

Free Thought.

RE-INCARNATION.

As the subject of re-incarnation is engrossing the minds of some of the deepest thinkers of our heaven-born philosophy, and the discussion, both in favor of and against the theory or doctrine, elicits thoughts manifesting a high degree of unfoldment of the interior, perceptive faculties, and as the idea is somewhat repugnant to our conception of the motus operandi of the Divine Being in the laws of universal Nature, we venture briefly to ventilate our views on the subject as we understand it.

Re-incarnation, in our view, is the being born again and again, until the spirit entity attains a certain status—that in its primal physical life the spirit entity does not attain the status of an individualized being—that the life in the physical form has to be renewed and renewed again through generative process until it, the spirit entity, attains a certain unknown degree of perfection or spiritual unfoldment. The re-incarnation is in the future and subject to conditions, which conditions and the laws governing the phenomenon are unknown, as well as the mode and manner of the soul's existence after passing out of the original physical form until perhaps in centuries or ages it is re-incarnated into another physical body. There is no statement that we have seen by any of the advocates of the doctrine of re-incarnation, showing the necessity in the divine government for such renewals of life in several different physical organisms, and certainly there is nothing analogous to such phenomenal manifestations in all the infinite variety of Nature's unfoldments. To our view it presents an incompleteness in divine manifestation unlike and contrary to anything known in the world of Nature.

We believe that all things are germinal; that the germ contains all that the object or thing will ever be. In copulation the conjunctive semen in germinal formation contains the divine elements which form the spirit entity or soul, as well as the physical form. Indeed, in all material forms, the exterior is only the expression of the interior, and the soul or spirit is alone the vital product of generation. The animus and life force of the object in fetal life and after birth derive their power and expressions from the interior spirit entity. The spirit, soul, is eliminated in motion, is in the union of germ and sperm formations. It is the vital force in all life and future outgrowth. There is no outside power of divine being implanting or introducing into the form the spirit entity or soul prior to or after birth. All, that subsequently forms the man or woman is the combined production of sexual cohabitation. Every birth is a distinct formation, embracing the spiritual and physical. So all nature declares. The law is universal, is absolute. If re-incarnation be true it might require any number of births to produce an individualized entity. The child would not be the child of the parents, only those who first gave it life, who generated it.

To re-incarnation appears an anomaly. A human dies, the spirit, the intelligent soul—what becomes of it? How does it express the intelligence it had unfolded before re-incarnation? Is it dormant in its spiritual life until it gets into another physical body? It requires man and woman to generate offspring—are their spirits the re-incarnated spirits of the soul in its primordial existence? Is the re-incarnated soul begotten by the re-incarnated souls of those who first gave it birth? If re-incarnation be true of one, it must be true of all souls, because God's laws are universal—uniform as well as immutable—and the logical sequence would be that mankind are living over the life of antecedent generations, and they of their primogenitors, and thus we trace back in the ages until the primordial of the races, which hypothesis would necessitate the inquiry, "Is there a spirit-world in which departed spirits have a conscious individualized existence? What becomes of the soul belonging to the body in the re-incarnated soul enters? Is it a form without a soul, intended specially for the re-incarnated existence? Or can two distinct souls inhabit one body?" We make these inquiries from our view of re-incarnation. We may not have a correct conception of the term as defined by Spiritualists who advocate the doctrine.

Progression is unfoldment, nothing more, unfoldment of the interior capacities existing within the individual. In the human germ exist all the possibilities of finite beings. These possibilities develop as the capacities unfold. Nature is constantly illustrating the great universal law of unfoldment in all of its manifestations. All organic life in and from cell life unfold from the germ. The germ is in the seed, the semen and the tree; the animal and the human unfold physically according to Nature's limitations, and the latter interiorly, having an organized structure within, with capacities to unfold indefinitely and to progress through the eternal ages. Spiral or straight line progression is a mere conceit. Progress depends upon conditions, mental, spiritual. Life is continuous, progressive unfoldment endless. Animated nature is not life, only a mode of manifestation of life. The consciousness is never in abeyance nor inactive. The spirit entity never rests, as Nature knows no rest. Ceaseless, unintermittent change is Nature's life; and continuous, ever continuous is the life of the soul in unfolding its individuality from the germinal elements eliminated through the generative copulation. The individuality is in the germ, the life, the possibilities and every attribute of divine being. From the germinal perfect the individuality develops as the capacities unfold. There are no retrograde movements, no steps backwards, but onward, ever onward in continuous life the soul unfolds, in lowest conditions of demoralization, in deepest degradation of the hells, in harmony and in consonance with divine, unchangeable, progressive law.

HEAVEN AND HELL.

NO. VI.

BY HENRY C. WRIGHT.

The Blood of God Appeasing the Wrath of God.

EDITORS BANNER OF LIGHT—How to shun hell, and win heaven? In my last I asserted that the answer of Christianity to this question differs from that given by all other religions of the past and present only in this, i. e. all others say that the blood of birds and beasts may atone for sin, appease the wrath of God, and satisfy the claims of justice against us; but Christianity insists that only the blood of God himself can avert the wrath of God and save from the pains of hell forever. Christianity insists that the blood of birds and beasts, in Judaism, had no power, in itself, to appease God's hot wrath and vengeance, and were efficacious only as they typified the blood of God, which, in Christ's death, was to be shed to atone for sin and appease an incensed God.

So here is the Christian plan to save souls from hell and raise them to heaven. It can be summed up in the following propositions: (1) Man has wronged God, (2) God is angry with man, (3) God's

wrath can be appeased only by his own blood. These three propositions comprise the substance of the entire Christian plan of salvation. These are the cardinal points. All other doctrines, principles, practices, rites and observances are but subsidiary to these, to apply them to the actual work of regenerating, redeeming and saving men, women and children from "the pains of hell forever," these "pains" being the result of "God's hot wrath and fiery vengeance" against human beings in every age and nation, not because of what they feel and do, but because "Admiration, the first man," tasted of forbidden fruit—because of what a man felt and did six thousand years ago!

In the Jewish religion, and in all the religions of the dead past, the blood of birds and beasts might appease the angry and vengeful God and cleanse from sin and save from hell; though to wash away special sins, that were specially provoking to God, the blood of men, women, and often of children and infants was necessary. But the Christian plan of salvation ignores the blood of birds and beasts, and even of human beings, and insists that THE blood of God alone can appease his wrath and atone for sin.

How to place God in a position that his blood might be shed? This was the difficult question. This question is solved as follows: i. e., a child must be born of woman without a human father. This child is God's "only begotten and best beloved son," and is "God made flesh" in a sense in which no other man or woman ever was or can be. Christ's body was God's body; Christ's blood was God's blood. So when Christ was nailed to the cross, God was nailed to it. The crucifixion of Christ was the crucifixion of God. The blood that flowed from the hands, feet and side of Christ flowed from the hands, feet and side of God. God's blood was shed, and God's wrath was appeased. Escape from "the pains of an eternal hell" became possible. Christ's body was God's body; his hands, feet, side, head, heart, blood and life were God's, as those of no other person's ever could be.

Thus, by the blood of God, Christianity opens the way for the human race "to escape from hell and attain to heaven." No blood of birds, beasts, men, women, children or infants can appease "God's burning wrath and furious indignation." So God's blood is shed to assuage God's hot wrath. This is no caricature, no mistake, no exaggeration. It is a simple statement of the facts of the Christian plan to save human beings from hell.

FULTON VS. DICKENS.

MESSES. EDITORS—It was announced here, last Sabbath, that, in the afternoon, the Rev. J. D. Fulton, of the Tremont Temple, Boston, would repeat his sermon on "Charles Dickens," at Farwell Hall. I attended; and such was its tone and character, that I send a few thoughts concerning it for your valuable paper. The burden of his theme was this (for I must be brief): that this momentous question which had been raised (and chiefly by the non-evangelical, with exultation)—"What has become of him?"—must be answered; and it must be answered, not by his genius or his merits among men, not by our sympathies or our admiration, but by the gospel itself, which furnishes the only key to solve the problem, by the stern truths therein set forth: which are, as he said, that he that believeth not in the atonement shall be damned; that the only chance of salvation of any one is by the blood of Christ and the robe of his righteousness, and faith therein, and their personal adoption; and, as Charles Dickens died and left no sign that he believed or received any of these, he cannot be numbered with those who are so redeemed and are saved, but with the lost—with the unrepentant thief on the cross, with the rich man in hell, with those who believe not, and hence go away into everlasting punishment; and, as the gospel had so pronounced and condemned, it was the duty of the faithful minister on the watch-tower of Zion to thunder it into the ears of sinful men, whether they would hear or forbear.

The utterance of such sentiments, with the tone and manner of one who is self-conscious that he and the GREAT I AM are in accord, was somewhat novel and startling in our broad and fearless West, and carried me back to my youth in New England, when I continually heard of a God that was angry with the wicked every day; that was a consuming fire; that was a God of vengeance, and would cast the unbelieving into never-ending fires and torments. For, whether it be that our grand prairies and fields and lakes and rivers expand the mind, and modify the narrow idea of a seven-by-nine heaven, with simply one hundred and forty-four thousand redeemed, or from some other cause, yet true it is that old theology, as it travels westward, loses its harsh points, its severe isms, whether of Calvin, Hopkins or Edwards; and it is gratifying to know that, at this day, whatever church you may attend, you will hear of but little else than the love of God and good will to man, and the works that are founded on such a faith. Here the "gates of heaven are ajar;" in fact, to most they are "wide open;" and hence it is that Dickens passed in easily, without any protest from the kind-hearted watchmen on the towers of Zion: Hence, I suppose it had become necessary, if the job of damning Dickens had to be done, to import a master hand from those central workshops of Orthodoxy where a thriving business of that character is still carried on.

Well, the job has been done, and so strongly done that the best lovers of eternal woe must be satisfied that Dickens's lot is cast with the wretched and lost; for it has been so pronounced at the hall of the Young Men's Christian Association of Chicago, Ill., by the Rev. J. D. Fulton, of the Tremont Temple, Boston, Mass., on the authority of the Bible—"the only word of God, and the only source of information."

The preacher and the audience (which was large) seemed to take the conclusion not because they chose it, but because it was forced upon them—because it was "Thus saith the Lord!" and which could not be avoided, and which should not be concealed. How long, methought, how long will men, through ignorance and fear and habit, submit to the demands and burdens of such a theology?—a theology that makes man totally depraved and blind and lost, and yet makes him more kind and better than his God; for the sentiment was often reiterated, that not man, not the infidel, not even the Christian preacher so condemned Dickens, or desired to; but it was the Bible, the Word of God, the only teacher of true religion.

Well, so be it; but, I ask, what scheme of religion is this, and what is its authority? The denouncing preacher admitted, in these very words, that "all men loved Dickens, and he loved all men; and children clung to him with devotion, and he ministered to them with delight." My proposition is this: that that scheme of religion that condemns him forever to darkness and woe is untrue; and, further, I submit that all or nearly all the dogmas of that theology that prompted the preacher to so give in his judgment are false, absurdly false, and ought to be repudiated at once. Take, for instance, his text, which was:

"It is a fearful thing to fall into the hands of the living God." Is it so in truth? Where, then, would you fall? It is said that God is the maker and father of all. The preacher, no doubt, would say this too; and he says, also, that God is the author of that text—that is to say, the Father says, "It is a fearful thing to you, my child, to fall into the hands of me, your father." Starting from such a false premise as this, what wonder that most false and absurd conclusions should be arrived at; that there should be an inversion of all reason and all things human and divine—wrong substituted for right, error for truth, darkness for light, a devil for a deity, and a preacher of harsh and absurd dogmas for a teacher of righteousness and goodness? Let every one look squarely at every proposition, and consider and decide, without any pressure of old authority, whether it be a "Thus saith the Lord;" and a truth of God, or the dogmatic utterance of some pretentious human, who is most ignorant of what he assumes to know. Take a start with unbiased youth, and I can give you an actual occurrence in proof of their correctness. Two boys (and I think they were Germans) were returning from that condemnation meeting. The one said, "Do you suppose 'tis a fearful thing to fall into the hands of the living God?" The other answered, "I do not know; but, by Christ," (he had learned this of the preacher), "I'd rather fall into his hands than old Fulton's." Were not their heads level in the matter of eternal justice and love? And why is it that nature shall be so perverted and men be so overcome by the demon-like goals of old theology? The preacher of damnation, speaking of the condition of salvation according to his faith, asked, "Is it fiction or is it fact?" Let the answer be given, that it is fiction.

Chicago, Ill., Aug. 2, 1870. E. S. H.

SUPPOSE.

