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Literary

OR THE ADVENTURES OF EDWARD FOSTER.

The Enthusiast, the Philosopher, and the Lover.

BY CHRISTOPHER HARTMANN.

CHAPTER V.

and Thomas, the brother of Edward, had been pursuing their avocations in Boston, occasionally meeting, and sometimes with the company of what would have been her emotions. She was now somewhat Mumbled under a sense of her own ly in not being able to secure the first place in the affections of Edward. Envy would cling to her, though in secret, and in a struggle against it. Sho had, however, made up her mind for a single life. She had experienced marriage, and read of it in novels, and observed it in others quite sufficiently to make her dread, and often to loathe it. She began to cultivate a proud disdain and independence of it. She was a little affected with the 'woman's rights" question. All very naturally, no doubt; yet still this nature of ours, which so craves companionship with some one of the opposite sex, in whom we can confide and to whom we can come in all the experience, joys and sorrows of life, and there share equally life's secret, was so strong in her that hope sometimes lit up its beacon even on the storm-tossed ocean of her dark experience. Sometimes Edward would question her on this topic, and, in her calmer, more core. But when Thomas came in, then all would ring again.

"Marriage?" said he, "why, I always advocated it. But I tell you what, you can't have everything in one thing. Now, suppose you happen to make a mistake about it? Fact is, women are which do not require riches for their supportwomen. As I heard an illiterate preacher once say in his sermon, when he was trying to enforce the virtue of confidence: 'Confidence, my brethren, is confidence.' So I say. Things are what they are. Now, before I would live in a little, miserable, cramped-up, poverty-stricken style, all the time fearing what I should have to do next, or how I should manage with wife, children -good heavens! only think of it! Why, I would look out that my dish was right side up when it very particular in this respect. Men think, too rained porridge. What's a wife all made up of frequently, it is all of chance, or inevitable law. and all that? No, my good folks, you will never change in the affairs of this world; and as to law. catch me blundering with a woman only. No, of course God operates by laws; but this is the

All this was uttered with such a determined aspect, and with such a hearty enjoyment of his that consistently bring to bear upon us higher own inspirations, that it rather amused than of laws. Trust me, Foster, this is a truth. Now, fended the company. Edward, however, had so we can use or abuse the faculties and opportunimuch of the pure, divine idea about it, and such a lies we are here favored with; but we shall not tinge of melancholy just then, that he could not be permitted to only just so far as it may subjoin the laugh with the rest of them.

"What's the matter, Edward?" said Thomas, roughly.

"Oh, nothing but my own thoughts."

trust you long with that witch."

Edward on that score. But it was no use; he was of time. Remember, God has an eye to eternity, committed, and they all knew it but Thomas. He was managing his own fortunes with all the sagacity and shrewdness of a thoroughly business man of the world. He was bent upon riches, and would have them. Everybody thought he was destined for a rich man. He was in the hide and leather business. He was one of the few who survived the terrible revulsion which came upon that trade in 1837. At a time when everybody, almost, failed that was in it, he managed not only to float upon the waters, but to sail upon them, and steer his bark clear of destruction. His losses were comparatively trifling, and after the crisis he went ahead with three-fold power. And in the midst of his prosperity he was systematically engaged in seeking for a wife. His keen and worldly eye was roaming out everywhere, into all possible, accessible regions, where fortune might lead to a matrimonial speculation. He was not think it is preposterous," she exclaimed, "to think in a hurry; he was too cold-hearted and calculat of my sister's course! Out there in Mobile toing for that. He would wait for years rather than gether! Anybody would think-well, there! I do marry, as he termed it, a "woman only." To be sure, being already prospectively rich, he could perhaps afford to do this; but he had an overwhelming regard for the "main chance," which was always uppermost in his mind.

Goodman once undertook to lecture him on this subject. It was when they were alone, and ness, and she also thought of her husband's early Thomas had been reverting again to what he con-affection, his noble qualities, and the possibility sidered his brother's infatuation.

need cautioning as much as your brother. If he with her hand, and gave way to solemn reverie. is too readily enamored with beauty, you are Mysteries seemed to thicken upon her, and a crazy for riches. I know your brother better per- silent tear stole from her sad, bright eye. haps than you do. He is a congenial spirit of mine. And you may be as sure as you are of plation. In the course of another fortnight, a your life, that he never expressed himself so in letter was again received from Mobile, announcfavor of mere external beauty; he wants to see the outward in conformity to the inward. He has peculiar views upon the subject. I don't know that I agree with him, in all respects, but I am sure, for I have talked with him hours upon the ing place, to all sorts of weather, and, being not subject, that he has a fine, mystical sense of the fully accustomed to the Southern climate, had

Department, conversations. If there appear to be exceptions | state. This agrated the fears of Edward and her | Edward had, in the meantime, been so tossed to this theory, as there evidently are, and very sister much. Edward could searcely attend to upon the ocean of his own feelings, that he many and grave ones, then be finds, in a still deeper philosophy, something in the form of the spirit itself, which, when emancipated from the flesh, will vindicate the perfect righteousness of all mental and moral good in a superiority of external, heavenly beauty. Allow me to say, sir, you are not half-not at all so rational in your estimate of worldly riches."

Thomas listened with the utmost patience and good humor. Indeed, it was a rare thing to catch him out of humor. If anything would do it, it would be a bad trade. After Goodman had finished his address he laughed voluminously. He then looked right into Goodman's face, and, with All this time Edward Foster, Horace Goodman, a merry, squinting, confident twinkle in his little black eyes, he remarked:

"Then you think Edward has a 'fine, mystical sense' in his notions. So do I. A little too fine Louisa. Had she known what was transpiring to be practical. I tell you what, friend, perhaps I in New Orleans and Mobile, it is impossible to tell don't know my brother; perhaps he don't know himself; perhaps you do n't. There are some theories in this round world which I think had better misfortunes and disappointments, and particular- be put down at once to the debit side of the profit and loss account. But what I do know I do know. Risky-ha? I know something about risks, too I'll bet you anything-to cut the matter right down to the plain practicality of the case-that when the great catastrophe happens, if it ever does happen-when we are fast locked in those bonds from which there is scarcely any deliverance but death, I'll be the happier man of the

> "That may be," replied Goodman; "but who 's to be judge?'

> "Ah! well said. Not you, nor Edward, nor myself, altogether. We'll go into a committee of twelve-have a grand jury on it-submit it to a sensible world.'

> The conversation was now growing somewhat unpleasant, and Goodman wound up with the following remarks:

"I only want to caution you, my friend, canrational moments, he found her still with the didly and rationally. There is such a thing as a heart of a woman, sound and Orthodox to the divine Providence exercised in this world. It connects most fully and intimately with our lot in eternity. You may get riches here, and it may be that this is the best thing for you. It may be more in accordance with your very life. You may not be capable of those more spiritual states nay, which riches might be an absolute obstruction to. You may, therefore, he suffered to go on in this way. But there are others who can do better without them. It is foreseen, in their case, that they are capable of higher things, and that they should not be entangled too deeply in the affairs of this world; and so riches are withheld from them, and all with reference to their lot in eternity. Divine Providence, allow me to say, is application of the law in the particular case. Besides, there are personal and invisible agencies serve our best possible interests in the other life as connected with this. If it is seen we cannot be elevated so high there, then we are permitted to live in this world accordingly, as the free will of "Own thoughts, ha? What d'think o' beauty man is consulted in every case. And there must be some to attend more fully to the material af-"I hope you do n't think I'm always looking fairs of the world. There must be some to accumulate riches. Frequently, very good men are so "Take care, my young fellow! I would n't treated; but, very frequently, bad men. I warn you, therefore, as I would my own brother, not to Truth was, they were all a little suspicious of | put too much confidence in the perishing things

> for you and for all of us." Thomas received all this with the most imperturbable coolness. He was a thorough skep ic concerning the things of 'another life and of divine Providence; and he only replied by humming a low sing-song abstractedly to himself, as he shunned all further allusion to the subject.

Letters were now received from Mobile, from Mrs. Willard, wherein she made a brief statement of their affairs at New Orleans, and, as it was her best policy, told the plain truth concerning her adventures with Louisa's husband. A good report was borne of his bitherto successful reformation, and that he had now been employed as clerk nearly six weeks, with faithfulness and sobriety.

Such a story, however, more than ever aroused the envy and incredulity of Louisa. "Oh, I do think it's unaccountable." Edward tried to calm her, applauded her sister's heroism, and affirmed that she might be the means of restoring him altogether, and reuniting them in unlooked for happiness. As the thought now, for the first time, forced itself upon her in a momentary seriousthat he might one day claim her again for his "Foster," said he, "it is my opinion that you wife, she drooped in her chair, covered her face

Another sadness was now added to the conteming the sickness of Mrs. Willard there, and some alarming symptoms of it. She had exposed herself, in her constant travelings to and from the store, which was quite a distance from her boardconnection between interior qualities and exterior taken a severe cold, which induced fever. At the forms. I have been perfectly entranced with his date of the letter, she was lying in a precarious

melancholy tidings of her death,

called on in case of any emergency-he was comframe; and when, at last, it became evident that clared he could not think of his dear friend as she must die, he was so affected that he could lost, or as gone from him. He loved her still: he have died himself, had it been necessary, to save felt her presence still; he dwelt upon her glotious her. But he was doomed to stand over her and form. "Away with all this nonsensical talk," he see her depart, and to close those beautiful eyes said, "about spirits having no forms. If they

in the sleep that knows no waking. Her last words were-"Mr. Cushing, pray, pray be faith. human form, of course, and there are the same ful. God will guide you, if you are only faith loves between the sexes, only higher and altoful." After a few minutes more, she uttered the gether spiritual; they don't marry nor give in words-"Louisa, Edward;" and she never spoke again, except to murmur the name of "William." It was the name of her first love-her faithless drawn together by spontaneous affinity? Nav, can husband.

Cushing turned from the scene with overpowering grief. He felt what he never felt before—the divine beauty of a pure life, and a Christian's triamphant death. It sent conviction deep down into his soul. He was a different man henceforth He resolved before God-if for nothing else, for the sublime devotedness of this noble womanto walk henceforth in virtue and sobriety. Her image was constantly before him. , He continued after her death in a very serious and contemplative mood, and it was observed by every one that a new spirit had come over him. He confessed to all his associates that he had lost the best friend he had in the world. It was not known in Mobile that he was then married, and it was supposed by all that his wife was dead. But now, after the removal of his devoted friend, he felt the strongest promptings to return to his wife. What would she say to him? How would she receive him? These were questions that exercised him much. But he could not stay in Mobile. It seemed to sentiment and fine looks and grace and manners, But, rightly considered, there is no such thing as him that the grave had absorbed all-had annihilated all there worth living for. And now again everything of meaning, but this one, insupportaafter all, he would think in his best moments, and that accomplished, was her work upon earth done? But again he would think, " Perhaps she sees me now. How many times did she try to instill into my mind, thoughts of spiritual things altogether exceeding my capacity!" Cushing prayed as he nover prayed before. Down upon his knees, in his closet, did he often implore the Almighty that if her pure spirit was anywhere in the infinite realms of space, that it might be perbesought forgiveness; he resolved upon a Chris-

How much more had this woman been to him given to worldliness and fashion, never exerted herself as this woman did. And oh how the connections of this life sometimes assert their superimanifest in the world of spirits, when the exterall snapped asunder by death, that those only are truly connected by various ties of human relationship who have sympathized, or befriended, or loved, or helped one another here! Yes, bless Godthat every single spark of true affection that has been cherished toward a human being in this world, must, by the inevitable laws of affinity, be perpetuated and strengthened, and become the the results it led to. Edward found no other comcause of more or less happy associations in the panion like him, and even in him he could not had been taught by his best earthly friend that it cheered his own soul. It was an inestimable supwas so; and his delightful hope now was, to con- port to the affliction that now came upon him. tinue the memory of her goodness and faithfulness, all the days of his life; to follow on in the path that she had marked out for him; and if posenacted and renewed for all time.

that he would go to her in person, present him--of the South and all its blandishments, and em- with these events than any one could fathom. barked in the ship Neptune, for Boston.

sister much. Edward could scarcely attend to upon the ocean of his own feelings, that he his business. Had it not been so far off (and no seemed hardly the same being. It was difficult to railroads then), he would have raised money, and tell which was the greatest mourner, he or Lougone on immediately. But he was not left long isa. The latter felt all the sorrow that belonged in suspense. Another letter came, and still and to a sister's affection, but the former pined in seother, and she was no better; and finally, in about cret, and experienced a breach in his existence three weeks from the first intelligence, came the which he had never known before. Moved by tears. "Edward," said Le, "I am sorry for you; those deeper feelings which are thoroughly above all the ties of family relationship, the young and She died on the 5th day of May, 1832, after a melancholy lover now felt keenly the hollowness sickness of five weeks. Every possible attention of the world. Under the pressure of this afflicwas bestowed upon her from her first attack to tion, it was now proposed to find a pleasant the closing scene. In particular, the man for family where each of them could board. One whose welfare she had exerted all her powers, was soon found at the west part of the city, where whom she had followed from city to city, with the | commedious rooms were engaged, and where, as determined purpose of rescuing him from vice intimates and friends, they tried to enjoy themand misery, and restoring him, if possible, to her selves as best they could, under the victssitudes ; ture above all the rubbish of the world. beloved sister-this man, touched to the very of a perplexed and varied life. Horace Goodman heart by her condition, now appropriated every had always kept the intimacy of his noble friend, hour he could spare from business, and gave him- and had frequent and interesting conversations self up to the most devoted attentions. He pro- with him. They could now sympathize more vided nurses, watchers, physicians-averything deeply. Their experience had become more simthat man could devise for her relief and help; ilar. Horace had the most precious of his and, night after night-as he had taken lodgings thoughts centred upon her whose lovely form he in the next room to hers, for the purpose of being had laid in the grave, and much and deeply did he contemplate the significancy of his vision of pelled to listen to her monns, while every distress her, as interpreted by Edward. The whole subthat she suffered sent a pang through his own ject came up anew between them. Edward de-

have no forms, they are nothing. They are in the marriage as they do here, but what is to hinder souls that are formed for each other from being you imagine a perfect heaven without it? Horace, do you think all that beautiful essence, which here made the body so admirable, has perished, or is dispersed into impalpable other? The outward form, to be sure, has returned to the dust as it was; but the inward, the substance that so radiated from those heavenly eyes, and lit up that splendid countenance, and supported that whole frame-why, I tell you that it lives in heaven more substantially than it does on earth. How beautiful must the angels be! What divine coun tenances, and perfect expressions!"

"But, Elward, you recollect you told me once that while your dear friend was thousands of miles from you, so that you could not commune with hor, mine was possibly nearer-nay, so near, despite of death, that I had probably seen her and heard her voice."

"Yes, I do recollect it,"

"Well, what I was going to ask is, Do you now feel so yourself? Do you think Mrs. W. is nearer to you than when she was on earth?"

"Yes, in one sense-in the highest sense, I do. returned the thoughts of his mystic experience in crease, by being clevated into the heavenly the memory of his past life. Oh how full was world; and the soul then becomes so freed from the clogs of the flesh that it can act more freely, ble, mysterious calamity of her death. Was it, see into other souls, pierce to the more interior depths of the spirits which it loved while here in that it was her mission to reform and save him, the body, and thus put itself into more immediate and closer connection than perhaps it ever could

"Oh! that perhaps!"

"But it is a self-evident truth. . I need n't speak so doubtfully. Why, my good friend, if the persons that here associate on earth, who live together, and call themselves friends, and frequently husbands and wives, could see into each other's hearts, and read all the secret motives that actumitted to visit him. He confessed his crimes; he ate them, and comprehend the real feelings which at times are suffered to move them, they would be perfectly amazed. Think of the base and groveling motives for marriage! I know it sometimes than his legal wife ever had! True, he had given | looks cynical and misanthropic thus to revert to much occasion for offence and alienation on the the sad realities of poor human nature, but let us part of his wife; but after all, his wife, more receive the wholesome caution. Manifestly, we see here, frequently, only a vast sham. The spirit itself we cannot see, only as it reveals itself in all noble and undoubted actions, and in an inority above all human laws! And how it will be tuition which is infallible. Here, then, I rest, in my faith of spiritual realities, and in the sure connalities and conventionalities of this world are nections of congenial souls wherever in God's universe they are,"

"You are certainly a man of faith, and philosophy, too; and I hope you may enjoy both, in reference to the dear friend you have lost."

"Don't say lost, but gone before." Such is only a specimen of the oft-repeated conversation which these two friends enjoyed, and of world to come. So, at least, felt Cushing, He find that depth and height of thought which

It was at about this time that Louisa began to think more seriously of the fate of her husband, sible, to be required with his wife. He felt that and was moved to write to him. She really wanthe was prepared for it—that he could prove a true ed to know the results of her sister's labors. She and faithful husband, and that should she now accordingly seated herself, one day, to the task. see him, especially as he stood connected, in his She happened to say that she had been deeply improvement, with her own sister, and with the moved by her sister's regard for him, and expressaffecting incidents of her sickness and death, she ed a desire that it might all prove true—what she would perhaps receive him with something of had heard of his improvement. The letter was her early affection. And he trusted that after a seut just one day after he had left Mobile for short time their marriage could, as it were, be re- Boston. Of course he never received it; but the time of coIncidence, when they were both think-With this thought, after a few days of reflec-ing so deeply of each other, was an incident of tion, he made up his mind. At first he thought some interest afterwards. He was coming to her. he would write to Louisa, but he finally concluded but she did not know it. After the letter had been sent, she felt much more of her sister's love, self as her reclaimed and worthy-to-be-honored and thought more seriously of their associations husband, and asking her forgiveness for the time | and journeyings through life. The miserable that had passed, offer himself anew as an object | woman she went to New Orleans with she conof her love. He lost no time in carrying out his demned in earnest indignation. Still, a silent resolution; he settled up his affairs in Mobile im- voice would whisper in her ear, butimes, that mediately; took farewell forever-us he thought Providence might have something more to do

The news of Mrs. Willard's death struck

Thomas with unusual emotion. With all his sen sualism and worldly proclivities, he had a true human feeling for any one in distress; and when he saw his brother in unaffected grief for the loss of one who was dearer to him than all the world beside-though he could not help suspecting the nature of the attachment-he shed great, manly if I could help you I would. Your own thoughts must do better than all I can say." And looking at him in real sympathy, and seeming to feel his own inferiority, he continued: "You have resources that I know nothing about; call on me at any time, if you want money; such as I have is yours." And as he reached out his hand, and laid it, in good hearty fellowship, on his brother's shoulder, they both felt the glow of a higher na-

CHAPTER VIS

Louisa was all this time employed at her business -- which was that of needle work -- for two or three of the fancy goods stores in the city. She managed, by dint of perseverance and industry, to keep herself above want, and even to lay aside something for a "rainy day." She was in good health, was of much stronger constitution than her sister had been, and was therefore in a state of comfortable independence. She inwardly thanked God that she was no longer dependent. on any man, but could make her own, way through the world.

One evening, sitting in her room all alone, she was thinking over the story of her life. It seemed to her, exaggerated as every one's experience is apt to be in the light of their own self-importance-that there was enough in it, if it only had a sequel, to be framed into a readable romance-She was half inclined to attempt the writing of it. Why was it, thought she, that I was so foolish, so inconsiderate, as to throw myself away in the manner I did? I knew the man I loved was intemperate, and had other bad habits. Why did I not dismiss him at once? Why could I not have foreseen my fate? Or was it that-

In the midst of these broken contemplations, a rap was given upon her door, and Mr. Willard was announced. "Mr. Willard!" exclaimed she, What! William Willard?" Indeed it was be, the former husband of her sister. He had heard of his wife's death, by a letter from Cushing, and come to Boston for information of further partienlars. He had sought out, by what was told him in the letter, the residence of Mrs. Cushing, and had come to her that evening expressly. Louisa had not seen him for years. When last she saw him, it was when he was on a visit to Boston, and the very last time that he had an interview with his wife. He was then in almost the lowest stages of shabby-genteel dissipation; he was fast going to ruin. He had been cruck, as well as neglectful, to his wife. She would never have forsaken him, or let him go from her grasp, had it not been for the intolerable abuse which he had Spiritual affections do not diminish, but rather in- theaped upon her in his intemperate states, and which finally allowed no hope of reformation. When she parted from him the last time, it was with such a conviction of permanent separation, and such a blow upon her gentle spirit, that she was thrown into violent nervous agitation, which prostrated her for weeks. This the cruel man never knew of, till it was revealed to him that evening. As he sat, not much improved in appoarance, but with an evident seriousness in his aspect, as though conscience had been guawing somewhat effectually at his heart, and listened to the simple story of Louisa-how his wife had left. Boston for New Orleans, in the company of a treacherous friend, who had deceived and maltreated her, and finally turned her out of doors; how she was thence compelled to seek employment as saleswoman in a store in that city, from whence she was again expelled, as also from her boarding-house, for false suspicious connected with the attempted reformation of her brother-inlaw; how slie thence traveled to Mobile for no. other purpose than to save him, and, by exposure and labor, had died there, unfriended and alone, except by the man whom she had tried to bless. As he listened to all this, he sobbed aloud. The hardened man was smitten to his heart's core. He turned away from the narrator, walked to another part of the room, was observed to be looking at something which he held in his hand, and to be weeping profusely.

"What have you there?" said Louisa. "There it is," said he, in great agitation, as he threw it into her lap," and may God have mercy

on my soul." It was a beautiful miniature of Mrs. Willard, which he had himself painted while she was in the very prime of her beauty, and he was in the height of his profession and success as an artist. Louisa looked upon it, gazed into its almost speaking features, and involuntarily mingled her tears with his, at the recollections it brought up. "Oh, wretched, wretched life!" exclaimed Wil-

ard; " what have I done to that fair creature!" "It is all over now," said Louisa.

"All over? I fear it is not."

He hung his head in silent agony, as he realized for the first time how great was the injury he had done; and he could hardly persuade himself that it was all true that he had heard. Rousing himself, he inquired-"What do you say-that she was trying to reform your husband?"

"She was: I could hardly believe it myself."

"Where is your husband?"

"I know not-unless in Mobile." "It's a strange matter; and she no doubt

would have saved him if she could. How long did she bear with my infirmittes! How much did she suffer for me!-and from me, alas! How she labored to make me a different man! Oh, fool, fool that I was! I would give anything to see your husband."

"We can write to him, and no doubt get every particular."

" I want to see him."

"You might go out there and see him."

" Do you say she was turned out of doors twice,

"Don't dwell too much upon it; she is happy

"Oh, my God, it is insupportable." "Tis indeed heavy to think of."

"Who else knew my wife?"

"No one that I know of that had any particular interest in her, except a young man that boards in the house.'

"A young man that boards in this house?" "Yes."

"Is he here now?"

"I presume so." "Who is he?"

" Edward Foster."

"What—that used to keep with Cushing?"

Liven so.'

"What interest had be in her?"

"He became a very intimate friend of hers, You know how we used to associate when my mother kept the boarding-house; he became more attached to her before she left for New Orleans. and I believe counted her as his first friend.' "How intimate did he become?"

? He thought everything of her."

Was he anything more than a friend? Did he have any affection for her? "

Elward was young, you know; he had an affection, I presume, founded on a just esteem for

" Were they much together?"

"A good deal, before she less the city." Tell me in plain terms-did that young man love her?

"You are not lealous, I suppose, of any pure and true affection that he could cherish for one 80 lovely, under the circumstances?

"Jealous," no - not now - but, was he really attached to her in the way you intimate?"

"I know not but I am disclosing matters that ought not to be mentioned; but Edward is my friend as well as he was hers. He is a most amiable young man. He is more than a brother to me. But he thought a great deal more of Mary than he did of me.'

Where is he? Can I see him?"

Yes; but you must n't intimate to him what I have said. He is a very pure-minded, sensitive, delicate young man. I would n't have his feelings infured for anything."

You talk as though there was an unusual attachment.

"Mr. Willard, it was so pure and true that he could n't belo it."

Willard now walked the room in agitated thought, while Louisa took occasion to expatiate upon the inevitabilities and mysteries of human love. It was evident that a feeling of miserable jealousy was now kindled in the heart of Willard though his wife was dead, and had died, unquestionably, by his neglect and ill-treatment. Alas! poor human nature. That such a feeling should live in the heart of so degraded a man, even toward the living benefactor of his deceased wife! And even though he had been convinced of the Immaculate and angelic purity of Edward, no doubt his wicked and selfish heart would have been somewhat ruffled at the thought of another sharing the affections of his virtually divorced and forsaken companion. Time will come, some day, when love shall be more justly privileged than it is now-when those who do love with purity and sweetness shall be accorded all the rights that there are in the condition, by a power that transcends all mere legal enactments, and all the trammels and obstructions of a disordered society. But this will only be in a purer and better age of the world, (not by any of the expedients of our modern reformers.) when marriage itself shall be emancipated from everything but love, and that shall reign supreme over all humanity. Especially, shall it not be said, then, that agirute, a demonstran abuser and trampler of the holy affections of woman, shall claim by law any exclusive right to her sympathies and favors, while her true lover must be shunned, suspected and put off. "Thou shalt no more be termed, Forsaken; neither shall thy land any more be termed desolate, for the Lord delighteth in thee, and thy land shall be married."

After some reflections and a little conversation, in which Louisa, from her own galled sense of never having been able to be first in Edward's affections, could not help being more free in her disclosures to Willard than she otherwise would have been, Edward was sent for. He came down stairs and entered the room as familiarly as a brother. He was introduced to "Mr. William Willard, widower of the late Mrs. Willard, sister of Louisa." It was almost too much for Edward. He stood trembling and pale. He bowed retiringly, in extreme diffidence, and the shock sent him unconsciously and timorously to the other side of the room.

