seek them for increasing their profit and power.

It is a pretty thing to say, in this age of advancement and liberality, that clairvoyance must subject the one endowed with it to the rigors and shame of a prison, if it chance to interfere with the greedy desires of this, that, or the other person who cares only to make money.

On this subject of jugglery, which is the standing accusation brought against all mediums by such as would inaliciously persecute them, we may here introduce a significant fact that was drawn out of an officer high in the Internal Revenue Department of the General Government. At the time of the persecution of the Eddy Brothers in Western New York, on the assumption that they had exhibited tests of invisible power and fellowship, in disregard of a United States law which commands the payment of a license fee by all professed jugglers and the like, the official alluded to-it was in 1867-was waited on, at Washington, by Thomas Gales Forster, on behalf of the Eddy mediums, who presented the case in behalf of these well-known mediums, laying it before him with its broadest related meanings. He urged before the officer that Spiritualism was the settled religion of a very large number of the citizens of the United States, in which religious freedom is supposed to have a home. He stated further, that the phenomena, for the presentation of which the Eddys had been arrested, were regarded as the direct production of spirit-power, and as such were significant to their minds of the perpetuity of individual consciousness beyond the grave. This was laid down to him as a fundamental fact in the religion of Spiritualism. And, therefore, he insisted that public mediums could not justly be liable to arrest and trial because of their alleged violation of the laws of the United States in refusing to take out a license.

The reply of the official was in part like this: that "these mediums, or persons, present their tricks, or manipulations, to the public, in a manner or by some agency unknown to those who witness them; and this fact constitutes jugglery under the constructions of the Act of Congress bearing on the subject." The rejoinder of Mr. Forster was simple and to the point: If, he asked, Jesus of Nazareth should make his appearance in this country in the present age, and feed five thousand persons to the satisfaction of their hunger, with a few loaves and fishes, would he not, by this ruling, become amenable to the laws of the United States? In other words, would he not either be compelled to take out a license as a performing juggler, pay a fine, or go to jail? The officer hesitated, smiled, and admitted that he would! The case was subsequently nol pros'd.

Now if this dark-age theory is to be carried out, nothing is left us but to bring back bodily the dark-age days. If we set in operation the old witchcraft laws again, we must be consistent enough to carry out the whole spirit of the time

#### The Holidays.

Welcome to the return of the pleasant Holiday Season, overflowing, as it is, with kind sympathy and generous feeling. Whatever the origin of the influence-and that it begins and ends with the spirit of love who can doubt?—it is certain that no other part of the year brings with it such acceptable experiences. The young look forward to it with joy. Their elders hall its approach with a secret thrill of delight. It is the season of gifts. presents from friends to friends, and even among a Spiritualist-what sort of token to bestow on a friend, relative, or acquaintance, that will stand fast in the mind long after the special occasion for giving has gone by, we ask him or her to run the eye carefully down our list of Christmas Gifts, to be found in another column. There is, among the newest issues of spiritual literature, Davis's "Fountain", the beautiful and permanently valuable "Year-Book of Spiritualism," Henry C. Wright's "Kiss for a Blow," Mrs. Adams's Branches of Palm," Lizzie Doten's "Poems from the Inner Life," Achsa Sprague's "Poems," Jean Ingelow's "Poems," Belle Bush's "Voices of the Morning," and others that cannot fail to arrest the attention with happy suggestions for friends and readers a Merry Christmas.

We acknowledge the receipt of Gen. Butler's address on "The Present Relations of Parties."

-In the main that is (Question from one of the audience.) Please

explain this more fully. Are there not certain conditions under which these things cannot be done?

A .- Certainly there are. Have not your own demonstrations in spiritual philosophy proved that? But under certain other conditions they can produce all those so called miracles that startle the philosopher and arouse the atheist. They do not set aside the laws governing solids, that they may pass through those solids; but they place themselves in conjunction with the law, in harmony with it, and thus become a power greater even than the law itself. The soul recognizes nothing above itself, nothing that has not been made to subserve its purposes-no power that it cannot use as it pleases. For the soul is God, and who of us shall deny that God is superior to all matter, however solid? The soul, being the God-principle, can as easily pass through the granite as through this air. It knows no obstacles in Nature, and yet it breaks no law.

7. That every human being is a medium, in one form or another, and to some extent, and that all persons, unconsciously to themselves, are acting out the feelings, the will, and the mind of spirits. A .- The first clause is true, and to a certain extent so is the latter. Every living soul being in divine or celestial sympathy with every other soul, it is correspondingly acted upon by all, and it acts upon all.

Q.-(From the audience.) Is this by any direct and positive action?

A .- Sometimes it is direct and positive.

8. That spiritual intercourse is perpetual: that it is now everywhere operative; and that, being at last established, it cannot be again suspended. A .--- That is true.

9. That the reading of books and reflection, as secret thrill of delight. It is the season of gifts. They pass from hand to hand with great celerity sary to believers; that the guardian band of and freedom. Books are of late the favorite spirits will impart to the faithful everything presents from friends to friends, and even among worth knowing; and that, for anything further, presents from friends to friends, and even among the very young they have, to a great degree, crowded out the reign of comical and ingenious toys. If one desires to know—especially if he be a Spiritualist—what sort of token to bestow on a These theories have taken deep root among large class of avowed Spiritualists. And the le gitimate effects, it will be remembered, are visible in the disintegrations and decompositions of character: in mutual disrespect and recriminations; in the disorganization of all our public efforts and the abandonment of our beneficent enter rises; in the irreverence manifested toward even the great central principles around which all persons and facts must bow and cling; and, lastly, in the gradual suspension of the delightful inter-course itself, by which the glory and unspeakable pportunities of immortality have been brought to light.

After twenty-five years of constant investigation into the many and various phases of the subject, and with almost daily realizations of arrest the attention with happy suggestions for somewhat of the infinite goodness embosomed in the time. And with this hint we wish all our these high privileges, I can most solemnly affirm, and I do now make the declaration, that the nine propositions contained in the indictment are mostly errors and hurtful theories — injurious in their effect upon the individual judgment, and still more injurious when made the founda-

also in the Provinces.

We quote from the Liverpool Mercury the following remarks, which it gives under the head of London Spiritualism "

"On Tuesday ovening, a number of the Spiritual-ists of London held a meeting to give a reception to Mrs. Emma Hardinge, on her return from America, and to organize a plan for enabling that way to begin a course of lectures and conferences in connection with the system of which she is a professor. The hall was well filled, and Mrs. Hardinge was most enthusiastically welcomed The gathering comprehended no development of Spiritualism, but had, apart from an address from the lady, more of a business character. Two res. olutions were passed—one of welcome to Mrs. bardings, and requesting her to resume her la-bors for the promotion of Spiritualism in this country; and the other pledging the assembly to do all that was possible to support her mission in London, Mrs. Hardinge delivered an impassioned belief that had over been youchsafed to humanity, enlarged upon the inspiration of its character and spoke of the extended knowledge which had the spoke of the extended knowledge which had come to its possessors, who had now gone beyond the formula 'We believe' and were able to say 'We know.' In reference to her exertions to spread the 'blessed gospel' of Spiritualism in America, she stated that she had delivered three hundred lectures in the space of one year to au-diences consisting of thousands; and she pointed out that in that country Spiritualism had a great r breadth than it had attained in England, and er breadth than it had attained in England, and had risen to the height of a religion. She stated that she was prepared to renew her labors as a missionary in England, and dwelt on the truth of the system as revealed to her, and her entire devotion to its progress. The address was listened to with the deepest attention."

#### The Pilgrim Landing.

Plymouth has made an unusual effort to ob erve the anniversary of the Landing this year, because it happens to be the two hundred and fiftieth since that important event. One gets the clearest and most impressive idea of the whole story from the pages of Bancroft, where the character of the men as well as the circumstances that shaped their action is portrayed with singular felicity. Robert C. Winthrop is to deliver an appropriate memorial oration on the 21st, himself a direct descendant of that worthy ancestor who came over with a self-denving company in 1630. eaving his wife behind on account of her delicate health. A public dinner will round up the ceremonies, with Gilmore's Band to discourse the music to the assembly. It is counted on as the nost interesting anniversary yet observed.

#### Situation Wanted.

A literary gentleman of this city, who has been connected with the press in Europe and America for several years, would like a situation on some daily or weekly newspaper in this vicinity; would make himself generally useful, at a moderate salary. We can recommend him as a ready writer. Those of our cotemporaries who may be in need of literary assistance will confer a favor on a worthy brother by addressing "Editor," care of this office.

dumb,' hope to the down-trodden, rest to the weary, and freedom to the captive. It is devoted to the rights of all, irrespective of creed, but its to the rights of all irrespective of creed, but its chosen clients are the working poor, the helpless, lomeless masses. In this enterprise we bespeak the friendly aid of all interested in the great so-cial questions of the hour and the condition of the people. Our object is the advancement of the whole people, not to serve the interest of any class; we will not, therefore, knowingly allow our columns to disseminate falsehood or cater to wrong doing, popular though it may be. Trusting wrong doing, popular though it may be. Trusting that a generous and discriminating public will sustain us in this course, we desire to make this sheet a mirror in which the moneyed and cul-tured classes can behold the real condition of classes less favored than themselves."

#### The King of Prussia and Mr. D. D. Home.

The War Correspondent of the London Daily Telegraph (Lord Adare), in a letter to that journal of October 31st, writing from Versailles, says: Among our party was Mr. Daniel Home, the celebrated Spiritualist, whom the King promptly recognized, and addressed very kindly-reminding him of the wonders that he (Mr. Home) had been the means of imparting to him, and inquiring about 'the spirits' in by no means a skeptical tone. We may add that the King said to Mr. Home that 'he had told many of his friends of the wonderful manifestations he had seen in Mr. Home's presence; his friends did not believe him, but the facts were true for all that.""

#### Hobart, Ind.

Moses Hull, we are informed, has built a nice hall in Hobart, Ind., which is to be dedicated to the cause of moral, mental and spiritual progress, by Mrs. H. F. M. Brown, on Thursday, Jan. 12th, at 10 o'clock A. M. Meeting also in the afternoon and evening of the same day.

His hall we believe he calls the "Areopagus," after the council chamber of wise men in ancient Athens. Is n't that rather a "high-sounding title," Bro. Hull? .....

#### Publication Day Changed.

After the present number, the BANNER OF LIGHT will be issued every SATURDAY MORN-ING, instead of Monday, as heretofore. We make this change at the urgent request of numerous patrons, who desire the BANNER for Sunday reading. Advertisements must be handed in as early as Wednesday morning of each week.

#### "The Spirit Bride."

The beautiful picture of a spirit-bride, which hangs in the Banner Public Free Circle Room, was drawn by a medium while under spirit-control. It is artistic in the full sense of the term. At the urgent solicitation of many who have seen and admired it, we have had it photographed, copies of which can be obtained at our counter.

Harper's new war map of France is the best yet issued by any newspaper.