BY THREE LADY.
Suppose, my little lady,
Your doll should break her head,
Could you make it whole by crying,
Till your eyes and nose are red?
And would 't be pleasant
To treat it as a joke;
"And so you're glad it was Dolly's,
And not your own that broke?"
Suppose you're dressed for walking,
And the rain comes pouring down,
Will it clear off any sooner
Because you scold and frown?
And would 't be pleasant
For you to smile that pout,
And so make sunshine in the house
When there is none without?
Suppose your task, my little man,
Were very hard to get,
Will it make it any easier
For you to sit and fret?
And would 't be wiser,
Than waiting like a dunce,
To go to work in earnest
And learn the thing at once?
Suppose that some boys have a horse,
And some a coach and pair,
Will it tire you less while walking
To say, "It is no fair."
And would 't be nobler
To keep your temper sweet,
And in your heart be thankful
You can walk upon your feet?
And suppose the world do't please you,
Nor the way some people do,
Do you think the whole creation
Will be altered just for you?
And is 't, my boy or girl,
The wisest, bravest plan,
Whoever comes, or does 't come,
To do the best you can?

A Lecturer again Ready for the Field.

Having been compelled to quit the field of vocal labor during the summer months, I wish to embrace the earliest opportunity of re-embarking in the work again; for I feel that "Woe is me if I preach not the gospel" of the new nineteenth century era, and I feel more completely at home in this field of labor than elsewhere. It is my meat and my drink to be found here. Nothing affords me more intense pleasure or exaltation of soul, and at times, rapturous delight, than the work of proclaiming the all-glorious truths of the new spiritual dispensation established upon the four pillars of Truth, Nature, Science and Reason. And, having re-adjusted my mental machinery, and replenished my spiritual casket, I am prepared again to push out my bark upon the rolling deep, with the confident assurance of being more successful in my labors than at any former period of my occupancy of this field. I shall be cheered and urged on with the redoubled hope of being able to achieve something in the way of elevating some of the millions of the slaves of error that swarm the earth into the glorious sunlight of spiritual truth, now pouring its effulgent beams down into the bosom of a dark and ignorant world. If I can be instrumental in "turning many to righteousness as the stars forever and ever," I shall feel that great is my reward.

I desire to hear at once from all parts of the West. I have already many unfulfilled calls from Ohio, Indiana, Iowa, Illinois, Kentucky and Missouri; but the points of operation are too much scattered, too distant from each other, to enable me to labor as efficiently as I desire. Having lungs that never tire, and a voice that never grows weak, I desire an arrangement by which I can speak once or twice a day during the whole winter season. Even if I should accept the invitation to devote a month to Sunday service in some of the large cities of the West—several of which have tendered me such an invitation, and with some of which I hope yet to be able to comply—yet, even in that case, I should prefer to switch off occasionally, during mid-week evenings, to some of the neighboring towns. I have always been accustomed to habits of industry—have spent but few idle hours during my half-century pilgrimage; and but seldom a day now dwains upon the world that does not find me doing something, with tongue or pen, designed to hasten the day when sorrow, suffering and wrong shall be known only as events of the past, and "righteousness shall cover the earth as waters cover the sea." I would accept an appointment as State Missionary, to lecture and collect funds for the treasury, in some of the Western or Middle States (and eventually may go Eastward). One of the missionary board of this State recently remarked to me, "Bro. Graves, you are just the man for missionary service. Your appeal to the logic of events, your copious citation of the facts of history, both past and present, eminently fit you for that post; and then you speak so that all can understand you."

In conclusion, then, I will say, let every man and woman in Ohio, Indiana, Illinois, Michigan, Iowa, Wisconsin, Kentucky or Missouri, who may read these lines, and know of any city, town or cross-roads where a lecturer is desired, write forthwith and apprise me of the fact, and if I find it impracticable now to comply with every call I may receive in this way, the time may come when I will be able to realize their wishes and mine in this respect. Let us be a live, working people, and in no case put off till to-morrow what can be done to-day. Let us kindle up the fires of truth in every city, town, village and hamlet in the country, and our labors will soon be blessed with the unspeakable satisfaction of knowing that a better day has dawned upon the world; that the era of happiness, holiness, joy and love has rolled above our moral horizon, and bids all the sons and daughters of sorrow to bask evermore in its soul-cheering sunshine.

Richmond, Ind., Sept. 20, 1870. K. GRAVES.

Spiritual Phenomena.

LETTER-ANSWERING MEDIUMSHIP.

MESSES. EDITORS—I have seen statements to the effect that all the communications, visions, &c., from professed spirits, are unreliable, being nothing but a reflex from the minds of earth. Mr. Loveland has recently put forth a similar idea. Now, no doubt, much annoyance and perplexity and much absolute disgust may be created by not making allowance for what influence of this kind there may be, and also for the work of false spirits. There may be enough of this to cause in many minds almost entire discouragement. But these minds must be peculiarly conditioned, and have a very unfortunate experience. Why can we not learn to look on the whole thing as like the world we live in—mixed in its character, made up of the life of both worlds in most intimate conjunction, full of deception, and at the same time full of truth? At all events, I would speak of only one kind of mediumship, and of my own experience, and that with J. V. Mansfield, of New York. Not that everything is correct through him, but that I have received from this source the most remarkable evidences of truth and identity, several times, from some of the best personal friends I ever had on earth. No later ago than the present week, I received a joint communication from Prof. Geo. Bush, Rev. Warren Burton, and Rev. Starr King. It was serious, judicious, long, and every way worthy of the subject. The effect was such as to strike solemnity and conviction through my inmost soul. I could not doubt it. And the process so simple, and yet so wonderful! What a marvelous mission this medium is accomplishing! Surely, if anything could be convincing, it is such matters as this, addressing the conscience and reason of man, alluding to his most private thoughts and his most horrible temptations, and enforcing attention to the highest and most sacred principles, in order to shield from misery and ruin. For one, I thank my God for the experience. I can but honor that medium as one of the most valuable in America.

Take another instance from this same medium. About six years ago, in the town of Pembroke, Mass., I dreamed of seeing the Rev. Thomas Whittemore, the noted Universalist preacher and writer. This was some months after that gentleman's death. My dreams have frequently proved correct visions in regard to seeing the spirits of the departed. And in my dream I told the reverend gentleman that he was "nothing but a block-plane," and immediately waked up. Now, as I have long been accustomed to dreaming by correspondencies, I wondered exceedingly what this dream meant; or why I should tell the reverend gentleman that he was a "block-plane." I did not know what a block-plane was, and supposed it was the wrong word, and that a fore-plane or jack-plane was meant; and this, I thought, might appropriately represent the kind of work that this noted clergyman was famous for; that is, taking the rough of wood from theology! It might represent, in other words, the crude, external work which he was engaged in. So I told my dream in the morning to the family I stopped with, (I was there preaching that day) and remarked especially upon the blundering word, "block-plane." But it so happened that the man of the house was a carpenter. "And," said he, "no, that was no blunder; there is such a thing as a block-plane, and that is the right name for it." "What is it?" said I. And lo! my ignorance was for the first time enlightened by being told the simple fact that it was a short, sharp plane, made to work across the ends of boards that are sawed off—to take that rough off! It works right across the grain. "Well," said I, "if that is so, then the correspondence of my dream may be truer still, for Mr. Whittemore did the roughest kind of work; and at any rate, I told him in my vision that he was a block-plane, and that is all I know about it."

Now, observe, if this were all, it would prove nothing. It might pass for a mere dream. But it was at least a year after this, when the circumstance of the dream had passed almost out of my recollection, that I was moved to address a letter, through Mr. Mansfield, to Rev. Hosea Ballou, 2d, (Universalist) former President of Tufts College. Dr. Ballou had been dead for some time, and I thought I would like to ask him what he thought of Universalism now. So I addressed him a letter, and took it to Mr. Mansfield's office in Boston, and the answer came while I was there. But it did not come from Dr. Ballou, whom I had written to. It professed to come from Mr. Whittemore. He said, through Mr. Mansfield's fingers, that Dr. Ballou was engaged in other matters then, and could not conveniently come, and that he had come in his stead. And the communication went on in this fashion: "No matter what kind of a plane I am—block-plane or any other kind of a plane, so long as I did my work as well as I knew how," &c., &c. And he then signed his name "Thomas Whittemore," after which the medium's hand was used to draw some kind of a figure which Mr. Mansfield himself could not understand. He took the communication up and looked at it, then held it up to me, pointing to the mysterious figure, and said he, "What is that? a steam-boat?" I took it and looked at it, and lo! it was the perfect figure of a block-plane which the spirit had drawn under the name. The communication was signed, "Thomas Whittemore," with the figure of a block-plane well drawn, with the handle, iron and all!

Now let it be noticed that the circumstance of this dream was not at that time in my recollection; I was not thinking about it at all; the medium knew nothing about it; I had not written to Mr. Whittemore, but to Dr. Ballou; and what shall we make of it all? It was wonderful! It was, undoubtedly, the spirit of Rev. Thomas Whittemore coming to me after the dream of a year before, which undoubtedly he caused to exist in me then, and this is the simple way which God takes to scatter light to a benighted world. F.

MORE FACTS.

DEAR BANNER—This forenoon makes the third time I have visited Mrs. Pell, a spiritual medium and clairvoyant in this city. Two weeks ago, neither she nor any of her relatives had given any study or thought at all to the subject; but, about a week ago, Mrs. Pell was taken ill, giving very strange signs of being "unaccountably ill," and by some it was supposed she was in communication with spirits, as her actions, words and looks would lead them to believe. So it turned out to be; and now the city is alive with excitement over her wonderful manifestations, and over a thousand persons have been there to "see and hear."

Catching the "disease" myself, and being a firm believer in the philosophy of Spiritualism, I visited the lady, to assure myself and be posted. Last night, at half-past nine o'clock, she called a duplicate star out of the clouded sky, (as she has done for several nights, in the presence of over fifty reliable persons,) and, by a motion of her fingers, would make it dance up and down, go nearly out of sight, then back again as bright as

Venus, move about crosswise, and any way she chose to have it. Some there were who declared that it was a distant world she was controlling; others declared it to be a star, but not a world; but none believed, save Spiritualists, that it was a duplication. And other "miracles" are forced upon the minds of this delightfully orthodox city.

Any one visiting her may be convinced. All are convinced that it is something beyond their comprehension. She will go through death-scenes of the departed for any who may so desire. She personated a death for me which occurred twelve years ago, and of which she was wholly ignorant. I was too young to remember it, and in consequence could not recognize it; but I related to my mother, after returning home, the exact particulars of the death, which she immediately recognized. It was a very peculiar and remarkable scene, and was personated correctly in every particular. Hundreds of others have been convinced by this test. My mother, Jno. W. Souner, and Geo. W. Baldwin, councilman, will certify to this to any skeptic who may feel disposed to address them. Where the room is darkened, she can show spiritual forms very distinctly to any who are present; and I might relate many other instances of her superior mediumistic and clairvoyant powers if I thought it necessary. But I must not neglect to mention that she can tell the time by any person's watch who may be present, even to the second.

We have not had the good fortune to entertain a lecturer up to this time. We have had no medium, and, in fact, we have had no spiritual excitement at all until the development of this extraordinary medium; and, while Paducah did not number twelve Spiritualists a week ago, she can count her hundreds now. The light is truly breaking forth; the skies are growing brighter. And how many poor souls who were weighed down with griefs and uncertainties are carrying lighter hearts through the instrumentality of this lady's gift! "Truth is mighty and will prevail." The powers of this lady are fully equal to the Davenport's in early development. Promising to keep you posted, and hoping that a lecturer will soon come this way, I am, fraternally,
LEVI S. GLOVER.
Paducah, Ky., Sept. 12, 1870.

Dr. J. B. Ferguson.

In our last issue, we chronicled the departure for the higher life of our noble brother, J. B. Ferguson, with a slight tribute to his exalted worth. Since then, we have received from a correspondent in St. Louis, who knew him well, a touching tribute to his memory, and also a copy of the St. Louis Democrat, containing a brief biographical sketch of the life-labors of the deceased, both of which we give below.

GONE HOME.—Our dear Brother Ferguson, one of the purest spirits that ever dwelt among the children of earth, has gone home. His great intellect, united to a harmonious organization, clothed with humility, made all who came into his presence feel that it was a great privilege to be there. As a teacher, he never met an equal; for his wealth of knowledge seemed exhaustless. As a Christian, his life was blameless—a living, acting example of that pure love principle on which the religion of Spiritualism is founded. As a friend, language cannot tell of the angelic influence, light and love he brought to those who were blessed with his true, unassuming friendship. And who can measure the amount of consolation in the long weary years of great suffering through which he passed? In those sleepless nights and restless days, he thought not of himself, but of others. Ever patient, ever cheerful, his atmosphere imparted harmony to all; for suffering under the spirit's leading, forth the divinity within it, filling the atmosphere with the essence of its purity, as dew-drops unfold the night-blooming cereus, expanding its petals of beauty, filling the air with the sweetness of its fragrance. Radiant with the halo of spirituality, like a bright guiding star of truth and hope he dwelt among us. That star has passed onward, upward, to the glorious Summer-land, where the bellman of emerald boughs and coral vines musically murmur, Welcome home, weary child—welcome home. KATE OSBORN.
St. Louis, Mo., Sept. 19th, 1870.