"Were you acquainted with my wife?" said Willard abruptly.

"I was, sir."

"I am told by Mrs. Cushing that you was an intimate of hera!

Edward looked at Louisa, then dropped his eyes, then plucked up all the courage he could, and said, tremblingly: "I was somewhat intimate with her before she

left the city." "Did you correspond with her?"

Another look at Louisa. "I did. sir."

Well, can you tell me any of the particulars of her death? Are you in possession of any letters from her or from her friends?"

🚜 still greater agitation. "I had a letter from her, sir, before she was taken sick, and two or three from Mr. Cushing during her sickness; also one informing me of the particulars of her death."

Well, can I have the privilege of seeing these lotters?"

"Any information, sir, that I can impart to you that will be useful, I should be most happy to communicate."

"I want to know everything that pertains to her misfortunes, trials, experiences of any interest, and of her sickness and last hours."

'You shall have it, sir, most willingly." Edward at that moment caught a sight of the miniature that had been laid upon the table where he sat. He took it involuntarily into his hands. and, as he looked upon it and the countenance of his dearly beloved was before him in unexpected vision, he was suddenly chained to it as by a spell. The penetrating eye of Willard saw what had happened, and he sat still, watching every expression visible in the young man's face. He saw him swayed and breathing with emotion, looking intently, now at the picture, then upon vacancy, then nale as it were with dread, then glancing hastily at Willard, then with a trembling hand trying to look upon it and hide his emotions, and at last, in the space of not more than two minutes.

as expressionless and motionless as a stone. "Ha! ha! ha! ha!" said Willard, the syllables repeated from his mouth with measured and awful utterance.

This aroused Edward, and he looked first at the man, then at the picture again, and tried to speak, but hesitated.

What's the matter?" said Willard abruptly.

"Great heavens!" exclaimed Edward, "how

"Ah, my young man, I painted that when I ired in her life, and was dearer to her than her own soul!"

"And was she as dear to you?"

" She was! she was!" A silent pause in the conversation—each of the

gentlemen thinking ominously what the other's feeling all meant-was now broken by Edward who exclaimed, as by involuntary impulse:

"She was the dearest friend I ever had!" "She befriended you, did she?"

" She did." "And did you befriend her?"

"I did." "God reward you for it!"

These words were a relief to Edward. It was plain now that whatever may have been his feelings of jealousy or mistrust, he was not disposed to utter them in words, but to let honor and manfront to the young man. Louisa herself was afraid of a dreadful onslaught, but she stiffed her feel

ings, inwardly praying that nothing might occur

lard complied with his implied promise to her, and did not suffer himself to become disagreeably aggressive.

It was a sight to make angels weep. It might have been well said: "Look on this picture, and on this." The imbruted, degraded and shattered pure, unsophisticated and true lover, who was problems will exist no longer. No demand was the morning. of her letters and of Cushing's being read faith- ful manner, while the man was straining his eyes, fully in his hearing; nor did the conscience-strick- and looking for some ray of light from any huhim anything which was not freely and volunta- saw what appeared to be a star peering through Edward answered him promptly, "No."

common—this zealous attempt to reform a man trim. Suddenly the figure disappeared; and the of no nearer kin than a brother-in-law, and under traveler being bewildered at the thought of what such circumstances, too."

enthusiastically, "that prompted her, in spite of peared, of a similar but not so bad an aspect, and all her own misfortunes, to seek and save a lost man, and restore him, if possible, to her sister."

"Strange!" said Willard, thoughtfully. " Not strange at all, sir; perfectly characteristic of her nature.'

The man could not but be pleased with this encomium passed upon his once loved wife, and he almost refrained from asking any more questions. Still, he looked suspiciously. Oh, cursed spirit of perverted jealousy!—that, after love had all died long time. He felt that, if it portended anything, out in him, and, during his opportunity, he had it was that the Divine Providence, in which he almost forgotten her—had shamefully scorned and | had now begun to trust more firmly, would conabused her-he should still think he had a propcrty, as it were—an exclusive right, invested by ly unpromising matter. law, I suppose, even in the memory of her affections! But it all goes to illustrate how, in that mediate effort to see Mr. Willard again. He found true love which by birth and culture belongs to him at the hotel designated, and decidedly the soul, there is something which, of right, her- more calm than the night previous, and disposed ribly dreads and shrinks from the idea of its to enter freely into conversation on all matters into these holy relations, then the feeling of jeal- He had friends to see, and some business that he ousy comes in as a providential safeguard, as wished to attend to. He went again to see Mrs. though the very sanctities of heaven were invaded and profaned by unclean hands. It is a his wife's death. holy fire, a burning flame, frequently, which breaks out against those infesting the love of and eleven o'clock in the forenoon, as he was consorts, and which causes a just pain lest such strolling, melancholy, through Tremont street, he love should be divided and should perish. In its | met a man who looked somewhat familiar to him. legitimate and nobler functions, we cannot too They stared at each other for a moment, then apmuch admire it; but in its perversions and polluions, like every other high thing, it degenerates into the vilest passion, and is the just cause of scorn and ridicule.

Mr. Willard went as far as he could. He wanted to be very sure that nobody had ever loved his wife, or done her a favor out of any real affection above friendship—for his spiritual consolation, I suppose. Miserable man! Yet let us not judge him too harshly; for there did break forth from his lips some tender expressions, as of recognition of Edward's superior claims, and as

evidence of some remaining manliness. After the conference, and as they were about returning to Louisa's room below, Edward detained him for one minute; and, said he. " Before we go down, I want to ask of you one favor."

"Certainly." "I would ask, then, if I can have that miniature, or a copy of it, as a memento of one so dear

to us both."

"That miniature! I would n't part with it for n thousand dollars."

"Could you not, then, make me a copy of it?" "My good fellow, I have one thing to say to you. You profess to be a Christian. You read, then, in the good Book, 'Set your affections on things above; and let the beauty of the Lord our God be upon us.' I see, by your countenance and ceived your letter, and then immediately sought make, that you are somewhat finely and delicately constituted. You can observe that pre- you. Did she suffer much at last?" cent. I cannot; I am too far gone. I am attracted an enthusiasm wild and fearful,) " what is better -the memory of her virtues! May they beget in you the likeness of her spirit. Oh, it is terrible! I confess it -I confess it alf." And you," (looking | She turned her head in an effort to say something, unward.) "oh spirit beloved, forsaken, abused-"

buried his face in his hand, and gave himself to sound of 'William.'" solemn reverie. Edward broke the silence by addressing him in the calmest manner, assuring could help him in any way, he should be pleased, muttered incoherent words of "Memory, memoto do it. Said he-" I cannot think you are never ry!" and seemed absorbed in the contemplation. to see better days. You feel disturbed now: it may be an omen of good things to come."

Stop, friend. No good thing can come of this nothing but misery. Talk not to me so."

"Oh yes! There never was a cloud so dark hat it had its silver lining," 'What possible good can come of such a ruin?

I tell you I am too heavy and gloomy to be comforted by any such talk." "But, my dear sir, you are not in a mood now

to reason dispassionately upon it. I can see, peraps, better than you can. I see into your heart. I see how tenderly you once loved, and how awful

are the stings and pangs of conscience." Smilingly, but sternly—"Can you see into me? You must have a wonderful vision for darkness. You are of the bat species—a true seer."

After cooling off a little, and calming down to his usual mood, Edward motioned him to the room below. On entering, Willard commenced with Mrs. Cushing in a style somewhat prophetic. Said he-"I thank you for this young man's acquaintance; but now, my good woman, if you have any power over him, guard him. He is liable to go astray-ah, he is! Believe me, he is too tender, too delicate, too romantic, too passionately fond of female heauty. Heaven forgive me!-I know what fine things are, and I have a love for him for his simple honesty. He is as transparent as a crystal. He loved my wife for what she was; but, had she not been beautiful as hood prevail to the extent of not offering any af- heaven itself, would be ever have become so attached to her? Should even I have become so?" And here, gathering himself up into one last speech, he said, emphatically-"Take care of him! to wound the deep feelings of her friend. Wil- I am ruined-miserable!"

He made his way quickly to the door, Edward running after him, to know where he stopped. At Wild's Hotel," he said; and no more was seen of him for the night.

"These are strange scenes," said Louisa to Edward. "That man is almost bordering on deman who was her legal husband, and the simple, rangement." The whole conversation was discussed between them, and they both mutually there by his side. Some day, I say, these terrible resolved to make an early attempt to find him in

made by Willard for any more of the letters than In the sleep of that night, Edward had this what related strictly to his wife's experience; and remarkable dream: He saw, in the distance, a for this purpose Edward invited him to his room | man clothed in vile raiment, of deformed countealone. They were in conference for the space of nance, blotched all over, standing on a sandy nearly two hours. Every item of intelligence that desert, above which was a gloomy and threaten-Edward possessed, which could be of any satisting sky, and dark birds of awful omen, that faction to him, was minutely imparted, portions flapped their heavy wings in an audible and doleen man once offer to invade that delicacy which man habitation that could possibly afford him was the sacred privilege of Edward, to draw from shelter. At last, he ventured to look up. He rily communicated. Edward told him enough, of the sevenfold darkness. As he looked, it brighthis own accord, to satisfy him of a very deep and ened; when he turned away, it darkened. In affectionate regard, leaving him to draw his own this manner, he was groping his weary way inferences as to anything further. When all was through the desert, when presently a human figsaid, and every inquiry had been faithfully and ure appeared to him, and said—"Friend, what swered, he then asked if he thought Cushing had seekest thou?" . He, not at all astonished at the any particular affection for her above what arose presence of a human being so little expected, from her efforts in his behalf. Some fear, still said—"I am seeking a shelter for my exhausted working at the bottom of his evil heart, that some | nature." The figure pointed him to the star one might have loved her, seemed still to linger- above him. He looked, and it shone still more a touching testimonial to humanity's secret depths, brightly. While they stood upon the plain, the traveler cast an eye upon his clothing, and was But," said the inquisitive man, "this was un-somewhat surprised that he appeared in no better it all meant, Edward saw him reach out a hand "It was her own glorious spirit," said Edward, toward him. At this instant, another man apthe two together commenced an upward path, through patches of green foliage, and sparkles of light from the leaves and waters around, to a house which had the appearance of an oldfashioned English inn. Here they seemed to be prepared to stop for a while, when the vision began to grow dim, and finally disappeared altogether.

This dream Edward never told to any one for a duct its own affairs in this unhappy and seeming

On the morning of the next day he made an impeculiar affection being touched or shared by pertaining to their former conference. He proanother. When any intrusion is made by another posed to remain in the city three or four days.

On the third day of his tarrying, between ten proached, and, with an expression of sudden amazement, Willard exclaimed:

"Good heavens! Cushing, is it you? You are the very man of all the earth I wanted to see. How long have you been in Boston?"

"Just arrived from Mobile." "This is capital! Have you been expected

here?"

"Not that I know of." "But, Cushing, I must see you right here. Go in here at the hotel a moment; I have something

I must say to you." "I am on my way now to my wife; she does n't know that I am here; I can hardly stop now." "Just a moment—not more than fifteen or twen-

ty minutes. I want to speak to you about my poor wife." "Your wife, my dear sir, is in a happier land. I

had the melancholy duty to perform of closing her eyes for the last time." The tears began to swim in the eyes of Willard,

and his companion in affliction could not deny himself the duty of stopping then, for a few minutes, and they went into the Tremont House together. Cushing there made known to him, briefly, every particular of her sickness and death.

'This," said the unhappy man, "is what I have come to the city for. I wanted to know all. I reher sister, and I am glad now that I have met

"A great deal, for several days, until about to you, my young friend. You were favored with twelve hours before her death. She was then so the society of my wife. I have seen it by all your exhausted she could hardly speak. She would emotions; I know it by your conversation; and now answer by signs and pressures of the hand any you request of me the gift of her likeness. I give question that might be put to her, but she was you-oh, I give you" (and here he was raised to not in pain then, and she passed out of the world like going to sleep."

What were her very last words?" "Her very last was the utterance of your name.

apparently, which she would not leave unsaid, He could go no further. He sauk into his chair, but all she could utter was a low, murmuring

" My God!"

me from the lowest hell."

Yes, it was too much for the man to think of; him that it was good that they had met; that he she had thought of him to the last; and, at this should always remember it kindly; that, if he revelation, he turned away from his companion,

> "As to memory, sir," said Cushing, "I could tell you something profoundly interesting." "What?" "I cannot tell you now, but will take another

> occasion." "I have heard that she befriended you." "Befriended me? If it had not been for her I should not have been here in this trim now. I

> should have been a ruined man. She has saved

"How so?"

"Mr. Willard, I must be frank and plain with you. I know something of your past life. It has been not altogether unlike mine. We married sisters. Alas, for their misfortunes by us! But let me adjure you, by the memory of her blessed spirit, by all her virtues, self-sacrifice and heavenly beauty, by your regard for your own welfare here and your happiness in eternity, to forsake these ways that lead to death. Do it, sir, immediately. She saved me; she could have saved you, had you submitted to her reasonable endeavors. I have heard her speak of you. Indeed, sir, she formed that purpose-the purpose, if I should effectually reform, to take encouragement to come again to you. God seemed to have inspired her men's theories, and even the Bible, with all the with these determinations. Nothing could have stopped her short of death. She became a different woman after she left you; misfortune and affliction seemed to bring out her better nature. been wont to admit. But ere we can elucidate At all events, I never saw her so at home, nor the golden truths thus hid away, we must strip met a Christian of her persistency anywhere, this account of the mass of error which so thor-She was a true heroine. Oh, if you could only have heard her talk! She had a faith in something above the dull mathematics of this world, I believe she was providentially sent to me; and, sir, from what I know of myself, I can say with certainty that, if she had lived, it would not have good and evil thou shalt not eat of it; for in the been long before she would have come to you, and applied herself again to the work of your restoration. Yes, sir, she would have lived with you again, if there was any mercy in the heavens that could have reached your obdurate heart."

Willard could not reply to this; he was confounded. All he could say was—"Fool that I
was, that I did n't know her better!" But the
do not, the common people will either lose faith
in them or the Bible. Then it really appears that Willard could not reply to this; he was conpast had gone forever, and it was no use to lament over it. Our regrets, at least, can only make us wiser for the future; and no one felt this more deeply than Cushing. His companion in vice was as yet unpromising. In vain did he try to rouse him, and to extort from him some prometric forms of the Bible. Then it really appears that the forbidden fruit was necessary to keep Adam from doing wrong—to keep him out of hell. Look at the first pair, as they go around like the wild Australian children, picking berries here and there, without sense enough to keep out of mischief. An unreasoning God curses them if they attempt to learn right from wrong, and dams past had gone forever, and it was no use to laise of effort to reform. He could only overpower them if, in their ignorance, they do wrong. It is at him and confound him with his plain rebukes and this juncture that the devil—that compassionate, nim and contound him with his plain rebukes and expostulations. The fallen man still muttered forth his suspicions of illegal love for his wife, by some one who had no right there, almost like the lingering remnants of insanity. And to Cushing whole posterity of Adam for—learning good from the deally soil. lingering remnants of insanity. And to Cushing the finally said—"You was a good deal with my lift him up from his degradation. So he meets wife; you saw much of her-you. She helped you; you knew her well."

"Ay, sir; and perhaps her spirit now knows

Cushing had learned, by inquiry, that his wife was boarding, and there, upon the door-steps, made an appointment for a meeting the next day, at Wild's Hotel, in 11lm street.

To be continued in our next.

Written for the Banner of Light. MID SHADOWS.

BY MRS. ELIZA M. HICKOCK. As I sat in lonely musing, Solitude and allence choosing Shadows, coming on apace, Gathered me in their embrace Shadows, gathering all around me, With their strange, weird power bound mo Shadows, passing swiftly on, Seemed in sombre shapes to form. Near they came, still closer drew, Till to spirit-forms they grew; And in fancy I beheld Loved ones, whom I knew so well. Then on life I sadly pondered. And my mind far backward wandered, While there silent shadows, creeping, Over me their watch were keeping. Like a vivid panorama, One by one, there passed before me Forms familiar, once loved faces. Bringing scenes of distant places. One I saw-a noble youth On his brow, the soal of Truth; In his eye, true, manly-daring; Noble goodness marked his bearing. He went out to fight for freedom, When the cry for help first reached him; Like a patrlot, strong and brave. All, for the just cause, he gave. Loyal heart! so firm and true-Even life-he gave that, too. Many more, 'neath Southern skies, Sank to earth, no more to rise. Then, a maiden, passing on-Just a glimpse, and she was gone. Well I know her-lovely, smiling, Weary hours with song beguiling; Just when life was opening bright.

She went out from mortal sight. Still another, pale and sad-Once I knew her, happy, glad. Base descrtion, cruel scorning Broke her young heart in life's morning; All life's joys were at an end; Rost was sweet, and death a friend Paded flowers decked her bed, Like her own hones, crushed and dead. Then, of shadows, still another-One we cherished like a brother: Strong and happy, fond of life,

Ready for its toil and strife; Stricken down-alas, how soon ! Ere his sun had reached its noon. Hard, to give a form so brave To the cold and lonely grave!

Hard, a face so glad and bright No more blessed our mortal sight! We would fain have kept him longer, But the stern decree was stronger. So the form lies cold and still. But the spirit comes at will; For I saw him moving on,

With my friendly, shadowy throng. Sad I felt, yet glad to meet them; For I know that I shall greet them, Some day, when I leave the mortal. And pass calmly through Death's portal. No more shades, but real and true-Friendly faces, clear to view. Near, I know, they must have been Else I had not shadows seen: So, perchance, again they 'Il come, Dimly to my earthly home ; And I'm sure they 'll wait for me,

When, at last, my spirit 's free.

THE NEWSPAPER.—In a recent sermon by one of the Presbyterian ministers in Cincinnati on the secular and religious press it was said:

We can get along without coffee for breakfast better than we can without our paper. Not only as a vehicle of news is the paper powerful; not only because by the paper does Flora McFlimsey do her day's shopping and the merchant his day's buying, but especially because it does the practical thinking of a large part of the people. They are too busy or too indolent to do it for themselves, so they get a man to set up nights, state the facts, and draw the conclusions and advocate a theory for them, do the whole up in a convenient package and slip it under the front door. In half an our, while they sip their coffee, they have not only learned what is going on in the world, but exactly what they ought to think and how they ought to feel about the mixed up business in this great rushing world of ours."

A statistician estimates the number of dogs in this country at six millions.

The Lecture Room

ASTRO-THEOLOGY—ADAM'S FALL AND REDEMPTION.

A LECTURE BY REV. D. W. HULL.

Reported for the Banner of Light.

"As in Adam all die, even so in Christ shall all be made nlive."—I. Cor. xv: 22.

Our text leads us to contemplate the fall and redemption of Adam. In speaking on this subiect we shall ask to be relieved from the pain of echoing the popular theory, or any theory that does not accord with our reason. We shall then treat respect their innate truths demand, and no more. We do believe, however, that there is more truth in "Adam's fall and redemption" than we have

oughly encases it as to give it a bad reputation. We read that God placed man in the Garden. And the Lord God commanded the man, say. ing. Of every tree in the garden thou mayest freely eat; but of the tree of the knowledge of

day that thou eatest thereof thou shalt surely die." Gen. li: 16-17. When the clergy quote this text they generally

render it thus: " Of the tree of knowledge," instend of "Of the tree of the knowledge of good and evil." A great deal consists in their fixing their the woman in the garden and begins to talk with her on the subject. He tells her that it is a mis-take about the fruit being poison: "Ye shall not "Ay, sir; and perhaps her spirit now knows us, better than we imagine. 'There are more things in heaven and earth than are dreamt of in our philosophy.' Come, my good fellow, go with me now. Walk with me to the house of my wife, and I will there make another appointment with you."

They walked, arm in arm, to the house where tell what I should and what I should not do. I can then avoid the wrong and do the right, and can then avoid the wrong and do the right, and ever after I cannot fail to please him. But the loquacious gentleman I met this morning said there was some mistake about the matter—that there was no danger of death from the tree; and, to convince me, he actually ate two or three apples. But, then, suppose it is true? what is a life of ignorance worth? Must I spend an eternitry moping about without sense enough to dress myself? Why, none but a tyrant, unfit to be obeyed, would require that of any individual. No; let me spend my three score and ten years in the pursuit of knowledge, rather than to crawl the pursuit of knowledge, rather than to crawl around this earth without any object through a long eternity. If I live I must live for some purpose. God wants that I should glorify him; but what are my praises worth if I am so ignorant as to not comprehend their meaning? In addition to all this, he has left me and my husband here entirely alone, with this wily gentleman, and he well knew that I was too ignorant to resist his logic. I don't know about this God any how. The devil appears about as smart as he is, and far devil appears about as smart as he is, and far more of the gentleman; besides, God's stories do n't haug together well. He wants me to be virtuous, yet forbids my learning what virtue is. My reason convinces me that the other gentleman's story is the most reasonable. If I aman's story is the most reasonable. wrong it is because the Lord made me ignorant, and I have not yet learned good from evil. One bite from that tree would teach me which is right. As it is, I think the devil's about correct, and I know of no better way to change my-mind than by eating one of those apples. Surely the Lord won't object to my eating one of those apples, it I am driven to that extremity in order to change my present convictions. Besides all this, it is death any how. If I fail to learn good from evil, die. If I eat of this tree I'll die. Now I will weigh this matter: in one scale I will put death, knowledge of right and worong, and a life of virtue with a possibility of eternal progression, should there be any mistake about this death; in the other I put ignorance, which is worse than death, and which results in sin and death. My decision is made. Mr. Devil, I will try one of those pippins, if you please." if you please."

The woman reasons well for an ignorant woman, and her logic soon convinced her almost idiot husband that if he would lead a life of virtue he must learn what virtue is. Now their eyes are opened, and they learn that they are in a state of nudity, and they retire beneath the fern to make themselves some aprons. But an angry God summons them to trial for trying to learn how to please him. He curses them, their posterity, the beasts of the field, the birds of the air, and even the earth with its herbage, for the sin of learning how to live virtuously. But, mark you, how soon the reformation begun on earth is commenced in heaven. Adam was called out—a great naked specimensix feet high, who would never have known of his nudity if it had not been for the forbidden fruit; and he excuses his nakedness, says he's ashamed to be seen in company in such a condition. And he finally succeeds in convincing the Lord that Nature designed his hody should be covered. Having converted the Lord over to so much of the devil's doctrine, he made them some clother such as they were and we have never clothes, such as they were, and we have never since heard of the Lord or any of his angels appearing dishabille, though we read that one of his servants tried for three years to revive this primitive style by setting a faithful pattern. (Is. xx: 2-3.) No doubt he detested the improvements of modern times. I believe there was a sect of Adventists in Maine about the year 1844 or 1845, who tried to revive this ancient custom of primitive innocence, but the world was steeped in wicked and

ness, and the weather was steeped in wickerness, and the weather was somewhat cold, and they were compelled to return to the "follies and fashions" of the nineteenth century.

So the man did actually learn something by partaking of the "forbidden fruit." The devil said he and his wife would "be as gods, knowing good from evil" (Gen. iii: 5); and the Lord says, "Beheld the work has become as one of us. to good from evil" (Gen. iii: 5); and the Lord says, "Behold, the man has become as one of us, to know good and evil" (Gen. iii: 22). And now that he knows bow to be virtuous, the Lord will give him endless life, says one. Not a bit of it. "So he drove out the man; and he placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life (v. 24). This he did lest man should "put forth his hand and take also of the tree of life, and eat and live forever." So long as he did not know "good from evil," So long as he did not know "good from evil,"
Adam was welcome to life; but, the moment he had learned how to be virtuous, he incurred the penalty of death. But is it not a little strange, that, after the Almighty had made it impossible for Adam to become immortal, he should be reduced to the paradoxical necessity of becoming at once his own son and his own father, and give at once his own son and his own father, and give up his immortal life, which he never could lose, as a sacrifice to himself for the sins of the world, as a sacrince to himself for the sins of the world, and thus pay himself for giving the world (or a part of it) that very life which he had deprived them of? and that, as the devil helped man in the transgression, and thus brought death in the world, he helped man to commit a greater sin-to hill Almighter Cod in added that the Almighter world, he helped man to commit a greater su-kill Almighty God—in order that the Almighty might pay himself the purchase money for the sins of the world?—and our sins were so great, we never could have been forgiven unless we had (by the grace of the devil) committed a greater sin, and deprived the Almighty of his everilasing life; so, if the devil gets us in a scrape, he gies to out again, with a bonus of knowing right from wrong.

We will not stop to compare the Lord'

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ot a bit of it. laced at the bims, and a way, to keep This he did nd and take re forever. e moment he ncurred the tile strange, ; impossible hould be reof becoming ier, and give er could lose, or could lose, of the world, or and deprived deprived deprived the least in the least in the reater single for the end of the stream of the end of the least in less we had a great is everlasting be, he gets us gright from Lord't off. spring, Cain (Gen. iv: 1), with Abel. Suffice it to say that Cain appears to be a "chip from the old block;" and he and his parent were too much alike to live on very good terms with each other. As a literal fact, I must reject this whole story. Every heathen nation has a similar one, and the

Every heathen nation has a similar one, and the evidence is very conclusive to me that this story was copied from some heathen mythology. And where, asks one, dil the heathen get their information of the fall of man? From the same source they got all their mythology. All must agree with me that there is no dependence to be put in this unreasonable story. I solemnly believe that about two-thirds of the Bible has been placifarized from the heathen scriptures, which in Italians before Christ came among us, pall a remarkable in the Egyphans, Arabians, and the beather the cross. Says one author:

"The Spanish conquerors were surprised beyond measure the beholding of the cross—the symbol of their own worship—usually adored in Mexico. It was sculptured on the walls of the unpulse, "Early Peop. Amer.