#### DECEMBER 24, 1870.

#### LIGHT. BANNER OF

## ALL SORTS OF PARAGRAPHS.

CONTENTS OF THIS NUMBER OF THE BANNER. First Page : "Spirit Forces in Nature," by S. B. Brittan, M. D. ; Free Thought-" Spiritualism and Lecturers-Reply to George Filer;" "Physical Mediumship;" "The Lecturers' Club," by Caroline A. Grimes. Second: "The Regulars and pr. J. R. Newton," by W. Foster, Jr.; "Infidel Tendencies," by O. A. K. Poore; " Manifestations through Dr. Slade's Mediumship," by J. H. Frink; "Singular Instance of Spirit-Control," by Dean Clark; "Remarkable Answers to Sealed Questions," by J. V. Mansfield; "William Crookes. Esq., F. R. S., vs. Spiritualism," by G. Damiani; "Spiritualist Lecturers' Club," by Dr. H. B. Storer; Poem, "The Angel Watch," by Charles Swain. Third: "Jottings from E. S. Wheeler;" "Spiritualism in Bordentown, N. J.," by J. G Fish; "New York Society of Spiritualists," by P. E. Farnsworth; Banner correspondence from Missouri, Iowa, Minnesota, New Jersey; "Communication from Emanuel Swedenborg;" Obituaries; Poem: "The Artist," by W. M. L. Jay; Convention in Friendship, Alleghany Co., N. Y. Fourth and Fifth : Editorials, Items, &c. Sixth : Tests; List of Spiritual Lecturers; Poem: "We Shacklock. Seventh: Business Cards. Eighth: warren Chase's contributions.

SUPPLEMENT.-Owing to the great pressure of advertisements upon our columns at this season of the year, and not wishing to lesson the usual amount of reading matter, we have concluded to profitable and entertaining on Sunday, Dec. 11th, and good issue a supplementary sheet of four pages, which will contain an interesting original Story, Book Notices, Book Advertisements, etc. It will accompany our next issue.

Our mailing clerk informs us that the time for which a number of our patrons subscribed to the Banner expires with the present year. Such as intend to continue the paper another yearand we hope all will-are requested to remit at as early a day as possible, so that their names in our mailing machine may not be disturbed.

Among the other good things in this issue of the Banner, the reader must not overlook Prof. G. Damiani's criticism of Prof. Wm. Crooke's treatment of Spiritualism.

53 We are under renewed obligations to our friend George Sanderson, of Weston, for elegant and in some instances, the amount, though small, is not bouquets for the table of our public free circles.

Dr. Grosvenor Swan, of Chicago, Ill., has the reputation of making remarkable cures. His place of business is 117 Wabash avenue.

"Spiritual Forces in Nature," from the pen of Prof. Brittan, is a splendid article, and worthy the talented author.

Where can Rev. J. M. Peebles be addressed to insure letters reaching him direct? We desire to communicate with him on important business.

137 The Adams House, Chicago, a friend informs us, is a very desirable home for the traveler, as the tables are bounteously spread, the waiters affable and attentive, the rooms neat, and the landlord O. K.

Now is just the time-the commencement of the New Year-to subscribe for the BANNER OF LIGHT, the paper that inculcates the mighty truths of the Spiritual Philosophy of the nineteenth century, the most rational religion ever known to mankind; and which, besides, contains literary matter of great merit, as acknowledged by the ablest thinkers in the land.

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C. C. Mead is deserving of much praise-and we make our best bow in that direction-for his very neat calendars for 1871. Application for them may be made to him, at 91 Washington street. Boston.

King William is determined to bombard Paris and Have'r.

The weather here in Boston has thus far (Dec. 15) been remarkably mild. No snow, no ice, no freezing.

Spiritualist Lyceum's and Lectures. BOSTON .- Mercantile Hall .- The Children's Lycoum as sombled at the usual hour at this hall, Sunday morning, Dec. 11th, and went through their regular exercises. A good number of spectators were present, but a threatened storm prevented a large attendance of the children. About forty answers were given in the groups to questions propounded by their leaders; songs were sung by Hattle C. Richardson and Maria Adams, Florence Colyer and Hattie Raymond. Some excellent remarks were made by John Wetherbee, after which the meeting dispersed.

Conference .- The Spiritual Conference assembled in this hall Sunday evening, Dec. 11th-John Wetherbee, President, in the chair. Owing to the inclement weather, but few attended. Remarks were offered by S. G. Damon (who opened the question-"Clairvoyance: What is its nature, and what are its proofs?"), N. M. Wright, H. S. Williams, Goo. A. Bacon, John Wetherbee, Mr. Dickinson, of Springfield, Dr. Chesley and Mrs. Still. A collection was then taken up to assist in defraying expenses, and the following question adopted for consideration at the next meeting: Spiritualism and Mesmorism : What relation do they bear toward each other?" Mrs. Still was appointed as the first speaker upon the question. Adjourned

Temple Hall .- Mrs. Abble N. Burnham, Secretary, reports that, "on Sunday, Dec. 11th, the services at this hall, 18 Boylston street, consisted of the following exercises: A. M. -Circle, as usual, conducted by Mr. Carlislo. A good dogree of harmony prevailed; r. s.-Mrs. Floyd, of Dorchesshall meet them in the morning," by Mrs. C. L. | ter, was present, and, as usual, answered the various questions asked by the audience in a very satisfactory and intelligent manner. Evening-Mr. J. H. Pewell lectured. Subject: 'Where are the mighty dead?' His address gave general satisfaction.

> The session of the Children's Progressive Lyceum conneeted with this Association, at 170 Tremont street, was promise is given for the future."

CHARLESTOWN .- Washington Hall .- Mrs. H. W. Cushman, musical medium, gave an entertainment at this hall, Main street, Sunday evening, Dec. 11th, for the benefit of the Children's Progressive Lyceum at that place. Bonj. A. Fisher, Secretary Charlestown Children's Progrossive Lycoum, writes, Dec. 13th : "In behalf of the f.veum, I now perform a duty that should have been done

long ago, but was neglected from day to day for various roasons, none of which are worthy of record. Our organization commenced its labors, after a vacation

of three months, the first Sunday in October, and with limited numbers. We are now gradually gaining ground, but lack the support that should be freely given in a place where so many acknowledge themselves to feel a great interest in all things that tend toward progression.

The expense of sustaining our organization, though not very large, falls on the shoulders of a few, who have pledged themselves to the payment of a certain amount each month, easily paid. But for our subscription list, I fear that we would soon be obliged to suspend operations. But we hope for better days, and trust that a few of the many here in Charlestown who identify thomselves with Spiritualists and acknowledge Spiritualism to be true, will manifest their de-

sire, at an early day, to aid in sustaining a work so neces sary in every town throughout the land. Small favors thankfully received."

CHELSEA .- Granile Hall .- Thomas Gales Forster gave a highly interesting discourse Sunday evening. Dec. 11th, to good house, on "The Perpetuity of the Spirit." Good music and singing by Mr. Baxter.

ADINGTON .- Mrs. Susio A. Willis lectured at this place, Sundays, Nov. 27th and Dec. 11th. She is announced to speak in Springfield, Mass., the 18th and 25th of December. MIDDLEBORO',-Soles's Hall.-Dean Clark addressed the Spiritualists of this town, Sunday, Dec. 11th, afternoon and evening. His afternoon theme was a review of Rov. Mr. Potter, of Newburyport, as regarded his position on modern miracles; in the evening he spoke of the science of spiritual manifestation, and the laws governing spirit-intercourse. This latter effort was especially commended by his hearers. Mr. Clark is announced to speak at Lynn the 18th and 25th of December, and at New Bedford, Jan. 1st.

MILFORD .- Washington Hall .- Honry Anson writes, "Sunday morning, Dec. 4th, sixty-soven members and officers of the Children's Progressive Lycoum assembled at this hall. Fifteen of our members took part in speaking and reading, mong whom were Masters Freddie Read, Willie Wilkinson, and Misses Nettie Anson, Hattio Draper, Ida Hill, Emit Brown, Mr. Edwin Cheeney and Henry Anson; dialogue by Ella Howard, Susle Walker, Minnie Williams and Irving Snow; reading of selections from the Lyceum paper (contributed by members of the Lyceum) by the editor and his assistants, Henry Bacon and Misses Carrie Adams and Nina Sponcer; remarks were made by Henry Anson, J. L. Buxton and J. L. Hatch, of Mansfield; speaking in the afternoon and evening, by J. L. Hatch, of Mansfield.

NEWNUNYPORT.-J. T. Loring, Secretary, writes, Dec. 12th: "I notice that the Newburyport Lyceum is laft off the list in the Banner. I hope you don't think our Lyceum is dead, neither do I think it fair because it is small to have it 'left out in the cold.' I want the fact known to the world that a Lyceum can live even in Newburyport, where there are sixteen soctarian churches that are preaching a dead theology, and one hundred and fifty places where liquor is sold, which make a bad atmosphere for the young. If our Lycoum can live here, it ought to have the credit of it. The Spiritualists here have the lease of a good hall for five years, and we are having some very good meetings. Wo depend mostly upon home talent, although a part of the time we have speakers from abroad. In October we had N. Frank White three Sundays; in November J. H. Powell two Sundays. As speakers they are too well known to need any praise from me. We have also had W. F. Evins, of Salisbury, two Sundays; he is a good substantial man, and capable of doing solid work. He has been a Methodist reacher for thirty-one years, but the facts of Spiritualism brought him from Egyptian darkness to the light of the new dispensation-the highest type of religious worship ever given to the world. His leaving fictions for facts shows

Movements of Lecturers and Mediums. "Mrs. Nellie J. T. Brigham," says the Sunday Gazette, "will lecture in Washington every Sunday in December, and early attendance only will secure eligible seats during the engagement of this highly-esteemed inspired lady.

J. H. Powell's address is Inman street, between Broadway and Harvard, Cambridgeport, Mass. N. Frank White closed a very satisfactory engagement in Vineland, Dec. 4th. He has gone to Newbern, N. C.

Moses Hull is lecturing in Baltimore. He goes thence to Cincinnati in January.

Daniel W. Hull (brother to Moses) is in New England again, answering calls to lecture, and ready to receive more. He is a sound and logical reasoner, as our readers no doubt can attest who have perused articles from his pen which have occasionally appeared in our columns. His address for the present is care of this office.

Mrs. A. E. Mossop, of Dayton, Ohio, has just concluded a series of eighteen lectures, delivered in the Free Church in Sturgis, Mich. The Journal says her lectures have been of a high order, and of very reformatory character.

The Davenport Brothers and William Fay visited Selma, Ala., Dec. 5th. The Times and Messenger says:

senger 8878: "We do not think a more remarkable perform-ance was ever given in this city than that of the Davenport Brothers and Professor Fay, at the Opera House, last night; and it was witnessed by one of the largest audiences ever assembled in Selma. We shall not pretend to describe the won-derful feats of magic, or sleight-of-hand, or Spir-itualism — whatever they were. Distinguished citizens were invited upon the stage, and subject-ed everything done to the most rigid investiga-tion, only to say to the audience that each act was tion, only to say to the audience that each act was inexplicable. The crowded house was held spell bound to the last; and not far from a thousand people at last were home wondering by what in-strumentalities their senses had been deceived and their penetration had been confounded."

Mrs. Mary L. Jewett, M. D., will receive calls to lecture in Vermont during January, February and March.' Subject: "Is Woman Worthy of Citizenship?" Post-office address, Williston, Vt., until Jan. 10th; after that time, Middlebury, Vt., until further notice.

Mr. and Mrs. A. C. Woodruff; State Missionarios for New York, have just started on a new lecturing tour. They speak at Friendship Saturday and Sunday, Dec 24th and 25th.