From the St. Louis Democrat, Sept. 13th.

DEATH OF REV. J. B. FERGUSON, LL. D.—A GREAT MAN HAS FALLEN.—As there are mountains lifting their peaks far above the common level, attracting the gaze of all beholders, and standing as landmarks on the earth, so there are men who, in their spiritual, intellectual and moral nature, are colossal among their fellows, and tower like human mountains above the common level of human nature. When one of these falls, all eyes are turned toward the grave—all hearts and hopes to the life beyond.

Of such was Jesse B. Ferguson, the subject of this memoir—a man who, as a pulpit orator, for many years held the first rank throughout the Southwest, and enjoyed immense popularity so long as he was able to grasp the common sense of religious thought. When, by his spiritual and intellectual growth, he was no longer able to tread these paths, with a herosim seldom paralleled, he advanced straight upon the truth as he conceived it.

At that time he held much such a position in the Southwest as Beecher and Chapin and Donny held in the North and East. His church, in Nashville, Tenn., the largest in the city, and capable of seating some fifteen hundred persons, like Beecher's, was so thronged with eager listeners every Sabbath, that the aisles and vestibules were densely packed, and hundreds had to go away for lack of room.

A London author speaks of him as a man whose learning and eloquence had made him admired by thousands, and whose fervor and charity had made him universally beloved; a man to whom Senates had listened, whom States had trusted, whom Universities had honored. And again, "Frank, genial and sympathetic, and blending in his character and manners some of the finest traits of the people of the West, and among whom he had spent his life, he justified the enthusiastic appreciation of those who had known him and enjoyed his friendship."

Dr. Ferguson was born in Philadelphia, but removed with his father, in his childhood, to the Shenandoah Valley, Va., where he was brought up. The Presbyterian Missionary Society, of Shenandoah, Va., had sent him to the University of the Doctor, "having established a mission in one of those regions, wished to open a school, for which they required a teacher, and young Ferguson, now a boy of thirteen, was considered the best qualified and most suitable person for that position." "Most boy of thirteen, of his own volition, opened his school every morning with extemporaneous prayer, and by his kindness and dignity won the respect and love of all his pupils, among whom were young men and women of twenty."

About this time his father failed in business, and he was then cut off from the advantage which his two older brothers had enjoyed in being educated at William and Mary College, and with relations, however, were transported to a fine classical and solid education, though not completing the collegiate course, and, in consequence, he did not receive the bachelorette degree. Nevertheless, his advancement in learning was steady and rapid, and, in recognition of his acquirements, the honorary degree of A. M. was conferred on him by Bacon College, of Kentucky, at the age of twenty-five, and the degree of LL. D., by Franklin College, Tenn., at the age of thirty-four. About this time he was invited to take the presidency of the latter institution, which he declined, preferring his pulpit labors. During this time, and as additional to his pastoral and pastoral work, he edited the Christian Magazine, a religious journal of wide circulation and large influence.

His aspirations were always for the actual truth, and he stood by that with unwavering courage wherever he could find it. There came a time when he had outgrown the "Christian Magazine," and he was early in New Truths dawned upon his mind—truths which jostled and displaced

The Rhode Island Doctors in Council.

The Rhode Island Medical Society held its Quarterly Session last week at Woonsocket, and listened to papers from several of the members which it is unnecessary to specify. These papers were discussed, and also incidental topics suggested, either by the papers or remarks dropped in the discussion. One point was the inefficiency of opiates and sedatives. Several stated that these many times failed to operate altogether; the patient suffered, excruciating pains, but the drugs afforded no relief. Several gave their experience as corroborative of the fact. No one seemed to have any clear idea of the cause, and the discussion was as blind as the old school practice itself. One of the members, Dr. Ariel Ballou, said he had noticed frequently that the rubbing of the patient with the hand of a healthy person was efficacious, relieving pain, being soothing in its effects, inducing ease and sleep. This evidently was not what the members wanted; it was going into a forbidden field, and the body was chary lest it should endorse "empiricism," a something which the regulars are careful not to endorse. Not much was said on this point, for this rubbing with a healthy hand came of mesmerism, and is in vogue among clairvoyants. So the wiseness of the Rhode Island Medical Society let it drop. Its efficacy and wide use they cared not to recognize, lest patients and fees should become less and less.

Dr. Eldridge read a paper in which he presented the fact that diseases and even injuries frequently came in succession; typhoid fever would appear, have a run, and disappear; no more cases occur for years. Other diseases appeared in like manner, appearing sporadically; injuries, also. Beyond the facts the gentleman did not venture to go. There they were, but a possible or probable explanation was not attempted. Would it not have been well for them to have put the matter in the hands of a committee to investigate into and report upon, if no one was able to give an opinion or make a suggestion. There are subtle influences connected with the heavenly bodies, which make themselves felt upon the earth, and if these doctors are devotees of science, why did they not undertake a scientific task of endeavoring to unfold the anomaly to which their attention has been called? Plainly because such a proceeding would not have been according to the books. They follow routine, not the threads which lead to new truths or illustrate old ones.

Some of the members had doubtful tales of want of success in their practice. One told of having had seven cases of scarlet fever, all of which he lost. He seemed to be in the dark why death followed in his footsteps, and seven times in succession struck down his patients. The only consolation he received was that the fever reported was very virulent, and of course extremely fatal. Such mortality was considered to be a matter of course, and in no wise to be chargeable to the practice. This reminds me of the course of the same disease many years ago in Brooklyn, Conn., where it was then raging. The scarlet fever was prevalent, and one practitioner had something like fifty cases, all of which save one he carried successfully through. He used hot drops, and made them the sheet anchor of his treatment. He had no fears, and frequently remarked to me that he considered scarlet fever as much under control as any other disease. He said most of his professional brethren were adverse to using the remedy, because it came through Doctor Thomson, but as for him, if there was a remedy in any case, he believed it his duty to use it. Another practitioner, young in the profession, and full of the conceit of a new beginning, was so extremely professional that he would not use hot drops; spoke contemptuously of them, and killed more than half his patients by following the books and the old mode of practice.

Perhaps the querist with the seven deaths in his train, if he will carefully review his practice and compare it with those who are successful, especially with those who are "empirics," may find a key which will lock a good portion of the graves he may cause to be opened by following his present modes of practice. His confession only made true the words of an old medical man, that youngsters, for five or six years, generally killed nine in ten of those who fell into their hands as patients. And it may be safely asserted, of old and young, that Nature does more than do the drugs prescribed; and many of those who die, if left in the hands of Nature, would recover.

WILLIAM FOSTER, JR.
Providence, R. I., Sept. 25, 1870.

Another Medium Gone Home.

Passed to the spirit-world from Newport, R. I., on the 9th of Sept., 1870, Dr. John C. Grinnell, in the thirty-ninth year of his age, after a life of physical suffering caused by the malpractice of physicians in his early years, by which the joints and tissues of his system became so impregnated with mercury, that even the host of spirit friends with whom he was in close and almost constant rapport for the last fourteen years of his life, were unable to restore him to health. There are but few persons in Newport whose loss will be more widely felt than Dr. Grinnell. His healing gifts were of the highest order; and in one specialty—that of curing cancers—probably his seemingly miraculous powers will never be surpassed. Nor were his spirit gifts confined to healing alone. Such was their versatility that all earthly things—past, present and to come—seemed to pass before his clairvoyant vision; sometimes but as realities "viewed through a glass darkly," but at others almost as clear and vivid as material objects.

It was the writer's privilege to have enjoyed probably more than a thousand sances with Dr. Grinnell, scarcely one of which transpired where in some new light was not thrown upon spirit phenomena, or some additional knowledge elicited. Although almost wholly uneducated and unlearned in history and biography, under certain semi-trance conditions it required but the placing before him the written name of any biblical or historical personage to elicit a graphic synopsis of the individual character, together with a minute description of his dress, regalia, armor, ornaments or other personal peculiarities incident to the period in which he lived. Although Dr. Grinnell's organs of language were weak, while entranced, his discourses were very interesting and at times affecting and eloquent. Up to almost the last, and as long as conscious, he manifested joy, rather than regret, at the approaching crisis, which he spoke of as a passing from one apartment to another; and there is no doubt that he is greatly benefited by the change of spheres.

Death.

Spiritualism not only exhibits to us what death is, but it shows us exactly what we are after death; and, in giving us an accurate knowledge of the life beyond the grave, it most surely robs death of its terrors as well as the grave of its victory.—The American Spiritualist.

NEW MINISTER TO ENGLAND.—J. B. Senator from Indiana, Oliver P. Morton, has been appointed Minister to England, and accepted the position.

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

Banner of Light.

BOSTON, SATURDAY, OCTOBER 8, 1870.

OFFICE 158 WASHINGTON STREET, Room No. 3, UP STAIRS.

AGENCY IN NEW YORK, THE AMERICAN NEWS COMPANY, 119 NASSAU STREET.

WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

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

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

The March of Events in Europe.

Nothing more conclusively satisfies us than the events of the present time are making their deep and abiding impression on the human mind, than the confession that is extorted from all sides, that men and society are undergoing a marvelous change. It is a very common question to hear asked, what all this means, and what we are all coming to. Instead of regarding the revolution with dread, if there was a clearer and profounder perception of spiritual philosophy and law, it would be accepted with a sincere and even joyous welcome. How else is mankind to come into the enjoyment of the new that waits for them, except by first breaking up the old? Custom and habit and association make them naturally unwilling to do this, and so their interests and passions supply the place of better motives. They do, in heat and impulse, what they will never do deliberately. Thus the great driving forces in human character—the passions—the very service which humanity afterwards accepts so gratefully, little understanding, at the time, for what all the turmoil was meant, and even deploring and deprecating it as an evil of the greatest magnitude. It is much, however, to find that men's minds are at last really opened to comprehend the meaning of what is going on. It amounts, at least, to a confession that there are powers above us all, that overrule more wisely than we are at all times aware of.

Now, let us scan the face of European affairs to-day. Who would have presumed to prophesy such a state of affairs, only three short months ago? Who would have risked being called a lunatic, if he had prophesied that, early in September, the French Empire would have been thrown down, that Prussia would be the master of Europe, that England would be in a state of complete isolation, and that Russia, with Prussia's consent and connivance, would be getting all ready to make a descent in force on Turkey, with intent to seize Constantinople, and snatch from England and France the control of the routes to Asia and the furthest East? But this by no means the whole, nor, indeed, an outline. The temporal authority of the Pope has gone by the board, and Rome again belongs to Italy, and is incorporated with Italian sovereignty. The power of France, commercial, military and political, has been levelled with the ground, so that her voice is utterly unheard in Europe. Paris is making a last desperate resistance for France, in the name of republican liberty. Germany is united to Prussia by bonds not easily to be broken. England is paralyzed in respect to its government, while mass-meetings of the people are being held in London, demanding that the call of struggling republicanism in France shall be heard and responded to. Who would have believed, but a little time ago, that in old, hide-bound England, that has so long refused to relax its grip on Ireland, the seed of republicanism would have shown itself above the soil?

What we desire to note specially, in connection with all these strangely confused events, occurring, as they do, at one time, is this: that it is the spirit of a larger freedom that is at work through these various agencies. Of course there is a struggle, because progress always involves resistance; but no one who fixedly believes in steady advancement for the human race will doubt that the free principle and the free thought is destined to come and stay uppermost. This spirit of freedom is at work in France now, and sustains itself by having to encounter the fiercest pressure from without. It is about to make its appearance in force in England. It is at work in Italy and in Spain; in fact, free institutions in France inevitably mean the same for both Spain and Italy. North Germany, or, as we may better say, New Germany, including Prussia, and afterwards Austria with Hungary, will next move in solid column, obedient to the promptings of the same free spirit, which the celestials have been breathing out upon the mind of man. It is the true spirit of the age, and not peculiar to any country or people, but is making the circuit of the globe.