Another plous writer betrays his astonishment as follows:

"How it came to pass that the Egyphans, Arabians, and the beholding of the cross—the symbol of their own worship—usually adored in Mexico. It was sculptured on the same put in this unreasonable story. I solemnly believe that about two-thirds of the Bible has been put in this unreasonable story. I solemnly believe that about two-thirds of the Bible has been put in the cross—the symbol of their own worship—usually adored in Mexico. It was sculptured on the solemnly proposed in the cross—the symbol of their own worship—usually adored in Mexico. It was sculptured on the solemnly proposed in the cross—the symbol of their own worship—usually adored in Mexico. It was sculptured on the solemnly proposed in the cross—the symbol of their own worship—usually adored in Mexico. It was sculptured on the solemnly proposed in the cross—the symbol of the cros that about two-thirds of the Bible has been plagiarized from the heathen scriptures, which, in turn, have been drawn from the ancient system of astronomy. I would not underrate the good of Freemasonry, and the little good there is in theology, when I claim that the common parent of both is Hindean Actionage Actionage and the signification of eternal life."—Skelton's Ap. to Com. Sense, p. 45. rreemasonry, and the little good there is in theology, when I claim that the common parent of both is Hindoo Astronomy. The arguments which induce this belief may be found in Max Muller's "Chips from a German Workshop," Oliver's "Lectures on Masonry," "History of Initiation," by Oliver, Sir Wm., Jones's "Asiatic Researches," Maurice's "Indian Antiquities," etc. See, also, Taylor's "Devil's Pulpit," and "Astro-Theological Lectures."

With this light in my hand, I proceed to harmo-

With this light in my hand, I proceed to harmonize this apparently contradictory theory. Let me here say, however, that the Bible is not a book of astronomy, but that ignorant men found the ancient systems of astronomy, and, not un-derstanding them, incorporated them into their theology, scratching out and interlining in such shape as to suit their notions, and that the Bible is a copy of one of those books.

We then transfer this drama to the heavens, We have the Eden to signify the visible heavens, and men and beasts and birds and fishes to signify those rude lines drawn around certain clusters of steady. clusters of stars. Looking up to our Zodiac, we behold a constellation entitled "Virgo," who has her domicile in the month of August; whilst, just

January, or New Year's day. One Adam was a type of the next, and the same scenes were enact-

ed over, each year, by each Adam.
"Nevertheless, death reigned from Adam to
Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the sigure of him that was to come." (Rom. v:14.) "For resurrection of the dead." (I. Cor. xv:21.) Here are two men: one dies, the other is raised. He chirstian world from choice; I struggled hard dies an Adam; is raised a Christ. The chrysalis is father to the butterfly. Both of these men are called Adams. "The first man Adam was made a without ceasing over the matter. I am what I am living soul; the lat Adam was made a without ceasing over the matter. I am what I am living soul; the lat Adam was made as the control of called Adams. "The first man Adam was made a living soul; the last Adam was made a quickening spirit." (I. Cor. xv:45.) That these two Adams were one and the same person—only one is young and the other old—is evident. The preceding verses show that it is the same body that is sown a natural body on the 21st of December, that three days and nights thereafter is raised a spiritual body. The old Adam dies, and from his chrysalis there rises a new Adam, who, in his turn, becomes old, and gives up his life, that another new Adam may spring up.

Adam may spring up.

The meaning of the term Christ is "anointed," as all nations anoint their Christs, or christened them on the first day of January. But I am inclined to think there is a more radical meaning back of that; when we see the similarity between the hutterfly that is raised from the chryselle and

"Once as the sacred infant she surveyed,
The God was kindled in the raving maid,
And thus she uttered her prophetic tale:
Hall great physician of the world! All hail!
Hall! Mighty Infant! who in years to come
Shall heal the nations and defraud the temb;
Swift be thy growth, thy triumphs unconfined,
Make kingdoms thicker and increase mankind;
Thy daring art shall animate the dead,
And draw the thunder on thy guilty head;
Then thou shalt die; but from the dark abode
Shalt rise victorious, and be twice a god!"

—Addison's Versification.

PROMETHEUS also came down from Heaven.

ipants in the play, as they were told that their sins had brought this suffering upon him. The Marys were there, and sometimes at the termina-tion of the tragedy a female voice would sing the following words, which, with but little alteration, have been copied in all our hymn-hooks:

"Lof streaming from the fatal tree ills all-atoning blood! Is this the Infinite? 'Tis he— Prometheus and a God!

Well might the sun in darkness hide,
And shut his glories in—
When God, the great Prometheus, died
For man, the creature's, sin!"

There are the symbols of Christianity running There are the symbols of Christianity running back long anterior to the Christianity, and not least amongst these is the Cross. How did all this happen, if it had not been sanctified before the Christian are? The words that are put in the mouth of the Christian Jesus show this: "And he that taketh not his cross and followeth after me is not worthy of me." (Matt. x: 33) "If any man will come after me, let him deny himself and take up his cross, and follow me." (Matt. xvi: 21.) "Whosoever doth not hear his cross and come after me, cannot be my disciple." (Luke xiv: 27.) These frequent references to the cross, by Jesus, shows that they had attached the characteristics of a previous God to a man of modern times, and that they had not been careful enough in copying the ancient writings. The cross already had be-

come a sacred symbol at the commencement of the Christian era. Those nations whom we sup-pose never heard of the Christian religion, have this emblem amongst them, and have had for ages. The Aborigines of America, the Hindus, the Egyptians, and, in fact, all Asiatic tribes, have ever venerated the cross. Says one author:

The pious Dr. Oliver, D. D., in his Hist. of Init., p. 33, makes the following admission:

p. 55, makes the following admission:
"The Christian reader may start when he beholds the sacred emblem of his faith, used as a symbol of heathen devotion, but it is even so, 0 0 n It is found engraven on
their monuments; and even the erection of many of their
temples was conducted on the same cruciform principles.
The two great pagodas of Benares and Matthura were
creeted in the form of vast crosses, of which each wing is
equal in extent."

See also Maur. Ind. Anitq., pp. 360-377.
Perhaps I have said enough upon this to show that the cross was already sanctified at the commencement of the Christian era. This idea of a cross undoubtedly came from the custom of observing the equinoxes; otherwise we should not bave had the celebration of these crucifixions upon the equinoxes.

We have already hinted that Adam's death takes place on the 21st of December, when he

takes place on the 21st of December, when he goes down into hell and remains there three days goos down into hell and remains there three days and three nights, and is born again a new Adam on the 25th of December. If you will notice the sun, it seems to journey south commencing on the 25th of June, till the 21st of December, when the days are only nine hours and fourteen minutes long. It is then that darkness covers the land, and as the sun seems to hang there till the 25th, it seems that he will never rise again. But on the 25th he commences to rise again, passes clusters of stars. Looking up to our Zodiac, we behold a constellation entitled "Virgo," who has her domicile in the month of August; whilst, just to the north of her; is the corestollation Bootes. Our ancient maps of the heavens represent her as holding out to her paramours the golden apple which caused the fall of this happy pair from the garden of Eden, or Hesperides (Paradise), over the wail of the horizon, so that they could no more be seen. This constellation was anciently called Adham (from which the word Adam has been taken); whilst Virgo went by the name of Hova (which we now call Eve). Just below the feet of the Virgin is the serpent, crawling over the horizon and leading the way. The word seduce comes from the word seducer, which signifes to lead. At some future time, we shall discourse upon the subject of the devil, when we hope to show his astrological character to the satisfaction of all.

"And he placed at the east of the garden of Eden cherubims, and a faming sword which both Adham and Heva are falling over the horizon, with the serpent a little in advance. They are actually going out of the garden of Eden cherubims, and a faming sword which turned every way, to keep the way of the tree of life." Now, my friends, if, some of these nights in Jane, you' will look to the west, you will find both Adham and Heva are falling over the horizon, with the serpent a little in advance. They are actually going out of the garden of Eden. Turn you about, and look at the opposite side of the heavens, "east in Eden," just north of the Fishes, and, sure enough, here is the wing-footed every way, to keep the way of the tree of life." Could anything be more literal?

The word Adam is a compound of two words, and anything be more literal?

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The word Adam is a compound of two words, and anything be more will be created a new Adam, so is there a germ of life left in the posterity that again shall be renewed by the warmth of spring, and rise up into new life. As I look over the lifteenth of I. Cor. I am more and more convinced that the whole chapter is an allegory, corrupted somewhat, it may be, but not so much so as many other passages of the Bible. But some man will say, "How are the dead raised up, and with what body do they come? Fool! that which then sowest is not quickened except it die; * * * then sowest not that body that shall be, but bare grain; * * * but God giveth it a body as it but pleased him, and to every seed his own body." I. Cor. xv: 35-38. Such language needs no comment.

Such language needs no comment.

I cannot say that the copylsts of these astronomical allegories knew their import; but knowing their interest in the matter, I am somewhat astonished that these accounts have not been

through no fault of mine. The facts lay around me as I have given them to you, and I was com-

RESPONSE OF AN ORTHODOX CLER-

EDITORS BANNER OF LIGHT-If those "Questions for Orthodox clergymen to answer," propounded in your paper of July 16th, have not received replies. I would offer the following answors:

1st. It should be remembered that David was

star incloins anoth their Christe, or christened them on the first day of January. But I am inclined to think there is a more radical meaning back of that; whon we see the similarity between the butterfly that is raised from the chrysalis, and the Christ that is raised from the chrysalis of the old Adam, may we not conclude that both terms originally had a similar meaning?

But back, far back behind that, we find another clue. Of the crucifixion of Jesus on the 21st of March and the 21st of September, when the sun crosses the equator, I shall speak more at length in another discourse. But with this light in our hand, we cannot think it strange that all the world's crucified Saviours have been slain at the time of the vernal or autumnal equinoxes—that they have all been born again on the 25th of December, after having "lain three days and three nights in the heart of the earth."

The history of YEES Christinu—written at least two thousand years ago—as admitted by the pious Sir William Jones, is so near like JESUS CIRIST, in orthography, pronunciation and history; that we can but conclude that either one was copied from the other, or both were copied satill more ancient system. ESCULAPIUS was also endowed with the same characteristics. He was the son of a virgin who had yielded to the first might not easily be mistaken for one of Watts's Christian hymns:

"Once as the sacred infant sho surveyed, The Gold was kindled in the raying maid," but to exist forever, the latter uncreated and eter-

nal.

3d. Mark probably spoke of the time when the process for crucifixion commenced; John does not profess to be strictly accurate; he says, "It was about the sixth hour." He may have spoken of Swift be thy growth, thy triumphs unconfined, Make kingdoms thicker and increase mankind; Thy during art shall animate the dead, And draw the thunder on thy guilty head; Then thou shalt die; but from the dark abode Shalt rise victorious, and be twice a god!"

—Addison's Versification.

PROMETHEUS also came down from Heaven—that is to say, he fell over the horizon, for it was nothing more nor less than Adam's fall that brought him down; he became incarnate, was crucified upon Mount Caucasus, descended into heal, was raised the third day and ascended into heaven, and was forever exalted to be on the right hand of God. This beautiful astronomical figure was played every year in the theatre at Atheus for six hundred years previous to the Christian era. Even the audience became participants in the play, as they were told that their sins had brought this suffering was played.

the world.

4th. John says that the inscription was written in three languages. It is likely that it varied, One evangelist may have translated it from one One evangelist may have translated it from one language, and the others from the remaining, each and all varying in the form, but agreeing in the main idea—that he was the King of the Jews. Persons, however, who will not be convinced of the truth of the gospel, and that they should bow in penitence at the feet of Jesus, cannot be moved by reasonable arguments, but will continue to quibble to their own destruction. Instead of entering the life-boat which God has made for their drowning souls, they question its power. their drowning souls, they question its power, from their inability to decipher the divine characters upon 1:—which all finite searching cannot find out—till the waters of death suddenly over-

whelm them forever.

5th. The sentence and the crucifixion were close together. "It was about the sixth hour"—

"And they took Jesus and led him away."

6th. Yes.
7th. When man is inspired so as to be infallible, as the sacred writers were, the Bible is a "self-evident work of God," in the sense that it is very evident, to any who are not blinded by prejudice, that the Bible is not the work of man.

8th. Yes—but by "inspiration of God;" so that the sacred writers could no more lie than God

9th. No, not in reality to disagree.

10th. Yes.
11th. Mind is no matter. Matter is never mind.
12th. Not oternal, in the sense of being without beginning. The "elements" are never annihi-

13th. It is not conceded. Science does not compel us to that concession; for science is no fool, though many a scientist may be. The scriptural idea of the word "lost" is not annihilation. A "lost soul" is no more annihilated than a lost child. It is simply away from home - from

heaven. 14th. No. But when Adam fell from that holiness of nature, he started in quite another direc-tion, and all his posterity have followed him in going away from God, which is spiritual death and, as the soul is immortal, it is eternal death unless the heart is reunited to God in this life,

through faith in Josus Christ.
15th. Esau's birthright was not his soul. The idea is a self-evident absurdity. But, on the sup-position that it was, since the soul is the individ-nal himself, in his own conscious identity, and Jacob took Esnu's soul with him to heaven, there was, of course, nothing left of Esau to go to hell and be damned, any more than there was of Laz-arus to go to hell and be damned when he was in Abraham's bosom.

ORTHODOX CLERGYMAN. Scituate, Mass.

The Reviewer.

The Modern Thinker:

An Organ for the most Advanced Specu-Lations in Philosophy, Science, Sociolo-GY AND RELIGION.

There lives and breathes in New York a friend sau street, where all inquirers after truth can be weeks' duration was unexpectedly developed.

The Modern Thinker is a prismatic marvel, strongly suggesting the "dissolving views" which once exasperated a kind and confiding public, including clergymen of every denomination, who ventured to witness "performances" in the Lecture-Room of the renowned P. T. Barnum, Esq., in the great Museum, corner of Broadway and Ann streets, New York, admission twenty-five cents, including the "Lightning Calculator" and half a million curiosities too numerous to describe in this review.

Mr. Goodman must and shall be held responsible for the horrible miscegenation of colors in which his Modern Thinker appears before a conservative and well-dressed community. He asserts that "white and black for reading matter are simply infamous and damnable." We quote his exact words, adding the italies, without expense to him, because in this office we employ compositors of the "opposite sex;" and it is with us a settled principle that, when our type-setters and cooperators want what we owe them, we 'pay up" instanter, even if it takes the last cent we can borrow from our fellow-citizens. Hence, without expense to Mr. Goodman, we supply the labor of printing his exact words in italies. He says the popular books of the future must be printed Tendency of Educational Changes. in all the colors of the rainbow!" And hecause we differ with him, saying gently that we prefer involved in "the dense stupidity of the whole reading world," and adds that our preference "is another mortifying instance of the limitation of in the interests of humanity. the human faculties." We don't like the word mortifying," for it brings back feelings long since embalmed; and we don't like to be called 'another instance," for we were duly baptized and named, and we want Mr. Goodman to understand that no Positive Philosopher shall call us another mortifying instance," without having his future fully shown up to past generations as good-by word and a term of approach forever.

Enough of that! The contents of the Modern Thinker are important, and cannot but command attention. Prof. John Fiske has uttered "The last word about Jesus," which fact we hope will duly impress Christians of every denomination. The editor, in view of the great sales of his M. T., surrenders his color-mind to rainbow dreams and prismatic forecastings, and writes a grand article upon "The Coming of King Wealth!" In this connection we read Prof. A. Pouy's "Good and Evil," and his treatment of "Comte's Insanity," which we like exceedingly! We wish the insane generally could be as kindly treated! Reading about insanity properly prepares the investigator for Jennie June's handsome romance, entitled the Love-Life of Auguste Comte," which is in very shocking contrast to "The Subjection of Women," by Comte himself, which calls loudly upon all women to "take their place and stay there," as the Dutch lawyer said. The Philosopher is hard on individual anomalies," and says:

"As to the progress which, for a century, is gradually working for feminine emancipation, I do not at all believe in it, either as a fact or as a principle. Our female authors seem to me no way superior, in reality, to Mme. de Sévigné, Mme. de la Fayette, Mme. de Motteville, and other remarkable ladies of the seventeenth contury. I cannot decide whether it is otherwise in England. The woman who, under a man's name, (George Sand,) has now become so celebrated among us, appears to me, at base, very inferior, among us, appears to me, at base, very inferior, not only in propriety, but even in feminine originality, to the greater number of these estimable types."

All which we think is not very flattering to the cause of woman suffrage." But, then, we must not forget that the Modern Thinker is Mr. Goodman's independent organ of advanced thought. After reading Comte's views on the "Subjection of Women," it is quite refreshing to investigate the "Sexual Question," by a long Mark, (who may be a distant relative of Mark Twain,) the grand principles evolved in which obtain the boldest expression in "Scientific Propagation." by John H. Noyes, of Oneida, N. Y., who is widely famous as a professor in this branch of husbandry, being the head and front of a solid social structure, which the winds and the floods may drive against in vain, rendering unnecessary the paper by A. Brisbane on "Social Reconstruction." which might have been omitted, making more room for the " Pautarchy " of Stephen Pearl Andrews, who has solved the problem of the universe and left nothing more to be said, read, or written, except what so concerns the "Universeology" and the immense forthcoming volume which is to end controversy and save the world. A Spiritualist asks Mr. Goodman two questions,

"How about immortality? If a man die, shall he live again?" Whereupon the Positivist opens upon the poor

ellow in this style: fellow in this style:

"We know we live upon this earth. We do not know that we shall continue our personal consciousness after death. It may be so, but we cannot demonstrate it by any scientific proof. If the phenomenon of Spiritualism so-called could be proven, all would be plain sailing; but it resists scientific tests. There is, however, a real immortality which we are scientifically sure of." We

know that the materials of which we are com-posed are indestructible. Every atom-which has formed a part of this body of mine from dirth to death will exist forever. And so too of the forces I generate; they cannot be lost or wasted. 'The good I do lives after me.' I live in my children—in the work I do—in what I hand down from those who came before to those who will follow me,.. The machine becomes unusable and decays, but the forces to which it gave birth live forever."

The disappointed Spiritualist ventures to ask: " But does not life lose much of its interest and glory by being confined to this earth, and the few,

"We must take things as they are," replies the Positivist, "and not as we would like them to be. No doubt the hope, of a personal, conscious immortality has done much in times past to soften and brighten the harsh lot of myriads of human beings who clse would have been given over to despair from the wretchedness of their university surroundings; but notwithstanding the comfort men have got from this and other pleasant illusions, we Positivists decline countenancing the dogma of conscious immortality until it is proven. So far it has no basis of fact to rest upon. If it despair from the wretchedness of their material ever should be demonstrated, we should believe in it; but we do not think this possible."

The deplorable darkness shed abroad by Posiivism is the worst evolution of Negaticism we ever encountered. But the M. T. is not as empty as the initials would imply on the great questions which underlie the "Religion of Humanity." On all these points, as well as in the discussion of the principles of biology, philosophy, science, religion, and history, the publication is really valuable, and we commend it to the thoughts of our best thinkers and philanthropists.

There are in the M. T. three first class papers of advanced thought on philosophical, scientific with prismatically diversified titles, infamously and religious questions, who has recently come and mortifyingly antagonistic to black and white, before the world as D. Goodman, editor and pubsuch as "What of the Future?" "The Future of lisher of the Modern Thinker, No. 19 Bank street, Marriage," and "Steam as a Factor in Sociology," New York City, with an agency established at by D. G. Croly, who was the author of "By 1900, the American News Company, 119 and 121 Nas- What?" published some time since in Appleton's Journal. This gentleman treats the "Future," supplied with fresh copies of a second edition of and "Marriage," and "Steam," as if they were this already widely-read organ of the Positive his familiars. Whether marriage in the future is to Philosophy, as it was revealed by Augusto Comte, be regulated by steam, or the future run by steam who lived and died under the flag of Napoleon | marriages, or vice versa, or which way, or other-III., by whom a French Republic of several wise, as well as vice versa, are questions put like puzzling conundrums, which we give up hopelessly, and hand over to the readers of the M. T. edited and published by Mr. 1), Goodman, 19 Bank street, New York, in whose eyes " King Wealth is Coming," as certain poverty is going from the pockets of our railroad corporations,

The gentleman who writes up the Steam-and-Marriage questions, threatens mankind with "a dozen other chapters!" He says the "range of topics is endless," and the malignant spirit makes him assert that his motive is to "point out the tendency or drift of things!" In red ink, upon rose-tinted paper, he asserts that "the test of seience, as Comte pointed out, is prevision, and the foundations of a science of human affairs cannot be said to have been begun until we are able speculatively to anticipate the future."

And this is the man who overshadows mankind with "a dozen other chapters" upon subjects likethese: The Future of Language; Synthetic Chemistry, and what it will Accomplish; The Future of Money and Prices; Will the Coming Man Sleop? Can Human Life be Prolonged, and How? The Food of the Future, and its probable effect upon the Structure of the Human Body; On the Equalization of the Temperature of the Globe; The Probable Governments of the Future; The After all, seriously, these topics, treated as they

will be by the writer named, are entitled to uniwhite paper and black ink, he replies that we are | versal reception and candid thought. The Modern Thinker is, in spite of its color-insanities, a magazine of free speech, and the organ of earnest effort

VASID JONSCKA WENDAR.

Written for the Banner of Light. WHO IS MY NEIGHBOR?

BY NETTIE C. TATOR,

In far-off land, 'neath Orient sky, Where sages wise had lived and died, This simple question no'er had found Solution, by which all could bide;

Till from the walks of lowly life A diamond 'mongst the rubbish shone-A nearly soul, whose life divine Sent glosms of truth to ev'ry zone.

Cradled in time, by angels nurs'd, His bosom fired by love divine-He saw that whom compassion show'd, To heav'nly ways did most incline.

Then he's my neighbor, who when clouds And threat'ning storms invade my soul. Rebukes the tempest, calms my fears, And leads me to a higher goal.

Who is my neighbor? Ah! 't is she Who throws compassion's mantle o'er My erring ways, yet lights my path, And says, with love, "Go sin no more!" Depart, then, hatred, scorn and strife!

Your powers but rouse dark passion's sea; Depart, then, vain self-righteousness! Ye bring no healing balm to me, But hither come faith, hope and love-

I's rouse the soul's divinest life; And Charity, sweet heavinly dove, Shall make all neighbors free from strife. Milwaukee, Wis.

LIST OF LECTURERS.

[To be useful, this list should be reliable. It therefore behooves Societies and Lecturers to promptly hotify us of appointments, or changes of appointments, whenever and wherever they occur. Should any name appear in this list of a party known not to be a lecturer, we desire to be so informed!

J. MADISON ALLEN, Ancora, N. J.

J. MADISON ALLEN, Ancora, N. J.

J. FANNIE ALLYN, Will speak in Kausas City, Mo., during October; in Cincinnati, O., during November. Will take engagements West or South for December, and January, Address as above, or Stonehan, Mass.

J. MADISON ALEXANDER, inspirational and trance Speaker, Chicago, Ill., will naswer calls East or West.

HARRISON AKELY, M. D., 194 South Clark street, Chicago, Ill., lectures on Laws of Life, Temperance, and Reform and Progressive subjects.

MRS. N. A. ADMOSS, trance speaker, Delton, Wis.

MRS. N. A. ADMOSS, trance speaker, Delton, Wis.

DR. J. T. AMOS, box 2017, Fitchburg, Mass.

HARRISON ACGIR, Charles City, Iowa.

MRS. N. K. ADMOSS, trance speaker, Delton, Wis.

DR. J. T. AMOS, box 2001, Rochester, N. Y.

REV. J. O. BARRETT, Glenbentah, Wis.

MRS. H. F. M. BROWN, Chicago, Ill., care Luceum Banner.

MRS. NEW, J. O. BARRETT, Glenbentah, Wis.

MRS. H. F. M. BROWN, Chicago, Ill., care Luceum Banner,

MRS. NELLEJ, T. Ringham will speak in Putham, Conn., during October; in Chesses, 57 Spring atreet, East Caustridge, Mass.

MSS. NELLEJ, T. Ringham will speak in Trov, N. Y., during October; in Lynn, Mass., during November; In Washington, D. C., during Decem er: in Rosson during February; in Philidelphia during April and May. Address, Elm Grove, Colerain, Mass.