Mrs. A. C. Heath, (formerly Mrs. Brown,) has removed to Middlesex, Vt, and will continue in the lecturing field.

The lectures of W. F. Jamieson, in Minnesota, we are informed, are thronged nearly every night. He delivers from thirty to thirty-five lectures every month. In Mazeppa, at the close of a course of nine lectures, on motion of Dr. O. S. Lont, I. O. Seeley in the chair, the following resolutions were unanimously adopted by a large audience on Sunday evening, Dec. 4th:

Resolved, That in Mr. Jamieson we recognize the exemplary Spiritualist, the able speaker, the scientific lecturer, and courteous gentleman, and, as such, we recommend him to liberal-minded people wherever he may go. Resolved That to those who have, through the

door men call death, attained immortality, and have left their bright homes to aid, to cheer and to comfort us, we tender our sincere thanks. Resolved, That these resolutions be published in

the Banner of Light and Present Age.

#### Meeting of the Lecturers' Club.

An important special business meeting of the Club will be held at the residence of the Secretary, Mr. Geo. A. Bacon, No. 6 Gloucester place, Boston, next Friday evening, Dec. 23d, at half past seven.

Let all interested take notice and be present. Per Order of the Officers.

#### Boston Music Hall Spiritual Meetings. Entrance on Tremont and Winter streets.

Dec. 25; Lecture by Thomas Gales Forster. The fourth course of lectures on the philosophy of Spirit-unlism will be continued in the elegant and spacious Music Hall, EVERY SUNDAY AFTERNOON, AT 21 0'CLOCK,



WHEN WE ARE SAFE. We're always sufe, let others say And do as they may please, If we do right from day to day, If we do right from day to day, And seek the public peace; We're always safe, when to do good Our line and means we spend; For then we're living as we salould 'Toward all-hoth foo and friend. The Boys are safe, when they need "Ciotuks," Cont, l'ants, Vest. Hat and Shore, complete, To purchase them at Gronest Fissno's, Corner of Beach and Washington street. Dec, 24.-1w

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Each line in Agate type, twenty cents for the lrst, and fifteen cents per line for every subseuent insertion. SPECIAL NOTICES .- Thirty cents for first

nsertion and twenty-five cents for subsequent insertions per line.

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CP For all Advertisements printed on the 5th page, 30 cents per line for each insertion.

17 Advertisements to be Renewed at Con-linued Rates must be left at our OMce before 19 M. on Tuesdays.

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5

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is rich in elements that Nourish the Blood and increase the Vital Magnetism of body and mind; while in a kindly and soothing manner, without harshness or excitement, it acts as a stimulant to the DIGESTIVE ORGANS and KIDNEYS; a Sedative to the NERVOUS SYS-TEM and the OIRCULATION; and a Stimulant and Alterative to Mucous Tissues. It is mild and soothing in its influence, (not even causing a tingle of rensation on the tongue, as alcoholic preparations always do.) It earries into the system a force, which, when liberated by digestion. alds every natural function in the body to perform its work. As signs of its

#### CONSTITUTIONAL EFFECTS,

The APPETITE improves; DIGESTION is pro moted; BREATHING is easier; the action of the Liver, Bowels, Skin and Kidneys increases, and a general ALTERATION in the feelings is observed. Its continued use resolves the impurities which have accumulated as effeto matter, forming Tubercles or Ulcers in the Lungs, Heart, Liver, Throat, Kidneys, Intestines, Uterus, &c., passing them off through the natural channels of excretion.

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should use this rich fluid food in all Derangements of the Glands and Mucous Surfaces, such as

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Sores,

Spots. Tetters.

> Scales, Boils,

Pimples.

Blotches, Syphilis,

Tuberculous Consumption, Ulceration of the Liver, Stomach and Kidneys, Eruptions and Eruptive Diseases of the Skin,

Pain in the Bones, Side and Head,

27- In obstinate cases of Kidney Complaint and

liseases of the Urinary Organs, I recommend the "Nu-

tritivo Compound" to be taken in connection with my

Tumors, Salt Rhoum. Scald Head,

Ring Worm,

Rheumatism.

&c., &c., &c.

Who could help loving Ella Ruston, of Boone Co., Ind., who sold her beautiful hair to defray the cost of sending her young sister to school?

A Milwaukee widow, on being cautioned by her minister about flirting, said she knew that it was wrong for unmarried ladies to flirt, but the. Bible was her authority. It said "widows mite,' She was flirting awfully at last accounts, her pastor acknowledging that "widows mite."

A subscriber writes: "I have read the Banner of Light for the last six months, and have received more light in that time than ever before in my life, and I have lived more than half of my allotted time.

Judge Edmonds's "Unconscious Mediumship,' in the Banner of Nov. 11th, is a richly freighted little bark in the current of truth, which cannot flow backward .- Washington Letter.

Since the beginning of the present century, one hundred and twelve planets have been discovered between Mars and Jupiter. Of this number. nearly one third have been discovered by American astronomers. Read what the learned bigots of Galileo's time said on this subject, in an article on our second page-"Prof. Crookes vs. Spiritualism."

Gen. Schenck, member of Congress from Ohio. has been appointed by the President Minister to England. It is generally conceded that he is well qualified for the position.

The Marquis of Bute lately gave £10,000 to the Roman Catholic Education Orisis fund.—Ex.

Does that mean a war crisis? "Let us have Deace.'

Miss Lillian S. Edgarton delivered her lecture on "The Sacredness of the Marriage Tie" in Music Hall, Boston, last Tuesday evening, to a large widience. The discourse is well written, and eviaces ability on the part of the young lady. She has an enviable voice, and speaks in a free and pleasing manner, which, however, will improve as it assumes, by practice, a little more naturalness.

The receipts from the Fair held in this city for the benefit of the New England Hospital for women and children amount to \$12,000.

THE SUNDAY GAZETTE, prolished in Washington, D. C., has donned a new diass, been enlarged and otherwise improved. We bjoice at its prosperity.

SUDDEN CHANGES OF WEATHEA are produc-tive of Throat Diseases, Coughs, Colds S.c. There is no more effectual relief in these diseases to he found than in the timely use of "Brow's Bron-chial Troches." They possess real merit, ad have proved their efficacy by a test of many year hav-ing received testimonials from eminent men who have used them.

Auother Cartridge Factory Explosion, one; Mrs. L. E. Noyos, one; J. Hollingsworth, one; J.

that he is an honest, intelligent man. He gave us his experience in Spiritualism, which was very interesting, also an account of his healing powers, he having performed nany wonderful cures.

T. O. Carter, the former Conductor of our Lyceum, has re ioned-he having left, the place-and we have chosen Robert Shernian to fill the office for the balance of the term." Nonth SCITUATE .- Conihasset Hall. - A corresponden

informs us that Mrs. N. J. Willis lectured at the above hall Dec. 11th. Subject, A. M., "As in Adam all die, even so in Christ shall all be made alive "; P. M., " Peace on earth and good unto all willing men." The controlling influence being a Catholic Bishop, the afternoon subject was quoted from the Catholic Bible.

Mrs. Willis also spoke at the Cohasset Town Hall on Saturday evening, Dec. 10th, and Miss Lizzie C. J. Bradford, of Soltuate, recited a beautiful poem, entitled, "Go open wide the door, mother, and let the angels in." which was heartily applauded. The audience, though not large, was very at-

Sunday evening 25th Dec. (Christmas) Mrs. Willis speaks at the Town Hall, Cohasset, again, at 71 o'clock, subject to be selected by the audience. Miss Lizzle C. Bradford will recite a poem entitled "The Child's Vision." Hingham friends will please take note. To defray the expenses, an admission fee of fifteen conts will be taken at the door.

#### New Subscribers.

Our friends whose names we give below have, since our last notice, sent us seventy-five new subscribers: A. E. Carpenter sent three; L. L. Ruggles, two; George Hall, two; E. McDuille, two; Thomas Watson, two; F. Michael, two; A. S. Adams, ono; E. Berger, one; J. F. Plumb, one; J. Lamon, one; George E. Smith, one; W. W. Russell. one: H. Strong, one; J. W. Morris, one; O. W. Bligh, one; Mrs. G. Hathaway, one; J. L. Morse, one; E. Parry, one; W. I. Harvey, one; L. David, one; W. Wallin, one; C. Ross, one; B. F. Porter, ono; S. Jewett, one; W. Wood, one; St. John

B. Sanborn, one; O. B. Scott, one; J. Cline, one; D. K. Bryant, one; J. Wright, one; N. W. Kenton, one; William Lomans, one; D. Bacon, one; R. H. Wentworth, one; E. A. V. Able, one : B. Allen, one; W. R. Carson, one; J. B. Melvin, one; E. Fisk, one; E. Hoyt, one; J. Beare, one; C. A. Field, one; J. Cutter, one; H. Snow, one; P. P. Wilkins, one; Mrs. E. M. DeWolfe, one; S. G. Waring, one; E. B. Allen, one; M. W. Miller, one; H. H. Hoskins, one; C. Averill, one; S. S. Brown, one; J. F. Knapp, one; I. D. Starkey,

By the explosion of the Cartridge Factory in Avey, one; C. H. Webster, one; D. B. Scoffeld, one; E. A. Birmingham, Eng., recently, from fifteen to twenty of the operatives lost their lives. Mrs. S. Atwood, one; J. S. Cahoon, Jr., one.

until the close of April, under the management of Lewis B. Wilson, who has made engagements with some of the ablest inspirational, trance and normal speakers in the lecturing field. Thomas Gales Forster, Prof. Wm. Denton, Mrs. Nellio J. T. Brigham, Miss Lizzie Doten (probably), Edward S. Wheeler, J. M. Peebles and others will lecture during the course.

course. Vocal exercises by an excellent quartette. Beasen ticket, with reserved scat, \$3,00-new ready for de-livery at the counter of the Banner of Light office, 158 Wash-ington street; single admission 15 cents.

#### Spiritual Periodicals for Sale at this Office:

THE LONDON SPIRITUAL MAGAZINE. Price 80 cts. per copy. HUMAN NATURE: A Monthly Journal of Zolstie Science and Intelligence. Published in London. Price 25 cents. THE MEDIUM AND DAYBREAK. A weekly paper published

THE MEDIUM AND DATMERAK. A WORKLy paper published in London, Price 5 cents. THE RELIGIO-PHILOSOPHIGAL JOURNAL: Devoted to Spirit-valism. Published in Chicago, Ill., by S. S. Jones, Esq.

Prico 8 conts. THE LYDEUM BANNER. Published in Chicago, Ill. Prico 5 cents

5 conts. THE AMERICAN SFIRITUALIST. Published at Cleveland, O. Price 6 conts. THE SFIRITUAL MONTHEY AND LYCEUM RECORD. Pub-lished in Boston. Price 16 conts. THE PRESENT AGE. Published in Chicago, Ill. Price 8

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CUL-TURE. Published in New York. Price 20 cents per copy.

#### Spiritual Mass Meeting.

Spiritual Muss Meeting. The Quarterly Mass Meeting of "The Southern Wisconsin Spiritual Association" will be held in the Town Hall at Darlen, on the fith and 6th of January, 1871. A. A. Wheelock, editor of the American Spiritualist, Ilev. J. O. Barrett, State Missionary, and other speakers will be present. The friends will endeavor to furnish homes for all that come from a dis-tance. Let all come and enjoy the Pentecostal feast. E. WINCHESTER STRVENS, Sec y. Janesville, Wis., Dec. 91A, 1870.