It is the falling of monarchies and empires, and the rising of republics in their place, that we witness to-day. Europe is to undergo a complete transformation. Napoleon has performed his part, by keeping France orderly while she was growing strong. Victor Emanuel has performed his, by maintaining unity in Italy until the times were ripe for the absorption of the Papal States. King William is engaged in performing his, by teaching Germany the irresistible strength that lies in union, and how self-defence is best secured by training and self-restraint. Let this present war between France and Prussia end where it is, or let Russia enter the lists, and strike for the grand aim of her ambition, and that will not be the conclusion. It is not for the elevation or strengthening of dynasties that this struggle is maintained, but for the eventual and certain release and elevation of the people. Superstition is to go over, along with the dogma of divine right for kings. All things are to become new. This is a century of change and revolution. Peace will come by-and-by; but, for the time, we must have strife and turmoil. The bow will surely shine out of the clouds at last. The world is certainly preparing for a new baptism of the spirit; and when the work is done, the new influence will descend. In further illustration of this point, we quote Victor Hugo's prophetic language in his chapter on the future of Paris, which he wrote three years ago for an elaborate work on the French capital. In the twentieth century, he says, there is to be an extraordinary nation—illustrious, rich, thoughtful and pacific. It will regard war as we now regard the Inquisition. The spectacle of a scaffold will be frightful to it, and salt-petre will only be used for piercing mountains. Its legislation will be identical with national right. It will be more than a nation—it will be civilization; it will be better than civilization—it will be family life. It will call itself Europe in the 20th century; and, in the subsequent centuries, glorified still more, it will call itself Humanity. Humanity, definite nation, is already seen in glimpses by thinkers. But that at which the 19th century assists, is the formation of Europe. Majestic vision! There is, in the

embryo-genius of peoples, a sublime hour of transparency. The mystery consents to be seen. At the present moment, an august gestation is visible in the flanks of civilization. Europe springs out of it. A people which will be France, sublimated; is being created. This nation which is to be palpitates in actual Europe as the winged insect in the larva. In the coming century, it will open its two wings, made, one of liberty, the other of will. THE FRATERNAL CONTINENT—such is the future. Before having its people, Europe has its city. Of this people, which does not yet exist, the capital exists already. This seems a prology; it is a law.

Simon Pure.

According to the creeds—Catholic as well as Protestant—there is nothing that takes the place of the aristocracy which wealth buys for its owner. Not the genuine aristocracy of worth and culture, by any means, but that of selfish and concealed exclusiveness. We had not been accustomed to think this fault so common an one in the Catholic Church, because all its customs have been flavored with a truly democratic element, and in spite of a rigid government it has exacted the most liberal of personal sentiments from one toward another. But we find ourselves unexpectedly undeceived in this belief by the public conduct alleged in the Philadelphia Sunday Mercury against Father Dunn, of St. John's Church. Its worshippers are of the wealthiest among the citizens, and consequently they insist on a speciality of treatment to correspond. Father Dunn had begun to preach on a recent Sunday, when he espied in the middle aisle a poor woman approaching the altar, attired in unaristocratic clothes. Instantly he was seized with a spasm of electric wrath, not being able to endure so irritating a sight; and he broke forth with a vociferous order to the offending woman, whose garments were not precisely according to the cut of St. John, bidding her betake herself with all dispatch to the further end of the church. This may be Churchism, as we lamentably see it illustrated in these latter days, but it is not religion, nor anything like it. Jesus did not thus treat even the Magdalene. What is there in any priest that sets him above the chosen humility of his professed Master?

A Good Deed in a Naughty World.

In the Banner of Sept. 17th was a paragraph, editorially commenting on the hard experience of a young and unfortunate girl, of Detroit, who had, in an evil hour, lapsed from virtue, but afterwards repented and resolved to reform; but she was hunted down by puritanical phariseism, and driven forth from two places in which she had secured a home as a domestic, and in her despair she attempted suicide. We commented on the case as we thought it deserved, inquiring whose fault it was that reformation was hindered as it is. The paragraph seems to have left an impression on the mind of Mr. Robert Falkerson, of Elkhart, Indiana, who puts the phariseism of Detroit to open shame by the following proposition, which he forwards to us. He says he will gladly give that girl a home, his family consisting only of himself, his wife, and a little boy eight years old. If she is good to work, and conducts herself with common propriety, he engages to give her fair wages, and treat her kindly and as one of the family. He would like to have some kind person in Detroit find her and send her to his house, he engaging to pay all fair expenses. If she is satisfied with the place, she can stay as long as she pleases. And he takes pains to add that his wife "never scolds!" His house he describes as at the corner of Pigeon and Fourth streets, fourth floor west of the Baptist church. He will meet her at the depot, or any one of the omnibuses will take her to his place.

Physical Manifestations.

As there are a few Spiritualists, leaving skeptics out of the question, who ignore the physical manifestations, in consequence probably of never having fully comprehended their import, we call the attention of this class to the message of Patrick Murphy, which we print on the sixth page of the Banner of Light, and also to the explanatory message of James Reedy, a Catholic priest, which follows. The physical manifestations we have always considered all-important, and as time passes we are being continually fortified in our judgment in this particular.

Spirits come knocking at the door of human hearts for admittance, but the church turns a deaf ear to the tiny raps. The free-thinker receives them, demonstrates the fact of the return of the spirit, and theologians stand aghast with horror, attributing the manifestations to an imaginary power which they denominate "the devil." But the rappers still rap; and, through their agency, the seed is being sown that shall not only purify the churches but bring them to a full knowledge of the beautiful truths of the Spiritual Philosophy.

A New Physical Medium.

A correspondent informs us, September 24th, that there is in Boston a remarkable physical medium by the name of Frank Cummings, who is at present working as a mechanic, but whose powers, as shown, are beyond suspicion, though his sances are held in the dark. The manifestations occurring in his presence are similar to those witnessed at the sances of the Brothers Davenport, and others. Our correspondent is of the opinion that Mr. Cummings is capable of doing a great work among skeptics in the direction of establishing the fact that an invisible intelligent power works in and through him, and he hopes Mr. C. will take the field as a public medium.

A Bible Champion in the Field.

By his card in another column it will be seen that Rev. John Moore, of Philadelphia, who believes "modern Spiritualism consists mainly of fraud, witchcraft and demonism, and that it is the most dangerous form of infidelity," challenges any of the accredited advocates of the spiritual philosophy to meet him in public debate. The challenger says he is a Presbyterian minister, and a graduate of Andover Theological Seminary. He is the same person who held debates some time since with Bro. J. G. Fish. He is ready to debate anywhere in New England. We hope Professor Denton will accept the challenge.

Williamsburg, N. Y.

The Spiritualists of the above place have reorganized, and will commence holding their meetings at once, as heretofore, on Thursday evenings. Speakers who can make it convenient to lecture on these evenings, are requested to address W. C. Wren, 29 Lee avenue, Williamsburg, N. Y., for terms, &c.

The National Convention.

It is indeed gratifying to know that the Seventh National Convention of Spiritualists, just closed, was conducted throughout in a most harmonious manner. The report of the proceedings will be found on our eighth page.

Movements of Lecturers and Mediums.

Thomas Gales Forster speaks in Philadelphia during October. We see by the Sunday Gazette that he gave a lecture in Washington, Sunday evening, Sept. 18th, on the subject of "Consciousness beyond the Grave." The Gazette says Mr. Forster presents his subject "with a power of thought, a reach of mind and a beauty of language that can be seldom heard."

Ed. S. Wheeler is lecturing in Washington this month.

Cephas B. Lynn, during October, will be on the line of the Michigan Southern R. R., from Toledo to Chicago. Friends in that section should see that this young and talented lecturer is kept at work. Address him at Cleveland, care of American Spiritualist.

K. Graves, of Richmond, Ind., one of the most powerful and effective lecturers in our ranks, it will be seen by his letter in another column, is again ready to enter the lecturing field, much invigorated by his rest during the hot season. Apply early, if you wish to secure his valuable services.

Miss Lottie Fowler, the test medium, is still holding sances at the Tontine, in New Haven, Conn. She has given some very convincing tests, and puzzled the skeptics. The Evening Register says of her: "At the best she is a strange girl, and after one has contributed what he can afford to foreign missions, and settled his conscience with the treasurer of the Orphan Asylum, if he has anything left, he can get two dollars' worth of cabalistic lore, and be made to recall some of the strangest events of his life, by calling upon Miss Fowler at any hour between ten A. M. and ten P. M."

Mrs. Fannie T. Young, trance-speaker, will accept engagements for a few weeks, to lecture evenings and Sundays in Maine, prior to her visit to the West. Address her care of Dr. H. E. Coburn, Stratford, N. H. She has just returned from a lecturing tour in Pennsylvania. In a note to us from her, dated Albany, N. Y., she gives an account of a visit made by her to "Garden Cottage," the pleasant home of G. L. Ditson, M. D., whose interesting and exhaustive articles on various topics so frequently appear in our columns. She describes the beauty of the place, the richness of the fruits therein to be found, and more than all "the music and harmony in the house" as powerful re-invigorators to her, worn down as she was by travel and fatigue of lecturing. Mrs. Young informs us that she has lately lectured in Albany, finding the friends there progressive and determined, and possessed of the advantage of owning their hall.

Mrs. Clara A. Field desires to make engagements for the fall and winter in Massachusetts. Societies desiring her services as a lecturer, will please address her at Portland, Maine, in care of J. W. Mansfield, Esq., until further notice.

Spirit Communion.

The message of Capt. Thomas Hunt, of Salem, who recently passed to spirit-life, which was published in last week's Banner, is so palpably corroborative of him, that we cannot consistently omit recording the fact. Capt. Hunt was an excellent medium himself, and we have in times past received much from spirit-life through his organism. Our friend now returns to strengthen our faith in spirit return. He tells us our philosophy is true; that the faith he had on earth is now realized; that the spirit-world is as real and tangible as this world, and he blesses God for the light he had before he passed on.

Very Good Advice.

Mr. Geo. A. Bacon, in the American Spiritualist of Sept. 24th, says:

"The Banner of Light of Sept. 17th appears as No. 1, Vol. 28—thou which there can be no better time for everybody to subscribe. The Banner is doing a mighty work toward disseminating spiritual light and knowledge and truth among the people; and yet the very ones whom it seeks to help, are too much inclined to allow it to do so gratuitously. This is all wrong. Its legitimate inducements are such that every Spiritualist fully in the land ought to have one or more copies for reading and distributing purposes. We trust that all our readers will see the necessity of also taking the Banner, thereby additionally benefiting themselves, ourselves, and all concerned."

Two Books by Prof. Denton.

We have just received a supply of Prof. Wm. Denton's new pamphlets—"The Irreconcilable Records; or, Genesis and Geology," 80 pages, price in paper 25 cents, cloth 40 cents; and "Orthodoxy False, since Spiritualism is True," price 10 cents. The former is a thorough analysis of the subject, and treats the absurdities of the Record fairly and with common sense; and the other is not less faithfully dealt with. Send for copies for yourself and friends.

Lycum Union Assemblies.

The Lycum Aid Society connected with the Boston Children's Progressive Lycum, has united with that body in the carrying out of a series of assemblies for dancing and social converse, to be held every Monday evening at Codman Hall, 176 Tremont street, Boston, to commence with a dancing party on Monday evening, Oct. 10th. It is hoped that the friends of the Lycum will patronize this course and render it successful in its beneficial objects.

"The True Foundation."

A week or two since we gave a short report of the dedicatory services at the Free Chapel on the Hill, Malden, conducted by its builder and founder, J. Wesley Dodge. This gentleman, yielding to the universally expressed desire of those who listened to his discourse, has published it in a neat pamphlet of some twenty-four pages, under the above heading. For sale at this office.

Music Hall Spiritual Meetings.

Prof. Wm. Denton will lecture next Sunday afternoon, in Music Hall, on "The Philosophy of Death." This is a highly important subject, and most certainly will interest every one at some time in their earth-career.

Books! Books!

NOW IS THE TIME TO BUY BOOKS. Send for William White & Co.'s Catalogue. Sent by mail to any address; also, specimen copies of the BANNER OF LIGHT.

Readings.

Mr. George Clair is giving a course of Sacred Readings and Lectures each Sunday evening in Hampshire Hall, corner of Washington and Kneeland streets.

Andrew Jackson Davis's new book, "The Fountain: With Jets of New Meaning," is in press, and will be issued the last of this week. See advertisement in another column.

Cain and Heldler run gin-mills on a downtown street in New York, says an exchange.

ALL SORTS OF PARAGRAPHS.

We tender our sincere thanks to Mrs. Neudham and other friends for beautiful floral gifts. May the blessings of the angel world rest upon them.

We call attention to the card of Dr. J. T. Gilman Pike. He is, without exception, one of the most experienced and successful practitioners in this city. He is very successful in the cure of neuralgic pains.

The article headed "More Light," which appeared in the Banner Sept. 24th, was written by Yerkes Saurman (not Salmann), 824 Spring Garden street, Philadelphia. We regret to learn that our friend is very sick, and may not long remain on this side of life.

At an evening party a short time since, a gentleman queried, "What housekeeper in Boston resembles the idea of Apollo?" Half a dozen ladies quickly responded "Chas. A. B. Shepard." Shepard must indeed be a handsome man when the fair sex make such a comparison, for they are pretty good judges of beauty.

If the property of Boston should be equally divided among its inhabitants, it would give each individual two thousand dollars. Poor folks in this State (factory girls, mechanics and laborers,) have deposited in the saving banks over fifty millions of dollars!