Address, Elm Grove, Colerain,

Address, Elm Grove, Colerain, Appir L. Ballov, inspirational speaker, Chicago, Ill., care

Mass.
Adder I. Ballou, inspirational speaker, Chicago, Ill., caro R. P. Journal.
WM. Besh, Esq., 59 Madison street, Chicago, Ill., caro R. P. Journal.
WM. Besh, Esq., 59 Madison street, Chicago, Ill., M. C. Bent, inspirational speaker, Almond, Wis.
Ilent Baratow, inspirational speaker, Dixbury, Mass. A. P. Bowman, inspirational speaker, Itchmond, Iowa. Miss. M. A. C. Brown, West Bandold, V. M. Miss. Phisothead Doty Bradden speaker, Petro, Vt.
Miss. Phisothead Doty Bradden speaker, Vt.
Miss. Phisothead Doty Bradden speaker, Vt.
Miss. And Y. Bernham, Indicated speaker, 10 Chapman street, Boston.
Miss. Amby N. Bernham, inspirational speaker, 10 Chapman street, Boston.
Miss. Emma F. Jay Bylleng, 151 West 12th st., New York, Dr. Jars K. Balley, box 53, Laforte, Ind.
WM. Bryan, box 53, Camden P. O., Mich.
Rey. Dr. Barker, Almosville, Wis.
Miss. E. Burk, inspirational speaker, Boston, Mass.
J. M. Choate, inspirational speaker, box 7, Southford, Conn. Dr. J. Bl. Cerking, 39 wall street, Roston, Mass.
J. M. Choate, trance and inspirational lecturer. Address rear 56 Poplar at, Boston, Mass., care Miss. M. E. Hartwell.
Warren Chare, 601 North Fifth street, St. Louis, Mo. Albert E. Carpernyer, Ramer of Light, Boston, Mass.
Mes. Annie M. Carvez, trance speaker, Chichnati, O. Dran Clark speaks in Ch. Isc., Mass, Nov. 27, Address, Boston, Mass., care Miss, Nov. 27, Eddress, Boston, Mass., care Miss, Nov. 27, Address, Boston, Mass., Care Miss, Care, Billsboro, Bridge, N. H.
Mes. Carrie M. Cesiman, trance, Hillsboro, Bridge, N. H.

DR. JAMES COOFER, Bellefoltaine, O., will lecture and take subscriptions for the Bunner of Loyd.

Mas MARKETA F. Cross, thruce spoaker, Bradford, Mass.

J. P. COWLES, M. D. Will lecture on "Human Tempera ments." Address, Ottawa, Ilk, now 157

Mrs. E. L. DARHER, 10 Chapman street, Boston, Maas.

PROV. Wil. DENTON, Wellowly, Mass.

Miss Lizzik Dottes, Parillon, 57 Tronont street, Boston.

DR. L. Marker, M. D. Branch, M. M. Bradford, M. M. Miss Richael L. Davis will lecture in Worsester, Mass.

Miss Nachael L. Davis will lecture in Worsester, Mass.

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Miss S. Davis Will man be the Miss of the Mass.

Mass. Souths K. Denant, box 641.

Miss S. Direkson, inspirational, Vineland, N. J., box 291.

Miss S. Direkson, inspirational predict of the Miss of Miss.

Miss. Souths K. Denant, better, Miss.

Miss. Adopt. P. Davis, White hall, Greete Co., F.

A. C. Edder, Miss.

Dist. J. Miss. Miss.

Dist. J. L. Davis, better, South-Coventry, Conn.

Thomas Galles Forkett speaks in Philadelphi, suring October, January and Pribuary; in New York during November, in True, N. Y. doning and the Miss.

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O. P. Kellogo, Last trainoun, astanoun co., O. Mus. Frank file of Krow Le S. Irppirational speaker, Breedville, Mark.
J. S. Lovylland, Endosso street, San Prancisco, Cal.
Miss density Lavy, inspirational speaker, with becare in Saloga Dee Land H. Address, care Dr. B. H. Cl., J. S. I. Tremont Temple, Boston.
Cephas B. Lynn, inspirational speaker, may be addressed at Toledo, C., care of Henry Lived!
Mary E. Longiers, inspirational speaker, may be addressed at Toledo, C., care of Henry Lived!
Mary E. Longiers, inspirational speaker, 60 Monigomery Street, Jersey City, N. J.
Miss, A. L. Lanhart, trance and inspirational speaker, 959 Washington street, Boston, Mass.
Mas F. A. Logan will answer calls to lecture in Missouri, Illinois of Towa, Address, St. Long, Mo., care Wayrer Chase, Miss M. J. Lat Nion, Hamibai, Mo., Lare Wayrer Chase, Miss M. J. Lat Nion, Hamibai, Mo., tare Wayrer Chase, Miss M. J. Lat Nion, Hamibai, Mo., tare Wayrer Chase, Miss M. B. Linnis, Inspirational speaker, Yellow Spring, O. Dit, John Mayhlew, Washington, D. C., P. O. box 866.
Miss. Araa M. Middleng, our of Lovy Weaver, 22) South Charles street. Permanent address, box 781, Bridgeport, Conn., Miss. Sarah Heller Matthews, Quincy, Miss.
Miss. Barah Heller Matthews, Quincy, Miss.
Miss. Natific Colburn Maynam, White Pring, N. Y.
Miss. Tarozini Moode, Needham Vincyards, Mass.
Miss. Hannah Monre, trance speaker, Address, Wonword, Juneau Co., Wis.
Miss. Elizah Howe Fuller McKinley, San Francisco, Cal. Phop. R. M. M'Conn., Centraina, Ill.
Emma M. Mattin, inspirational speaker, Collect, Will Co., Ill.
Emma M. Mattin, inspirational speaker, Collect, Will Co., Ill.
P. C. Milles will answer calls to lecture in the vicinity of New York City. Address, Holoken, N. J.
Miss. Elizah Howe Fuller Mangyands, Miss.
Miss. Elizah Complex Centrains, Ill.
Dr. J. Malbard Miss. March Marchy, North, Edgan Co., Ill.
Dr. J. Alays Munipose, Includer M. Aldress, Toloker, N. J.
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Apoaker, will answer came to recome, nuc, New York
J. W. MATTIEWS, lecturer, Heyworth, McLeon Co., III.
DR. JABES MORRISON, lecturer, McHenry, III.
MR. J. L. MANSFILD, Inspirational, box 13r, Clyde, O.
DR. W. H. C. MARIES, 17d Window street, Hartford, Conn.
MRS. MOSSON, Inspirational, Davion, O.
J. WH. VAN NAMER, trance speaker, 12d thave., New Fork
A. L. E. NASH, lecturer, Rochester, N. V.

A. L. E. NASH, locturer, Rochester, N. Y.
RILEY C. NASH, inspirational speaker, Deerfield, Mich.
Miss. Le H. Perritiss, trance, Princeton, Franklin Co., Kan.
J. M. Prenties will speak in Cleveland, 0, during 0 (ober, and ten following months, with the exception of May: in Buttmore, Md., during May. Permanent address, Hammoreton, N. J.

and ten following months, with the exception of May: In Hallmore, Md., during May. Permanent address, Hammerston, N.J.

G. Anos Peirce, box 87, Auburn, Me.
Edward Palier, trance, Cambridge, Sometset Co., Me.
William C. Pirk, Boston, Mass.
J. Eva Pirk, Grown Point, Essay Co., N.Y.
J. H. Powell, 162 Chelsen street, East Boston, Mass.
Dr. S. D. Pack, Port Huron, Mich.
Dr. S. D. Pack, Port Huron, Mich.
Dr. L. A. Pla an loctures upon "The New and True Idea of God," at convenient distances. He Hamoverstreet, Boston, Ms. Mass, Jexnie, S. Ried, 1 Merthe street, Providence, R. L.
Wir, Rose, M. D., Impirational speaker, 122 Second street, Limisville, Rv.
Mass, S. A. Rogens, Rock Island, III., care A. J. Grever, M.D.
Rey, A. B. Randall, Appleton, Wis.
J. T. Roteg, normal speaker, Terre Haute, Ind.
Mass, Paliea, I. Roberts, Cappenterville, III.
Dr. H. Ried, Chicoppe, Mass.
Mrs. Elevira Wireldock Rusoles, Havana, III.
A. G. Robenson, Salem, Mass.
Mrs. C. A. Robenss speaks in Watchins and Dunder, N. Y.,
on alternate Sindays.
Mrs. H. T. Steaks, Missionary for the Pennsylvania State
Association of Spiritualists. Address care of Dr. H. T. Child,
531 Race street, Philadelphia, Pa.
Mrs. J. H. Stildmar Sevierane, M. D., Milwaukee, Wis.
Dr. H. Slade, Kalamazoo, Mich
Mrs. Fanne Davis Smith, Milford, Mass,
Alexer, R. Stilmors, Woodstock, Vi.
J. W. Seaver, Inspirational speaker, Byron, N. Y.
Elliah R. Swyckhamer, Icchirer, 767 6th avenue, N. Y.
Miss M. S. Steltrayar, Trance, Cambridgeport, Mass.
Dr. O. Clark Spirager, Rochester, N. Y.
Mrs. C. A. Siegwin, Townsend Center, Mass.
Mrs. C. A. Siegwin, Southers descriptional Chromout N. W.
Mrs. C. A. Siegwin, Townsend Center, Mass.
Mrs. C. A. Siegwin, Townsend Center, Mass.
Mrs. C. A. Siegwin, Townsend Center, Mass.

MRS. C. A. STOWE, SERVENS, AMERICAN, MRS. S. E. STIGER, foot of Auburn street, Cambridgeport, Mass.

MRS. C. A. SHERWIN, Townsend Center, Mass.

MRS. Addie M. Stevers, Inspirational, Claremont, S. H. MRS. Addie M. Stevers, Inspirational Claremont, S. H. MRS. Nellit Shith, Unpressional speaker, Sturgis, Mich. MRS. L. E. Rawiker, Fitchburg, Mass.

MRS. L. E. Rawiker, Fitchburg, Mass.

MRS. L. A. F. Swain, Inspirational, Union Lakes, Mich. J. M. Shith, Shith, Vi. Relan Van Sickle, Greenburh, Mich. J. H. W. Tooney, Providence, R. I. Hudson Tettle, Berlin Helghis, O. Frances A. Tettle, Lecturer, box 332, La Porte, Ind. Miss Matrie Thurs, Convay, Mass.

MRS. Robert Tettle, Lecturer, box 332, La Porte, Ind. Miss Matrie Thurs, Convay, Mass.

MRS. Forder N. Talmadore, trance-spraker, Westville, Ind. Dr. S. A. Tromas, lecturer, Chaska, Mina.

JARES FRASE, Incurrer on Spirituatism, Keinduskers, Mc. Mrs. Sarah M. Tisomros, Juspirational speaker, 161 St. Clair street, Cleveland, O.

N. Frask White's address during October, Roston, Mass., care Banner of Light. He will speak in Vincland, N.J., during November.

Chair street, Cleveland, O.

N. Frank White's address during October, Roston, Mass., care Banner of Light. He will speak in Vincland, N.J., during November.

E. V. Wilson, Lombard, III.

E. S. Whleelen wal speak in Washington during October: in Baltimore during November: in Plaiadeliphia during December. Address, Carl. American Spiritualist, Cleveland, O.

F. L. H. Willias, M. D., Glemora, a ates Co., N. Y.

Mr. N. M. Whealt inspirational speaker, with answer calls to becure in the New England States. Address, Boston, Mass., care Banner of Light.

Mrs. S. E. Warsker, Condova, III.

F. L. Warswan, Burfalo, N. Y., box 143.

J. U. Whitele, Clyde, O.

S. H. Worthan, Burfalo, N. Y., box 143.

J. U. Whitele, Clyde, O.

S. H. Worthan, Burfalo, N. Y., box 144.

J. U. Whitele, Clyde, O.

S. H. Woodwort, Inspirational speaker, State Center, La. Warson, Woodson, trance speaker, Hashings, N. Y.

MES, E. A. Williams, Deanwille, N. Y.

ELIJAH WOODWORTH, Inspirational speaker, Leelle, Mich., A. C. and Mrs. Eliza C. Woodker, S. Y.

Mrs. E. A. Williams, Deanwille, N. Y.

A. B. Whittis, Albion, Mich.

Mrs. Mary J. Willows on, Chicago, Ill., care R. P. Journal, Lois Warbenooker's address is Denver, Col, hox 44.

Dankel White, M. D., box 256, St. Louis, Mo.

Mrs. Mary E. Withon, St. Chicago, Ill., care R. P. Journal, Lois Warbenooker's address is Denver, Col, hox 44.

Dankel White, M. D., box 256, St. Louis, Mo.

Mrs. Sophia Woods, trance speaker, Deanbert, Oct, hox 44.

Dankel White, M. D., box 256, St. Louis, Mo.

Mrs. Hattie E. Wilson, 46 Caver street, Buston, V.

George W. Whites, T. Whidsor street, Cambridgeport, Mass.

A. A. Wheelencek, Toledo, O., box 643.

Mrs. S. A. Williams in lecture in Stafford Springs, Conn., October 23 and 30, and November 6. Address, 29 Broadway, Lawrence, Mass.

Mrs. Jelister Yeaw will lecture in North Schuate, Mass., Oct. 30; in Philadelphha, Pa., during November in Worces.

Mag. Juliette Yeaw will lecture in North Schuate. Mass., Mag. Juliette Yeaw will lecture in North Schuate. Mass., Oct 30: in Philadelphia, Pa., during November; in Worcester. Mass., during December; in Plymouth during January. Address, Northboro', Wass.

Mag. Fannis T. Young. trance speaker. Address, Straffor, N. H. care Dr. II. C. Coburn.

Ma. & Mes. Wh. J. Young, Boise City, Idaho Territory.

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

Bunner of Light.

BOSTON, SATURDAY, OCTOBER 15, 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.

LUTHER COLDT. EDITOR LEWIS B. WILSON ASSISTANT.

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

Mrs. Stowe on Spiritualism.

In two articles published by Mrs. Stowe in the Carch Union-her brother's paper-she has spoken, with considerable freedom and a significant: holdness, on the subject of Spiritualism; these to be followed by a third, going to show to what excent the beliefs of the primitive Christians on the antiject of spirit presence correspond with the scriptures. What we want to bring out here is the sluple fact that Mrs. S owe avows her belief openly in spirit communion and in the mighty power exerted by the invisibles upon the currentaffairs of men. She asserts as follows: "We hold to that helief in the unbroken unity possible between those who have passed to the higher life and this. We hold to that vivid faith in things unseen which was the strongth of primitive Christians. The first Christians believed what they said they did-we do not. The unseen spir-Itual world, its angels and archangels, its saints and martyrs, its purity and its joys, were ever before them, and that is why they were such a mighty force in the world. St. Augustine says that it was the vision of the saints gone before that inspired them with courage and contempt of death-and it is true."

So much toward Mrs. Stowe's helief, as she is

induced to make a clear and whole statement of it. Let us regard with more attentiveness what she has to say respecting its grounds and supports. Speaking of the spiritual phenomena, she confesses it is high time the church aroused itself to their serious consideration. "That such experiences, with the phenomena) are becoming common in our days," she observes, "is a fact that night to conse true Christians to consideration." So we have been preaching and teaching, without cessation, for years; and it has been our constant assertion that the time would certainly come when those who style themselves exclusively Christians, and who control and operate what they again denominate the Church, going so far as to give it the presumptuous title of Orthodox, would be forced to attend to the pressing significancer of phenomena whose presence they could not always ignore. Mrs. Stowe herself admits that "these remarkable phenomena which affect belief up a this subject are not confined to paid mediums and spiritual circles, so called. They sometimes come of themselves to persons beither believing in them, looking for them, nor seeking them. Thus coming, they cannot but powerfully and tenderly move the soul." There is the secret of the whole story. Spirit influences refuse to be obedient to the form and pressure of cramping creeds; they ignore religious times and seasons; they come, as the scripture itself asserts of the Kingdom of Heaven," without observation;" but, for all this mystery and secresy and silence, they are no whit less potent and real, nor do their disitations work with any less force on the surprised and oftentimes startled soul.

The article we are now referring to in particular sets out with the reproduction of a scrap of conversation between the writer and one of the most distinguished and honored of New England dergymen. The latter spoke of Spiritualism, it appears," as one of the most dangerous forms of error-as an unaccountable infatuation." He denied peremptorily that there was for it either a scriptural or a rational foundation. To which Mrs. Stowe replies with a review of the religious customs of the early Christians, showing beyond question that they believed firmly in the continued union and communion of spirits on earth and above. She instances the frequent celebration by them of the Lord's Supper, and cites from the writings of St. Chrysostom and St. Augustine to prove that angels and men join in the same ascriptions and songs of praise and joy, that the general assembly of celestial and earthly creatures join together on such occasions, and disembodied friends are awaiting with a thrill of indescribable delight the hour of our joining them in a sphere where reunion is to bring perfect bliss. Mrs. Store says for herself that "the continued identity, interest and unbroken oneness of the departed with the remaining, was a topic frequently insisted on among early Christian ministers; it was one reason of the rapid spread of Christianity." How altered now, when for believing in such a truth Christians are unceremoniously thrust out of the churches!

The spiritual leaven is quietly doing its work. It is the "still, small voice" that gets the patient hearing at last. The churches may not recognize what is going on in their midst, but, by the results wrought, they will at the right time be compelled to acknowledge all. The great change will have been wrought before they will know how it was done. Its very secresy is on account of the hard discipline employed by the Church in the hope of suppressing it. Of these secret experiences Mrs. Stowe writes with much feeling and a genuine sincerity, that "in the very nature of the case, they must forever remain secret, yet they have brought to hearts, bereaved and mourning, that very consolation which the Christian Church ought to have afforded them, and which the primitive Church so amply provided."

Williamsburg, N. X.

A correspondent, writing us from this place, Sept. 30th, states that Honry Witt, 92 4th street in that city, is busily engaged in disseminating splritual light from his bookstore and circulating library, and the tracts which from time to time he is publishing. His sign-which is situated on the main street of the city-prominently proclaims: "Banner of Light Bookstore. Office of the Pconle's Popular Progressive Pumphlets and Tracts. Denton's Radical Discourses, de" His tracts are put up in three styles, denominated the Woroester series, the Boston series, and what is to be called the New York or Williamsburgh series. This last is in preparation, and will be in small book form of twelve pages. Judge Edmonds's will head the list. The circulating library has proved a great success as a method of spreading the knowledge of truth. "Many who take out the books." we are informed, "on the library plan, find them too good to return, and so purchase them outright." We wish our brother success in the good work.

Spirit Messages.

The proof of the trathfulness of our messages. from departed spirits still continues to come in, as we promised at the commencement. While a skeptical age.

In the Banner of Light for July 9th, 1870, the lished by us:

EBENEZER TWEED. The question which I am to answer this afternoon is this: Will Ebenezer Tweed_return from the spirit-land, and tell us where we can find those papers that will inform us concerning certain this that were owed him at the time of his Those paners I burned two months before I died, and for this reason: the persons who owed them were poor, and I did not want them Cahin would remember that when Topsey was to be troubled after my death. So I burned the asked who made her, she replied, 'Nobody as I papers. It was my business, and nobody's else. I knew that they would be troubled, and I knew there was not one of them in condition to pay; and I knew that my heirs had better lose it than for them to pay it. There was something like seven thousand dollars. I burned the papers. They are not in existence; so it is folly for them to call on me or anyhody else to assist them in getting what they never will get. Ebenezer Tweed to his heirs.

The statements contained in the above message, neither elves nor our medium had any earthly knowledge of. ourselves nor our mentum had any carriery knowings of We therefore request any one who may have known such a person as Ebenezer Tweed—those he speaks of or any facts confuncted with his oarth-life—to give us what information they may possess, to the end that spirit-communion may be proved in this instance, as it has in many other similar cases.]—Eb.

In response to this, we have received the fellowing letter, which completely verifies the statement contained in the above in such an undeniable manner that it seems to us that any mind unbiased by prejudice would be willing to accept our hypothesis concerning the transaction, viz.: that it was Ebenezer Tweed himself who gave us the message:

EDITORS BANNER OF LIGHT: Brothers—In the he supposed when Adam awoke and heheld Eve Ranner of Light of 5th July, I read a communication from Ebenezer Tweed, followed by a request that any one knowing such person or spirit would believe beautiful and modest person, made a very half and modest person, made a very much obligated. I amy very much obligate

school together. He was then an orphan boy, raised in a family of poor people. About thirty years ago, he removed from his native State no knowledge of him. But, since reading his communication, I visited the place of our school-days and the people with whom he was raised; there I learned that, by industry and econny in Illinois, he acquired property of consideravalue. He never married. His only near relatives were two sisters in Pennsylvania. About two or three years ago, he after a short illness, died, leaving no will, nor heirs but these sisters. One of the family with whom he was raised administered his estate, and expressed much surprise and anxiety at not finding evidence of greater wealth in the form of notes, bonds, or mortgages, and thus reported to the sisters that he was certain there had been such papers in E. Tweed's possession some time before.

The language of the communication is therefore will be the cheapest book in the market. right to the point, and sounded so characteristic of him, although I had not heard of his death, I coul I not but believe it was from him, and true. I therefore took the trouble to seek cautiously and particularly, knowing the people I was inter-rogating were by no means Spiritualists; nor did the communication, which sileneed their skepticism, at least for the time, and said it would be well to send the papers to his sisters

Tioping success to the Banner, and true answers to the communications, I am, etc., LEWIS COOPER.

Truly yours, 25 North 7th street, Philadelphia, Aug. 21, 1870.

The Banner of Light during June, 1870, contained a characteristic message from S. K. Head. a well-known Boston printer, who died in Savannah, of which the following letter is corroboratory:

EDITORS BANNER OF LIGHT-In your last issue, a communication appeared purporting to be from S. K. Head. I will state that I was well acquainted with Mr. Head, having worked with him in the Morning News office, at Savannah, Mr. Mason being the proprietor at that time. I am further convinced that the message emanated from him, from the fact that he made himself known at a private circle at my house, a few ovenings ago, and I asked him if he could give me a test that would leave no doubt in my mind as to his identity. He said he thought he could, and he surely did. Nashna, N. II , June 8, 1870.

Woman's Rights in the Republican Convention.

The Republican State Convention, of Massachusetts, met at Worcester, on the 5th inst., ex-Governor Bullock in the chair. Among the spectators in the galleries were quite a number of ladies. Mrs. Livermore, who was elected a delegate from Melrose, and Lucy Stone from Brookfield, took seats with their respective delegations. We record those facts as significant of the incoming tidal wave which shall in good time place woman upon the same plane as man in all the affairs of life. Mr. Slack, of Boston, offered the

ollowing resolution: the cause of liberty; that we rejoice in the action of the recent Legislature in making women eligiblons, officers of the State; that we thank Gov. Cladin for having appointed women to important political trusts; that we are heartily in favor of the enfranchisement of women, and will hall the day when the educated, intelligent and enlightened conscience of the women of Massachusetts is in direct expression at the ballot-box,

After which Judge Russell offered the follow

Resolved, That there is no logical or reasonable answer to the claim of suffrage and civil equality for women; that the subject is not to be treated with ridicule or sarcasm, and that when the women of the State or the nation demand equal political rights, those rights must be granted and secured by a constitutional amendment.

Severally referred to the Committee on Resolu-

Mrs. Livermore then rose, and was received with warm applause and cries of "Platform." She presented the memorial of the recent Woman's Suffrage Convention in Boston, asking for the extension of equal political privileges to women. She then asked leave to say a few words, and was answered with applause.

The Convention renominated the present State officers, except the treasurer, the nominee for that office being Mr. Adams, of North Brookfield. The efforts of the advocates of Woman Suffrage and of the Prohibitionists to have their several causes adopted into the party policy were vain.

BT We have just obtained a few copies-all there are left of the edition—of "Principles of Nature," by Maria M. King. This is a valuable work, and those who would own a copy should send in their order soon. Price, \$2.00; postage 24 cents. "Real Life in Spirit-Land," by the same author, has reached a second edition. It is admired by all who have read it.

Spirit Communion-Verification of Reopening of the Boston Music Hall Lectures

The course of lectures on the spiritual philosophy, so successfully carried out for the last three and we from time to time give it to the public, years at this place, was again opened for the fourth season by a lecture from Prof. WILLIAM returning thanks to those friends who have so DENTON, on Sunday afternoon, Oct. 21. A large kindly acceded to our expressed desire, and for- audience and a most beautiful day combined to warded us verifications, wherever they know the render success certain. The cloir sang " Gloria in facts, we would earnestly request all who may be | Excelsis;" after which the chairman, (Mr. Lewis knowing to the correctness of any spirit com- B. Wilson,) spoke of the course now to communication coming through our Message Depart- mence, and stated that among those who were to ment to notify us of it at once, that we may have follow Prof. Denton, were Thomas Gales Forster. the satisfaction of exhibiting such intelligence to Mrs, Cora L. V. Tappan, Miss Lizzie Doten, Mrs. Nellie J. T. Brigham, Edward S. Wheeler, J. M. Peebles, and others whose names would be herefollowing message and editorial note were publafter announced. Professor Denton was then introduced. The subject of his discourse was Growth vs. Creation," which he handled with his usual ability. As we shall hereafter publish a report of this telling lecture, we omit a synopsis of our own, giving in lieu thereof a condensed account from the Daily Post:

"Prof. Denton commenced his lecture by say Cabin would remember that when Topsey was asked who made her, she replied, 'Nobody as I knows on; 'specs I growed,' Mr. Denton thought that Topsey's answer was a very philosophical one, and said that her simple answer contained more sound wisdom than the docrinal teachings of the Bible. The Professor denied in toto the theological theory that our world, man, or ani-mals of any order, were suddenly called into existence and harmony by the figt of a Supreme Bo-ing, and contended that these results were pro-duced by causes having for their primary governing powers not a personal God, but the God of Nature. In support of his argument the speaker gave a geological description of the earth, tracing it from its chaotic or fluid state down from the Silurian and Devonian to the historic period, when it produced plants and the lower order of land animals, then picturing to his hearers its growth and development until man appeared. He continued his description according to the hypotheses of celebrated geologists through the multifarious phases which our earth must have passed until the present time, attributing all this great transi-tion not to the Christian's God, but to the unswerving laws of Nature. He characterized the passage in the first book of Genesis, wherein it is said that Adam was created from the dust or slime of the earth, as an absurdity, and said that that any one knowing such person or spirit would being a beautiful and modest person, made a very please answer.