### BUSINESS MATTERS.

The "HOME CIRCLE" is the best and cheapest llustrated story paper in the United States, brimfull of good things every week. Only \$2 a year, single copies 5 cents, for sale everywhere. Sample copies sent free by addressing the publisher, F. Gleason, No. 47 Summer street, Boston, Mass N268w

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Notice to Subscribers of the Banner of Light. -Your attention is called to the plan we have adopted of placing figures at the ond of each of your names, as printed on the paper or wrapper. These figures stand as an ladox, show-ing the exact time when your subscription expires: *i.e.*, the time for which you have paid. When these figures corre-spond with the number of the volume and the number of the paper itself, then know that the time for which you paid has expired. The adoption of this method renders it unnecessary for us to send receipts. These who desire the paper continued, should renew their subscriptions at least as early as three weeks before the receipt-figures correspond with those at the left and right of the date.

Take is a state of the line of GE9, MACLEAN, 719 Sansom street, Philadelphia, Dec. 24.-iw

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#### DR. C. SWAN, Office and Parlors,

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Dec. 24.-1w Philadelphia, Sept. 29, 1870. MESSIS, DRLAPIERRE & Co.: My family found your Elec-tric Noap in New England, while visiting there this season, and used it, and are since unwilling to use any other. Please to send by Adams Express fifty to one hundred pounds of it. Truly yours, L. D. BROWN, of A. COLEURA & Co., Spice Mills.

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THE UNITY OF GOD. A Lecture by THOMAS GALES FORSTER, in Music Hall, Bos-ton, Sunday, Feb. 13th, 1870.

## Message Department.

6

EACH Mersage in this Department of the BANNER OF frain access on the repartment of the DANKE OF frain we claim was speaked by the Spirit whose name it bears through the instrumentality of Mrs. J. H. Conunt,

thate in an admormal condition called the trance. These while in an autorimal condition called the former. These Moresauss indicate that sports carry with the nether hor good or eval. But these Mail cave the earth-sphere lift an unde-voloped state, eventually progress into a higher condition. We ask the mader to receive no destine put forth, by opiritis in these columns that does not compare with his or her reason. All express as much of truth as they perceive -no more.

#### The Banner of Light Free Circles.

These Circles are held at No. 158 WASHINGTON STREET. These Circles are near as No.125 wathington structure Room No.4. (up thirs,) on Montay, Treatery and Thurs-Day Arrensons, The Circle hoom will be open for visitors at two clock; services commence at precisely three o'clock, after which time no one will be admitted. Feats reserved for strangers, Donations soluted. Mas, Conast receives no visitors on Mondays, Tuesdays, Wednesdays of Thursdays, until after six o'clock P. M. Sho stras to rite at three times.

gives no privators of dowers for our Circle-Room are solicited. 247 Donations of dowers for our Circle-Room are solicited. 247 The questions answered at these Seances are often

projounded by individuals among the audience. These read to the controlling intelligence by the chairman are sent in by correspondents.

#### Donations in Aid of our Public Free Circles.

Since our last report the following sums have been received. for which the friends have our warmest thanks Marrier Low States (and States) of the states \$1.10 2.00 1,00 50 50

#### Invocation.

Come, Holy Spirit, Heavenly Dove, and brood thon upon the altar of this handsome day, speaking peace to the troubled waters of humanity, leading that, humanity nearer to wisdom, nearer to laye. Oh, Almighty Spirit, though we behold thee in all things; yet we do not know thee. Though thou art never separated from us, yet we do not understand thee, and we ask thee, oh Loving Spirit, to enlighten our understanding. We | living in heaven, and mother said it was all nonask that while we seek to become acquainted with theo in Nature, thou mayst reveal, thyself more / her. I don't feel happy now mother don't think clearly to us within ourselves. Oh Holy Spirit, I am alive. [Perhaps your returning in this way teach us that thou doeth all things well, that thou' art everywhere, and therefore all things are good -very good. Father, give us the strength of thy ; of your life that you can give will help her to right hand, as we feebly grope our way through the darkness of this material life. Commissioned as we are to return speaking of thee and the other life to those who still dwell in the flesh, we feel our weakness, we recognize our need of strength. Oh hold us, Father, by thy right hand, and lead us safely through the darkness of this mortal life. and finally let us hear thy voice saying to us. within our souls that we have done well, that it ' n't for that. Good-by, mister. may be well with us. Amen. Oct. 10.

#### Questions and Answers.

CONTROLLING SPIRIT, -1 will answer your questions, Mr. Chairman,

QUES .- A lady asks the following: Is it possible for spirits to cause mortals to become monomaniae? If so, is it to punish the spirit, or to revenge the person thus afflicted? Also, can anything be done to relieve the person thus afflicted? Ass.-Yes. Disembodied spirits do have the power to return and inducnce mortals in that direction. It is not done as a method of punishment to either party. It is simply a production of law, physical and spiritual law, one of the conditions incidental to law. For instance, a spirit leaves this life in a wild, disordered, inharmonious state. Certain faculties have been exercised. while certain others have lain dormant, and so there has been a riot in the spiritual as well as the physical system, and the result is, that the spirit carries its inharmony with it into the other life, and as a consequence it is not happy there. -fancies if it could return to its old haunts it would be happier, so it exercises all the powers of its being in that direction, and it comes back and gravitates to some unfortunate in the body who is similarly physically and spiritually constituted and situated. It gravitates there just as acturally as the ball that the child throws up in the air gravitates again to the earth. Can anything be done? Yes. By changing the spiritual and physical status of the individual here on the earth you break the connection between the two. | great nation. Surrounded, as he is, by those who How can you change that physical and spiritual status? Only by understanding what is necessary to be done in the case. First ascertain whether there is any physical inharmony in the mortal organism. If there is, bring about harmony if nossible. Restore the individual to physical health. That is the first thing to be done. The spiritual harmony will of necessity follow. One of the leading causes producing this fearful state of things with certain individuals, may be found in theology. The greatest number of these unfortunates are gathered from those who have been led by a blind theology into a belief that has cursed them here, and entailed the curse upon them hereafter. Seek then to enlighten them theologically. Banish the fear of death, the fear of hell and the devil. Give them to know that the universe is governed by a wise, beneficent Spirit who is universal, and therefore must of necessity care for all things and all souls. Indeed, there are a great variety of conditions which, if brought to bear upon such unfortunates, would speedily relieve them. Each special case demands its own special remedy. Q.-A correspondent writes a long letter, complaining that the spirits do not give any clear and definite description of the spirit-world, and closes by asking," What is the nature of the world inhabited by spirits after they have passed away from this earthly existence?" back numbers of your Banner, for as elaborate a statement concerning the spirit-world as we can possibly give here. It is absolutely impossible for any spirit to return possessing power to impress upon your mortal consciousness the true condition, absolutely, in all things, of the spirit after death. Spiritual things are spiritually discerned, not mortally, and they who expect a full satisfactory analysis of the spirit-world while here, will get disappointed. They cannot have it. They must die first. If their skepticism is based upon that, they will remain skeptics till they have passed through what is called the valley and shadow of death. Oct. 10.

were accustomed to live, they branched out into God-by no means; but it places us in a condition all sorts of excesses. They brought disease upon to receive the blessings we ask for. themselves and trouble in many ways, and all in

learned it was a discipline they needed-a scourge that they needed. It was the whip of the Almighty lashing them. I was only the agent in terances. his hand. I gave them the money, and God manu-

factured a whip out of it, and has lashed them ever since. Lam glad of it, because they have

have had to light with poverty, and it's brought | -to all things good and holy; whatever, there is with it, and they need to be very thankful to me from it.

for doing as I did. I am satisfied; and when they get here they will be satisfied-very glad they did n't have it. Sally Bradford was my name when I was here. So long since I died I most forgot it. [Where did you reside?] I resided on

South street when I died. Good-by, sir: Oct. 10. 48

Minnie Davis. I want to tell mother that I am alive. Mother thinks there don't anybody live after death [Then she will not expect your return.] No, sir; and I want to tell her that I am alive, and when she dies she will come to live where I do. And tell her I 'vo found a sister here, too. I did n't know I had one dead. I found her. She is older than I am. She is thirteen years old, and I am. nine: [When did you pass away?] Last February. I lived in Chicago. My name was Minnie Davis, and my father's name was Alexander Davis, and my mother's name Maria. I don't know what father believes, but mother believes that people don't live after they die. [Did she tell you so?] Yes; when I went to the funeral of Mrs. Carron's little girl the minister said she was sense; she was dead, and that's all there was of will lead her to think otherwise. She knows that we are perfect strangers to her, and any incidents recognize you.] Well, I am glad mother had my hair cut off, for she has got a chain made out of it. [Has she had it made since you left?] Yes, and I 've seen it. [Have you been with her and known what she was doing?] Yes, sir. [She thinks of you, doesn't she?] Yes, and cries very often, most, when she thinks of me: I don't like to have her. I should be very happy here if it was

Oct. 10. Seance conducted by Theodore Parker; letters answered by L. Judd Pardee,

## Invocation. Thou Mighty Spirit who doth dwell in the

day. lieavens over our heads and in the earth under our feet, we bring thee this hour all the varied experiences of our being. We lay them anon time's sacred altar, and ask thee to bless them. Have we done wrong, we ask thee to bless us through oh, Lord, to bless thy sinner as thy saint, and, more than this, we expect that thou wilt; for in the handy volume of Nature which thou hast preart all forgiving, we read thou doth forever bless

Q.-Would not serious meditation have the

consequence of the money they had. But I have same effect without utterance? A .- Certainly-that is prayer. There are more prayers than those which are more mouthed ut-

> Q .- Are the prayers offered here to the Christian or the Jewish God?

A .- To neither. They are offered to the God of got an experience that will benefit them hereafter. our own souls-to the divinest part of our being, And those that did,n't get as much as they want- and to those holy intelligences that, are above us ed-they have had proper experience, too. They in wisdom, above us in love, above us in power

out the powers of their being and made them of good in the Christian's God or in the Jehovah strong. And they have been happier, far happier of the Jews we can appropriate to ourselves; we without the money than they could have been can pray to that God; we can receive blessings

Oct. 11.

Q .- Was the ancient science of astrology akin to the Spiritualism of the present day?

A .- It is one of the branches of the same philosophy.

Q .- Is our life here governed in any way by the planets2

A .- It certainly is. Since the atom, the moto floating in the sunbeam, has its specific influence upon all other stoms, whether large or small, it must be certain that these larger atoms, these heavenly bodies, have their specific influence upon us animated atoms. Climatic influences have a very great influence upon our physical lives. If this is true with reference to the planet we live upon, it is equally true with reference to all other planets, to every sun and every star, however distant. Nature we know influences physical life, and through physical life influences the spirit. And what is Nature? Simply the vegetable growth of this planet? By no means. Is it the mineral growth? More than that. Is it all that exists upon this planet? More than that. Nature comprises all universes, however nigh, or however distant they may be from us.