The close of the season at the seaside—worn-out bathing dresses.

Religious conventions in Chicago regale themselves on lager.

The occupant of Beecher's pulpit on Sunday said he had seen the Chinese, Hottentots, Malays, Sandwich Islanders, Digger Indians, South Carolina sandhillers, and New Yorkers, and thought the last were the worst. He was n't murdered.

Dippy says he has n't room to pocket all the insults offered him.

A Chicago liquor saloon is named "The Fire-Place." It should be "Throat Distemper" instead.

Spiritualist Lycums and Lectures.

Dorothy.—Mercantile Hall.—Sunday morning, Sept. 25th, the session of the Children's Progressive Lycum at this hall was well attended and highly interesting. In addition to the usual Silver-Chain recitations, marching and singing by the Lycum in general, several selections were recited, and Charles W. Sullivan and a number of misses furnished vocal music for the entertainment of those attending.

Temple Hall.—On Thursday evening, Sept. 23d, Laura Hastings Hatch, the musical improvisator, gave one of her fine sances for vocal and instrumental music at this hall, 18 Boylston street, the proceeds going to benefit the fund for disabled mediums. A full house greeted her with hearty applause.

On Sunday morning and afternoon, Sept. 25th, the circles usually held at this hall were well attended and profitable. At the afternoon circle Mrs. Floyd spoke for a time, and answered questions to general satisfaction. In the evening lectures were delivered by Messrs. Stephen W. Crocker and J. H. Bickford, the hall being crowded.

On Wednesday evening, Sept. 23th, J. H. Powell gave a descriptive lecture, entitled "Facts for Scientists," and illustrated it by an exhibition of the powers (under influence) of his wife, as a "musculo-muscular and healing medium," an account of whose manifestations has appeared recently in the Banner of Light. He will lecture at the same hall, Wednesday evening, Oct. 5th, on "The Spiritualism of Dickens," closing with one Mrs. Powell's sances.

Wadman Hall.—The Children's Progressive Lycum meeting at this place still continues its good work under charge of J. McGuire, Conductor, and Mrs. H. Dana, Guardian, its meeting Sunday afternoon, 25th, being highly successful.

CAMBRIDGEPORT.—Harmony Hall.—The regular session of the Children's Lycum was held Sunday morning, Sept. 25th, at this place; exercises similar to those usually found in such organizations. The advent of cooler weather has been welcomed by the Lycum by the inauguration of a course of assemblies for dancing, which will be held, in aid of its funds, at Harmony Hall, on each Thursday evening—the first having taken place on Sept. 15th.

NORTH SCRANTON.—Jenkins Hall.—On Sunday forenoon and afternoon, Sept. 25th, Julia J. Hubbard lectured at this place. Subjects: A. M. C.—"And angels ministered unto him;" P. M.—"How can I become a Christian?" Miss Somerby, of Chelsea, presided at the organ in the afternoon. This Sabbath closed the lectures at this hall for the season. By reference to list of meetings, it will be found that services will be carried on during the winter by the same committee, at Conhasset Hall.

New Subscribers.

Our old patrons have done well for the Banner since our last published report, by adding eighty-six names to our books, for which we thank them sincerely. Cephas B. Lynn forwarded fourteen new subscribers; W. Granger, two; H. C. Graves, one; C. A. Rockwood, one; Mrs. C. M. Simons, one; F. B. Hanson, one; S. P. Burns, one; Dr. R. B. McCall, one; Mrs. J. D. Watson, one; J. Weeks, one; H. C. Champ-ly, one; H. S. Thomas, one; H. M. Twining, one; Mrs. N. Phillips, two; Mrs. H. G. Carpenter, one; A. E. Nichols, one; S. T. Spaulding, one; E. G. Hubbard, one; E. H. Toul, one; Mrs. J. E. Clark, one; H. M. Gilnes, one; A. French, one; S. T. Saben, one; L. A. Temple, one; A. K. Maroni, one; J. Ponton, one; W. S. Flanders, one; Mrs. M. W. Herrick, one; William A. Carrier, one; S. A. Morris, one; C. M. Edwards, one; Wm. L. Gay, one; K. Webster, one; A. H. Bolton, one; L. Putney, one; H. Snow, two; L. Blood-ley, one; M. T. Whittier, one; J. Powell, one; A. O. Bart-lett, one; Mrs. N. W. Farnum, one; A. B. Swift, two; J. Billings, one; C. Shepard, one; S. S. Horring, one; A. E. Robinson, one; J. D. Green, one; H. B. Maynard, one; W. C. Peck, one; R. H. Allen, one; P. B. Holmes, one; E. G. White, one; B. Green, one; M. Tow, one; Leona G. G. Parker, one; O. Nevin, one; R. Ellis, one; W. C. Parker, one; Geo. L. Souther, one; E. Putnam, one; W. Wood, one; C. Preston, one; E. Wadman, one; R. Hoag, one; D. Oaks, one; J. Crowe, one; O. N. Brown, one; Miss M. A. Moore, one.

New Publications.

LIPPINCOTT'S MAGAZINE continues its truly magnificent course, offering for October a fresh and diversified table of contents. There is the Ghost of Ten Broek Van der Hayden; Mary Ann and Ching Loo; Marie; The Great Monopoly; Prussia, the German Nation; Irene; I; The "Parallol Pab-rik"; Melisson; On the English Healer; The Meeting; To Tell; Mexican Reminiscences; A Friend's Meeting; W. C. Atlantic City by Way of —; Elizabeth; Sir Harry Ho-p-er of Humblythwaite, VI.; Gustave Flaubert, the Realist; and Monthly Gossip, and the Literature of the Day.

THE ATLANTIC for October contains the following articles: Our Israelitish Brethren, by Barton; Joseph and his Friends, by Bayard Taylor; Regret, by Colin Thacker; Irony, by F. H. Hedge; Olden's Fiasco; Stanzas, by Harriet Beecher Stowe; Secluded Front, by John Burroughs; My Retreat; A German Landlay, by H. H.; Under the Skylight, by C. P. Cranch; Some English Workmen, by Justin McCarthy; Jeremiah S. Black and Edwin M. Stanton, by Henry Wilson; Four Months with Charles Dickens; A Virginian in New England Thirty-five Years Ago; The New American Polar Expedition and its Hopes, by T. B. Maury; and Reviews and Literary Notices.

Lectures and Debates.

Believing fully that modern Spiritualism consists mainly of fraud, witchcraft, and demonism, and that it is the most dangerous form of infidelity, I am ready to do what I can to expose it, and to counteract its evil influence. I am prepared to deliver lectures on this subject, and to challenge any of the accredited advocates of Spiritualism to hold public debate at such times and places as may be mutually agreed upon. Any desiring to secure lectures, or to accept this challenge to debate, can communicate with me by mail, at 1508 Alder street, Philadelphia, Pa. Rev. JOHN MOORE.

Message Department.

Each message in this Department of the BANNER OF LIGHT was written by the author of the message...

Mrs. J. H. Conant. While in an abnormal condition called the trance...

The Banner of Light Free Circles. These Circles are held at No. 125 Washington Street...

Donations in Aid of our Public Free Circles. Since our last report the following sums have been received...

Invocation.

Infinite Presence, Holy Spirit, we know that we need not pain from our lips, yet doth accept it...

Questions and Answers.

CONTROLING SPIRIT.—If you have questions, I will answer them. QUES.—Do human animal passions cease to exist after death?

ANS.—Yes, they do cease to exist as absolute powers, since the necessity for them ceases to exist at death.

Q.—Do spirits in the other world love, hate, desire and enjoy the same as in this world?

A.—No.

Q.—Is there any such thing as countril love in the other world?

A.—Yes, but it is far different from the countril love that you enjoy here.

Q.—Are male and female spirits distinguished by difference of dress, as in this world?

A.—Yes.

Q.—Is there any punishment in the future world, other than simply regret for having done evil in this?

A.—There is no punishment save that which grows out of regret, and I assure you that it is quite keen enough.

Q.—What did Jesus mean when he said, "These shall go away into everlasting punishment, but the righteous into life eternal?"

A.—To my mind, providing Jesus ever uttered such an anathema, he could mean only this: that the sin which the individual was suffering should go away into everlasting punishment—not the individual, because we know that there are none so low that they will not rise out of their degradation.

Q.—Do you know that the happiness of the righteous is eternal?

A.—Yes, we know, as well as we can know anything that we have not experienced.

Q.—What is it that keeps the soul in misery? Is it the errors of this life?

A.—Certainly it is.

Q.—Is it not difficult to conceive how sin can be punished separate from the sinner?

A.—In human life you cannot see where they are divided, but in divine life you can.

Q.—What is it that generates the sin. It is not so. The sinner and the sin are distinctly separate from each other.

Q.—Is there any definite time that the soul is to suffer remorse?

A.—No. But just so long as there is anything to feed remorse, just so long the soul will feel it.

Q.—What is it that keeps the soul in misery? Is it the errors of this life?

A.—Certainly it is.

Q.—Is it not difficult to conceive how sin can be punished separate from the sinner?

A.—In human life you cannot see where they are divided, but in divine life you can.

Q.—What is it that generates the sin. It is not so. The sinner and the sin are distinctly separate from each other.

Q.—Is there any definite time that the soul is to suffer remorse?

A.—No. But just so long as there is anything to feed remorse, just so long the soul will feel it.

Q.—What is it that keeps the soul in misery? Is it the errors of this life?

A.—Certainly it is.

Q.—Is it not difficult to conceive how sin can be punished separate from the sinner?

A.—In human life you cannot see where they are divided, but in divine life you can.

Q.—What is it that generates the sin. It is not so. The sinner and the sin are distinctly separate from each other.

Q.—Is there any definite time that the soul is to suffer remorse?

A.—No. But just so long as there is anything to feed remorse, just so long the soul will feel it.

Q.—What is it that keeps the soul in misery? Is it the errors of this life?

A.—Certainly it is.

Q.—Is it not difficult to conceive how sin can be punished separate from the sinner?

A.—In human life you cannot see where they are divided, but in divine life you can.

Q.—What is it that generates the sin. It is not so. The sinner and the sin are distinctly separate from each other.

Q.—Is there any definite time that the soul is to suffer remorse?

A.—No. But just so long as there is anything to feed remorse, just so long the soul will feel it.

Q.—What is it that keeps the soul in misery? Is it the errors of this life?

A.—Certainly it is.

Q.—Is it not difficult to conceive how sin can be punished separate from the sinner?

A.—In human life you cannot see where they are divided, but in divine life you can.

Q.—What is it that generates the sin. It is not so. The sinner and the sin are distinctly separate from each other.

Q.—Is there any definite time that the soul is to suffer remorse?

there you will understand clearly the difference between the sin and the sinner. The human body suffers from the external surroundings that are forced upon it...

Q.—Sin is said to be the violation of the law of God. If I violate the law, shall not I be punished, and not the violation of the law?

A.—No, not spiritually speaking.

Q.—A young lady who recently died here in this city, during her sickness never spoke about dying, but in the last few moments before she passed away, she said she could see her sister and mother who were in the spirit-land...

A.—In all probability it was a reality. It is not an uncommon occurrence for the spiritual senses to be quickened and opened as the physical senses fail in death.

Edward Hill Robinson.

Mother wanted me to come back if I could; she wanted me to tell her how I lived here, and if I was happy, and something to comfort her...

Patrick Murphy.

Good day, sir. Faith! it's a long time since I was here. Feel almost like a stranger. Patrick Murphy. [From Dover?] Yes, sir. [Where have you been all this time?]

Invocation.

Oh Infinite One, oh Holy Spirit of time and eternity, we come to thee this hour to receive thy blessing, to praise thee for what thou hast bestowed upon us...

Questions and Answers.

QUES.—What information can you give us with regard to the spots on the sun?

ANS.—Those spots that are at certain times passing over the sun's disk, are mere openings in the luminous atmosphere surrounding the sun...

Q.—What produces the Aurora Borealis?

A.—The North and South poles of the earth are constantly evolving from themselves electric and magnetic forces.

Q.—Have animals a spiritual organization, and does it continue to exist after death?

A.—Yes, animals possess a spiritual organization, and that continues to exist after the crude physical body has been dissolved.

Q.—Is there any definite time that the soul is to suffer remorse?

A.—No. But just so long as there is anything to feed remorse, just so long the soul will feel it.

Q.—What is it that keeps the soul in misery? Is it the errors of this life?

A.—Certainly it is.

Q.—Is it not difficult to conceive how sin can be punished separate from the sinner?

A.—In human life you cannot see where they are divided, but in divine life you can.

Q.—What is it that generates the sin. It is not so. The sinner and the sin are distinctly separate from each other.

Q.—Is there any definite time that the soul is to suffer remorse?

A.—No. But just so long as there is anything to feed remorse, just so long the soul will feel it.