For many years of my early life, I was well acquainted with Ebenezer Tweed. We went to law is developed in man precisely in the same school together. He was then an orphan boy, manner as it is developed in the gigantic oak, ised in a family of poor people. About thirty which from a small and tender acorn grows up to are ago, he removed from his native State ennsylvania) into Illinois; after which, I had knowledge of him. But along reading his little more. Mr. Denton maintained that the Bible was composed of errors, and stigmatized that work as an old Jewish story-look. The discourse was listened to with great attention by quite a large audience, composed of both sexes. During the lecture the several witticisms of Mr. developed many a smile into a good hearty laugh.'

Next Sunday Prof. Denton's subject will be 'The Coming Day."

57 A. J. Davis's new book, "THE FOUN-TAIN," owing to the extra cost for illustrations, &c., will be sold at retail for \$1.25, instead of one dollar as previously announced, and at that price

By What Law?

Perhaps the history of the human race does not furnish a parallel for such marvelous coincidences as occur in the following items, which are well first received the history of Tweed and the an-swers to my questions. Then I showed to them and that of Mr. Sylvester R. Hazard, of Newport, who is now living:

George Hazard was born in South Kingston, R. I., March 3d, 1727.

Thomas H. Hazard, eldest son of George, was born in South Kingston, March 3d, 1765.

Sylvester R. Hazard, eldest son of Thomas, was born in South Kingston, March 3d, 1793.

Christopher G C. Hazard, eldest son of Sylvester, was born in Newport, R. I., March 3d, 1818. Since the birth of Thomas an anniversary has dways been held by the family, on the 3d of

The Saturday Evening Gazette,

March, to commemorate the event.

Under the editorial guidance and inspiration of Mr. H. G. Parker, has entered upon a new career. Each Saturday it comes freighted with live matter, largely original, skillfully supplemented with literary selections, and illuminated by the latest intelligence from all quarters of the world. It has organized a fine staff of writers, on whom it draws for the best of their brain-products. As a commentator on current topics it is independent and hold, yet discreet and inviting confidence. Its oditor is making a thoroughly superior journal, and the future reputation of the Gazette promises to outstrip any that it enjoyed in the past.

Third Edition of "The Voices."

No work of recent issue has created so much talk and criticism as Warren S. Barlow's poetic work, entitled "The Voices." The third edition is now in press, and will shortly be issued in superb style, printed on tinted paper, and bound with especial care as to its external appearance. It will also be embellished with a steel plate likeness of the author. It will be the most elegant Resolved. That the Republican party of Massa-chusetts, is mindful of its obligations to the loyal book of the season. We advise those who have a women of America, for their patriotic devotion to copy of the previous editions to lend them to their Christian" friends, and buy one of the new ones, with its improvements, for family use,

Rather Doleful.

A clergyman in a thrifty town down East not long ago prepared a sermon on the "Great Judgment." In the preparation of the sermon he evidently had in mind the usual congregation. Sunday came, and with it rain. In the course of the sermon the minister said: "With my hand on God's Holy Word, I dare to say that out of this congregation at least one hundred, on the great day, will be damned!" Our informant, who was present, counted the congregation and found only a hundred and five, children and all!

"The Future Life."

The second edition of this popular work is out, and selling rapidly. It contains just the information every one is anxious to obtain, namely: a description of the future life, portrayed by those who have passed the change called death. The reliability of the work is vouched for and endorsed by Judge Edmonds, who also wrote the introduction, and commends it to those who would obtain a knowledge of the country which they soon must visit.

Complaints still come in, notwithstanding our earnest appeals, from time to time, for speakers to keep us posted correctly in regard to their locality, that our list is incorrect. It is astonishing that our friends are so remiss. What does it

By a call in another column, it will be seen that the next Convention of the Massachusetts Association of Spiritualists is to be held in Haverbill, Oct. 22d and 23j.

Movements of Lecturers and Mediums. Mrs. Savie A. Willis, of Lawrence, lectured in-Suncook, N. H. Sundays Oct. 21 and 9th, to good audiences, at Bartlett's Hall. She will speak at Stafford Springs, Conn., Oct. 231, 30th, and Nov. 6 h. and at Scituate. Mass., Nov. 13th. She is

ready to accept calls to lecture in New England. that Ed. S. Wheeler was engaged to speak in Harmonial Hall in that city during October, says: 'Never before in its history has Spiritualism had so firm a hold upon the attention of the community. Mr. Wheeler is an able exponent, and of old theories is a perfect iconoclast."

Warren Chase will lecture in Denver, Colorado Sunday, Oct. 30th, if the friends there make arrangements, and notify him at or before the Topeka Convention, which takes place Oct. 22d; or if no arrangements are made there, he will speak at Greeley, Col., on that day.

resumed her scances at No. 263 Washington street, Edna S. Dalge, Clara Shelhamer, Chules W. Sullyan and Boston.

J. G. Fish has been lecturing in Springfield, Mass, for some time, and attracted unusual attention.

Miss Jennie Loys lectured in Plympton, Mass., on the 23 t, and in Plymouth during February.

A. E Carpenter is prepared to make lecturing en agements for the fall and winter, anywhere in Mrs. Jennette J. Clark will answer calls to lecture and do missionary work; also speak by inspiration at funerals. Address 155 Harrison avenue. Boston.

J. O. Barrett is lecturing in Ohio during this month.

N. Frank White, during this month, can be addressed care of this office. He will lecture Sundays or week evenings. He goes South during the winter.

Dr. E. C. Dunn is engaged to attend the Nebraska State Convention Oct, 28th, 29th and 30th. The Doctor intends to remain for a few weeks in that part of the country. Societies desiring his services as a speaker should address him immediately, at Rockford, Ill.

J. M. Peebles's address for October is 47 Prosnect street. Cleveland, Ohio, care American Soiritualist. Week-day evenings he lectures in the vi-

Mrs. Harriet E. Pope, writing from Morristown, Minn., says: "Bro. Jamieson has been here and given us a course of lectures, which were well received. The people like him better than any previous lecturer. We are still gaining selection. Supper was then announced, after which an ground. I lecture every two weeks, and we have good quiet audiences."

Dr. J. R. Newton arrived at New York, in the steamer "City of Paris," on the 3d instant.

Mrs. F. A. Logan's address is Indianapolis, Ind. She is meeting with good success as a lecturer. M. Milleson, spirit artist, will be at Little Falls, N. J., until the first of November. Orders for spirit likenesses are more successfully filled in

New Publications.

care Dr. Andrew Stone, Troy, N. Y.

THE EXAMINER.—This new monthly religious review is issued under the editorship of E. C. Towne, a name not unknown for breadth of learning, thorough research, and the Beriptural statement of the dectrine and faith of Spiritualism. It is published at Ohicago, and the first number presents a table of articles that, for variety and power, and freshness of view and thought, would be well worthy of a magazine in the heydey of its reputation. "Crazy Chicago" is the title of a tale that leads off, of which three chap ters are given. Then follow papers on Dickens, James Freeman Clarke's treatise on Theism, the Unitarian Situation, Roy, Mr. Abbot, the Religious Purpose of the magazine, Open Vision, Free Religion and Christianity, Matthew Arnold's Views, Dr. McCosh in Boston, and other topics bearing relation to the plan of the enterprise. All appears to be done with thoroughness, fullness and energy; and still there is no lack of that repose which, in literary performances, is a requisite to the genuine enjoyment of the whole. purpose to teach a Christianity whose creed is contained in the words, "Our Father who art in Heaven," and unfolded in the doctrines of God's perfect fatherhood over all souls, the brotherhood of all men in this world and the next, our supreme duty of love to man and filial lovalty, of trust and love to God, and inspiration and providence the source and guarantee of knowledge, holiness and blessedness forever. Especially has he herein put his hand to the work of rooting up "theological heathenism," to expel from men's minds the idolatry of the Bible, and to open to all human foot the path of direct, obedient and happy trust in God. We do not question that The Examiner will do vecman service in this direction. Mr. Towno has already made an indelible impression on the spiritual thinking and feeling of the age, and we sincerely wish generous success to the new magazine to which we shall naturally refer again.

THE GODEY'S LADY'S BOOK RECEIPTS and Household Hints make a stout but handy volume for the housekeeper, young or old. It is a compilation, by S. Annie Frost, of the contri butions from her pen to the Lady's Book, for a long course of years, and hence is thoroughly sifted by the experience her readers and acquaintances .-- The table of contents of itself makes an appetizing sight for the eyes.

THE SPIRITUAL MONTHLY AND LYCEUM RECORD IS A NEW and very attractive candidate for public favor, appearing under the editorial auspices of J. H. Powell, whose tion as a spiritualistic writer is well and widely known. This monthly is published in Boston, by W. F. Brown & Co. who have done their part in giving it a neat and striking typographical dross. Its contents are such as "The Spiritualism of Dickens," "William Blake," by Howitt, "The Mediums," by J. H. Powell, "Progressive Dottings," "Lyceum Record," and a story by Louisa S. Powell. It promises to be a popular publication in the field of Spiritualism, in which all sincere workers are welcome, and cannot be without their high reward. Success to the new enterprise.

The twentieth thousand of "UNCIVIL LIBERTY," by E. H. fleywood, has been published—being a favorite essay on the injustice and impolicy of ruling woman without her consent. It is a remarkably pungent and lively production and deserves the circ dation and reading it receives.

THE NATIONAL QUARTERLY REVIEW for September has come to hand, bearing a full freight of excellent literary matter. We recite the list of its contents as follows: Alfred the Great and his Times; Madame de Sevigne and her Letters: Icelandic Literature; Yachting not merely Sport The American Bar-William Pinckney : Sophocles and his Tragedies; The Abyssinian Church; The France-Prussian War: and Literary Notices and Reviews, The National Quarterly continually reveals new resources of learning and logic, and for the variety, freshness, strength, and general satisfactoriness of its literary matter, as well to the general reader as to professed scholars and men of admitted culture, it is without a superior in its chosen walk in the country.

. THE TRUE FOUNDATION .- The third lecture delivered by J. Wesley Dodge, builder and founder of the Free Chapel on the Hill, at Malden, is printed in pamphlet and for sale at our counter. It gives the views of the author in a compre hensive manner, and cannot fail of interesting the reader

A valuable pamphlet of good size comes to us from E. P. iller, M. D., New York, entitled "Dyspepsia: its varieties, causes, symptoms and treatment by Hydropathy and Hygiene." It title is sufficient to interest those troubled with that distressing malady.

A FATHER'S ADVICE: A book for every boy, by E. P. Miller, M. D., and A MOTHER'S ADVICE: A book for every girl. by Mrs. E. P. Miller, M. D., are two indispensable little books which every parent should put into the hands of their

MERRY's Museum ranks with the very best of magazines for young folks. The October number is excellent,

Spiritualist Lyceums and Lectures. Boston .- Mercantile Hall .- Singing, Silver-Chain recitations, a song by Charles W. Sullivan, also by a quartette of members, marching, &c., &c., made up the exercises of the Children's Progressive Lycoum on Sunday A. M. Oct. 2J. The question, "What is disease, physical or spiritual-and what are the remedies?" was discussed, and the services were conducted, for the first time, from the new Lyceum The Washington Sunday Gazette, in announcing Gulde, recently published by J. M. Peebles and others. The attendance at the Lycoum was the best, on the 2d, for the last four months, and the number of scholars is on the in-

crease. Monthly Concert.-The first monthly concert given by the Lyceum since the decease of Mrs. Sarah A. Morton, the late Assistant Guardian, took place at Morcantile Hall, Sunday evening, Oct. 2d. Notwithstanding an increased price of admission, a good audience assembled, and everything passed off in a highly creditable manner. Instrumental music, by Addle Morton; recitations, by Effic Peabody, Alice Cay. van, Etta Bragdon, Cora Stone, Elva Barbour, (original) Clara Shelhamer, Bertle Lovejoy and Maria Adams; songs, by a quartette, (consisting of George II. Woods, Annie Cayan, and Mr. and Mrs. Lucorne Lovejoy.) also by Hattle Miss Severance, an excellent test medium, has Richardson, Hattie Molvin, Maria Adams and Stella Coggins, Miss Mary A. Sanborn; a dialogue written for the occasion by D N. Ford, and carried on by five misses; the reading, in a highly artistic manner, of Poe's "Bella," by M. P. Davy: and an arrangement of tableaux and music, prepared by Mrs. Maria Adams, entitled "The Evergreen Shore," completed the programme. A shrine decked with flowers, last Sunday, and is engaged to speak there again with the banner of the Lycoum laid upon it, was erected on the rear of the stage in memory of Mrs. Morton, and during the evening the old quartette, which she used to complete Messrs. Sullivan, Ford and Miss Sanborn-sang with ton hing pathos-but without an alto-" The Gates Ajar," it be New England. Address care of Banner of Light. ing their first attempt to sing together since she went "up higher." During the evening a piece, written by Biwin Christie, was sung by Misses H Richardson, E. S Dodge, and Messrs. C. W. Sullivan and D. N. Ford: "Shall we meet them again?" The success of the opening concert for the winter must have been quite encouraging to the workers.

Caledonia Hall, - The Boston Progressive Literary Asociation, composed of the members of the old Dramatic Soclety, held its third annual rounion, at this hall, 94 Hanover street, on Thursday evening, Sept. 29th. After an instrumental selection by Miss F. Locko, Frederic M. Hawley proceeded to deliver the address, briefly stating the objects of the society, and giving its history and an account of what was hoped for in the future. He referred to the change in name, since the last relinion, from "dramatic" to "literav." and alinded feelingly to the departure from their midst of Mrs. Morton, once a member with them. The quartette attached to the Literary Association-Mossrs. J. H. Davidson, Fred M. Hawley, Misses Hattie L. Teel and Annie Cayvan-sang "She is with us." M. F. Davy read with excellent effect a poom by Poe: C. W. Sullivan, in the absence of D. N. Ford, read an original poem, which he [Ford] had prepared for the occasion; Annie Cayvan declaimed; a written liscussion, in brief, on "Tall vs. Short—who has the best of it in life?" was received with great merriment—the disputants being Charles W. Drake and Fred. M. Hawley. The quartette then sang "Beyond the clouds;" Hattle L. Teel declaimed, and J. H. Davidson gave a song and planeforte autograph album was presented, by proxy, to Mr. and Mrs Wm. L. Lovejoy, from the B. P. L. A.; presentation speech by Mr. Drake, George II. Woods receiving it for the parties. At the conclusion of the presentation services the pleasures of dancing were added to the literary enjoyments till an early hour on Friday morning. The best of feeling prevailed, and it is evident that the Association will be of good to its members-and friends as well-in the coming years.

Temple Hall .- On Sunday morning and afternoon, Oct. 2d. the regular circles for spirit-communion were held with the home of the friends of the departed. Address, great success at this place. In the evening S. W. Crooker and J. H. Bickford lectured before the Boylston-street Spiritual Association, a good audience being present. Fine music was given by a choir directed by Prof. Hudson.

Lecture by J. II. Powell .- On Wednesday evening, Oct. 5th, this gendeman lectured at Temple Hall on "The Spiritualism of Charles Dickons," the lecture closing with a scance by Mrs. Powell. The lecturer quoted freely from the writings of Mr. Dickens, and proved conclusively that the interior man and author was conversant with the workings and subject to the direct impression of the spiritual state, though the outer-unlike Thackery and others-lacked the courage to acknowledge the fact to the world. Owing to a evere storm on the evening in question but a small number were present.

CHELSEA .- Prof. William Denton opened the course of spiritual lectures at Granito Hall, Sunday evening, Oct. 2d. by a lecture on "How to Live," A large audience was present, and the greatest attention was paid to his remarks-not a person rotiring till he had finished. He will continue to speak there on Sunday evenings during his engagement in Boston at Music Hall.

CAMBRIDGEPORT - Harmon its sessions at this place had a very lateresting meeting Sunday morning, Oct. 2d. In addition to the regular exercises, the question, "Is God a progressive being?" was considered-many of the officers and leaders giving good answers. Dr. J. H. Currier, of Boston, who was present, briefly discussed the question, and ended by complimenting the Lycoum on its appearance. Near the close of the session, he offered a reward to the scholar who should succeed in gaining the largest number of members to the schoolthe name to be reported to him on his next visit. J. II. Powell was also present, and made a few remarks on the question, closing with a notice of the plan and aims of his ew spiritual magazine. Declamations were given by Missos Lillian Pay, Georgie Martain and Master Georgie Pearson. A song was well executed by little Floo Bullard. Etta Willis and Abbie Goss, Clara Elliott and Emma Willis, Willie Elliott, Annie Willis and Ida Elliott joined in dialogues, which were well rendered. The marching was excellent. Thomas E. Moon was announced to lecture at Harmony Hall in the evening; and, after singing, the meeting adjourned.

This school also uses the new Guide, and the reports are n its favor. An earnest endeavor is being made to help ilong the Lyceum movement by the officers and members and it is truly to be desired that the Spiritualists of Cambridgeport will rally to its support. A course of assemblies. for the benefit of the Lycoum, is in progress at Harmony Hall, each Thursday evening.

Milrond .- Washington Hall .- Honry Anson, Assistant onductor, writes: "The usual exercises were carried out at the Children's Lyceum Sunday morning, Sept. 11th: fter which, came speaking by Master Willie Wilkinson and Miss Lilla Smith, and readings by Master Freddie Read, Misses Hattie Draper, Carrie Adams, Flora Cheeny, Minnie Williams, Ida Hill, Netta Anson, Carrie Fisher, Mrs. Montague and Emit Brown. Remarks were made by J. L. Buxton, Henry Anson and Emit Brown.

In the afternoon and evening, Mrs. Abby N. Burnham, of 10 Chapman street, Boston, lectured to the Spiritualists' Society of Milford, and was very much liked. I can heartly recommend all who may desire to form and hold regular circles to send for Mrs. Burnham, as I consider her one of the best mediums, for that purpose, I have ever had the pleasure of sitting with."

PLYMOUTH.-"L. L. B." writes, Oct. 3d: Mrs. N. J. Willis, Cambridgeport, commenced an engagement here for this month, on Sunday, Oct. 2d, morning and afternoon. The hall was well filled to listen to her remarks. She was liked very much, as she always is, wherever she may be. After singing, a spirit, purporting to be Henry C. Wright, took control of Mrs. Wills, and spoke a few words to the chiliren and friends. I see you wish to have the list of meetings and officers corrected. We have not corrected ours since the last year. Our meetings are held every Sunday in Leyden Hall. Lyceum meets after the morning services ire over. Officers of the Meetings .- President, L L Bullard; Treasurer, Alico B. Bampson; Collector, Richard Bagnall. Trustees,-Putnam Kimball. Benjamin Churchill, Bradford Barnes. Officers of the Lyceum .- Conductor, L. L Bullard; Guardian, Allco B Sampson; Librarian, Clara Robbin; Musician, Mrs. Lydia Benson.

FRIENDLY REMEMBRANCES. - Last week we received a large box containing a variety of delicious fruit from "Walnut Grove Vineyard," forwarded by our good friends Hudson and Emma Tuttle, for which we return our grateful thanks. John Wetherbee also loaded our table with some of his finest pears. Thanks, John-long may you live to do so " some more." Henry Lecroix, of Montreal, favored us with some fine specimens of Canadian apples. Mrs. Hubbard will accept our thanks for a beautiful bouquet for our free circle.

INCORPORATIONS.

A short and pointed article by E. S. Wheeler, in the American Spiritualist, calls our attention at this time to the above subject. We have long seen the growing evil of monopolies in our country secured and perpetuated by legislative incorporations. It has long been a standing and acknowledged truth that "corporations have no souls," and yet they contrive to perpetuate an existence through many generations and grow more powerful after all who first started or moved them are counted as dead and gone. The evils of the old law of primogeniture, which our country escaped, are renewed and repeated here in incorporations, and work as much mischief with the poor and with laborers as does the old system in England. Monopolies are rapidly increasing and controlling the wealth and business of our country, and every one can see that they work directly against the interest of the poor, and laborers generally, although they are often able and will ing to pay better wages for a time than a person could earn if working for himself or herself. The monopoly of capital in combinations will of course enable the corporation to pay its employes better prices than they could obtain single-handed, but it at the same time enslaves labor and holds it in subjection, and its interest is opposed to the enlightenment and independence of the laborers. and hence it ever seeks the most ignorant and depressed workmen, as in slaves, Chinese, &c. The poor Irish girls, for factories, and those who have not had the chances of education, except so far as the labor requires it, are the help most in demand, and, under competent overseers, are the best If our country is not aroused soon to the injuri-

ous effects of corporations, we may prepare for a tention and some severe criticism. terrible revolution, for an enlightened people will not long submit to tyranny of any sort, and capitalists will find themselves no exception. All incorporations of capital that use and control labor and laborers, should be limited in time and stock, and over kept subject to legislative control. The feverish state of the public mind on this subject is plain in the many strikes and efforts at labor leagues, unions, organizations, and efforts to compete with capital, which could not monopolize without the acts of incorporation, as the divisions of estates would prevent at the death of single owners.

That incorporations and united capital are ne cessary in many cases, as in building railroads bridges, &c., we do not deny; but the evil lies more in the constant and never ceasing extension of their powers and privileges, and of granting them rights and bounties which no individual could obtain, or would even ask for. They are out of the country. often able to buy enough votes to get grants of land or other gifts from the agents of the people who control them, and often begin this at the den recently, at the age of thirty-three. The elections or nominations of political parties, ever working selfishly with any party in power to secure their ends without any regard to principles of the party.

Among the growing evils of this kind is the securing of votes in counties and cities, by which the credit of such district is loaned to railroads to endorse bonds that thus find a market at discount. Among the growing evils of this kind is the seendorse bonds that thus find a market at discount and money is raised to build the roads and stock them. Many roads are thus secured, and stockholders often get rich without advancing money and it not unfrequently happens that, in this way, some lands and farms are greatly enhanced in value, and such stockholders as understand the business secure them in time to get the advance There is an immense speculation going on in this business in the West.

WOMAN'S RIGHTS vs. MARRIAGE.

The Liberal Christian copies a long and ablywritten letter of Sara F. Norton from Classin & Woodhull's paper, which is a most scathing rebuke for the leading advocates of woman's rights for pandering to popular opinion on the subject of marriage, and thereby in sacrificing the principles, stultifying the movement, and leading it into the grave, where it is now buried, but from which she hopes it can be resurrected. She is wrong, however, when she says:

"Each and all of them, (I refer to the woman's rights advocates proper) with one exception, have made it a point to announce to the public in various ways that 'the success of the movement will majority. in nowise affect the marriage relation,' and that the questions are entirely separate and distinct from each other, while at the same time they are constantly furnishing evidence to the contrary."

Who the one exception is, she does not tell us: first contended that the social and marital condition of woman must be radically changed before or by the right of suffrage. We acknowledge no precedent of our age in the advocacy of woman's rights, and for nearly thirty years we have advocated, with tongue and pen, the necessity of a radical social change, involving marriage and extending suffrage to woman; and Henry C. Wright has certainly done the same for many years. We have published one book, (Fugitive Wife,) and sold five editions of it, advocating it, and several others noticing it incidentally. Sister Norton evidently is not well posted on the subject; but she sees as we do, and have several times noticed in our articles, (which we trust reach many thousand readers) the languishing state of the cause, and we have attributed it to the pandering of its leaders to the churches and the conservative sentiment on the subject of marriage. The main opposition we really have to woman's rights is in the church and the men who profit by the subjection of woman socially, and some of these are wishing she should vote, (provided they cannot prevent it,) if she is still left subject in marriage to the control of her husband, who can let her vote or not as he pleases, and if she does vote, can make her vote as he does. Two lawyers enter into partnership, and one joins one political party, and the other another to gain business; but no such arrangement would be made for man and wife, as the law now is, because they are not equals nor partners, but one owns the other by law and gospel. Everybody should read the article of Mrs. or Miss Norton, as it is full of facts and close criticism of the course of those who have laid this great subject on the shelf for the present.

SEPTEMBER.

The September of 1870 has gone with its predecessors, and left its sad record on European hearts, from the savage war of two great nations watering the soil of France with the best blood of both France and Prussia. It is a terrible picture to send along the historic line to the future, following some of our own sad months of mourning over the slaughters of our own battle fields, which, we trust, are never to be repeated. The weeping hearts in our own homes have scarcely dried their tears, when the terrible shock of deadly strife begins over the water; and we ask the Banner of Light Circle Room, on Wednesday af ternoon, why, and for what, and for whom, are so many Oct. 19. A full attendance is carnestly requested. lives sacrificed and so many homes darkened with

the pall of sorrow? A quarrel of kings for kingdoms, tyrannies and subjection is all we can see, with the people sacrificed and the poor trampled upon. Our own country, in peace and prosperity, sympathizes first with one side and then with the other, as she sees the more liberal system struggling for principles most like our own. In our peaceful homes and happy country, we feel but slightly the shock of the distant wholesale mur-

ders, and are thankful that they are so far away. September, one year ago, we gathered up our assortment of progressive literature, and, bidding our Eastern friends adieu, moved into this grand old city of the Mississippi; since which time, we have been steadily weaving into new and old acquaintances the spiritual philosophy of our literature-having sold over \$2000 worth of books and papers, and spoken many thousand words for the cause, beside the pen-scratches, both public and private. During the September just past, we were out much on the prairies, viewing the fading grass and autumn flowers, and winding around the hill-sides, with their beautiful, variegated foliage of every hue, brightened by sunshine or deepened by shade, with rocks and brooks and mighty rivers-scenery of the great West, but not to us as dear and sacred to memory as those of our New England childhood's home, but still ever and everywhere enjoyed with pleasure.