#### Samuel May.

I have been requested to manifest my presence on earth again. [Have you been here before?] No, no, not here nor anywhere else. I lived here once in a body of my own, and, for my own part, I have no wish to come back this way. I settled up my affairs in this life when I left it, and I have no wish to come back and take 'om up again. Eighty-one years here gave me all the time I wanted in this world. I know there are millions that are watching every chance to come back, but I am not one of them. I do n't come here to-day because I want to, but simply because some of my relatives have so earnestly desired it. Now I don't want them to call for me any more, because it is n't pleasing to me to come, and I should n't answer their questions if I could, and I don't know as I could if I would. I am not so blind but what I can see why I have been called, and I here positively refuse to answer any call. Samuel May, of Boston, Mass. Good day-good

#### Alice Brown.

Oct. 11.

I thought, if I came back in this way, I could see. [Can you not see?] No; I was born blind. I never saw anything of the beauties of this life. the experiences we gain from wrong doing. Have | I can't open my eyes; perhaps I could see if I we done right, we ask thee to bless us through the | could. [You are confined, I suppose, to the law consciousness of having done right. We ask thee, of your own body when here.] I want to tell mother that I see in heaven. Alice Brown was my name. I lived in New Haven, Conn., and I was fourteen years old. [Do you want to tell sented to the intelligent mind, we read that thou your mother what you see in your new home?] Oh, everything I saw was so strange to me! I all, cursing none. We read, through every leaf of used to think I knew how things looked; but Nature's volume, that thou art a Saviour unto all I did n't know anything about it. I have been things. Mighty Spirit, thou who art all goodness back here and got near persons who were meand all love and all wisdom and all power, we diums, and I have seen through them; not clearly, turn to thee as children needing love, needing to be sure-not so clearly as they tell me they do strength, needing wisdom, and we ask that for- who had their sight here. I want to tell mother ever and forever thou wilt make us conscious that I have seen her through Aunt Alice. She that we have all those precious gifts with us. do n't know anything about it, but I saw her. Make us conscious, oh, Lord, that we forever [Your Aunt Alice must be a medium.] Yes; but walk with thee. Take away all our doubts, all she do n't know it. Tell her I'm happy, and am our fears, and robe us oh, our Father and our learning very fast here, and I would n't come Mother, in that divine mantle of consciousness of back to stay for the world. I would n't come if I Oct. 11.

Amos Carter, of Burlington, Vt.; Annie Elliston, of Tilbury Lane, Chenpside, London, to her mother; Alred Averili, died in Mobile, Oct. 25th, to his friend Nathaniel Henderson;

died in Mobile, Oct. 25th; to his friend Nathanier Henderson; Alfred O. Crowell. Monday, Oct. 31.—Invocation; Questions and Anawers; Mes. Feris, to the friends of Join M. Dunn; Alexander Hoff-man, of New York City, to his brother-in-law; Albert Cum-mings, of Boston, to John Dexter; Annie Humphreys, of Bos-ton, to her mother:

ton, to her mother. Tuesday, Nor. 1.—Invocation; Questions and Answers; James Everett, of London, Enz., to his weil; William Apple-ton, of Boston; Freddle Spatimz, to bis ent; William Apple-tellen Read, to Annie Thompson; Mies Thompson, of West-ern Pennsylvania, to his wite. Therefore Ware and Apple Statements and Apple Statements Therefore Apple Statements and Apple Statements and Apple Statements Therefore Apple Statements and Apple Statements and Apple Statements Statements and Apple Statement

ern Pennsylvania, to his wife, *Tharstan, Nar.* 3,-Invocation; Questions and Answers; James W. Hendricks, of St. Louis. Mo.; Samuel Coles, to his friend Joseph Thompson; Macrie Bennett, of Kennebunk-port, Me., to her relatives; "Belle Wide-Awake." *Monday, Nor.* 7,-Invocation; Questions and Answers; James Blarrows, of Chatleston, S. C., to his friends; Cella Bicktord, of Haverhill, Mass.; Lucy Gaines, of New Orleans, to her mother; Mrs. Minnie Gurney; Incz Shipman, to her father.

James Barrows, of Charleston, S. C., to his friends; Cella Bicktord, of Haverhill, Mass.; Lucy Gaines, of New Orleans, 1 is of the mother; Markania Chase, of New Orleans, 1 Tuesday, Noc. 8.—Invocation; Questions and Answers; Annie Howard, to her father: Mainala Chase, of Central City, Col., to her mother; Gergie Stovens, to his parents; David Dunbar, to his son.
 Thursday, Noc. 0.—Invocation; Questions and Answers; Thaddens Scott, to his non-transfer of Columbus and New States and New S

Written for the Banner of Light. "WE SHALL MEET THEM IN THE

## MORNING."

BY MRS. C. L. SHACKLOCK. We walk, in the night of our sorrow, 'Mid shadows which darken our way ; But trustingly, even though weary, We look for the coming of day," We sigh for its soul-cheering ray.

We see not, so dim is our vision, The way which our loved oues have gone ; But we know that the vell will be lifted. The gloom from our pathway withdrawu;

We wait for the coming of dawn. We hear not the voices, whose music

Was sweet as the harp's dulcet tone ; To the bright "Morning Land " of the blessed Our beautiful song birds have flown; llave left us bereaved and alone.

Yet our hearts, in their desolate yearning, Strive ever that music to hear ; And oft, in the silence of midnight, The echo comes sweetly and clear, In dreams our beloved are near.

The night-time is lonely and dreary. But soon will the shadows be gone, The light on our pathway be streaming, The veil intervening withdrawn ; We shall meet our beloved at dawn.

We see not the smiles which were brightest, We yearn for their glory in vain ; We hear not the steps which were lightest. And our hearts, in the anguish of pain, Sigh, "When shall we hear them again ?"

But, e'en in the night of our sorrow, The star of our faith shineth clear. We hopefully wait for the morrow.

When the glorious dawn shall appear ;

THOMAS GALES FORSTER speaks in Music Hall, Boston, during December; in Philadelphia during January and February in Baltimore during March: in Troy, N. Y., during April; in Salem, Mass, during May, Address, 1746 Eighth sticet, Washington, D. C.
 MRE, CLARA A. FIELD will make engacements for the winter in Massachusetts. Address, Lowell, Mass.
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 MRE, CLARA A. FIELD will make engacements for the winter in Massachusetts. Address, Lowell, Mass.
 MRE, A. J. FURINGER, Port Huron, Mich.
 MRS. FANNE B. FELTON, EVErett, Mass.
 REV. J. FRANCIS, Ogdensburg, N. Y.
 MRS. M. LOUISE FRENCH, trance and inspirational speaker.
 Wave street, Washington Village, South Boston. Mass.
 DE. H. P. ALETLED Will speak in Willimmathe, Cenn., during December; in Portland, Me., during January. Address, Ancora, N. J.
 STANLIN, H. A. FRISHE, trance, Williamsburgh, L. I., N. Y.
 A. B. FEELONS, Uncland, N. J. N. Stant, M. S. Convert, Deerfield, Mich.
 GEORDER & FULLER, Inspirational, Soctonville, Ricalinado, N. J.
 N. S. GREENLEAF, Lowell, Mass.
 MAG P. GHERMEAF will speak in Worcester, Jan. 1 and 8.
 Address, Iostington street, Roston, Mass.
 REV. JOSEPH C. GLL, Belvidere, III.
 MRS LAURA DE FORCE GORDON WIII receive calls to lecture on Woman Soffrage in the Pachle States and Territories.
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 MRS HELEN GROVER, Hoole Corners, N. Y.
 DR. L. MIGOS, Inspirational, Jox 409, Fort Wayne, Ind.
 JOHMAGR, Recturer, 134 South 7that, Willamsburg, N. Y.
 DR. M. HENGROS, Inspiration, Jan 16. Address, Jox 1815 Ocettare Miss

DR. M. HENRY HOUGHTON, Montpeller, Vt. MRS. EMMA HARDINGE, 6 Vassall Terrace, Kensington, W.

ondon, Eng. E. ANNIE IIINMAN will answer calls to lecture. Address cene, N. H., care of J. F. Illinman. Moses Hull will speak in Baltimore during December n Washington during March and April. Permanent address

obart, Ind. D. W. HULL, inspirational and normal speaker, Clinton,

Mass, JARES II. HARRIS, box 99, Abington, Mass, WM. A. D. HUMR, West Side P. U., Cleveland, O. ZELA S. HARTINGS, Inspirational, East Whately, Mass. MRS, N. A. HORTON, East Saginaw, Mich., cure K. Taibot. MRS, I. HORTON, East Saginaw, Mich., cure K. Taibot. MRS, I. HUTCHISON, Inspirational, Owensville, Cal. MRS, F. O. HYZER, 122 East Mailson street, Bailtore, Md. MRS, M. S. TOWNSEND HOADLEY, Fitchburg, Mass MRS, A. HULL, traneo and Inspirational speaker, 1716 Park avenue, Philadelphia, Pa.

Miss. A. HULL, traneo and inspirational speaker, 1716 Park avenue, Philadelphia, Pa.
Miss. Dis. J. G. Hikt, normal and trance, Fori Scott, Kan.
J. D. HAEGALL, M. D., Waterloo, Wis.
LTMAN C. HOWER, inspirational speaker, No. Clarendon, Vt. Dit. J. N. HODER, inspirational speaker, No. Clarendon, Vt. Dit. J. N. HODER, inspirational speaker, No. Clarendon, Vt. Dit. J. N. HODER, inspirational, Mount Clemens, Mich.
CHALKS HOLT, Warren, Warren Co., Pa.
Miss SCEIE M. JOHNSON Will speak in Salem, Mass., Dec. 18 and 25; in Baitimore, Mid., during, January. Address dur-ing December, 10th Washington street, Boston; permanent address, Milford, Mass., Dec.
S. JONES, ESQ., Chiengo, Ill.
S. J. JONES, ESQ., Chiengo, Ill.
S. J. JONES, ESQ., Chiengo, Ill., on the Spirit-ual Philosophy and reform movements of the day.
WM. H. JOHNSTON, Certry, Ps. Dir, P. J. JONESON, lecturer, Posilanti, Mich.
WM. F. JAMISON, Lako City, Minn Anitanans, JAMES, Piensantville, Venaigo Co., Pa., box 34.
DR. C. W. JACKSON, Oswego, Kendall Co., Ill.
O. P. KELLOGO, East Trumbuli, Ashtabula Co., O. Mis, FRAM EKER, Kow LES, inspirational speaker, Breeds ville, Mish.

Miles, Faster Hile, Miles, Faster GEORGE KATES, Dayton, Ö. D. P. KAYNER, M. D., Eric, Pa. GEOROE F. KITTRIDGE, Buffalo, N. Y. Mass, M. J. KUTZ, Bostwick Lake, Mich. MARY F. LONGD'N, Inspirational speaker, 60 Montgomery Mary Lorgev City, N. J.