Q.—What is it that keeps the soul in misery? Is it the errors of this life?

A.—Certainly it is.

Q.—Is it not difficult to conceive how sin can be punished separate from the sinner?

A.—In human life you cannot see where they are divided, but in divine life you can.

Q.—What is it that generates the sin. It is not so. The sinner and the sin are distinctly separate from each other.

Q.—Is there any definite time that the soul is to suffer remorse?

A.—No. But just so long as there is anything to feed remorse, just so long the soul will feel it.

Q.—What is it that keeps the soul in misery? Is it the errors of this life?

A.—Certainly it is.

Q.—Is it not difficult to conceive how sin can be punished separate from the sinner?

A.—In human life you cannot see where they are divided, but in divine life you can.

Q.—What is it that generates the sin. It is not so. The sinner and the sin are distinctly separate from each other.

Q.—Is there any definite time that the soul is to suffer remorse?

A.—No. But just so long as there is anything to feed remorse, just so long the soul will feel it.

Q.—What is it that keeps the soul in misery? Is it the errors of this life?

A.—Certainly it is.

Q.—Is it not difficult to conceive how sin can be punished separate from the sinner?

A.—In human life you cannot see where they are divided, but in divine life you can.

Q.—What is it that generates the sin. It is not so. The sinner and the sin are distinctly separate from each other.

Q.—Is there any definite time that the soul is to suffer remorse?

A.—No. But just so long as there is anything to feed remorse, just so long the soul will feel it.

Q.—What is it that keeps the soul in misery? Is it the errors of this life?

A.—Certainly it is.

Q.—Is it not difficult to conceive how sin can be punished separate from the sinner?

A.—In human life you cannot see where they are divided, but in divine life you can.

Q.—What is it that generates the sin. It is not so. The sinner and the sin are distinctly separate from each other.

Q.—Is there any definite time that the soul is to suffer remorse?

A.—No. But just so long as there is anything to feed remorse, just so long the soul will feel it.

Q.—What is it that keeps the soul in misery? Is it the errors of this life?

A.—Certainly it is.

Q.—Is it not difficult to conceive how sin can be punished separate from the sinner?

A.—In human life you cannot see where they are divided, but in divine life you can.

Q.—What is it that generates the sin. It is not so. The sinner and the sin are distinctly separate from each other.

Q.—Is there any definite time that the soul is to suffer remorse?

A.—No. But just so long as there is anything to feed remorse, just so long the soul will feel it.

Q.—What is it that keeps the soul in misery? Is it the errors of this life?

Church—but to purge it from its error, and to bring it back to its pure and primal state. It is like all our Protestant churches, filled with error...

Q.—Can we have any stronger knowledge than that of faith?

A.—Oh, yes; that knowledge which you have gained by experience is not the result of faith.

Q.—Are not all persons unconsciously under the reception of spirit-influence?

A.—Yes.

Q.—Is not the first impression which appears to come strongly the most correct one to follow in all cases?

A.—It certainly is quite as correct as any, and with some mediumistic persons has been demonstrated to be the most correct.

Jennie Abbott.

I am Jennie Abbott. I was born in Bangor, Me., and I died there. I have been dead four years, making me now thirteen years old. I want to tell mother that father says if she will give him an opportunity he will speak to her and tell her all about some things she wants to know.

Mary McGill.

I've only been gone a week. Mary McGill was my name. I lived in Moon Street Court, and I come back to tell my sister about the child that's left—mine—a little girl nine years old.

Patrick Power.

You will recollect me—Patrick Power, passenger on board the "City of Boston." [Yes, I remember.] Well, I come back in behalf of the unfortunate crew that went down in that steamer.

Invocation.

Oh Infinite One, oh Holy Spirit of time and eternity, we come to thee this hour to receive thy blessing, to praise thee for what thou hast bestowed upon us, and to invoke still further aid from thee.

Questions and Answers.

QUES.—What information can you give us with regard to the spots on the sun?

ANS.—Those spots that are at certain times passing over the sun's disk, are mere openings in the luminous atmosphere surrounding the sun...

Q.—What produces the Aurora Borealis?

A.—The North and South poles of the earth are constantly evolving from themselves electric and magnetic forces.

Q.—Have animals a spiritual organization, and does it continue to exist after death?

A.—Yes, animals possess a spiritual organization, and that continues to exist after the crude physical body has been dissolved.

Q.—Is there any definite time that the soul is to suffer remorse?

A.—No. But just so long as there is anything to feed remorse, just so long the soul will feel it.

Q.—What is it that keeps the soul in misery? Is it the errors of this life?

A.—Certainly it is.

Q.—Is it not difficult to conceive how sin can be punished separate from the sinner?

A.—In human life you cannot see where they are divided, but in divine life you can.

Q.—What is it that generates the sin. It is not so. The sinner and the sin are distinctly separate from each other.

Q.—Is there any definite time that the soul is to suffer remorse?

A.—No. But just so long as there is anything to feed remorse, just so long the soul will feel it.

Q.—What is it that keeps the soul in misery? Is it the errors of this life?

A.—Certainly it is.

Q.—Is it not difficult to conceive how sin can be punished separate from the sinner?

A.—In human life you cannot see where they are divided, but in divine life you can.

Q.—What is it that generates the sin. It is not so. The sinner and the sin are distinctly separate from each other.

Q.—Is there any definite time that the soul is to suffer remorse?

A.—No. But just so long as there is anything to feed remorse, just so long the soul will feel it.

Q.—What is it that keeps the soul in misery? Is it the errors of this life?

A.—Certainly it is.

Q.—Is it not difficult to conceive how sin can be punished separate from the sinner?

A.—In human life you cannot see where they are divided, but in divine life you can.

Q.—What is it that generates the sin. It is not so. The sinner and the sin are distinctly separate from each other.

Q.—Is there any definite time that the soul is to suffer remorse?

A.—No. But just so long as there is anything to feed remorse, just so long the soul will feel it.

Q.—What is it that keeps the soul in misery? Is it the errors of this life?

A.—Certainly it is.

Q.—Is it not difficult to conceive how sin can be punished separate from the sinner?

A.—In human life you cannot see where they are divided, but in divine life you can.

Q.—What is it that generates the sin. It is not so. The sinner and the sin are distinctly separate from each other.

Q.—Is there any definite time that the soul is to suffer remorse?

A.—No. But just so long as there is anything to feed remorse, just so long the soul will feel it.

Q.—What is it that keeps the soul in misery? Is it the errors of this life?

A.—Certainly it is.

Q.—Is it not difficult to conceive how sin can be punished separate from the sinner?

A.—In human life you cannot see where they are divided, but in divine life you can.

Q.—What is it that generates the sin. It is not so. The sinner and the sin are distinctly separate from each other.

Q.—Is there any definite time that the soul is to suffer remorse?

A.—No. But just so long as there is anything to feed remorse, just so long the soul will feel it.

Q.—What is it that keeps the soul in misery? Is it the errors of this life?

A.—Certainly it is.

Q.—Is it not difficult to conceive how sin can be punished separate from the sinner?

into the great principle of life from which we are derived?

A.—No, there is no positive proof of it, because no one of us has ever lived through eternity.

Q.—Can we have any stronger knowledge than that of faith?

A.—Oh, yes; that knowledge which you have gained by experience is not the result of faith.

Q.—Are not all persons unconsciously under the reception of spirit-influence?

A.—Yes.

Q.—Is not the first impression which appears to come strongly the most correct one to follow in all cases?

A.—It certainly is quite as correct as any, and with some mediumistic persons has been demonstrated to be the most correct.

Jennie Abbott.

I am Jennie Abbott. I was born in Bangor, Me., and I died there. I have been dead four years, making me now thirteen years old. I want to tell mother that father says if she will give him an opportunity he will speak to her and tell her all about some things she wants to know.

Mary McGill.

I've only been gone a week. Mary McGill was my name. I lived in Moon Street Court, and I come back to tell my sister about the child that's left—mine—a little girl nine years old.

Patrick Power.

You will recollect me—Patrick Power, passenger on board the "City of Boston." [Yes, I remember.] Well, I come back in behalf of the unfortunate crew that went down in that steamer.

Invocation.

Oh Infinite One, oh Holy Spirit of time and eternity, we come to thee this hour to receive thy blessing, to praise thee for what thou hast bestowed upon us, and to invoke still further aid from thee.

Questions and Answers.

QUES.—What information can you give us with regard to the spots on the sun?

ANS.—Those spots that are at certain times passing over the sun's disk, are mere openings in the luminous atmosphere surrounding the sun...

Q.—What produces the Aurora Borealis?

A.—The North and South poles of the earth are constantly evolving from themselves electric and magnetic forces.

Q.—Have animals a spiritual organization, and does it continue to exist after death?

A.—Yes, animals possess a spiritual organization, and that continues to exist after the crude physical body has been dissolved.

Q.—Is there any definite time that the soul is to suffer remorse?

A.—No. But just so long as there is anything to feed remorse, just so long the soul will feel it.

Q.—What is it that keeps the soul in misery? Is it the errors of this life?

A.—Certainly it is.

Q.—Is it not difficult to conceive how sin can be punished separate from the sinner?

A.—In human life you cannot see where they are divided, but in divine life you can.

Q.—What is it that generates the sin. It is not so. The sinner and the sin are distinctly separate from each other.

Q.—Is there any definite time that the soul is to suffer remorse?

A.—No. But just so long as there is anything to feed remorse, just so long the soul will feel it.

Q.—What is it that keeps the soul in misery? Is it the errors of this life?

A.—Certainly it is.

Q.—Is it not difficult to conceive how sin can be punished separate from the sinner?

A.—In human life you cannot see where they are divided, but in divine life you can.

Q.—What is it that generates the sin. It is not so. The sinner and the sin are distinctly separate from each other.

Q.—Is there any definite time that the soul is to suffer remorse?

A.—No. But just so long as there is anything to feed remorse, just so long the soul will feel it.

Q.—What is it that keeps the soul in misery? Is it the errors of this life?

A.—Certainly it is.

Q.—Is it not difficult to conceive how sin can be punished separate from the sinner?

A.—In human life you cannot see where they are divided, but in divine life you can.

Q.—What is it that generates the sin. It is not so. The sinner and the sin are distinctly separate from each other.

Q.—Is there any definite time that the soul is to suffer remorse?

A.—No. But just so long as there is anything to feed remorse, just so long the soul will feel it.

Q.—What is it that keeps the soul in misery? Is it the errors of this life?

A.—Certainly it is.

Q.—Is it not difficult to conceive how sin can be punished separate from the sinner?

A.—In human life you cannot see where they are divided, but in divine life you can.

Q.—What is it that generates the sin. It is not so. The sinner and the sin are distinctly separate from each other.

Q.—Is there any definite time that the soul is to suffer remorse?

A.—No. But just so long as there is anything to feed remorse, just so long the soul will feel it.

Q.—What is it that keeps the soul in misery? Is it the errors of this life?</

Mediums in Boston.

MRS. M. A. STICKNEY, Clairvoyant and Business Medium. 225 Cambridge Street, Boston.

DR. MAIN'S HEALTH INSTITUTE, AT NO. 226 HARRISON AVENUE, BOSTON.

MRS. A. C. LATHAM, MEDICAL CLAIRVOYANT AND HEALING MEDIUM.

MRS. F. O. DEXTER, Clairvoyant and Business Medium. Examinations by a lock of hair.

MRS. LIZZIE ARMSTRONG, Spirit-Magnetic Healer, 46 Beach Street, cor. Harrison Avenue, Boston.

MRS. R. COLLINS, Clairvoyant Physician and Healing Medium, 125 Washington Street, Boston.

MRS. L. W. LITCH, Trance and Post-Healing Medium, 97 Sudbury Street, Boston.

MRS. E. S. SMITH, Medical Clairvoyant, No. 30 Leverett Street, Boston.

MRS. A. S. ELDRIDGE, Medical and Business Clairvoyant, 1 Oak St., Boston.

MRS. A. B. LOVELL, and MRS. J. G. DUTTON, Magnetic and Clairvoyant Physicians, 100 North Street, Boston.

MRS. M. M. HARDY, 125 West Concord Street, Boston.

PSYCHOMETRY.—MRS. M. C. BOSTWICK, Psychometrist and Clairvoyant, 10 Pine Street, Boston.

MRS. M. A. PORTER, Medical and Business Clairvoyant, No. 8 Lagrange Street, Boston.

MRS. O. BRIDLEY, Trance and Post-Healing Medium, 41 Essex Street, Boston.

SAMUEL GROVER, HEALING MEDIUM, No. 23 Dix Place (opposite Harvard Street).

MRS. M. DANFORTH, Eclectic and Magnetic Physician, 43 Wall Street, Boston.

Miscellaneous.

TRACTS FOR THE TIMES! "THE TRUTH SHALL MAKE YOU FREE."