We are now well established in the book trade of St. Louis, and the books are sent and received, with the trade going on the same whether we are personally in the city or not; so all can rely on us till due notice is given of a change, not now contemplated.

ALL SORTS OF PARAGRAPHS.

In The specimen number of the new magazine, "THE MODERN THINKER," as will be seen by an advertisement in our columns, has reached a third edition. It is attracting a good deal of at-

Miss Glyn, the eminent English actress, is giving a series of Readings at Tremont Temple, in this city. Her first reading was given on Wednesday evening Oct 5th-" Antony and Cleopatra;" to be followed, Oat. 11th, with "Hamlet;" 14th, "Macbeth;" 18th, "Othello;" 21st, Romeo and Juliet;" and, Oct. 25th, "King John." It is truly a rich treat to hear her fine rendering of Shakspeare's grand plays.

Those who read D. W. Hull's criticism on Prof. Phelos's attack on Spiritualism, will enjoy reading a lecture by him in this issue of the Ban

Spotted Tail and his warriors are reported to be at the Wheatstone agency. They declare that they will keep the peace as long as Gen. Parker is at the head of Indian affairs and Gen. Sheridan

Mrs. A. C. Wakefield, nec Nancy W. Priest, the author of "Over the River," died at Winchenbeautiful poem was first printed in August, 1857: "Somewhere, I know, on the unseen shore, They watch, and backon, and wait for me."

Cursed are all preachers that in the church aim

King William's wages are \$1,900,000 per year. THE SITUATION.

His Highness, the Pope, as every one knows, Was wont to make visitors kiss his great toes; But the custom has changed. How, d'yo supposo? Now, the Italians tweak the Pope's nose .- [Digby.

Brigham Young is said to be founding a new colony in Arizona, in which none but the saints will be admitted.

General Cordova is officially announced to succeed De Rodas as Captain-General of Cuba.

At a recent celebration out West, the following sentiment was given:

Conn.

All hall, thou sovereign Kaiser, old King Corn;
A native indian on these prairies born.
To old King Cotton we no longer bow,
King of the sell, to thee we cotton now.

At a recent Methodist Conference at Cedar Falls. Iowa, a resolution was introduced declaring that it is true Methodism to oppose woman suffrage.

MRS. BRIGHAM'S LECTURES IN TROY, N. Y .-During this month Mrs. Nellie J. T. Brigham is lecturing in Troy, and creating quite an interest among the Troyaus. The Daily Press and the but we know at least a score that have from the Times each contain reports of her first lecture, and speak well of the lecturer.

> Thomas Wentworth Higginson contributes to the Radical this fine rendering of a sonnet from Petrarch: " Dolci durezze e placide repulse."

"Dolci duresze e placide repulse."

Gentle severity, repulses mild,
Hull of chasto love and pity serrowing;
Graceful rebukes, that had the power to bring
Bark to itself a heart by dreams beguiled;
A soft-toned-voice, whose accents undefiled
Held sweet restraints, all duty honoring;
The bloom of virtue, purity's clear spring
To cleanse away base thoughts and passions wild;
Divinest oyes to make a lover's bliss,
Whether to bridle in the wayward mind
Lost its wild wanderings should the pathway miss,
Or else its griefs to soothe, its wounds to bind;
This sweet completeness of thy life it is This sweet completeness of thy life it is That saved my soul; no other peace I find,

The Italian campaign has closed in a vote of the people of Rome-as nearly unanimous as it is worth while to have a vote-to accept the government of the Kingdom of Italy. Even monks and priests, regardless of the tenant of the castle of St. Angelo, and of the rhetorical fulminations of Archbishop Manning, voted "Yes."

THE MOST PALPABLE FARCE EVER INFLICT-ED UPON A CREDULOUS PEOPLE-The Massachusetts State Constabulary. Spirituous liquors are retailed daily all over the Common wealth. .

A chair of agriculture has been established in the Missouri University.

A PROPHECY FULFILLED.—The London correspondent of the Chicago Journal writes: " Noticing a reference to a prediction by an an-

cient French prophet, said to be found in a work by Chevalier de Chatelain, published some years ago, I have taken the trouble to consult it to-day. The particular prediction referred to is in these words: When the Second Empire shall have been words: 'When the Second Empire shall have been established at Paris, it will last for eighteen years, less one quarter, not a single day longer.' Mark the singular fulfillment. Louis Napoleon claimed supreme power, though not yet the title of Emperor, on the 2d day of December, 1852, and on the 2d day of September, 1870, exactly 'eighteen years. years, less one-quarter, unto a day longer, he was prisoner of war, and his dynasty at an end. This is one of the most remarkable coincidences on record, for the prophecy has not been cooked up for the occasion, but was printed in black and white years ago."

Massachusetts Spiritualist Association. The Executive Board of the Massachusetts Spiritualists' Association will hold a business meeting at three P. M., at

H. B. WILLIAMS, Sec'y.

Spiritual Periodicals for Sale at this Office:

THE LONDON SPIRITUAL MAGAZINE. Price 30 cts, percopy, HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents. The Madium and Dayberak. A weekly paper published in Landon.

In Landon. crice 5 cents.

THE RELIGIO-PHILOSPHI Price 8 couts.
The Lyckum Banker. Published in Chicago, Ill. Price

THE AMERICAN SPIRITUALIST. Published at Cleveland, O. THE PUBLICAL MONTHLY AND LYCEUM RECORD. Pub-

lished in Boston. Price 15 cents.
The Present Acc. Published in Chicago, Ill. Price 8 Cents.

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

Boston Müsic Hall Spiritual Meetings. Entrance on Tremont and Winter streets.

Oct. 16, Lecture by Prof. Wm. Benton.

The fourth course of lectures on the philosophy of Spiritualism will be continued in the elegant and spacious Music Hull,

EVERY SUNDAY AFTERNOON, AT 21 O'CLOCK, until the close of April, under the management of Lewis B. Wilson, who has made engagements with some of the ablest inspirational, trance and normal speakers in the lecturing field. Prof. William Denton, Mrs. Cora L. V. Tappan, Thos. Galos Forster, Mrs. Nellie J. T. Brigham, Miss Lizzie Doten (probably), Ed. S. Wheeler, J. M. Peebles and others will lecture during the course. Vocal exercises by an excellent quartette.

quartetto, Season ticket, with reserved seat \$5—now ready for do-livery at the counter of the Hanner of Light office, 158 Wash-ington street; single admission 15 cents.

The Massachusetts Spiritualists' Association Witho da Convention at the City Hall is Haverhill, Mass., on Saturday the 221 and Sanday the 22d of October. Good speakers will be present, and the frients in Haverbill will make necessary arrangements for their accommodation and cutertainment, so far as possible. We hope the friends of the good time is anticipated.

Wil take especial pains to be present as a general good time is anticipated.

Wil Will R. Pres. H. S. WILLIAMS, Sec'y.

BUSINESS MATTERS.

MRS. E. D. MURFEY, Clairvoyant and Magnetic Physician, 32 West 29th street, New York.

CHARLES H. FOSTER, Test Medium, No. 29 West Fourth street, New York City. tf-O3.

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Of the "Gubernatorial sent? We'll wait a little while and sec. When at the polls the people meet.

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The people will place there;
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 4—Aust Romah and her story.

 5—Mr. Hartis introduced.

 6—Katy and Carrie start for the City.—Phoir Rocciption there.

 7—The County-House.

 8—Carrie's Sickness.

 9—Carrie folids her mother.—Katy finds a Brieff and Home.

 10—Marlon's Letter.

 11—Heory and the Doctor.
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 21—The Hospital.
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 23—Henry's Inspiration.
 23—Henry's Inspiration.
 24—Mr. Graves's Recovery.—The Circle.—Katy
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" 2-MOSES OR MOISE AND HEBREW
SOCIETY. SOCIETY.

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Message Department.

Each Message in this Department of the BANNER of Lieur we claim was spoken by the Spirit whose name it bears through the instrumentality of Mrs. J. H. Conant,

Mrs. J. H. Conant,
while in an abnormal condition called the trance. These
Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good
or evil. But those who leave the earth-sphere in an undeveloped inte, eventually progress into a higher condition.
We ask the reader to receive no doctrine put forth by
spirits in these columns that does not comport with his or
her reason. All express as much of truth as they perceive
—no more.

The Banner of Light Free Circles.

These Circles are held at No. 158 Washington Street, Room No. 4. (up stairs.) on Monday, Tursday and Thursday Avternoons. The Circle Room will be open for visitors at two o'clock; services commence at precisely three o'clock, after which time no one will be admitted. Beats reserved for strangers. Donations solicited.

Man Context requires the children on Mondays, Topplays

Mas. Cos and receives no visitors on Mondays, Tuesdays, Weinesdays of Thursdays, until after tix o'clock r, m. She

weinessays of Thursdays, until arter Fix 6 clock F. M. Sho gives no private sittings. Set bonations of flowers for our Circle-Roomare solicited. The questions answered at these Feances, are often propounded by individuals among the audience. Those read to the controlling intelligence by the chairman, are eent in by correspondents.

Donations in Aid of our Public Free Circles.

Since our last report the following sums have been received,

Invocation.

Our Father and our Mother God, thy children are here to commune with thee through the ministry of the dead. Oh, grant that we may give them living truths-truths which, however simple, may burn upon the altars of their being long after they have passed over the shores of time-truths that shall lead them through the spheres of future life, and be a passport for them to the celestial realms. Oh our Father and our Mother, we have need to praise thee. We have need to bring thee all the powers of our being, dedicating them to thy service. We do not need to ask thee to bless us, for thy blessings are with us day by day, and hour by hour-thou art blessing thy children everywhere. Though sometimes the blessing is concealed by the shadow, which sometimes comes in the guise of the shadow of death, yet life is there, beautiful, sacred life, even there. And thy love, thy wisdom toward thy children is ever manifested through all their being, from the cradle to the grave-from the grave throughout endless spheres of spirit-life. Vather, Mother, we praise thee; from the deepest and holiest places of our being, we praise thee. That thou wilt give as strength to perform all the duties which thou wilt impose upon us, we believe. Dost thou lay crosses upon us, thou wilt give us strength to bear them. And wherever thou callest us, thou wilt give us strength to go. Father Spirit, Mother God, we offer theo our thanks, and we promise to be more mindful in future of what our duties are. We promise, oh Lord, that as we walk through darkness we will never fear. We will trust thee. We will love thee. We will serve thee, so that thy kingdom may be always with us, and thy will may be always faithfully performed by us. Amen.

Questions and Answers.

Controlling Spinir .- If you have questions, Mr. Chairman, I will answer them.

QUES.—Some time since I read in the Banner. an answer to a question in regard to the length of time required for a spirit to become wholly detached from the body. I would like to ask, if in instances when a body has been disinterred after several years and found to be perfect (not petrified) as when first buried, does the spirit in any way cling to that body during that time, and the cause?

Ass.-No, the spirit does not cling to the body for that length of time, because all the known laws of spirit and matter forbid it. The cause probably exists in the soil in which the body is deposited—the preserving properties of the soil.

Q-What is modern Spiritualism, and by what

means do spirits control mortals? A .- Moderfi Spiritualism is the science of life. life here, and life in the spirit-world; life that has been, life that is, and life that is to come, Spirits in controlling media first come into spiritual rapport with the spirit of the medium with the thoughts of the medium, consciously or unconsciously, generally unconsciously to the medium. This being done; if the foreign spirit finds that the spirit of the medium is negative to himor her, then they know that their chances of control are good, and they by virtue of their own positive power take, first, possession of the spiritual body-that impalpable unseen presence that pervades the physical body, that is, the motive power of the physical body. Having possessed themselves of that, it is very easy to control the physical body, Indeed, they must control it. Mediums are attractive powers to spirits. They attract spirits sometimes so forcibly, that if spirits come within a certain radius of their power, they are absorbed by them and they must control the physical form perfectly in order to gain clear and full relief from them. In a word, spirits control mortal mediums by and through the agency of the magnetic and electric aura that is constantly emanating from the physical bodies of the me-

Q.—What is the difference between psychology and spirit-control?

A.—Psychology is a phase—one of the methods of spirit control.

Q.-Some years since there was exhibited in this city a quadrant, with which it was claimed by its proprietors and inventors that our position on the surface of the earth could be determined by certain observations of terrestrial objects alone, as well or better than by the present mode of obtaining the same result, (with proper justruments) by observations of celestial bodies or objects. Could one with that instrument certainly determine his latitude and longitude, that of the point of his departure being known?

A .- Yes, certainly, for this science is entirely dependent upon motion, not only upon the motion of the heavenly bodies, but also of earthly objects. It is quite as easy-so scientists that have informed themselves in that direction tell us-to solve these problems by observation of earthly objects, as by observation of the heavenly bodies.

Q.-Can the laws by which the results were obtained from observation with the [Hedgecock & Ayling] quadrant be now explained, and can we at this time understand them?

A .- Capt. Ayling very poorly understood them himself. They were but fragments in his inventive brain; but he had gathered up many of them, perhaps nearly all, and had formed them into an image such as he himself considered nearly if not entirely perfect. But he knows now, since his departure to the spiritworld, that it was not perfect-that his mind did not receive all that there was to receive upon the subject. When a mind is found sufficiently receptive to receive the full amount of these

that may be found dwelling upon the earth. this side?

BANNER

must, of necessity, be of some service, because it is my friend, Mark Thompson, from that place, that positive proof that the brain is in the condition to if he don't get rid of some of his Orthodox noreceive just such ideas, perfectly or imperfectly. tions before death overtakes him, he will find all the same. Though it may not give to the sure that the old Bible idea of heaven will be reare anxious to give, it will aid them in impressing their ideas upon human brains. In other words, want nothing. So he told me before I died, that this human brain may become to them an exper- if that was n't true there was nothing true-nothimental machine. Spirits have need to experi- hig at all. He was sure it was true. "Well," ment in all matters which are comparatively new said I, "what would you do supposing it was n't to them, as scientists have need to experiment true." Said he should have no faith in God nor here in the earth-life. We do not, in our world, himself nor anybody else. Well, now he better jump at conclusions at once, but we arrive at get rid of those notions here on this side where them by slow degrees, by observation, by experi- they originated. [It will be easier?] Yes, far

flicted upon our restless souls. The soul is ever of what he has been in the habit of delving into.

livion. Those spirits with whom it originated are gument. I said they had houses there and everyjust as active concerning it now as they ever were. thing there that you have here; and they eat and They only need the proper brain in earth-life to drink and sleep, and all that. They thought it give you the result of their labors. June 21. | was wild and I was insane, and even went al-

and as appears now, consigned to oblivion?

quested by Capt. Ayling to offer his thanks to the turning, I said, "Look here! I am master of myindividual who presented those questions, and to self so long as I have my reason. You can't do say for him that he has used his brain for good to it. Say one word further upon that subject and I himself, and he hopes to use it still further.

Himie Tubbs.

June 21.

medium, and they need n't be afraid, because it wealth of this world. Good day, captain-general won't do him any harm. [A physical medium?] Yes: and a seeing medium, too. Frankig is now. He saw me just after I first left home; he was magnetism he will do better. sick, too, and father and mother thought he was going to die, too, but he got well; and when they told him I was gone, he said he knew it, for he answered by C. H. Crowell. saw me, and told them where he saw me; and he did. I was there, and had a whole crowd with me. And I want to tell Annie that I was with was with her, and I wanted to speak; I wanted the darkness of every age, teaching the soul so they will know I've been there.

You've seen 'em, have n't you' [Yes.] And I only with our lips, but with our hearts and our told you they was coming. [Yes, you did.] Well, heads and our hands, and all the power of our they want to know how the folks are to home. being; asking that the holiest and divinest at-They are first rate—aint nobody sick—not much; tributes that belong to thyself be vouchsafed to and they need n't go back till they are a mind to. Everything is all first rate. Good-by.

Edward H. Harris.

Va. I was a lieutenant in the Second Virginia many stripes, till we shall learn thy holy way age at the time of my death. When nine years kindly hand, find entrance to our souls, giving old my parents removed with me—their only child-to Virginia. My father's business calling him there so much, he determined to remove there; and being imbued, as I was, with Southern principles, I felt the Southern interest more at heart than the Northern; so I joined the Confederate army. My father and myself gave our lives: to defend the cause which we believed to be just, and thus my mother is left a widow and childless. Her affliction has partly deprived her of her reason. I propose to reach her by spirit communion, and to restore her to her normal mental state. I have measured my ground, and know what I can do.

I come here to ask that my friends, Thomas Carney and Philip Harris-my cousins-who are somewhat interested in this modern Spiritualism -I come back that they will see that my mother has my message; that they will take it to herone of them, at least-in person; take it to her and explain it; that is the first step to be taken. I will take care of all the rest; and I am just as sure that my mother will be restored, even in this life, as I am sure that I am speaking to-day. But convince her that we live—that we can come to her-that we are watching over her, and that there is a life after death better than this life, and she is restored to soundness of mind. It is vague, unreliable religious sentiments, as much as her grief, that have dragged her into this semiinsane state. June 21.

Mr. Roby.

I am well now. I only have rheumatism when I come back here. [In your right hand?] Yes, and all over me. You do not know me, do you? [No.] Mr. Roby. [Who?] Mr. Roby. [But I know several of that name.] Your brother-incoming. I don't mean you to understand that I have the rheumatism in the spirit-world, but have got it in coming here, somehow. I don't know how. In coming into connection with a human form you experience again your last sensations on earth.] Yes, yes; but it is pretty tough.

Gideon Sampson.

[How do you do?] Ah, well, stranger, I am all right, but that old chap there, he stole a march on me: while I was looking round to see where to make the first move and the best, he tumbled in without any forethought at all. He was here watching the process, and I suppose he got too near, and rather fell in.

Well, stranger, my name is Gideon Sampson. Not Samson of old, but another Sampson. I had some notion of these things before I died, and I used to talk about 'em sometimes to stir up the that the person known as John the Baptist could, Orthodox community in which I lived. I did say on returning to the world of spirits, take up again, truths, they will be given; for the same band | some things I did n't believe-did n't know any- as occasion required, the symbols which distin-

of spirits who influenced him and so nearly per- thing about, but would say them to see the beer feeted their plans through him, are ready and work. And, among other things, I said I'd come anxious to fulfill their object through any one back and give 'em a stirring up if I went before they did. Did n't know as I could; said it to see Q-Can the questioner be of any service on what the effect would be. But I've died all of a sudden, and I've come back quite as sudden. I A .- Yes; the person who wrote those questions am from Steubenville, Ohio, and I want to tell And if it is, it will receive them; and if it does not | himself at sea without compass or rudder when receive them, it will have accomplished its work he comes to the spirit-world. Now he is just as world what this band of scientists in our world alized-as the Orthodox understand it, you know easier, and better for him. One way to do it is to CHAIRMAN. You do not find yourselves in a read liberal publications. He has got a good state of rest, as many suppose, on leaving the mind, and if he puts the right kind of spiritual seed into it it will spring up and grow. Read A.-By no means. If we did, it would be the good, liberal publications. I do n't care what they greatest, the most pungent hell that could be in- are, so that they are liberal-entirely the Sposite

OF

reatless. It is a power, full of motion, ever active; The rest of my folks that used to get into such and if it were compelled or condemned to a state sharp arguments with me concerning this Spiritof inactivity, such as the Christian church would ual Philosophy-I would say to them that all the fain condemn it to, it would be one vast univer- wildest dreams I ever had concerning it have been sal hell. Let us thank God that we do not have it. more than realized. Even things that I used to Q.-If by this instrument a truth can be de- say to them-I used to make statements-for inmonstrated, why was it permitted to be forgotten, stance, I said they have houses in the spirit-world. I never rend it and did n't know it was so. I used A .- It is neither forgotten nor consigned to ob- to tell 'em to draw 'em out, get them into an armost to the point of putting me in the insane CONTROLLING SPIRIT.-I am this moment re- asylum. But when I found how things were sell everything I have and go forth where you will never know where I am, or receive a dollar of what I own." They knew me to mean what I said, and knew I would do what I said if I were [How do you do?] I am first rate. Do n't you pushed to it. Now I say to them all, they better know me?-Ilimie Tubbs. [Is it, indeed? Where investigate; find out whether this thing is true do you come from to-day?] Oh! I come from or false. If, after thorough investigation, they find California. [A long distance to travel] I do n't it to be false, all right. They won't have lost think it's very long. Didn't take me long to much time, and they will have done themselves come. [What is the news?] Oh! rothing par- no harm in investigating. But if they find it to ticular, only I wanted to come. I want to tell be true it will be gaining a pearl of great price. father and mother that Hermie is going to be a which will be worth more to them than all the Tell your brother-in-law, when he wants to come

again, if he don't tumble in on somebody else's June 21.

Scance conducted by Theodore Parker; letters

Invocation.

Oh thou whose loving kindness and tender her when she put the flowers on my casket. I mercy has ever beamed in upon the soul through to let her know that I was with her, but I could through experience, bringing it out of darkness not; but I shall. I shall do something sometime, into light; thou Great Spirit, who art all justice and power and love, we come to thee this hour in I am glad grandpa and grandma is here. prayer, asking first to be taught how to pray, not us; asking that we may have justice, that we may love mercy, that we may ever walk in charity, and forget not the humblest of thy little ones. Oh, Spirit, our Father and our Mother, with shame we acknowledge our shortcomings before thee. My name was Edward H. Harris. I was born and we ask to be educated into higher truths; in Cleveland, Ohio. I was killed at Fair Oaks, we ask that thou wilt chastise us with many, Infantry, Company C. Twenty-three years of and walk therein; and may benevolence, with expression to our deeds; and may love, pure and undefiled, which looketh toward the good of all thy children, find expression with us. May we teach thy children in mortal, oh, Father and Mother, the holy law of love, and impress upon their being the necessity of living it all the days of their lives, the necessity of abiding by it if they would ever find that heaven which their souls so long for. Father, Mother, we pray for the oppressed everywhere. May the hearts of thy children, who know not much of oppression, be softened and quickened toward those who are oppressed. May those uplifted hands, that are even now stretching toward us, be grasped by us, and may we lift those oppressed out of the hand of the oppressor, and place them upon ground spiritual and material, where they shall understand what freedom means, and rejoice in it as in the light of heaven. Father, Mother, we praise thee for all thy blessings; we ask that we may understand thy blessings; that we may know when they come to us; that we may feel thankful for them that we may receive all thy gifts, and be willing to appropriate all for the good of humanity and

Questions and Answers.

QUES.—Will a belief in Jesus Christ save people from sin?

the glory of thy great name. Amen. June 23,

ANS.-No, certainly not; nor a belief in anybody or anything. It is not a mere belief that becomes our saviour. It is the living out of that divine spark of everlasting good with which we are all endowed. It does not rest upon belief, nor upon faith, nor upon any of the Christian virtues, nor upon Christ himself. -

Q.—The spirit said by Malachi, "I will send you Elijah, the prophet, before the coming of the great law. [Ah! how do you do?] (shaking hands.) Do and dreadful day of the Lord, and he shall turn n't shake too hard! I'm afraid I'll come to pieces. the heart of the fathers to the children, and the I suppose it's all imagination, but it's pretty heart of the children to the fathers." The angel of tough. I've been trying to learn to come back the Lord reiterated these words to Zacharias when this way. [I am very glad to have you come.] he foretold the birth of his son, John the Baptist. Well, I am glad to come. I shall get better by The scribes said Elias must first come before Christ should appear. Christ confirmed what they said, and added that "Elias is come already, and they knew him not, and have done unto him whatsoever they listed." In view of the doctrine of re-incarnation, was John the Baptist a re appearance in the fleshly body of the ancient

prophet Elijah? A .- Your speaker has been so informed, and, he

believes, truthfully informed. Q .- On the Mount of Transfiguration, Peter, James and John saw in the vision they had or the mount, Moses and Elias conversing with the Lord Jesus. This event, chronologically, was after the death of John the Baptist. Assuming that Elijah was re-incarnated as John, and appeared on the mount, not as John, but as Elijah, may that be regarded as teaching that what be longs to an individualized spirit, at any point of its history, belongs to it for all time? In other words,

earth-life?

LIGHT.

A .- Yes, the spirit ever presents in its external | fear of an attack, and feels almost certain that appearance those characteristics with which it is most largely endowed. Now, if it had the largest life, casts a shadow over every joy. It makes the spiritual endowment as Elijah, of course the spirit | earth a hell to her. I come to assure her that I would appear more like Elijah than like John, and vice versa. You do not know yourselves as spirits. You think you do, but you do not. In your spirit state you are not what you appear to ity she will stay here through a long earthly life, be in physical life. But when you shall have cast and pass out not by consumption. So let her off that physical life, when you shall be illuminated by the light of the spirit-world, when you | useless thoughts concerning what her end may shall stand apart from crude matter, then the be. She believes in the return of spirits, and will characteristics of your soul will stand forth clearly, receive my message. unclouded by any art. It is not so with you at the present time.

Q.—As it has been made known from the spheres fleshly body?

stand out as geniuses, apart from and above the in this way. I prefer that she should receive it masses, it matters not in what direction they are in this way. [She belonged in New York?] Yes, geniuses-whether as artists or reformers - all | sir. I had some knowledge of these things before these souls have lived more than one earthly life; I died, and my good mother warned me against have had the experience of more than one earthly them, saying it was all delusion, and the power of life. They are older in spirit, and because they the devil. I furnished her with several of your are, they are geniuses.