D. P. KATNER, M. D., ETIC, 12.
 GROGRE F. KITTRIDGE, Builda, N. Y.
 MARY E. LONGDON, Inspirational speaker, 60 Monigomery street, Jersey City, N. J.
 MRB, A. L. LAMKRIT, trance and inspirational speaker, 559
 Washington street, Boston, Mass.
 H. T. LEONARD, Taunton, Mass., will answer calls to lecture on "Temperance" in the trance or clairvoyant state.
 JOSEPH H. LEWE, Inspirational speaker, Yellow Spring, O. MIRS, M. J. LAUNTON, Hannibal, Mo.
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 MIRS, M. J. LAUNTON, Hannibal, Mo.
 MIRS, M. J. LAUNTON, Hannibal, Mo.
 MIRS, JEANHE, LEYS, Inspirational speaker, Yellow Spring, O. MIRS, M. J. LAUNTON, Handon, 4 Tremont Temple, Boston.
 CEPHAS, B. LYN, Inspirational speaker, can be addressed at Kansas City, Mo., till further notice.
 DR, IERORG W. LUERK will answer calls to lecture. Address, Eaton Rapids, Bloomington, Ill., care Daily Leader.
 MRS, MARY A. MITCHELL, M. D., will lecture in Tillinois and.
 MISS, MARY A. MOORE, Needham Vineyards, Mass.
 MIRS, NATTE COLBURN MAYNARD, White Fialns, N. Y.
 MRS, MARY A. MOORE, Needham Vineyards, Mass.
 MRS, MARY A. MORES, trance speaker, Joliet, Will Co., Ill.
 MRS, MARY A. MORES, trance speaker, No. Conway, N. H.
 R. J. MASON, Inspirational speaker, No. Conway, N. H.
 P. C. MILLER WILLER MCKINEET, San Francisco, Cal.
 TROY, H. M. WT COND, Centraina, HL.
 EMMA M. MARTH, Smiltalional speaker, No. Conway, N. H.
 P. C. MILLER WILLER MCKINET, San Francisco, Cal.
 TROY, H. M. WCOND, Centraina, HL.
 EMMA M. MARTH, Mapirational speaker, No. Conway, N. H.
 P. C. MILLER WILLER MCKINNET, San Francisco, Cal.
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 EMMA M. MARTH, MARTHAW

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#### Sally Bradford.

It is twenty-one years ago to-day since I left the earth to find a new life in the spirit-world. I lived here eighty-three years. I lived over thirty in Boston. For the last ten years I have been in the habit occasionally of visiting my friends and relatives who remain on earth, and I have seen that there is quite a dissatisfaction among them on account of the disposition I made of my property. And they wonder-some of them do-if I know how it has been used up, and if I am satisfied with what I saw fit to do before death. Yes, I am. I know all about it, and am satisfied with it, and I think that those who got the least have the most to be thankful for; for those to whom I left the bulk of my property have been cursed by ic. Instead of living as they used to live, as they | not change the unalterable decrees of being, or of |

thy love toward us. Infinite Spirit, we pray thee | could see. this hour in behalf of the Chief Magistrate of this would lead him astray, who would turn his heart from duty and his head from those things that be-

long to the nation's highest good, he is in danger; thou knowest it. Oh, Mighty Spirit, hold him securely by thy right hand of wisdom, and, through thy ministering angels, guide him safely through

political discord, through all those unhappy conditions that cluster around his position in life Bring him out safely, oh, our Father, that this great nation may suffer no more from the wrongdoing of her leaders. And we pray thee, our Father, in behalf of all struggling humanity everywhere, from the lowest in the gutter to the highest in the spheres. And we pray thee, great Spirit of infinite wisdom, to grant each aspiring soul all that which it seeks for, that it may be happy, that it may find its heaven. Bless the mother who mourns the loss of her child. Make it, oh, Father, a double disponsation of Divine Love. Oh, church will protect her and them. They are betgive to her that assurance that her soul asks | ter off there than they would be with him. He is for, that it is well with the child. Send thy minis- a drinking man, and is n't fit to have the care of. tering angels of mercy and love to the drunkard. them. Oct. 11.

Give him strength, oh, Mighty Spirit. Give him strength to wrestle successfully with the demon that is enshrined within his mortal being, and, if

he falls, raise him again, and give him experience from each step that shall become a staff unto him, a light unto his benighted condition. Bless all those who are struggling amid the darkness of mortal life. Gather thy weary lambs to thy bosom, oh, Infinite Spirit, and give them strength. Send them out again, then, upon the rough moor of mortal existence with thy blessing and with thy strength. In the great hereafter, when the earth is more fully ripe and her productions are of a higher and more glorious type, they, with thine enfranchised children in the higher life, will sing a song of praise that shall echo through all the corridors of the spirit-land. Amen. Oct. 11.

#### Questions and Answers.

QUES .- A correspondent asks, Which is most reasonable and consistent-the Christian plan of salvation of the soul, or the harmonial or spiritual idea?

ANS .- To the spiritually enlightened mind certainly the spiritual idea is the best. To those minds who have only received what light they could gain from theology, this spiritual revelation would be of 'no account.

Q .- Is there any absolute proof when, where, by whom or for what purpose the so-called Jewish and Christian Scriptures were written? A .- No, there is none certainly. The search in that direction has proved to the contrary.

Q .- (From the audience.) Of what value is prayer-the prayers offered here at these circles? A .- Prayer places the soul of him or her who prays in a condition to receive the highest good. It carries the soul above and beyond the crudities of mortal life, at least for the time being, and places it in rapport with divine things. It does George W. French.

(The following was spelled out by the deaf and dumb alphabet.) Tell my mother I came-George W. French. I was six years old. Oct. 11.

Mary Graves.

I lived in Boston, on Lancaster street. Mary fraves was my name, I was forty-three years old. I have left two children, and I come back here to say to the sister in the Catholic school where my children are, that their father will come after them, but not to give them up. It is my wish they should not be given up. I know they re better off where they are. I promised her if I saw any trouble in that direction. I would come back and tell her; and I have tried every way I knew of except this; so I come this way. He is coming, and will trouble her; but never mindnever mind. Hold on to the children, and the

> Anna Cora Mowatt Ritchie. To the dear friends who are anxiously looking for my return from the land of the hereafter, the

beautiful Summer-Land of the spirit, I would say, I have realized the truth of my beautiful faith here. I know that I live. I know that I can return. I know that I can manifest to those who still remain on earth, and I have the blessed assurance that, in time to come, I shall be able to fulfill, all the promises I have made to them and to myself. All my fondest dreams of the other life have been fully realized-ay, more than realized. I have met and been reunited to those who were dear to me who passed on to the shining shore before me, and I rejoice to be able to give to-day even one word in favor of the beautiful spiritual philosophy. Stand by it. Defend it even with your natural lives if need be, for it is a pearl of great price, and something of which in the hereafter you will not be ashamed. Anna Cora Mowatt Ritchie. Oct. 11. Scance conducted by Theodore Parker; letters

answered by C. H. Crowell.

#### MESSAGES TO BE PUBLISHED.

MESSAGES TO BE FUBLISHED. Thursiday, Oct. 13.—Invocation; Questions fand Answers; William lenry Brewster, of New Bedford, Mass.; Annio Williams (colored), of Boston, to her sister Mary. Monday. Oct. 17.—Invocation; Questions and Answers; Gen. Kobert E. Lee; Henry Freder, of Melbourne, Australia, to Mr. Franks: Margaret Blackburn, of Carsonville, Texas, to her father; Dr. Kane. Tuesday, Oct. 18.—Invocation; Hannah Hinshaw, of Greens-boro', Ind.; Lient, Edward Payson Hopkins, of the First Mas sachusetts Cavalry; Junius Brutus Booth; Annie Holborn, of New York City. Thursiday, Oct. 20.—Invocation; Questions and Answers; Thomas Hews, of Hoston, Mass.; Francis E. Andrews, to his brather; Margaret Whitchouse, of Utica, N. Y., to her daughter. Mondow. Oct. 24.—Invocation: Questions and Answers;

daughter, Monday, Oct. 24 — Invocation; Questions and Answers; Ann Merrick; John Gardner, of Gloucester, Mass., to his sis-ter; Ella Windsor, of Willimantic, Conn., to the Lyceum; John Adams, of Boston, to Henry Potter, of Cambridge, Mass. Tuesday, Oct. 25.—Invocation; Questions and Answers; Henri Franks, ol Boston, to his parents; Ella Winter Edger-ly, of California; David Medlin, of Havana, Cuba. Thursday, Oct. 27.—Invocation; Questions and Answers;

Ye know that the meeting is near. Mobile, Ala.

### LIST OF LEOTUREES.

[To be useful, this list should be reliable. It therefore belooved Bodities and Lecturers to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur. This column is devoted exclusively to lecturers, without charge. If the name of any person not a lecturer should by mistake appear, we desire to be so informed.]

J. MADISON ALLEN, conscious tranco speaker, is now pre-pared to make engagements with Spiritualist Societies for the winter and spring monibs. Will lecture week-evenings, when desired, on the Science of Language, and instruct classes in the new and Natural *Short-hand*. Will also officiate at funerals and weddings. Address, Boston, Mass., care Banner of Light. of Light. C. FANNIE ALLYN will speak in Chicago, 111., during De-rember; in Topeka, Kan., during January; in Fort Scott, Kan., during February. Address as above, or Stoneham,

Mans, during Footnary, Andreas as norrely boundary, Mass.
 J. MADISON ALEXANDER, inspirational and trance speaker, Chicago, Ill., will answer calls Erast or West.
 HARNISON AKELY, M. D., 194 Nouth Clark street, Chicago, Ill., lectures on Laws of Life, Temperanes, and Reform and Progressive subjects.
 DR, J. T. ANOS, box 2001, Rochester, N. Y.
 REV. J. O. BARRET, Glenbeulah, Wis.
 Mas, H. F. M. BROWN will answer calls to lecture and re-ceive subscriptions for the Danner of Light. Address, Chica-co. Ill., care Luccum Banner.

Autosciptions in the manner of Light Autoscience, Oncor, N. 11., caro Lycetum Banner. MRS, SARAU A. BYRNES will speak in Woonsocket, R. I., an. 1 and 8; in Iislimoro, Md., during April, Will make Irther engagements. Address, S7 Spring street, East Cam-rider, Mass.