THE AMERICAN LIBERAL TRACT SOCIETY. PUBLISHES Radical, Spiritualistic and Reformatory Tracts.

1840. 1870. PAIN KILLER. This celebrated medicine has won a deservedly high reputation.

SOUL READING. Or Psychometrical Delineation of Character. MRS. A. B. SEVERANCE.

LITHOGRAPH LIKENESS OF A. J. DAVIS. An excellent portrait of the celebrated writer on Spiritualism.

MRS. J. L. PLUMB, Perfectly Unconscious Physician and Local Business Clairvoyant.

THE BATTLE OF THE WILDERNESS. A descriptive piece of music of 11 pages, composed by Mrs. J. L. Plumb.

MRS. MARY LEWIS, Psychometric Reader of Tones, etc. Terms \$1.00.

ECLECTIC MEDICAL COLLEGE.—Lectures commence Oct. 15th.

THE Next Term of the Belvidere Seminary will commence Wednesday, Sept. 13th.

WANTED.—AGENTS. (50¢ per day.) To sell the celebrated HOME SHUTTLE.

MRS. H. J. FRENCH, Clairvoyant Physician and Spiritual Medium, 1225 Broadway, Philadelphia.

Miscellaneous.

DR. H. A. TUCKER'S NO. 59 DIAPHORETIC COMPOUND.

HAVING used the above compound in an extended practice in New York, Brooklyn, Boston, Providence and Taunton, for the past 12 years, and wishing to bring its merits before the general public through the medium of the press, it is necessary to state a few of its virtues.

H. A. TUCKER, M. D., Brooklyn, N. Y. Boston Consultation Office, 106 Harrison Avenue.

THE AMERICAN SPIRITUALIST. Phenomenal and Philosophical.

PUBLISHED every other week by the AMERICAN SPIRITUALIST COMPANY, 47 Prospect Street, Cleveland, Ohio.

AMERICAN SPIRITUALIST PUBLISHING CO., 47 Prospect Street, Cleveland, O.

180 Work for All! 130 SEWING MACHINES.

For Cash, Cash Installments, or to be paid for in 12 Months.

BROWN BROTHERS, American and Foreign Patent Office, 40 School Street, Boston, Mass.

ALBERT W. BROWN, EDWIN W. BROWN. Formerly Examiner at Scientific American.

IN THE LECTURE FIELD. GEORGE MILVAINE RAMSAY, M. D., author of "Cosmogony."

J. T. GILMAN PIKE, PHYSICIAN, Pavilion, No. 67 Tremont Street, Boston.

PHOTOGRAPHS OF ONIETA. Indian control of J. WILLIAM VAN NAMEE, as his spirit-life by Wells F. Anderson.

Lithograph Likeness of Dr. Newton. WILLIAM WHITE & CO. will forward to any address by mail, on receipt of 50 cents.

Photographs of "White Feather." THE photographs of "White Feather," the well-known guide of Mrs. Kate H. Robinson.

Photographs of D. D. Home. THE celebrated Medium for Physical Manifestations. Cabot, 125 Washington Street, Boston.

Photographs of A. J. Davis. JUST received, a fine photograph likeness of the author and seal, A. J. Davis.

MRS. CUSHMAN, (late of Somerville.) Medium for Gutter Playing in the light and other phases, has removed to Melrose, where she will resume her Monday evening and Friday afternoon circles.

ODD BACK NUMBERS of the London Magazine, Vol. 1, Nos. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12.

BEAUTIFUL FLOWERS, painted on cards, photographs, etc., in colors, by the excellent medium, MRS. E. A. BARR, of Montpelier, Vt.

AGENTS WANTED (25¢ A MONTH) FOR THE AMERICAN KNITTING MACHINE CO., BOSTON, MASS., OR ST. LOUIS, MO.

AGENTS WANTED (MALE OR FEMALE) FOR THE PHYSICAL LIFE OF WOMAN.

BY GEORGE H. NAPIEYS, M. D. THIS BRAVE, PERE BOO is the great success of the year.

THE HARVESTER. Gathering the Ripened Crops on every mountain, leaving the Undeveloped.

REMARKABLE BOOK, wherein the author proves conclusively that what is called modern Spiritualism is the only mental principle of the universe.

WILLIAM DENTON, The Geologist and Radical. A BIOGRAPHICAL SKETCH.

THIS biographical sketch of one of the ablest lecturers in the field of reform is published in a neat pamphlet.

THE Night-Side of Nature; OR, GHOSTS AND GHOST-SEERS. BY CATHERINE CROWE.

LIFE IN THE BEYOND: BENJAMIN PEPPER'S HISTORY OF HIS OWN SPIRITUALITY.

New Books.

THE SPIRITUAL HARP, The new Music Book for the Choir, Congregation and Social Circle.

By J. M. PHELPS and J. O. BARRETT. E. H. HALEY, Musical Editor.

THIS work has been prepared for the press at great expense and labor, in order to meet the great demand of Spiritualists in every portion of the country.

When it is taken into consideration that the SPIRITUAL HARP is a work of over three hundred pages, comprising some of the most beautiful music ever published for the family.

MORNING LECTURES. Twenty Discourses DELIVERED BEFORE THE FRIENDS OF PROGRESS IN NEW YORK IN THE WINTER AND SPRING OF 1863.

THE VOICES. Three Poems. VOICE OF SUPERSTITION. VOICE OF NATURE. VOICE OF A PEBBLE.

THE SOUL OF THINGS; OR, PSYCHOMETRICAL RESEARCHES INTO THE HISTORY OF MATTER AND ELEMENTS.

THE HISTORY OF MODERN AMERICAN SPIRITUALISM: A TWENTY YEARS' RECORD OF THE ASTOUNDING AND UNPRECEDENTED OPEN COMMUNION BETWEEN EARTH AND THE WORLD OF SPIRITS.

THE HISTORY OF MODERN AMERICAN SPIRITUALISM: A TWENTY YEARS' RECORD OF THE ASTOUNDING AND UNPRECEDENTED OPEN COMMUNION BETWEEN EARTH AND THE WORLD OF SPIRITS.

THE HISTORY OF MODERN AMERICAN SPIRITUALISM: A TWENTY YEARS' RECORD OF THE ASTOUNDING AND UNPRECEDENTED OPEN COMMUNION BETWEEN EARTH AND THE WORLD OF SPIRITS.

THE HISTORY OF MODERN AMERICAN SPIRITUALISM: A TWENTY YEARS' RECORD OF THE ASTOUNDING AND UNPRECEDENTED OPEN COMMUNION BETWEEN EARTH AND THE WORLD OF SPIRITS.

THE HISTORY OF MODERN AMERICAN SPIRITUALISM: A TWENTY YEARS' RECORD OF THE ASTOUNDING AND UNPRECEDENTED OPEN COMMUNION BETWEEN EARTH AND THE WORLD OF SPIRITS.

THE HISTORY OF MODERN AMERICAN SPIRITUALISM: A TWENTY YEARS' RECORD OF THE ASTOUNDING AND UNPRECEDENTED OPEN COMMUNION BETWEEN EARTH AND THE WORLD OF SPIRITS.

THE HISTORY OF MODERN AMERICAN SPIRITUALISM: A TWENTY YEARS' RECORD OF THE ASTOUNDING AND UNPRECEDENTED OPEN COMMUNION BETWEEN EARTH AND THE WORLD OF SPIRITS.

THE HISTORY OF MODERN AMERICAN SPIRITUALISM: A TWENTY YEARS' RECORD OF THE ASTOUNDING AND UNPRECEDENTED OPEN COMMUNION BETWEEN EARTH AND THE WORLD OF SPIRITS.

THE HISTORY OF MODERN AMERICAN SPIRITUALISM: A TWENTY YEARS' RECORD OF THE ASTOUNDING AND UNPRECEDENTED OPEN COMMUNION BETWEEN EARTH AND THE WORLD OF SPIRITS.

THE HISTORY OF MODERN AMERICAN SPIRITUALISM: A TWENTY YEARS' RECORD OF THE ASTOUNDING AND UNPRECEDENTED OPEN COMMUNION BETWEEN EARTH AND THE WORLD OF SPIRITS.

THE HISTORY OF MODERN AMERICAN SPIRITUALISM: A TWENTY YEARS' RECORD OF THE ASTOUNDING AND UNPRECEDENTED OPEN COMMUNION BETWEEN EARTH AND THE WORLD OF SPIRITS.

THE HISTORY OF MODERN AMERICAN SPIRITUALISM: A TWENTY YEARS' RECORD OF THE ASTOUNDING AND UNPRECEDENTED OPEN COMMUNION BETWEEN EARTH AND THE WORLD OF SPIRITS.

THE HISTORY OF MODERN AMERICAN SPIRITUALISM: A TWENTY YEARS' RECORD OF THE ASTOUNDING AND UNPRECEDENTED OPEN COMMUNION BETWEEN EARTH AND THE WORLD OF SPIRITS.

THE HISTORY OF MODERN AMERICAN SPIRITUALISM: A TWENTY YEARS' RECORD OF THE ASTOUNDING AND UNPRECEDENTED OPEN COMMUNION BETWEEN EARTH AND THE WORLD OF SPIRITS.

THE HISTORY OF MODERN AMERICAN SPIRITUALISM: A TWENTY YEARS' RECORD OF THE ASTOUNDING AND UNPRECEDENTED OPEN COMMUNION BETWEEN EARTH AND THE WORLD OF SPIRITS.

THE HISTORY OF MODERN AMERICAN SPIRITUALISM: A TWENTY YEARS' RECORD OF THE ASTOUNDING AND UNPRECEDENTED OPEN COMMUNION BETWEEN EARTH AND THE WORLD OF SPIRITS.

THE HISTORY OF MODERN AMERICAN SPIRITUALISM: A TWENTY YEARS' RECORD OF THE ASTOUNDING AND UNPRECEDENTED OPEN COMMUNION BETWEEN EARTH AND THE WORLD OF SPIRITS.

THE HISTORY OF MODERN AMERICAN SPIRITUALISM: A TWENTY YEARS' RECORD OF THE ASTOUNDING AND UNPRECEDENTED OPEN COMMUNION BETWEEN EARTH AND THE WORLD OF SPIRITS.

THE HISTORY OF MODERN AMERICAN SPIRITUALISM: A TWENTY YEARS' RECORD OF THE ASTOUNDING AND UNPRECEDENTED OPEN COMMUNION BETWEEN EARTH AND THE WORLD OF SPIRITS.

THE HISTORY OF MODERN AMERICAN SPIRITUALISM: A TWENTY YEARS' RECORD OF THE ASTOUNDING AND UNPRECEDENTED OPEN COMMUNION BETWEEN EARTH AND THE WORLD OF SPIRITS.

THE HISTORY OF MODERN AMERICAN SPIRITUALISM: A TWENTY YEARS' RECORD OF THE ASTOUNDING AND UNPRECEDENTED OPEN COMMUNION BETWEEN EARTH AND THE WORLD OF SPIRITS.

THE HISTORY OF MODERN AMERICAN SPIRITUALISM: A TWENTY YEARS' RECORD OF THE ASTOUNDING AND UNPRECEDENTED OPEN COMMUNION BETWEEN EARTH AND THE WORLD OF SPIRITS.

THE HISTORY OF MODERN AMERICAN SPIRITUALISM: A TWENTY YEARS' RECORD OF THE ASTOUNDING AND UNPRECEDENTED OPEN COMMUNION BETWEEN EARTH AND THE WORLD OF SPIRITS.

New Books.

An Extraordinary Book, BY ANDREW JACKSON DAVIS, WRITTEN, A STELLAR KEY TO THE SUMMER-LAND.

ILLUSTRATED WITH DIAGRAMS AND ENGRAVINGS OF CELESTIAL SCENERY.

CONTENTS. CHAPTER I. OF THE NATURAL AND SPIRITUAL UNIVERSE.—CHAPTER II. OF THE IMMORTAL MIND LOOKING INTO THE HEAVENS.

THE HISTORY OF MODERN AMERICAN SPIRITUALISM: A TWENTY YEARS' RECORD OF THE ASTOUNDING AND UNPRECEDENTED OPEN COMMUNION BETWEEN EARTH AND THE WORLD OF SPIRITS.

THE HISTORY OF MODERN AMERICAN SPIRITUALISM: A TWENTY YEARS' RECORD OF THE ASTOUNDING AND UNPRECEDENTED OPEN COMMUNION BETWEEN EARTH AND THE WORLD OF SPIRITS.

THE HISTORY OF MODERN AMERICAN SPIRITUALISM: A TWENTY YEARS' RECORD OF THE ASTOUNDING AND UNPRECEDENTED OPEN COMMUNION BETWEEN EARTH AND THE WORLD OF SPIRITS.