QR.—We may presume that John the Baptist | ual Philosophy, but it was all the work of the was not conscious that he was Elias, as he said devil. Now I want her to answer this question: to the priests and Levites who were sent from Is it the work of the devil that brings back her Jerusalem to ask him "if he were Elias," that he son to announce his own death? If it is, why neas not what was signified when Jesus said of then he certainly has been very kind to give her John, that he was "more than a prophet."

than the prophet Elias; and, for this reason, he old idea of its being the work of the devil, or find had greater endowments than he had then. He out for certain whether it is or not. I suppose my had a larger experience; he was more spiritually good mother was afraid I would run into infideliunfolded. He was, in a word, nearer to God, and ty, as my father did. She was a strict Presbytetherefore he could speak higher truth. The more experience a spirit has, the nearer it is to God.

CHAIRMAN.—The question, as I understood it, was, Did John recognize in his external senses

the fact that he had lived before? judge from the record which you have of him. It never was in it. But I am on the other side now. is not often that a soul recognizes through phys- where it matters not whether I am an Infidel or ical life any past existence, except as fragments. Christian, for one is just as good as the other I say, not often. They are in the minority who do here. Tell her my death was purely accidental, emember this. The majority do not.

that, at the close of this scance, you will listen to the reading of a poem, descriptive of the late ful exchange I have made. Indian massicre under Sheridan-one of those monstrous outrages that would disgrace a pirate's flag, at which a barbarian would blush with shame, but which, I am sorry to say, this nation has, from the birth of its nationality, winked at, wrong. But the eyes of civilized Europe do not | Flower." so understand it. They look at these things with just condemnation; and when the future record of America shall be made up, they will stand out in letters of blood, to the shame of the nation. But let us thank God that there is a power abroad in the land that does not wink at these monstrous wrongs. It did not at the monstrous wrong of slavery, and rested not till the nation paid the debt in blood—till the slave's fetters were struck off, and he was made a free man. I say, let us thank God that there is such a power in existence; that it lives, and that it slowly but surely grinds at the mills of God; and by-and-by we shall have the result. This poem, or perfect poetical description of this Indian massacre, will be rendered by the spirit whose likeness adorns your walls. [Spring Flower.]

I was a preacher of the gospel when here in the body. I thought I lived a Christian life; but I found, on coming to the spirit-world, that I knew very little about true Christianity. I found there was a long record against me—a long record that I had got to atone for, and from which there was no exemption. I found, first, that I debt in blood-till the slave's fetters were struck

there was no exemption. I found, first, that I had been unjust to my family—to those beings who were entrusted to my care—and in this way: Instead of educating them naturally, which is in a godly way, I had sought to bend their young minds to my caprices; and when I found a stubborn case, I thrashed it into submission. I found that I had warped and deformed their spiritual natures to an alarming extent, for which I was held accountable, and for which I suffered most terribly—a warning to you, fathers and mothers, let it be. I found, also, that I had been unjust to the public that I taught. I had withheld from them what my soul kept telling me was true. I had given them what my theology alone sanctioned. So I had run counter to my soul's promptings, and obeyed a cold theology that will lead any one to hell that is a mind to follow it. For this I had to atone. I will give one more case. It was that of a poor beast that I owned —a horse that had served me well in his younger life; and when he became too old for service, I turned him out to live or die, as nature thought best. For this I was called to an account. What was the penalty? It was, that I was obliged to live in the atmosphere of a brute life till my soul was sick; and out of that sickness it rose redeemed, purified, and would not have committed a like sin again—a warning to you who have beasts under your control. The Scripture says that not a sparrow falleth to the ground without your Heavenly Father's notice. If this is trueand I know it is—surely, not a horse receives a single lash without your Heavenly Father's no-

The law of retribution goes beyond death, and compensation is its twin sister. You cannot escape the laws of God, any more than you can escape living. You talk of dying, but you cannot die; and you talk of escaping the penalty of God's laws, but you cannot. He never pardons any one of us-never forgives us for a single sin, however trivial. We atone for it; and if we do not do it here in this mortal life, we do it there. There is no escape. There is a judgment day for every one of us, and we shall all be judged according to the deeds done in the body. This is no mythical saying, but one full of divine truth; and it would be well for every one to study it and feel its importance while they are here, for then they would escape much in the hereafter.

I was called when here Rev. Isaac Farrington, of Hartford, Conn. My sons who remain, can, if they will, vouch for the truth of the material portion of my message. [It is hardly to be expected.]

guished him as the prophet Elijah in his former on the earth, and because we have all passed on by the scourge consumption, she lives in constant she too shall go in that way. It embitters all her am told by those who have looked thoroughly into her physical life that there are no seeds of consumption there; that in all human probabilspirit be joyful, and no longer saddened with June 23.

John Henry Styles.

I come, sir, to announce my own death. My through different channels that the Lord Jesus | name, John Henry Styles, of Chelsea, Vermont. Christ was himself a re-incarnation, did any high My age, seventeen years and four months. I was spiritual law involve the necessity that the "fore- blown from the rigging of the ship Orient-to-day runner" of our Lord should also be one who red is Thursday, is it not? [Yes, the 23d of June] turned to the earth-plane to live a second life in a Yes, then I have been gone seven days. My mother will receive the news probably not till the A .- Yes, and for this reason: The persons who ship arrives in New York, unless she receives it papers, with several books treating of the Spiritthe information, seeing that there was such to A .- In all probability, this: that he was more give. But I think she had better lay down that rian, and he was a Universalist, and finally he run into infidelity, and became an infidel, rejected all religions. And she has often told me she thought I was going in the same track. So she used every endeavor to keep me from running out of the old A .- In all probability, he did not, if we are to beaten track. But run out I would. In fact, I Every means was taken to rescue me, but it was impossible. The wind was blowing a gale, and it was not possible to do much toward saving me, CONTROLLING SPIRIT.-I am requested to state but all that could be done was done. I went out easy, and do n't regret the change. It is a beauti-

> [Does your ship expect to come into port soon?] Yes, she will probably be in in the course of a few

Scance conducted by Theodore Parker; letters considered to be the conquest of right over answered by C. H. Crowell; reading by "Spring

MESSAGES TO BE PUBLISHED.

Monday, June 21.—Invocation; Questions and Answers; Max Williams, of New York City; Polly Cutts, of Boston, to her nephew William; Chara Darwin, to her father, in New York; James Denny, to his brother; in Liverpool, Eng. Tuesday, June 28.—Invocation; Questions and Answers; Harriet Porter to Charlotte and William Kelsey, of Savannah, Ga.; Eden Perkins, of Frederictown, Penn., to his aunt; Nellio Burns, of Cinclinnalt, to her mother. Thursday, June 30.—Invocation; Questions and Answers; William M. Thackeray; Henri Lamoine, to his brother in Brest, France; Sam Brownlow, to his former master, Gov. Hownlow; Sarah Frances Hammond, died in Frankfort, Germany.

Stanton: Arthur P. Lapham, of New York City; Philip Col-lins, of Booneville. Texas, to his brother. Monday, Nept 19.—Invocation; Questions and Answers; John Costelo, of Lowell, Mass., to his brother; William New-bury, of Boston, to his grandson; Henry F. Jaques, to his friend Albert F. Thomas; Lucy Ann Adams, of Boston, to her

mother Tuesday, Sept. 20.—Invocation; Questions and Answers: William Henry Ford, of South Hoston; Hiram Patterson, of Philadelphia; Jerusha Beck, of Portsmouth, N. H., to her relatives; Annie Dow, of Flymouth, Mass, to her mother. Thursday, Sept. 22.—Invocation; Questions and Answers; John B. Gould, of Hoston; Hirm Stevens, of Fond du Lac. Wis: Hattle Glines, of Harrisburg, Penn., to her mother; Jahuny Johes.

Wis; Hattle Gilnes, of Harrisburg, Penn., to her mother; Johnny Joleo.

Monday, Sept. 26.—Invocation; Questions and Answers; William McDonald, of Glen's Falls, N. Y., to his son Walter; Mary Allen, of Long Island, to her mother; James Betley, died at the Toombs, New York City, to friends.

Thursday, Sept. 29.—Invocation; Questions and Answers; Samuel Morrill, of Amesbury, Mass., to his children; N. P. Willis, to his friend Mrs. L. M. Tremley; Allee Downing, of Concord, N. H., to her mother, John Callehan, of Boston, to his brother; Polly Cutts; Thomas Brintand, of Charlestown, Mass.; Lucy Scott, to her daughter Ellen, of Boston.

Tuesday, Oct. 4.—Invocation; Questions and Answers; John Clairy, Colling Control of Concord, N. H., to her field, Wm. H. Mason; Isaac Hanson, of Boston, to his friend, Wm. H. Mason; Isaac Hanson, of Boston, to his sister; Clara H. Tompson, of New York City.

Married:

At the Feshlence of Mr. A. K. Terry, Rochester, Minn., Sept. 20th, by W. F. Jamleson, Mr. Charles F. Fox and Miss Sophia Myers, both of Ruchester.

Passed to Spirit-Life:

From Cherry Valley, Ashtabula Co., Ohio, Sept. 18th, 1870. amuel Childs, aged 67 years.

Samuel Childs, aged 67 years.

The deceased was formerly from Vermont, but had lived in CherryValley thirty-six years. None knew, himbut to love, the control of the contro

From Hartland, Vt., Aug. 19th, Faithful S. Barrell, wife o Elisha Barrell, aged 48 years.

Ellsha Barrell, aged 48 years.

She was a firm believer in Spiritualism, a kind friend, a true wife. The same becautiful religion sustains the mourning husband in his great sorrow, and whispers peace to his troubled mind. In the hour of his deepest grief he called upon the writer to speak words of comfort to the mourning irlends. Sunday, the 21st, the funeral was attended in the church at Hartland Four Corners, which was insufficient to accommodate all who came, and many were obliged to stand outside. Earth friends brought flowers to decorate the dead, while angel influences came to speak of the living spirit.

From Morristown, Sept. 7th, Philo Camp, aged 40 years. From stormstown, Sept. (th, Philo Camp, aged 40 years.

Prittanlism opened the door for him, and he gladly entered the Summer-Land. He leaves a wife and two small children, a mother and two slaters, who sadly moura, but not without hope of a reunion in higher life, where partings are never known. The funeral was attended at stowe, Vt., sister Paul opening the services with a beautiful prayer, such as only engels can give, after which the writer, under spirit influence, addressed the friends.

MRS, Arbite W. Tanner.

From Middle Granville, N. Y., Mrs. R. D Wing.

tion of my message. [It is hardly to be expected.]
I hope they will. I have been gone forty-one years, but I return to day to make confession upon the soil of Mother Nature, where my sins were committed, for they were sins in the sight of God and my own soul.

June 23.

Minnie Harris.

Minnie Harris, of Vernango, New York State.
I have been gone three months. I died of consumption. I have two sisters and two brothers with me in the spirit-world. I have one sister left

With me in the spirit-world. I have one sister left

From Middle Granville, N. Y., Mrs. R. D Wing.

Again the sad notes of the funeral bell have fallen upon on care of the funeral bell have fallen upon on care of the funeral bell have fallen upon determined that of the care was not relations. She was allowed the sudden demise falls upon accres of friends almost as a personal bereavement. To know her was to love her. She was a devoted reader of the Banner from its first issue. She dided at the advanced age of 65, and her death-bed was surrounded by a circle of near relatives, who watched every opportunity to alleviate her sufferings, but nothing could avert the final blow. Her funeral obsequies took place Thursday afternoon, Sept. left. Mrs. Fanny Davis Smith, an inspirational speaker, delivered the sermon, in the Presbyterian ellurch, where ten years ago she was refused admittance. Not a vacant seat could be found, and all, who once de-

nounced were now willing and ready to speak in praise of the Spiritual Philosophy.

"Verily, verily, I say unto you, ye shall be born again." That which is born of the flesh, is flesh, and that which is born of the spirit, is spirit."—Jesus. From Cape Ebzabeth, Me, Sept. 9th, Mrs. Mary A., wife of David D. Mariner, Esq., aged 48 years.

David D. Mariner, Esq., aged 48 years.

Her faith in our beautiful philosophy was firm and unshaken, inasmuch as she had the demonstration of spirit power in her own person. And the closing hours of earth-life were sustained and comforted by their gentle presence, as ane teroaged the river of life, leading to the land of souls. She leaves a jupaband and children beamd to linger a little longer on the shortes of time, while her so I is marching onward to prepare a place for them in the Father's many mansions. Her funeral services were connected (at her request) by Mrs. A. W. Smith, of Portland, and the large company of relatives and friends can hear testimony to the words of truth fity spoken, leaving a lasting impression on all hearts. The reading of the beautiful neem from Lizzle Doten, entitled "I still live," and the singing by a quartette choir, added to the interest of the occasion.

"I lire, oh we who loved me.

"I lire, oh ye who loved me, Your faith is not in vain; Back from the shadowy valley I come to you again." A. W. S. Portland, Sept. 12th, 1870.

From Morristown, Minn., Sept. 15th, Sarah Jane Hershey, From Morristown, aimin, sept. 1994.

aged 9 years and 25 days.

The funeral services were conducted by the writer the next afternoon, speaking from the words, 'If a man die, shall be live sgalu?' The father and mother of the child, formerly materialists, have recently come to a knowledge of immortality, through the teachings of spiritualism.

Morristown, Minn., Sept. 28th., 1870. HARRIET E. Pope.

[Notices sent us for insertion in this department will be charged at the rate of twenty cents per line for every line exceeding twenty. Notices not exceeding twenty lines published

Annual Convention.

Annual Convention.

The Third Annual Convention of the State Association of Spiritualists of Minnesota wid be held at Minneapolis, Minn. October 21st, 22d and 23d, 1870. All persons attending will purchase round executation tackets, receiving their return tickets, at their respective offices, on Mitwaukee, 8t. Paul, Hastings and Dakota and 8t. Paul and Sloux Chy Italiroads. On the 8t. Paul and Paethe Railroad they will purchase of conductors only on the train. On Lake Superior and Misshappi Railroad, they will return free, on certificate of Secretary of Convention that they paid tall tare to 8t. Paul. By order of respective agents. Be sure and temember.

Morrictown, Sept. 28th, 1870.

Kansas-Annual Convention. Kanaas—Annual Convention.

The Third annual Convention of the Kanaas State Spiritualist Association will be held at the Court House in Topeka, Kan., commencing at 2 mm., Friday, Oct. 21st, and coulting Saturday and Sundry, Oct. 22d and 23d. An invitation is extended to all Spiritualists in the State to be present, and arrangements have been made to keep them without expense. The same invitation is extended to speakers from abroad. Warren Chase, of St. Louis, will attend the meeting, and also other speakers. Arrangements will be made with the railroad companies of the State for half-fare.

Topeka, Aug. 29, 1870.

F. L. Chane, President.

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Nebraska State Spiritual Convention.

The Executive Committee of the State Association have appointed Friday, Saturday and Sanday, Oct. 28th, 28th and 30th, for the State Convention, to be held in the State Capital in Lincoln. There will be good lectures for the occasion. We cordially invite all speakers and free thinkers to participate with us. Come and see our young State Capital, where we can speak our minds freely. By order of the committee, Lincoln, Neb.

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Sept. 26.—4w*

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Aug. 13,—13. AURA H. HATCH will give Inspirational Musical Séances every Monday, Wednesday, Thursday and Friday evening, at 8 o'clock. No. 10 Appleton street, first house on left from Berkeley, Boston, Mass. Terms 25 cts. Oct. 10.—1w*

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MRS. A. S. ELDRIDGE, Medical and Business Clairvoyant, 1 Oak st., Boston. Answering letters, \$1,00. Sept. 26.—4w.

MRS. A. B. LOVELL, and MRS. J. C. DUTTON, Magnetic and Chilryoyant Physicians, No. 1 Hanson street, Beston. MRS. M. M. HARDY, 125 West Concord street, Boston. Circles Wednesday and Bunday evenings. Sept. 12.—13w*

MRS. DR. GRIDLEY, Trance and Test Business Medium, 44 Essex street, Boston. 5w*-Oct. 10. SAMUEL GROVER, HEALING MEDIUM, No. 23 Dix Place (opposite Harvard street). 3m*-Sept. 5.

Miscellaneous.

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Miscellaneous.

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Kanner of Light.

RAIN AFTER DROUGHT.

BY JOHN W. CHADWICK.

A few short hours ago, and all the land.

Lay, as in fever, faint and purched with drought:
And so had lain, white many a weary day.

Dragged the long horror of its infinites out.

The julceless fruits fell from the dusty trees; The farmer doubted it the Lord-was good, As, sad, he watched the labor of his hands

Made useless by the Daysgod's flery mont. The hot streets sickened in the burning glare;

The read-ides lost the glory of their green;

Margoond growth saring up to glad the eve. Where once the mower with his settle had been

A few short mairs ago! And now, behold, Presimess and because give on on every side; The earth nath drones as the and all who the The amber pools are stretching far and wide.

A million strops are dishong in the sun :: The springs his down the upper womber know; The farmer laughs, and little cares how fast

Phrough his torn hat the cooling streamlets flow

And all the fields and pastures seem to say,
With pyons sinle that I shall nebr forzet,
And all the thowers and trees in choins you.
"We knew twond come; the nevertailed as yet."

Cod of my life, as God of all trade.
This lovely wonder, which the brind high wrought Quekons in thought the majors mainfeld.
Which thy great love into my soul first brought.

For I have fain full oft as her an I dry ever-earth in Summer's deriote hour ..

And the long days, show creeping over me, Broughtime no tokens of thy gracious power. Then, at thy work down but thy spirit rain ; I feel its coolines all my being through.!

Mado fresh and clean and joyous every whit,

I heard the whisper, "I make all things new.

But mine also! was not the holy faith . t warry felt through all her thersty hours I was in fearthat never more again

Should a be quickened by the heavenly powers. Sa thall it be no more; but though I lie

Recalling this ghet hour, my heart chall say "I know t will cound; He never failed to -tild and New for tictober

Free Chonght.

"HOW MUCH BETTER OFF?"

The Rey, Mozes Hull, of Cincinnati, the leader of a society of so-called "Spritualists," has challenged the whole deergy of that city to discuss the subject of "Spritualism" with him. His affirmations are that "the spirit of man, after the death of the body, can and does return and hold communion with the inflaterants of the earth," and that "modern Spiritualism, in all its phases, is sustained by the Bible." No doub Mr. Hull eld talk for twenty-tour hours on a stretch in defence of these positions, and, after he had retired breathless and perspiring how much better off would Mr. Hull's audience be? Our answer would the this: Admitting that the spirits do hold communion with the earth, how does it happen that the spirits of men distinguished for their good sense in this world, should rap out such arrent nonsense after their transfer to the next? Why, for instance, should the spirit of John Quincy Adams come all the way from its sphere to comnunicate something like this? "Ever the emoy rean glows with the golden enalgence of truth, and man, emancipated from the terrestrial dust, soars to the heights of it every magnificence, while white-robed truth attends upon him, and his soul expands in the purified atmosphere of a rejuve-nated existence?" "Confounded noisense," ex-claims the reader. Exactly so; but it is just the kind of noisense of which the "Spiritual" jour-nals give us in hundreds of columns. It is a metancholy fact that nos" spirit" has yet been re-ported to us as talking otherwise than like an idiot or lunatie.—Non York Paily Tribune, Oct. 1.

'How much better off would Mr. Hull's audience be?" For about sixty centuries the human race has been indulging in innumerable speculations as to its post meatern destiny. These are generally embodied in some religious creed, with its accompanying rites and ceremonies, the object of which is by propitiation of some ideal deity, to secure a happy future life. These religious are not uniform by any means in their recipes for salvation. Far from it. They are so profoundly at variance, that their disagreements ripen in thoterrible fruitage of constant wars and incessant mutual persecution. In short, it is very evident to any one even but moderately conversant with the teachings of history, that the evil effects which have befallen the human race through religious animosities and discords, can never coase till some one element of fact shall be made known to the nations, which will in itself serve to correct and purify the immense mass of discordant and belligerent speculations now prevailing in regard to religious doctrines and duties. All religious, it is true, have their revelations, but in no single in-

faculties. All religious have substantially to do with two

I. Fears and hopes about our relations to the Deity, or deities.

stance do they reveal a common fact which can

be verified by men in the ordinary use of their

II. Fears and hopes as to what death will do with us.

If the human race could have but one fact in regard to the issues of death disclosed, what a light would it not east on all imaginary "rovelations!" . How healthy would it not be for the millions enthralled by the nightmares of superstitious creeds! What an immense step might not, through this one item of knowledge, be made by all races toward religious unity and universal peace!

If, for example, it could be known that human beings of no greater average capacity than the editorial staff of the Tribune, and of no less measurcless conceit, upon intromission into the future life, at once obsess multitudes of miserable mediums, and lecture by the hour upon everything in the universe except that of which they have any knowledge, the mere discovery of that fact would be interesting and profitable. Interesting, as showing that the dominant impulses of human souls still continue after the loss of the body; that if conceit, subserving to popular errors, and prejudice, are the ruling temper here, they still remain, and the soul is still allowed to find its heaven in the exercise of the same sentiments: profitable, because after the living discover that the souls of the departed still hanker to teach all mankind everything but the truth, the living will learn at last to put no more trust in the teaching of such spirits, than in the leading articles such souls indite when in the body.

Spiritual journals, it is true, give hundreds of columns of just such stuff as is attributed in the above article to John Quincy Adams. But it if should prove to be the fact that some hundreds of thousands of spirits out of the millions that the earth annually discharges from the body are afflicted with such effusions of turgid rhetoric for some time after death, that possibly thousands of poor souls grown flatulent on the editorials of the Tribune, cannot refrain through suitable mediums from giving vent to purely gaseous and mendaclous utterances, certainly it is worth while to know it. The discovery of that fact removes a little of the mystery of the future life, wrests a portion, though but small, from the realm of that all embracing mass of superstitious speculation and theory, which the accepted religion gives us

Spiritualists claim to have discovered one fact n regard to the future life, that "the spirit of | ed over."

man, after the death of the body, can and does return and hold communion with the inhabitants of the earth." It is because of their fear that what the Spiritualists claim is true, that all the sects of Christendom hate the "Spiritual" movement with more than the malignity they ascribe to their Imaginary Satan. For if men do. survive death, and if they carry their natural impulses and faculties with them, inclusive of this alleged free moral agency, this life is not the "state of probation" it is commonly fancied to be, and tickets for Heaven procured by baptism, and the partaking of the mystic bread and wine, and by a pharisale observance of ecclesiastiteal ordinances and the whole vast array of their spurious duties, will be utterly worthless in gaining even a back sent in the real heaven which our true and better natures erave. And this all the sects and churches instinctively feel. To this hatred of theirs, and their affected contempt of the claims of "Spiritualism," it is well that the Techane should pander. The new doctrine has not yet won a respectable popularity. For these sinister endorsements of the value of the movement, however, we can afford to be thankful. They are as truly advantageous to the spread of the new truth, as was the forced recantation of Galileo to the promulgation of that other in welcome truth, that " ar; rant nonsense," that the earth revolves on its axis. " I' pur si muore."

"It is a melancholy fact," says our able editor, "that no 'spirit' has yet been reported to us as talking otherwise than like an idiot or lunatie." All which is not at all astonishing to any "Spiritualist," for in the search for "spiritual" knowledge like is drawn to like. Go on, Moses; it is clear youare not in this fellow's spiritual sphere. D. L.

FAIR PLAY.

To the Editor of the Tribiance

Sin-In an editorial of Saturday, Oct. 1st, is a statement that the Rev. Moses Hull, leader of a society of so-called "Spiritualists," has challenged the clergy of Cincinnati to discuss the subject of Spiritualiam.

Fair Play would ask why a respectable paper wishes to degrade a sect which, for intelligence and numbers, will compare favorably with other sects, by attaching to it the title "so called "? Also why it publishes an extract as coming from the spirit of J. Q. Adams, of matter which it carefully qualities by the words," something like this," and thus dishonestly misleads its readers.

The book "Strange Visitors," published by Carleton more than a year since, (of which three editions are exhausted,) fully answers the questions propounded in the article: Apropos of Strange Visitors," a copy was duly sent to the " Treame," among other respectable papers.- The Terbane refused to give it a fair criticism, but prononneed the work "a frond," whereupon its edifor produced testimony disproving the slander, when the critic refused to apologiza, but meanly sheltered himself under certain words which qualified his statement.

I believe the Tribene can be taught by Moses Hall that a nicely "qualified" misstatement does not relieve its author from being dishonest

786 Lexington Accoug. N. Y. H. J. H.

Rev. Mr. Moore's Challenge Accepted. DEAR BANNER-I notice in your issue of the present week, a challenge from Rey. John Moore to any Spiritualist to debate with him the claims of modern Spiritualism to truth and the confi-| property of Spiritualists, could never be among dence of mankind, or the claims of the Bible to civine inspiration and harmony with history, chronology and science. I accept this challenge, but prefer the latter proposition, affording as it does a broader and more certain field of thought. I have discussed both propositions with him, and while I accredit to him the best qualifications for defending the Bible of any man I ever met in debate, and probably better than almost any other man in the theological ranks, which makes me desire to meet him again in any locality other than the ones where we have met, I still must say of the former, that his views are so peculiar to not only render him upp pular with his friends, but leave little ground for debate, and that ground so uncertain as to render a debate both uninterest

Four years ago last March, I debated Spiritual-ten in this city, and also in Lowell, Mass., with Enter Miles Grany. In the latter place, he accepted an oft-repeated challenge to debate with me the divine authenticity of the Rible; the debate to be held in this city. He finally referred the matter tion. Inspired with this iden, the friends, in the to his friends here, who having listened to our deconstruction of the building, made ample provisbate on Spiritualism, voted not to have the Bible discussion, tearing the Elder's ability to sustain himself, I suppose: Thus the matter has rested since, and we have never met on that issue, though in the many letters we have exchanged on the subject siece, he has preserved an unbroken silence with regard to the action of his Tuesday morning, the 20th, the delegates began church in reference to it, and I now despair of to arrive. It was a pleasant sight, witnessing ever being able to get him into that debate any- them as they wended their way to the hall. where. Still I repeat the challenge to him to meet me in this or any other city in New York or

to his heart's content. I will extend this proposi tion to any theologian or historian, or scientific man of acknowledged ability in the United States. promising to keep within the bounds of history, chronology, theology, and accredited science, Hoping the friends of both sides who are interested, in the cities of New England, will confe together and in the arrangements accordingly, I will hold myself in readiness to respond,
Sectional Mass. Oct. 4th. 1870. J. G. Fish.