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Nov. 13.-ti This Quarter's 13 Numbers SENT FREE to all sub-scribing, before Dec. 25, 1850, for next year's Faily-Two Numbers of THE EQUALITIES AND INEQUALITIES OF HU-MAN NATURE. BOCIAL CENTRES IN THE SUMMER-LAND. POVERTY AND RICHES. THREE SPIRITUAL SONGS! GONE BEFORE: 40 c. OVER THE RIVER: 35 c. BEYOND THE CLOUDS : 40 c. MOORE'S RURAL NEW-YORKER, MRS. M. A. PORTER, Medical and Business Clairvoyant, No, 8 Lagrange street, Boston. Dec. 10.-5w\* EXPENSIVENESS OF ERROR INRELIGION. WINTER LAND AND SUMMER-LAND. THE GREAT ILLUSTRATED ALSO JUST PUBLISHED, RURAL AND FAMILY WEEKLY, EDSON'S HYGRODEIK, LANGUAGE AND LIFE IN SUMMER-LAND. MATERIAL WORK FOR SPIRITUAL WORKERS. MRS. M. M. HARDY, 125 West Concord street, Boston. Circles Wednesday and Sunday evenings. Dec. 17.-13w\* "GRANDPA'S BIRTHDAY !" 25 c. A New Operetta for Children. FOR TOWN AND COUNTRY. FOR HYGIENIC AND MECHANICAL PURPOSES. THIE Boston Traveller says: "It is a charming work for the little folks, and as beautiful as it is simple." It can be sung by four voices, with chorus. Just the thing for Children's Lyccums, etc: Any of the above will be sent to any address, on receipt of price, by the publishers, ULTIMATES IN THE SUMMER-LAND. THE RURAL, now in its 21st year, is not only the Large-ext, Best and Chenpest, but by lar the Largest-Circulating Journal of its Class in the World? National in Character, Ably-Edited, Superbly Illustrated and Printed, it is the THE practical utility of the Hydroden, if followed, will enable us to maintain an atmosphere in inhabited rooms of such a nature that the most delicate langs will not suffer from atmosphieric causes ; that the healthy will feel a degree of comfort never before experienced with indoors; that speak-ing or singing becomes a pleasure; that plants may be made to bloom in it as well as in the conservatory. N. B. -By following the indications of this instrument, at least twenty per cent. of face may be saved. l vol., 12mo., price 81.59; postage 20 cents. For sale at the BANKER OF LIGHT BOOK-BTORE, 158 Washington street, Boston. MRS. MARSHALL, Medium for spirit com-munion, 3 Jefferson street, Boston, Hours, 10 to 12, 3 to 5. Dec. 24.-2w\* MRS. A. S. ELDRIDGE, Medical and Business Chirvoyant, 1 Oak st., Boston. Answering letters, \$1,00. Dec. 10.-4w\* THIRD EDITION. WHITE, SMITH & PERRY, BEST AMERICAN WEEKLY! Dec. 3.-4w 298 and 300 Washington street, Boston. It is the Manufacture Anthon is which that i It is the Manufacture Anthon is you all branches of Addi-cratters, Howrier track. As a Literarey and Fami-ity Paper It is a favorito in many of the best families all over the Union Conada, we have a Moonte's RULLA has no lived in its Sphere, and is the Largerst Himterated Journal on the Continent-acho number containing Six-teen Five Continent - acho number containing Six-teen Five Continent - acho number containing Six-teen Five Continent - acho number containing Six-teen Five Context maintains a high moral stand-ard. THE SPIRITUAL HARP. MONEY QUICKLY MADE BY AOTIVE MEN AND WOMEN, GETTING subscriptions for the great religious and literary Weekly, The Christian Union, edited by SAMUEL GROVER, HEALING MEDIUM, NO. 23 Dix Flace (opposite llarvard street). Dec. 10. The new Music Book for the \*.\* A specimen HYGRODEIR is on exhibition at the BANNER OF LIGHT OFFICE, and for sale by WILLIAM WHITE & U.O., 158 Washington street, Boston. Price \$15, Nov. 19. Choir, Congregation and MRS. A. M. SUMNER, Medical Clairvoyant No. 2 Madison street, Boston Highlands. 3w-Dec. 24 Social Circle. THE SPIRIT BRIDE. HENRY WARD BEECHER. By J. M. PEEBLES and J. O. HARRETT. MRS. DR. GRIDLEY, Trance and Test Busi-ness Medium, 44 Essex street, Boston. 5w\*-Nov. 29. E. H. BAILEY, Musical Editor. TERMS, INDUCEMENTS, ETC. Miscellaneous. TERMS-SEIS, A Year of 52 Nambers, and only S2,50 in Clubs of Ten. This Quarter's Ia Numbers sent FREEE, as offered above. Our Club Inducements for 1571, are unprece-dented. 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THEE OF HELL OF HELL DECENDENCE. THEE IS the name of the beautiful crayon pleture which has attracted such marked attention in the BANNER of LIGHT FREE CINCLE ROOM for the last few weeks. It was drawn by spirit aid through the mediumship of Mr. E. How-ARD DOANE, of Baldwinsville, MRSS., a gentleman who had had no instruction in drawing previous to the time the spirit commenced using his hand for that purpose. At the solicit-ation of many admiring friends we have had be hotographic copies of this fine picture made, which we will forward, post-nge phal, at the following prices: Large size, RXIB, 50 cents; Carte de Visite size, 25 cents. WILLAAW WIITE & CO., RANNER OF LIGHT BOOKSTORE, 158 Washington street, Bos-ton, MRSS. m, Mass.

J. T. GILMAN PIKE,

PHYSICIAN,

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BOYS, GHRLS, FATHERS AND MOTHERS, man the best instruction for correct habits and self-im-provement in The PHERNOLOGICAL JOURNAL. Only 83 a year. Address, S. R. WELLS, 339 Broadway, New York. Dec. I. -2w MISS BLANCHE FOLEY, Clairvoyant, Trance and Writing Medium, 634 Third avenue, between 40th and 41st streets, New York. (Picase ring first hell.) Hours, from 9.4. M. to 5 r. M. Terms: Ladies, 81,00, Gents \$2,00. Nov. 26.-13w\*

nt No. 102 West 39th street, New York City. 13W-Oct, I. H USBANDS, WIVES, SONS AND DAUGH-JOURNAL for 1871. It is one of the best Family Magazines now published. Only \$3 a year. Send to Dec. 17.-22 S. R. WELLS, 383 Broadway, New York. MRS. J. 11. POSTIER, PSYCHOMETRIC, Business and Test Medluan, will give scances to a select few at her residence. 156 Elliot Place, brooklyn. New York. Messages, written or verbal, received from spirit-iriends. 13W-Dec. 10.

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#### INFIDEL, SPIRITUAL, AND CHRISTIAN.

Some of our cold and negative brethren who "al themselves Infidels do not seem to get at the true relation they bear to our more positive and rational system, and seem to stick fast in the snow bank that froze the Orthodoxy out of them, and never reach the fresh spring verdure that has come to thousands of us who were years ago in the same negative state. When the present editor of the Boston Investigator was stamping out Orthodoxy, of which his young heart was full, we were on the religious platform he now occupies, laughing at the folly, absurdity and superstition of such believers, and our heart was made glad when we learned that he and others had escaped the labyrinth of absurdities and applied reason to religion, making a great and glorious progress of soul from the thralldom of superstition. For years after that event we stood side by side with him and others, looking at the dead'past and raking over its ashes and graveyards for truth, and finding in it no acceptable evidence of a future life except in the repeated offspring in this. From this negative state of soulless life we were aroused by appeals, to our senses and reason both, of the first advocates of Spiritualism, or rather the clairyoyant age that immediately preceded the rappings. Accustomed to examining all things, and trying to hold fast that which was good, we soon became fully satisfied with the evidence of continued life after death, but have never been able to start our brother from his fast anchored footsteps gained by the one grand march from Orthodoxy to Infidel.

Spiritualism, as we understand it, is RATION ALISM, with the scientific basis of a spiritual [material] life succeeding this. It is as clear of all superstitions as the infidelity cas be, and as far from the supernatural basis of faith, hope and belief in the unreasonable absurdities of Christian superstition. The error of the Infidel is standing still in this progressive age and not gaining new truths as the rational Spiritualists constantly do. The Infidel and Spiritualist are equally at work correcting the errors of superstition, and, consequently, discarding sectarian Christianity in all its many headings of creeds. The Infidel is coldly excluding new truths with old errors, and Spiritualism establishing the truths on a sure and reliable basis. Both are rational, but one is conservative and stands still facing the past and exposing its errors, while the other deals with the present and calculates for the future on the evidence it has, as a man in the spring-time plants for the fall and winter, knowing they will come. Only a few of our old associates of thirty years ago remain yet unconvinced of the truths of Spiritualism, and only very rarely does a Spiritualist let go his hold on the new truths and slide back into the old Infidel ruts. But much more frequently does an Intidel, like A. O. Brownson and Joseph Barker, slip the cable of infidelity and slide into the slough of superstition, from which there is little hope of rescning them till death dismantles them of selfishness.

Recently the churches are undergoing a sort of general eruption, and the Infidels hope to catch the fractions that fly off, but so far Spiritualism gets ten to their one, for when the mind cuts loose and starts forward, it is not inclined to stop at the half-way house. Many Intidels have erroneous ideas of what Spiritualism does teach, and are not aware that we reject all supernaturalism, miracles and immaterial existence, and make religion consist in doing right and living right, and not in ceremonies.

The time is not far distant when all the liberal

#### LIGHT. BANNER OF

"I do not know what to do for her. I have done all I can." The spirit then told him what to do, and it at once struck him as consistent and ap-Well, I shall go, if devils are in my path." And he accordingly went, and found the patient sufferand she was soon better, and asked him what sent him there at that hour. He told her frankly, fast find its way to a deserved popularity. and she asked a minute description of the form account for the phenomenon. There is scarcely a'day passes, that some similar testimony is not related to us of the nearness and relation of the spirit-world to this. We have no explanation but our philosophy for them. Let those who have,

tell us what it is. . A SUBLIME SPECTACLE EXPECTED.

Our Advent brother, O. D. Woodruff, writing for the Advent Christian Times on camp-meetings, savs:

"We appounce to the world' the startling fact. Behold, the Bridegroom cometh? His advent will cause the noiseless tread of time to cease; and as earth, with sin and curse, weighed down by convulsions terrific and awfully grand, receives her dooin, chaotic confusion reigns again; Stowo and Miss Phelps will contribute to the February and while the earth is without form and void, number, and mountains tremble, and all the hills move The ATLANTIC for January permits Mr. Howells to give us lightly, the sun looks on ashamed, and the moon confounded at the presence of the Lord of hosts (Jer. iv: 23-26; Is. xxiy: 19-23). Groaning crea-tion, like the tottering insbruate, falls. 'T is her funeral. But when the storm-clouds of vengeanco shall disappear, order will again provail, and the garnishing hand of Him who, in the beginning, created the lieavens and the earth, will create them anew (Is. ixv: 17). And when the earth in grand sublimity is wrapt in her glory, the King of kings and redeemed of the Lord tri-umphantly enter the Edea of God." This is sublime indeed, as well as terrific; but,

unfortunately for those who expect it, the calculations are not well based, and utterly fail of fulfillment in every instance. It is strange our Christian brothren cannot see that one failure in that authority. Whosoever makes calculations Isaiah, or Daniel, or Jeremiah, and expects them to be literally filled out in this world, is doomed to disappointment as much as those who expect to find the eastles and treasures of Aladdin's lamp, or to realize Sinbad the sailor's fortunes at sea. Milton's fancy visions have done much to create a wild and reckless faith in the marvelous realizations of ideal painters. It is the work of statement of population and such other facts as a shrowd Scientists. Spiritualists and Rationalists to cure and comprehensive advertiser would wish to acquaint him-

A WONDERFUL CURE!

doing it rapidly.