THE HISTORY OF MODERN AMERICAN SPIRITUALISM: A TWENTY YEARS' RECORD OF THE ASTOUNDING AND UNPRECEDENTED OPEN COMMUNION BETWEEN EARTH AND THE WORLD OF SPIRITS.

THE HISTORY OF MODERN AMERICAN SPIRITUALISM: A TWENTY YEARS' RECORD OF THE ASTOUNDING AND UNPRECEDENTED OPEN COMMUNION BETWEEN EARTH AND THE WORLD OF SPIRITS.

THE HISTORY OF MODERN AMERICAN SPIRITUALISM: A TWENTY YEARS' RECORD OF THE ASTOUNDING AND UNPRECEDENTED OPEN COMMUNION BETWEEN EARTH AND THE WORLD OF SPIRITS.

THE HISTORY OF MODERN AMERICAN SPIRITUALISM: A TWENTY YEARS' RECORD OF THE ASTOUNDING AND UNPRECEDENTED OPEN COMMUNION BETWEEN EARTH AND THE WORLD OF SPIRITS.

THE HISTORY OF MODERN AMERICAN SPIRITUALISM: A TWENTY YEARS' RECORD OF THE ASTOUNDING AND UNPRECEDENTED OPEN COMMUNION BETWEEN EARTH AND THE WORLD OF SPIRITS.

THE HISTORY OF MODERN AMERICAN SPIRITUALISM: A TWENTY YEARS' RECORD OF THE ASTOUNDING AND UNPRECEDENTED OPEN COMMUNION BETWEEN EARTH AND THE WORLD OF SPIRITS.

THE HISTORY OF MODERN AMERICAN SPIRITUALISM: A TWENTY YEARS' RECORD OF THE ASTOUNDING AND UNPRECEDENTED OPEN COMMUNION BETWEEN EARTH AND THE WORLD OF SPIRITS.

THE HISTORY OF MODERN AMERICAN SPIRITUALISM: A TWENTY YEARS' RECORD OF THE ASTOUNDING AND UNPRECEDENTED OPEN COMMUNION BETWEEN EARTH AND THE WORLD OF SPIRITS.

THE HISTORY OF MODERN AMERICAN SPIRITUALISM: A TWENTY YEARS' RECORD OF THE ASTOUNDING AND UNPRECEDENTED OPEN COMMUNION BETWEEN EARTH AND THE WORLD OF SPIRITS.

THE HISTORY OF MODERN AMERICAN SPIRITUALISM: A TWENTY YEARS' RECORD OF THE ASTOUNDING AND UNPRECEDENTED OPEN COMMUNION BETWEEN EARTH AND THE WORLD OF SPIRITS.

THE HISTORY OF MODERN AMERICAN SPIRITUALISM: A TWENTY YEARS' RECORD OF THE ASTOUNDING AND UNPRECEDENTED OPEN COMMUNION BETWEEN EARTH AND THE WORLD OF SPIRITS.

THE HISTORY OF MODERN AMERICAN SPIRITUALISM: A TWENTY YEARS' RECORD OF THE ASTOUNDING AND UNPRECEDENTED OPEN COMMUNION BETWEEN EARTH AND THE WORLD OF SPIRITS.

THE HISTORY OF MODERN AMERICAN SPIRITUALISM: A TWENTY YEARS' RECORD OF THE ASTOUNDING AND UNPRECEDENTED OPEN COMMUNION BETWEEN EARTH AND THE WORLD OF SPIRITS.

THE HISTORY OF MODERN AMERICAN SPIRITUALISM: A TWENTY YEARS' RECORD OF THE ASTOUNDING AND UNPRECEDENTED OPEN COMMUNION BETWEEN EARTH AND THE WORLD OF SPIRITS.

THE HISTORY OF MODERN AMERICAN SPIRITUALISM: A TWENTY YEARS' RECORD OF THE ASTOUNDING AND UNPRECEDENTED OPEN COMMUNION BETWEEN EARTH AND THE WORLD OF SPIRITS.

THE HISTORY OF MODERN AMERICAN SPIRITUALISM: A TWENTY YEARS' RECORD OF THE ASTOUNDING AND UNPRECEDENTED OPEN COMMUNION BETWEEN EARTH AND THE WORLD OF SPIRITS.

THE HISTORY OF MODERN AMERICAN SPIRITUALISM: A TWENTY YEARS' RECORD OF THE ASTOUNDING AND UNPRECEDENTED OPEN COMMUNION BETWEEN EARTH AND THE WORLD OF SPIRITS.

THE HISTORY OF MODERN AMERICAN SPIRITUALISM: A TWENTY YEARS' RECORD OF THE ASTOUNDING AND UNPRECEDENTED OPEN COMMUNION BETWEEN EARTH AND THE WORLD OF SPIRITS.

THE HISTORY OF MODERN AMERICAN SPIRITUALISM: A TWENTY YEARS' RECORD OF THE ASTOUNDING AND UNPRECEDENTED OPEN COMMUNION BETWEEN EARTH AND THE WORLD OF SPIRITS.

THE HISTORY OF MODERN AMERICAN SPIRITUALISM: A TWENTY YEARS' RECORD OF THE ASTOUNDING AND UNPRECEDENTED OPEN COMMUNION BETWEEN EARTH AND THE WORLD OF SPIRITS.

THE HISTORY OF MODERN AMERICAN SPIRITUALISM: A TWENTY YEARS' RECORD OF THE ASTOUNDING AND UNPRECEDENTED OPEN COMMUNION BETWEEN EARTH AND THE WORLD OF SPIRITS.

THE HISTORY OF MODERN AMERICAN SPIRITUALISM: A TWENTY YEARS' RECORD OF THE ASTOUNDING AND UNPRECEDENTED OPEN COMMUNION BETWEEN EARTH AND THE WORLD OF SPIRITS.

THE HISTORY OF MODERN AMERICAN SPIRITUALISM: A TWENTY YEARS' RECORD OF THE ASTOUNDING AND UNPRECEDENTED OPEN COMMUNION BETWEEN EARTH AND THE WORLD OF SPIRITS.

THE HISTORY OF MODERN AMERICAN SPIRITUALISM: A TWENTY YEARS' RECORD OF THE ASTOUNDING AND UNPRECEDENTED OPEN COMMUNION BETWEEN EARTH AND THE WORLD OF SPIRITS.

New York Advertisements.

OUR AGENCY IN NEW YORK CITY. THE AMERICAN NEWS CO., NO. 119 NASSAU STREET.

THIS WELL-KNOWN FIRM KEEPS FOR SALE ALL OUR PUBLICATIONS.

THE COMPLETE WORKS OF ANDREW JACKSON DAVIS.

The Works of JUDGE J. W. EDMONDS, MRS. EMMA HARDINGE, WILLIAM HOWITT, HON. ROBERT DALE OWEN, D. D. HOME, PROF. WILLIAM DENTON, MISS LIZZIE DOTTEN, J. M. PERKINS, MRS. J. B. ADAMS, PROF. S. B. BRITTON, HUDSON AND EMMA TITTLE, HENRY C. WRIGHT, WARREN CHASE, CHARLES S. WOODRUFF, DR. A. B. CLARK, MRS. LOUIS VAISHROOKER, P. B. RANDOLPH, MRS. ELIZA W. FARNUM, GEORGE STEARNS, ETC., ETC., ETC.

THE AMERICAN NEWS COMPANY ARE ALSO OUR WHOLESALE AGENTS FOR THE BANNER OF LIGHT.

HAVING made permanent arrangements with this Company for the sale of all our Works in New York, we are enabled to supply our friends in New York and vicinity, that all orders to the above-named establishment will be promptly attended to, a Department having been especially assigned us for the sale of our books and periodicals, for which there is a growing demand at the present time.

WILLIAM WHITE & CO., Publishers and Bookellers, 158 Washington Street, Boston, Mass.

MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS.

THE magic control of the POSITIVE AND NEGATIVE POWDERS over diseases of all kinds, is wonderful beyond all precedent. They do no violence to the system, causing no irritation, no vomiting, no diarrhoea.

AGENTS WANTED EVERYWHERE. Mailed 1 Box, 44 Pos. Powders, \$1.00. Postpaid 1 " " 44 Neg. " " 1.00. PRICES: 10 " " 50 Pos. & 25 Neg. 1.00. 10 " " 100 " " 2.00.

OFFICE, 37 St. Marks Place, New York. Address, PROF. PLYTON SPENCE, M. D., Box 5817, New York City.

It your druggist hasn't the Powders, send your money at once to PROF. SPENCE, 37 St. Marks Place, New York. Also at the Office, 158 Washington Street, Boston, Mass.; also at J. Burns, 15 Southampton Row, London, Eng.

BUST OF ANDREW JACKSON DAVIS.

NEARLY life-size, in Plaster of Paris. It is acknowledged to be one of the best likenesses of the great reformer made. Price \$7.00—boxed, \$9.00. Sent to any address on receipt of the price, or C. O. D. A liberal discount to agents. Address, J. Burns, 15 Southampton Row, London, Eng.

WILLIAM WHITE, M. D. Homeopathic, Magnetic and Electrostatic Physician. Treats all acute and chronic diseases successfully.

MISS HANCOCK FOLEY, Clairvoyant, Trance and Writing Medium, 641 Third Avenue, between 40th and 42nd Streets, New York. Hours from 2 to 8 P. M. Circle Tuesday and Thursday evenings. Oct. 8.

MRS. A. DEXTER, Clairvoyant. Sickness, business, character and tele communications, No. 26 West 17th Street, New York. 6th-Sept. 13.

MRS. H. S. SEYMOUR, Business and Test Medium, 129 Fourth Avenue, east side, near 12th Street, New York. Hours from 2 to 8 P. M. Circle Tuesday and Thursday evenings. Oct. 8.

J. WILLIAM VAN NAMEE, Medical Clairvoyant, Magnetic Physician and Trance Business Medium, 59 Fourth Avenue, New York City. Examinations made by lock of hair. For terms and particulars send for circular. Aug. 13.

MRS. H. S. SEYMOUR, Business and Test Medium, 129 Fourth Avenue, east side, near 12th Street, New York. Hours from 2 to 8 P. M. Circle Tuesday and Thursday evenings. Oct. 8.

MRS. A. DEXTER, Clairvoyant. Sickness, business, character and tele communications, No. 26 West 17th Street, New York. 6th-Sept. 13.

THE SPIRIT-LAND. BEING LIFE EXPERIENCES, SCENES, INCIDENTS, AND CONDITIONS, ILLUSTRATIVE OF THE PRINCIPLES OF THE SPIRITUAL PHILOSOPHY.

Given Inspirationally. BY MRS. MARIA M. KING, Author of "The Principles of Nature," etc.

THIS volume, as its title indicates, is illustrative of the Spiritual Philosophy. It is sent forth on its mission among men by the author, with the firm conviction that it is a necessity to educate the people to a knowledge of the future state by every road that can be devised by their teachers in spirit-life. Now that the heavens are opened and the angels of God are ascending and descending, and men can receive communications from spirit-life, nothing can be more appropriate than for them to receive instruction as to the methods of life in the future state, and the principles which underlie those methods.

Price \$1.00, postage 16 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington Street, Boston.

THE FUTURE LIFE, AS DESCRIBED AND PORTRAYED BY THOSE WHO HAVE PASSED THROUGH THE CHANGE CALLED DEATH.

With an Introduction by Judge J. W. Edmonds. Price \$1.00, postage 16 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington Street, Boston.

AROMAN LAWYER IN JERUSALEM. BY W. W. STONY. THIS fine poem, which presents Judas Iscariot in an entirely new light from that accorded him by the Christian world, has been issued in pamphlet form for general circulation. It should have a large sale. Price 15 cents, postage 2 cents; 50 copies, \$5.00. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington Street, Boston.

LIFE PICTURES. A POEM IN THREE CANTOS. BY J. H. POWELL. Author of "Life Incidents," "Poetic Pictures," etc., etc. Price \$1.00, postage 16 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington Street, Boston.

LIFE IN THE BEYOND: BENJAMIN PEPPER'S HISTORY OF HIS OWN SPIRITUALITY. BY BENJAMIN PEPPER. Price \$1.00, postage 16 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington Street, Boston.

THE HISTORY OF MODERN AMERICAN SPIRITUALISM: A TWENTY YEARS' RECORD OF THE ASTOUNDING AND UNPRECEDENTED OPEN COMMUNION BETWEEN EARTH AND THE WORLD OF SPIRITS. BY EMMA HARDINGE. Price \$1.00, postage 16 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington Street, Boston.

THE HISTORY OF MODERN AMERICAN SPIRITUALISM: A TWENTY YEARS' RECORD OF THE ASTOUNDING AND UNPRECEDENTED OPEN COMMUNION BETWEEN EARTH AND THE WORLD OF SPIRITS. BY EMMA HARDINGE. Price \$1.00, postage 16 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington Street, Boston.