Work in the West.

DEAR BANNER - The West still moves in the line of our good cause. Though there has been a calm upon the bosom of the spiritual waters of the Western States, still the masses are throwing out their tired arms, and clamoring for spiritual

The greater portion of the summer has found twelve roods square, that I call home. For the past few weeks I have been more active in the Father's vineyard, holding a series of grove meet-ings, in cooleration with Brothers Barrett and Peobles. Our first was held in Omro, a beautiful little town on the Fox River, in Wisconsin. Here we found the friends tew, but brave, intellectual and carnest, striving effectually against the higotry and superstition of the churches. The Spiritualists of this locality ever appreciate the just claims of conscientious speakers and mediums, After remaining with the friends at this place for nearly two weeks, healing and speaking, I

Our next meeting was held in Rosco, a little village just over the line, in Illinois. Here, as before, we had a good time—large audiences and matters were well attended. Business before, we had a good time—large audiences and matters were conducted in a sensible manner; a warmth of zeal bespeaking the growth of our matters were conducted in a sensible manner; glorious philosophy. Our last place of assembly was in Janesville. Our meeting here was immediately following their county fair, and was held in All-Souls Church, creeted by the Spiritualists, Unitarians and Universalists. We find the colors Rockford, Ill , S-pt 28, 1870.

Johnny was watching his mother while wreathing her head with the lovely orange bloom of Louisiana gardens. "Oh! ma!" he said, "how sweet that is! You look as if pa was dead, and you were going to be married over again!"

A widower was recently rejected by a damsel who did n't want affections that had been " warm-

WESTERN LOCALS, Etc.

Prepared Expressly for the Banner of Light.

Organization has long been a mooted question with Spiritualists. Among our best minds can be found advocates and opposers of the idea. The question settled, both classes will be the better satisfied.

With the many, just now, the claim is, that sectarlanism, (the legitimate and technical meaning of which is nothing more nor less than "organization,") necessarily implies bigotry and a cessation of progress. We deprecate the popular assertion that organ

ization logically leads one into bigotry, and obstructs the avenues of growth. That it has accomplished this in the days gone by, we freely admit. But we have higher wisdom now, since the sectarianism of the future is to be one of life, growth and progress-not of stupidity, blindness and bigotry.

The secret of the whole matter of organization and bigotry, lies in the relation which the human mind sustains to the organization. In Christianity the human mind is subordinated to the organiition; in Spiritualism, the organization is subordinated to the human mind. In Christianity the soul is inside the organization, and governed by it; in Spiritualism, the soul is outside the organization, and controlling it.

THE NATIONAL CONVENTION.

Seven times have the Spiritualists of our country assembled together in National Convention. The history of the doings of these gatherings is familiar to the readers of the Banner of Light.

THE CITY. Richmond is a thriving city. Seven railroads centre there. The population is thirteen thousand, and it has more than doubled in the last ten years. There are fifteen churches in the place. The schools are excellent. A liberal bookstore is needed. An energetic Yankee should start one, and, by keeping liberal books, the Banner of Light, the American Spiritualist and the rest of our papers, not forgetting the brave little Index, of Toledo, and the Radical, of Boston, (which we are happy to hear is to start anew,) a paying business could easily be secured.

LYCEUM-WALL. Here is where the Convention was held. It is sixty-two by ninety feet. The distance from floor to ceiling is thirty-three feet. The hall seats comfortably twelve hundred people. The Spiritnalists own it.

This hall is in one of the finest buildings in the city, the cost of which was forty-five thousand dollars. The front and trimmings are of Dayton limestone. The inside of the hall is beautifully fresecod. There are three large store-rooms under it, twenty by ninety feet. These are let. And now let us say, in the gentlest manner possible, that the Spiritualists own the building also-We speak thus guardedly-stilling our joy and exultation at this most palpable evidence of progress and use-because we see in the energy, activity and ecuperation of our brethren in Richmond something so widely different from the ordinary routine of things among Spiritualists, that the fear continually torments us that perhaps, after all, it is not a reality; that it is all a dream; that we never stood in that magnificent hall, in that magnificent building; and that that magnificent hall and that magnificent building, as the

the possibilities of earth. Light words aside, we do most earnestly invite the attention of the Spiritualists of the land to the sensible action of their co-workers in Richmond. Spiritualists everywhere should strive to emulate this worthy example.

Funds necessary to erect the structure were secured by the formation of a stock company of the Spiritualist Association. Bro. Edmund Edmondson is the heaviest stockholder. John W. in regard to the spiritual facts and phenomena as Free and Luther Crocker also purchased large quantities of stock. Eli Brown, Samuel Maxwell, Joseph P. Addleman and others cooperated in the enterprise, by labor and influence

> It is the genius of modern radical thought to blend rational amusement with religious instrucions for adding beauty and grace to the Children's

> Lyceum exhibitions, by erecting quite a large stage, with seenery and all the et celeras. THE DELEGATES. Tuesday morning, the 20th, the delegates began

Spiritualists are a happy people! With them, Now England, on that issue.

I will debate with Mr. Moore in this or any rational signs of a religious soul. How different other city in Now England or New York, after the 10th of November, and continue the discussion, gated countenances, and appearances indicating smiling faces and sparkling eyes are the only

gated countenances, and appearances indicating a state of general dejection, as the only infallible signs of a "saved sinner." It has often been the subject of remark and wonder, that, among the Spiritualists, could be

found so many whose hair was silvered, and upon whose brows were written, in characters of living light, the words, "thoughtfulness" and devotion to truth." There were many silver-haired men and women among the delegates—those who possessed large experience; those who found in the spiritual phi-

losophy that sweet and heavenly peace so long searched after. And then, too, among the delegates could be found many young people-those who found in the broad and comprehensive statement of the spiritual philosophy a source of inme with my family, cultivating and heautify-ing the little spot of God's green earth, about spiration to sustain them in the struggle along the coming years.

Delegates were present from thirteen States. THE ACCOMMODATIONS

Nent. Sleeping apartments were found for the delegates at the residences of the friends throughout the city. Over the stage, at the hall, there is a large dining room. Here the delegates assembled three times a day, and made free with all the delicacies of the season.

Verily, we were all well provided for at Richleft them, with the partial promise to return mond. The delegates did not incur a cent of again, and remain for six months or a year.

THE SESSIONS

and, in everything that pertained immediately to the meeting, a degree of good sense, culture, and an agreeable polish was manifest. It was a gathering of philosophers-men and women of thought, organization, to the end that the great truths of Spiritualism may be circulated in an intelligent manner throughout the country, and also that measures may be inaugurated whereby a more rapid growth in spiritual things may be realized

by the adherents of the New Gospel. We bid them a heartfelt "God speed," and assure them that our voice and pen will ever work for peace and order and organic unity among Spiritualists.

The large hall was well filled. The children performed their parts finely. They excelled in the calsthenics. The speaking also deserves commenda-

we conversed, whose names have slipped from 000,000. our memory. In the record above, no names are forgotten. Glorious the reward of the constant, unfaltering ones, when the angels in musical tones propounce their names.

That stanch Spirltualist, Hon. J. G. Wait, of Sturgis, Mich., was present, and presided with becoming dignity and grace. Prominent among the speakers were the Hull brothers. Mrs. H. F. M.
Brown (the President for the ensuing year,) was present. Her discourse on California called forth present. Her discourse on California called forth the admiration of all. Those earnest workers. Sisters Warner, Ballou, Colby, Pease and Logan, favored the Convention with words of sympathy and encouragement. Grandpa Woodworth was there. His few words were engerly listened to. George A. Bicon, ever on hand for work and talk. was active on committees. So with Poter P. Good. This brother was chairman of the Committee on Resolutions, and his words in the committee room and before the Convention were full of practical import. John R. Robinson, of the "Railway Guide" fame, was most efficient on the Business Committee. A. A. Wheelock, who is called in Ohio "the four hundred horse power man," was present, and, in speeches and as Chairman of the Committee on Education, talked in a very agreeable manner. Col. D. M. Fox, editor-in-chief of the Present Age, assisted Mr. Wait in presiding, and occupied prominent positions on several commets at sawyer's Hall, corner Fulton Avenue and Jay mittees. Dr. Henry T. Child, of Pulladelphia, or: Mrs. Van E. Cooley, Guardian of Groups. Public circles was at his accustomed place as Secretary. He of the Present Age, assisted Mr. Wait in presiding, was at his accustomed place as Secretary. He made many short speeches, all of which were relished by the audience.

We call particular attention to

MRS. MOSSOP, OF DAYTON, O.

This lady made her debit as a public speaker at the Convention. We are not given to exaggeration, and we know that Spiritualists are tired of lavish praise heaped upon speakers, especially -as is often the case-when they do not deserve

We put Mrs. Mosson down as a speaker of more than ordinary promise. She has a fine cerebral organization for inspiration. Grace, polish and ease inhere in her constitution. Her voice is one of remarkable sweetness, silvery and melodious. Her gesticulation is faultless; and, more important than all, she talks plain common sense.

Spiritualist societies, give her a call. In behalf of the fraternity we welcome this sister to the rostrum. Her name and address from this time can be found in the lecturers' column.

CEPHAS B. LYNN.

Note from Dr. Cowles.

EDITORS BANNER OF LIGHT—I desire to say, through the Banner, to the friends of progress every where, that I expect to take the rostrum, at least a portion of the coming whiter. My chief subject will be the "Human Temperaments," and no subject, when understood and applied to man, either individually, sexually or pationally, has a greater importance, a priori or a posteriori, for the Lowell. Mass.—The First Spiritualist Spicious Large and Tr. M., et Cade Hall. present importance, a proof or a posterior, for the present and future well being of the races, than this. Other subjects will be discussed, such as the education and government of children, the protection of society from crime, and other leading questions of the day. I expect to make my lectures self sustaining, but will be willing to answer calls from societies, and, when otherwise among the friends, I hope to receive their coö, era-tion. Fraternally, J. P. Cowles, M. D. Ottaga, Ill, Sept. 50–1870.

Matters in Europe.

The campaign in France is not now marked by the rapidly succeeding important battles which characterized it a few weeks ago, and in the dearth of actual sensations, the chances of information are chosed with rumors of all sorts, which afford little information and less satisfaction.

It is understood that the garrison of Paris now consists of 550 000 National Guards, 50 000 Regulars of the line, and 200 000 Gardes Mobile. Regiments and batalions are drilled incessantly, and it is confidently believed in the city that the army of Paris alone will at no distant date be more than able to assume the offensive with successingainst the investing force. There has been no street rioting or fighting whatever, and all stories to that effect are utter and absolute fab

The French are making every effort for defence, while the The French are making every effort for defence, while the Prussians are closing in all over the country, till Edmund About is led to exclaim: "It is not an army, but an emigration, which has come down upon us." A general state of skirmishing and changes of situation which do not affect the general situation, is kept up about Paris; there has been fighting about Metz, and the provisional government is making a great show of efficiency. Favre asked permission of Blamaris to send a courter regularly through the lines. of Bismarck to send a courier regularly through the lines during the siege of Paris; also to be notified twenty-four

hours before the commencement of the bombardment, but his requests were refused.

Bismarck accuses Russell, war correspondent of the London Time, of falsehood in the report of a conversation said to have occurred between King William and the Emperor

On the arrival of General Ulrich, the hero of Strasbourg, at Tours, he was met at the city gates by the Ministers and an immense crowd of people and escorted to the Archepisco-pal Tainee, where he is installed as a public guest. He was repeatedly cheered by the people, and on reaching the palon Paince, where he is installed as a public guest. Ite was repeatedly cheered by the people, and on reaching the paltee, the General made a brief speech, returning thanks to the Ministers and people for his, reception. Minister Cremiteux replied with most cloquent praise for his gallant defeated.

Bismarck formally denies that any disposition exists on The part of Prussia to make France a second-rate power.

The German landwehr are reported to be in a greatly dissattlied state on account of the severe proceedings against the Liberals in Prussia.

England still he intes to speak in Europe, but is about to make war on the Chinese.

Spain is terribly ravaged by the yellow fever.

Spain is terribly ravaged by the yellow fever.

Italy is rejoicing over t. o proceedings at Rome regarding the plebiscite. Returns show that over 50,000 votes were cast in favor of Italian unity, and less than 50 against it. Several monks and priests voted "Yes."

Victor Emannel will enter Rome in triumph Oct. 18th.

A telegram, dated Chicago, Oct. 4th, says that letters from General Sheridan, who is still at the Prussian headquarters, state that he has wincessed all the battles from the beginning of the war, and he expresses a positive opinion that neither the French nor Prussian soldiers are equal to our own in point of intelligence, skill and arms. Our Remington breech-loader, he says, is far superior to the Chassopot or needle gan. He will remain at the Prussian headquarters, probably, until the class of the solge of Paris.

Prussian telegrams state that the Berlin municipality have appealed for the relief of Strasbourg sufferers. It is now settled that the venerable German city will never more revert to Brance.

revert to Brance.

Metz still holds out, Bazaine continuing to adhere to the

Bitche, with a garrison of two thousand, still withstands

the Prussian artillery.

Rumers are in circulation, and uncontradicted up to our colog to press, that Von Multke has either died or been kill-

The report of the Committee on Education, the readers of the Banner have ere this perused. Being one of the committee appointed to labor for the "School," it will afford us much pleasure to keep them posted as to progress in that direction. Mr. Harris, of Richmond, favored the Convention with some excellent singing.

THE LYCEUM EXHIBITION.

Wednesday evening, the 21st, the Children's Lyceum of Richmond gave a grand exhibition.

The large hell gas well filled. The children per-

Great Deluge in Virginia — On Friday ovening Sept. 30th, commenced one of the most sudden and destructive freshets that ever took place in the Shonandoah Valley. At Richmond the James river rose twenty-five feet. In the city

SPIRITUALIST MEETINGS.

Ancora, N. J.—The "First Spiritualist Society of Ancora" hold meetings each Sunday at 4 r. s. H. P. Fairfild, President; J. Madison Allen, Corresponding Secretary, Children's Progressive Lycomm meets at 10 s. A. H. Eher W. Bond, Conductor; Mrs Emmeline E. S. Wood, Guardian,

at 10 A. M. D. N. Ford, Conductor; Miss Mary A. Nauborn, Guardian. All letters should be addressed to M. T. Dole, Secretary.

Temple Hall.—The Boylston-street Spiritualist Association meets regularly at this place (No. 18, up stairs,) each Sunday. Circle morning and afternoon, evening lecture.

Wadman Had.—Children's Progressive Lyceum meets at this hail, 176 Fremont street, (near Missonic Temple,) at the P. R. cash Sunday. J. W. McJaire, Conductor; Mrs. Harlet Dana, Guardian.

Hospitalier Hall.—Public circles are held in this hall, 599 Wastington street, Sunday mornings, at 10h o'clock.

Baltimore, M. D.—Saratoga Hall.—The 'First Spiritualist Congregation of Baltimore' hold meetings on Sunday and Wednessiay evenings at Saratoga Hall, southeast corner Calvert and Saratoga streets. Mrs. F. O. Hyzer speaks till farther notice. Children's Progressive Lyceum meets overy Sunday at 10 A. M. Correspondent Hall.—The Maryland State Association of Spiritualists held meetings every Sunday in this hall. Levi Weaver, President; Jacob Weaver, First Vice President; Mrs. Rachel Walcott, Second Vice President; George Broome, Secretary; Win, Leonatd, Treasurer. Speakers engaged:—Mrs. Anna M. Middlebrook durling Geother; E. Speakers engaged:—Mrs. Anna M. Middlebrook durling Geother; Miss Nase M. Johnson during January; Mrs. huma Martin during February; Thomas Gules Forster during March; Mrs. S. A. Byrnes during April; J. M. Peebles during May. Children's Progressive Lyceum on the State Association; John J. Henry Librarian; Miss Anna McClellen, Musical Director.

Brooklyn, N. Y.—The Children's Progressive Lyceum on the progressive Lyceum on the most at 90 clock. Levi Weaver, Conductor; Mrs. Rachel Walcott, Guardian; John J. Henry Librarian; Miss Anna McClellen, Musical Director, and the progressive Lyceum on the progressive Lyceum of the progressive Ly

are held at 2% p. M.
CHELSEA, MASS.—Granite Hall.—Meetings are held in this hall every Sunday. Speakers engaged:—Prof. Wm. Denton, Oct. 2, 9, 16 and 25; Charles A. Hayden, Oct. 30; Mrs. Sarah A. Byrnes, Nov. 6 and 13; 1. P. Greenleat, Nov. 20; Dean Clark, Nov. 27; Thomas Gales Forster during December. At communications for the Chelsea Ppiritualist Association Should be addressed to nr. B. H. Grandon, 4 Tremont Temple, Bostom. B. H. Grandon, Corresponding Secretary.

Frie Chapel.—The Binde Caristian Spiritualists hold meetings every Sunday in their Free Chapel on Park street, near Concress Avenue, commencing at 3 and 7 p. M. Mrs. M. A. Ricker, regular speaker. The public are invited. D. J. Ricker, Sup't.

Chamlestows, MASS.—The Children's Progressive Lyceum.

CHARLESTOWN, MASS.—The Children's Progressive Lyceum meets every Sunday at 103 a. m., in Wassington Halt, No 16 soin street. S. R. Cole, Conductor; Helen S. Abbott, Guardian; W. M. Dinymore, Musical Director; Joseph Carr, Cor.

Secretary. CAMBRIDGEPORT, MASS.—Children's Lyccum meets every Sunday at 10 A. M., at Harmony Hall, Watson's huilding, Main street. E. A. Albee, Conductor; Miss A. R. Martsin, Guarding.

Guardian.

CLEVELAND, O.—The First Society of Spiritualists and Liberalists hold regular meetings every Sunday at Lycoum Hall, 298 Superior atreet, opposite the 'ost Oilice, morning and evening, at the usual hours. Children's Lyceum at 1 P. M. Oilicers of the Society: D. D. Pratt, President; George Bose, Vice President; Dr. M. C. Parker, Treasurer. Oilicers of Lyceum. C. J. Thatcher, Conductor: Emory Oilds, Assistant Conductor: Mrs. M. W. Gaylord, Guardian: Alss Sarau Files, Assistant Guardiant; Mr. Geolge Wiltsey, Librarian; Mr. Price, Musical Director: George Young, Secretary, Speakers engaged:—J. M. Pechles during October; E. V. Wilson during Sovember; J. M. Pechles for the ten following mouths. CINGINATI, O.—The Society of Progressive Spiritualists CIRCINNATI, O.—The Society of Progressive Spiritualists hold meetings every Sunday morning and evening in Central Radio and evening in Central Radio and Central avenue, herween 4th and 5th streets. Mrs. L. H. Blangy, Secretary, P. O. Box 1410.

Lowell, Mass.—The First Spiritualist Suciety meets in Weils Hall. Lectures at 23 and 7 r. M. Children's Progressive Lycenum meets at 10% A. H. J. S. Whitney, Conductor; Mrs. True Morton, Guardian.

LA PORTE, IND —The Association of Spiritualists hold meetings every Sunday at 103 A. M. and 3 P. M., at Concert Hall. Dr. S. B. Collins, President; F. A. Tuttle, Cor. Sec. LOUISVILLE, KY. - Spiritualists hold incetings every Sunday at 10 A. M. and 75 P. M., in Templars' Hall, corner lith and

LANSING, MICH.—The First Society of Spirithalists held regular meeting every Sunday at 10 clock, in Capital Hall. Rev. Dr. Barnard, regular speaker. The Children's Lyceum meets at 1 o'clock.

meets at 10 cenes.

MAULIONEO, MASS.—The Spiritualist Association hold meetings in Rerry's Hall the last Sunday he cach mouth, at 1½ P. K. for Wm. Denton is engaged as speaker for the present year. James Lowe, President; Wrs. Sarah S. Foster, Secretary. MilPoud, Mass.—Children's Progressive Lyccom meets at Washington Hall, at 11 a. M. Prescott West, Conductor; Mr. Maria L. Buxton, Guardian; S. W. Glibert, Musical Director and Corresponding Secretary. MANCHESTER, N. H.—The Spiritualist Association hold meetings every Sunday atternoon and ovening at Lyceum Hall. Stephen Austin, President: Allison W. Cheney, Sect.

Milan, O.—Society of Spiritualists and Liberansts and Chil-iren's Progressic Lyceum, meets at 11 A.M. Hudson Tuttle, Conductor; Emma Tuttle, Guardian.

Conductor; Emma Tuttle, Guardian.

MORRISARIA, N. Y.—First Suciety of Progressive Spiritualists—Assembly Rooms, corner Washington avenue and Fifth
street. Services at 13% P. M.

Milwauere, Wis.—The First Society of Spiritualists hold
meetings every Sunday in Bowman's Hall. Social conference at 2 P. M. Address and conference at 72 P. M. H. S.
Brown, M. D., President.

ence at 2 p. 5. Address and conference at 7½ p. M. H. S. Brown, M. D., President.

North Scituate, Mass.—The Spiritualist Association hold incellings the second and last Bunday in each month in Coninasset Itali, at 10½ A. M. and 2 p. y. The Progressive Lyceum meets at the same hall on the first and third Sunday at 1½ p. M. D. J. Bates, Conductor; Deborah K. Merritt, Guardian; Edwin Studley, Assistant Guardian; Waldo F. Bates, Musical Director; J. W. Morris, Librarian. Speakers en gaged:—Dr. J. II. Currier, Oct. 9; Mrs. Juliette 1 caw, Oct. 30; Mrs. Susie A. Willis, Nov. 13; I. P. Greenleaf, Nov. 21; Mrs. N. J. Willis, Dec. II and 25; Miss Julia J. Hubbard, Jan. S. New York City.—Apollo Hall.—The Society of Progressive Suitituanists hold meetings every Sunday in Apollo Itali. corner of Broadway and 28th street. Lectures at 10½ A. M. and 7½ P. M. P. Z. Farnsworth, Secretary, P. O. haz 563; Speakers engaged:—Mrs. Emma Hardingo during October: Thomas Gales Forter during November; Miss Lizzle Doten during December; Mrs. Cora L. V. Tappan during January. The Children's Progressive Lyceum meets in the same hall at 34 p. M. Dr. D. U. Martin, Conductor.

Jatsonic Hall.—The Spirituals Conference meets every Sunday at 2½ o'clock in Masquic Hall, 13th street, between 3d and 4th avenues.

Norwalk, O.—The First, Spiritualist Association hold.

Norwalk, O.—The First Spiritualist Association held meetings every Sunday at 1% and 7 o'clock r. k., at St. Charles Hall, Main street. Ira Lake, Agent.

Unaries Hall, Main street. Ira Lake, Agent.

PLYMOUTH, Mass.—The Spiritualist Association hold meetings every Sunday in Leydon Hall. L. L. Bullard, President;
Alice B. Sampson, Treasurer. Children's Progressive Lyceum meets in the same hall. L. Bullard, Conductor;
Alice B. Sampson, Guardian; Clara Robbin, Librarian; Mrs.
Lydia Benson, Musician. Providence, R. I.—Meetings are held in Musical Institute fail; a contrevence in the morning, at 101, and a lecture in the auternoon, at 30 clock.

Hail; a conterence in the morning, at 104, and a lecture in the atternoon, at 3 o'clock.

PHILADELPHIA, PA.—The First Association of Spiritualists hold meetings each Sunday at Harmonial Hall, corner lith and Wood streets, at 104 A. M. and 8 P. M.—Unildren's Progressive Lyccum No. 1 will meet in the same hall every Sunday at 2 P. M.—Lyccum No. 2 meets at Thompson-street clurch, at 10 A. M. cach Sunday.

PORTLAND, ME.—Congress Hall Association meets for social conference overy Sinday at 3 o'clock P. M. Joseph B. Hall. Pros dent; Mrs. J. K. King, Cor. Secty. Children's Progressive Lyccum at 104 A. M. Joseph B. Hall, Conductor; P. P. Beal, Assi-tant Conductor; Mrs. R. I. Hull, Guardin; Miss Elia Bonney, Musical Director.

PORNAM, CONN.—Meetings are held at Central Hall every Sunday at 13 r. M. Progressive Lyccum at 104 A. M. Koonesten, N. Y.—Religious Society of Progressive Spiritualists meet in Sclitzer's Hall Sunday and Thursday evenings. A L. E. Nash, President. Children's Progressive Lyccum meets overy Sunday, at 23 p. M. Mrs. Collins, Conductor, Miss E. G. Beebe, Assistant Conductor.

Vineland, N. J.—Friends of Progress meetings are held in the step of the state of the

Ruthors in Chicaton, and uncontradicted up to the foliate in Corresponding Secretaries, John Gage, D. W. Allen; Years, S. G. Sylvester. The Children's Lyceum meets at urer, S. G. Sylvester. The Children's Lyceu