MRS. NANCY S. ACRS, of this city, and well known in our sphere, who has been in often within the past year and could not speak a loud word, and scarcely whisper so as to be understood, now comes in and talks as well as any of us, cured by a letter and picture received by mail from Dr. Newton, as she assures us, and we have no reason to doubt it. She has been treated by an able physician here, who declared the case incurable, and laughed at the proposition to try Dr. Newton. We have seldom seen so happy an old lady as she is, after suffering for seven months with constant efforts to speak aloud, as she is a great talker, and must have been greatly

### NO DOUBT OF IT.

afflicted. She blesses Dr. Newton,

John B. Brown, of Arkansas, says he has carefully examined the doctrine called Adventism, and finds it to be perfect Bibleism. We have no

## New Publications.

propriate, and he arose and went to a neighbor, The Brinitual MONTHLY and LYCEUM RECORD for Decemand asked him to get up and accompany him to ber offers an excellent variety of contents, which proclaim the patient; but the man refused, saying it was the labor of able pens. Mr. J. H. Powell continues to foolish, if not insane, to go there in the night if be an industrious worker in its pages, and appears in two no one had come after him. The doctor replied, or more articles. Prof. Denton has an article on Psychometer ric Readings. Sittings with Mediums make an interesting paper. The Spiritualiem of Bhakspeare shows an insight of no common character into the springs of the great poet's ing and wishing for him. He applied the remedy, nature. The Lyceum Record is filed with timely and terse notes, and fitly closes a number of a monthly that should

Mr. John L. Shorey's NURSERY is in every house, as it he saw; and when the doctor gave it, she said it should be. The December number is as bright with pictures was her father. She was not a Spiritualist; but for the little ones as a room line i with mirrors. We cannot of course no other explanation could satisfactorily recits the contents, but must tell our readers that the babes that are beginning to expand their natures will respond with ever fresh delight to this entertaining and instructive little magazine, which Mr. Shorey's care and taste has made a very model for their enjoyment.

OUR YOUNG FOLKS comes out in fine season for the New Year, and to our table the December and the January numbers come together in a cort of holiday conjunction. All the favorito features of this delightful juvenile are maintained in their freshness, while new ones are added as fast as room can be made for them. Trowbridge begins a story in the January number that is to run through the year, entitled "Jack Hazard and his Fortunes." The other contrib-

utors count among them Marian Douglas, Mrs. Diaz, Elizabeth D. Harrington, the author of "John Hallfax," and such well-known names, who produce attractive story and essay, with vorse, rebus, puzzle, and gossip around the Evening Lamp, to make the number one of the best yet issued. Mrs.

THE ATLANTIC for January permits Mr. Howells to give us his racy personal experience of "A Year in a Venetian Palaco"; gives a poem by Longfellow, "The Fugitive"; furnishes one of Harriett Prescott Spofford's best tales in "Mrs, Moggaridge's Provider"; offers another of Higginson's characteristic Oldport stories, entitled, " Madam Della's Expectations": "A sketch of Spanish Life," by John Have : Dr. Williams's first article of the promised series on the care of our sight, under the highly suggestive title of "Our Eyes, and how to take care of them"; a poem, " The Sisters," by Whittier; a story by J. W. DeForest; a sketch of "American Life in Franco"; "Country Winter in New

Hampshire "; Senator Wilson's article on the " New Departure of the Republican Party," in the direction of compulsory public education ; the family portrait, entitled " Dorothy O." by Oliver Wondell Holmes; and Mr. James T. Fields's "Whispering Gallery"-the first number-being his perthe scrinture involves the whole, as he who is sonal recollections of the distinguished authors whom he lacking in one point is counted guilty of all by has known in his long literary experience. The latter is a really charming piece of an autobiographical spirit, letting on such visions as those of John of Patmos, or us into the secrets of character which all lovers of sweet and healthy literature will desire to become acquainted with. The January Atlantic is a strong number, attesting the ro newal of a vigor that shows no signs of growing old with years.

Agents of New York, appear for the New Year in a sumptuous volume containing a full and accurate list of papers in every county of every State in the United States, giving a this religious mania of Christians, and they are self with. This single volume will show the vastuess of the resources which are ever at the command of Pettingill & Co., and explain in some measure the secret of that remarkable success which this eminent advortising firm has achieved for its countless patrons in every quarter of the country. To all business men, this book will make a timely holiday present for self-purchase.

#### BOOKS RECEIVED.

From II. B. Fuller, 14 Bromfield street: "Historic Americans," by Theodore Parker ; also, "Battles at Home." Scribner's Monthly for January.

#### Christmas Gifts.

As the holidays are at hand, and as many of our readers no doubt intend making Christmas presents, we would suggest the following as suitable books to purchase for this purpose, viz.:

Poems from the Inner Life, by Lizzie Doten. We especially recommend this talented book of poems, which has already reached its

work contains interesting essays by the leading sended of the mountain second to be compounded of the mountain second to be co Spiritualists of Europe and America, etc., etc.

Meanings, illustrated with one hundred and

A Kiss for a Blow, by Henry C. Wright,

Branches of Palm. This work was giv-

Poems, by the well-known medium, Achsa

The Voices: A poem in three parts, by

Warren S. Barlow, Esq. It is a live poem upon a

Alice Vale: A story of the times, by Lois

Waisbrooker-a writer of merit. Also, Helen

Poems of Jean Ingelow, elegantly bound

Intuition. A Fine Progressive Story, by

"My Affinity, and Other Stories," by

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Miracles, Past and Present. A highly

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rendered deeply interesting to all thoughtful

illustrative of Spirit-Life, and the principles of

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A cable disnatch has been received in New York

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valuable work by J. G. Fish.

an Introduction by Judge Edmonds.

Modern Spiritualism, by J. M. Peebles.

by Mrs. Maria M. King.

catalogue.

Harlow's Vow, by the same author.

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To the Author, THOMAS RICHMOND.

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classed among the ablest and most glited didactic poets of the age." The Voice of A PEBSLE delineates the individuality of Matter and Mind, fraternal Charity and Lovo. The book is a repository of original thought, awaking noble conceptions of Goit and man, forcibic and pleasing in style, and is one of the few works that will grow with its years and mature with the centuries. It is already admired by its thou-sends of readers. Printed in becutiful type, on heavy, fine paper, bound in Printed boards, in good style; nearly 200 pages. Price \$1,25. postare if cents. Very liberal discount to the trade. For said at the INNER OF LIGHT BOOKSTORE, 158 Washington street, Boston JUST ISSUED.

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elements of religious thought in this country will have to combine to protect the institutions of freedom from sectarian encroachment, for there certainly will be a combined effort of the sects to get control of our schools and our Government, and once more restrain free thought and rational religion. Spiritualism, in virtue of its intellectual and numerical strength, will of course form the main army, and take the lead in the great progressive movement. Infidels and all loosened fragments from the churches will, of course, act with us, and should cease throwing their handgroundes into our camp when the common enemy is so near and so powerful. Rational Spiritualism contains and admits all the truths the Infidel establishes, and, going further, has many new ones and none of the old errors against which both so ably battle. The mistake of Infidels is that Spiritualism is a superstitious belief, and hence behind it is the dark and superstitious fogs of theology, while it is really more advanced, and equally free, liberal, rational and consistent with Nature.

The Catholic World (July, p. 439) says: " A godless system of education, or what is the same thing, an uncatholic system, is the more refined and elegant, but not less certain method, of modern times of offering our children to Moloch, and causing our sons to pass through the fire."

Poor Ireland! whose children have been sacrificed to the Moloch of Christianity (the Catholic Church) for centuries, is no doubt considered safe from the infidelity of our free schools. We are thankful that a country has at last arrived at the point where it can escape this Moloch and the fire that follows it. No greater incubus could well be loaded upon a country than the Catholic Church as a soul crusher. The effects on Spain, Italy, Greece, and at last on France, are evidence of the demoralizing and degenerating effects of that religion. If any writer or preacher expects to turn our school system into that channel, or that we as a people will allow the Church to control the general education of the children, such writer is greatly in error. Our schools will before long be freed from all sectarian control in many of the States. Already a significant finger is pointing to the Executive that could sign a call for a convention of evangelical dignitaries, and who shows a leaning inclination toward one of these sects, and there certainly are signs of its pointing him to retirement.

#### WHAT IS IT?

A physician living and practicing in one of the southern counties of Missouri, and for whose honesty and integrity we are responsible in this statement, assures us that, among other and various intelligent influences that assist him in his practice, the following incldent occurred not long since. He had a very sick patient-a lady-some miles distant, on a bad, lonely, and often dangerous road. About midnight, on one occasion, he was awakened by some cause, and saw beside his bed a human form. He spoke to his wife, and asked if she saw that form, but she could not see it. He then asked what was wanted, and, although he heard no voice, yet seemed to receive distinct reply in a request to go immediately to the sick patient, or she would die. He replied

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oubt of it; and so is Mormonism and Baptism and Methodism and Universalism, and any other ism. Even Spiritualism is as well sustained as any of the isms, but we have no need of the Bible to prove Spiritualism, as the others have to support their creeds.

#### Matters in Europe.

During the past week several engagements have occurred en through the mediumship of Mrs. J. S. Adams, in various parts of France, which are claimed as victories and is replete with grand truths every friend of by each party. The army under Ducrot, after a gallant atprogress should possess. Also, Dawn, a work tempt, fuled to cut its way through the German lines. of exciting interest, by the same author. around Paris, and in a proclamation the General acknowledged his failure. The Prussian losses have, however, been immense, and the result of the fighting in the large circle of the investment in the cast, south and southeast, is that all the positions taken remain in possession of the French and under the command of their guns. circle.

under the command of their guns, Balloon accounts from Paris report the city firm and de-flant. The German council of war at Versailles has decided to commence the bombardment of the capital for purely mil-Since its late defeat at Orleans the army of the Loire has been divided into two corps, one of which is under the com-mand of Bourbaki, the other under that of Chauzey, De

Paladines being superseded. German advices admit a defeat to the Prussian armies in

German advices admit a defeat to the Prussian armies in the engagement with the army of the Loire at Beaugency, department of Loire, on the atternoon of Thursday. Dec. 8th. General Chauzey reports to the Government of Tours that the attack of the Germans extended along the whole line, and after severe fighting the enemy was repuised, leaving the French in possession of the field, which the latter held until Friday. Oth, when another severe engagement took place, resulting in a victory for the Prussians, under Prince Frederick Charles. There were three corps of the French army engaged during the action of Friday. The Germans captured 1000 prisoners and six cannon. The lattest advices received report the army of the Germans under the Grand Dutke of Mecklenburg. -tinted paper, gilt top, etc. The Faithless Guardian: or, Out of the Darkuess 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 beauti-The Pruzslans have as yet been unable (though great effal poem, "The Artist and the Angel," is alone

forts have been made) to storm Belfort-the garriso aiping Brm

Sc., by the spirits of Irving, Willis, Thackeray,

The route of a sector of a sector of the sec give an additional force of 25,0 % to the army. King William has consented to assume the title of Empe-

or of Germany, and there is great rejuicing in Prussia hereat. The new German loan will be taken in Berlin at 951, with

the exception of only three millions. London despatches, Dec. 11th, state that "the conference between the great powers to the treaty of Paris, appointed for the discussion of the Eastern question, will be held in this city during the first week in January."

World's Peace Congress.

World's Pence Congress. A meeting for the purpose of considering and arranging the steps necessary to be taken for calling a World's Con-gress of Women in behalf of International Peace, will be held in Union League Hall. Madison avenue and Twenty-sixth street, New York, on Friday, December 23. Fully impressed with the evils of the present war between Prussia and France, and with the desirableness of settling all international questions by the appeal to reason, not to arms; and conscious of the great need of effort to bring about in the present and for the future such a peaceable settlement of difficultes, we cordially invite from all parts of the country the attendance of persons interested in the objects of the proposed Congress. There will be aldresses by distinguished and elequent speakers, European and other correspondence will be read, and arrangements will be made to secure in the Congress (probably to be held in London) an American representa-tion.

There will be two sessions, commencing at 10.30 o'clock A. M. and S. r. M.

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