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BOSTON, SATURDAY, OCTOBER 22, 1870.

{\$3,00 PER ANNUM,}
In Advance.

Written for the Banner of Light.

BEAUTY UNVEILED

OR THE

ADVENTURES OF EDWARD FOSTER.

The Enthusiast, the Philosopher, and the Lover.

BY CHRISTOPHER HARTMANN. CHAPTER VII.

It was now twelve o'clock. Louisa had been and given herself to reflections on her own life, man announced in the parlor. "Ask him to send wish to reveal himself beforehand, for he wanted | done with him? all the opportunity he could have to test the qualigled surprise and gladness. He had altered some | yourself again?" by the experience he had passed through, but result.

come to you a reformed man,"

The whole story of her sister's efforts which to you for many things." she gathered from letters and had heard from that had come over him that was strange, mystehe came back to live with her forever.

wife began to feel assured and tender toward him. And now, for the first time for a long and weary word of it with attention and seriousness. The interval, she clung upon his neck and wept like a effect upon him was different from that upon child. She avowed that she would take him at Cushing. At first he disbelieved it; he took it to his word, but that the proof of all this must be in be pure fiction; but he had not read far, before he his constancy. After so long a time she demand-obtained a different conviction. This must be ed the reasonable privilege to gain by degrees the confidence which had been so destroyed. A wife's and invent it all; or at least, if it be fiction at all, affections, she told him, when long tried and it must be largely founded upon fact. But the it brightened; when he turned away, it was obtrampled on, could not all at once be the un- chief point was, it came so near his own experiwounded, unfearful thing that they were. She ence in many things, as to create in him a strong promised faithfulness, but reminded him of the self-application. A leading idea of it was the sad work of the past.

been previously made aware of Cushing's return, involved. He had marked several passages in and was very anxious to see the man who had the margin-among others, this: been with Mrs. Willard, and of whom he had heard so good a report. He became thus acquainted with many more incidents in the life of one he thinking well and doing well, were to him the to realize her departure. Cushing eyed him with improved since he had acted in the capacity of clerk to him, and noticing the poetic, ethereal to goodness and peace. This man, however, run character of his mind, ventured to question him a but a short course. He squandered the first few little on business matters. He found him in a years of his manhood upon vicious and criminal it was a business utterly unsuited to him. He he had been an idiot, or a man void of common could not prosecute it successfully without awful qualms of conscience, and he was fairly tired of happy; but the reflection that he had been so largeit. Cushing reminded him also of his own derelictions from duty while he was in the same occupation, and attributed his first departures from rectitude, which led to dissolute habits, to the and painful regret to him. temptations of such an establishment. He learnt to lie there most remorselessly. But Edward was more scrupulous; he was very nearly that "fire proof" boy which his father was told about when he was inquiring of the wholesale merchant concerning a place for him. But it was now Cush- darkness that even his genius was so well fitted ing's turn to seek some new employment. He to explore." was prepared for it, and was worthy of it. He was determined, this time, to go sure.

"But what will you do?" said his wife anxious-

"I don't know," he replied; "but just now Willard is on my mind. That man is no further gone than I was. He is more hopeless of himself, but I have seen enough of him to know that there is yet hope of him. He feels bitterly about his wife. But I have an appointment with him for to-morrow, and I mean to see to him."

Edward encouraged it by every consideration. Just at that moment his dream recurred to him. But Cushing determined to try him first. True to his appointment, he went to the hotel the next day and found him. He first told him the remarkable fact of the reawakening of his own memory. He gave him, too, the history of the little book; and, when he took it from his pocket, for he had taken good care to have it in readiness, Willard expressed a desire to read it. So he gave it to him, and charged him to read it carefully and life, not troubling themselves about the past, nor prayerfully. He said he would, nevertheless he having any anxious forebodings of the future, was as a charm, a talisman to him.

What else," said he, "did my wife give you?" "Nothing but her clothing and jewelry."

'Have you her clothing and jewelry?"

looking at one finger-" here is one ring which I wish to keep for myself as a memento, and I have Louisa's consent."

As Willard took his hand, and looked at it, he exclaimed, "Great heavens! that was our engagement ring. You cannot have that. I had it made on purpose. Never shall I forget when I put that upon her finger. Here is a braid of her own hair with mine."

All these circumstances so wrought upon him that his friend Cushing seized the favorable opportunity, and prolonged the conversation nearly two hours, strongly urging upon him the importance of a new course of life, and strengthening his appeals by citations from his own experience. reading that forenoon in the novel of Bulwer On the evening of that day they all met again at known as Pelham. She had just closed the book, the house of Cushing. Here the matter of business came up. What was to be done? What when a rap was heard at her door, and a gentle- should Cushing do? It was proposed to see Goodman. He was engaged in a wholesale store, his name," said Louisa. The servant returned of the same kind of goods that Cushing was acwith the answer, "He says he is an old acquaint- quainted with, and it was thought that, possibly, ance of yours, and had rather realize the surprise through his influence, a place might be procured of the occasion." The fact was, Cushing did not for him there. And Willard-what should be

"Mr. Willard," said Edward, "you are an exty of his wife's affections. He designed an un-cellent artist. Are you willing to give up drinkpremeditated greeting from her. In this he was ing, move into the city, be received into our not disappointed. She received him with min- friendship, and, under our auspices, try to be

The man qualled at the thought. How can I. gave many tokens of recovered manliness, and was | thought he to himself, when habit has got so evidently dressed for the occasion. His wife at strong hold of me? But, after hesitating for a first interpreted all this to his disadvantage. She | while, he said, "If you will trust me so far as to thought that, having received her letter, he had try me, I will be frank with you, and say thus taken encouragement from it to come on and seek | much: I will come into the city, take a room, and her companionship again. She trembled for the go to work as an artist. But I tell you, candidly, I cannot have full confidence in myself, I know "You need not look so fearful Louisa; I have myself so well. But I will try it again, if you will all stand by me. And, Foster, I shall look

Foster got up, extended to him his hand, and Edward then ran through her mind, and she promised faithfulness to him forever. He made more than half believed the report. She rose from another beautiful allusion to the departed spirit her seat, went to him, and, looking smilingly in of his wife, and seemed to recognize her influence his face, said, "And is this really so?" He avow, with the rest. Poor Willard was now fairly in ed that he was the very man he professed to be. the grasp of the divine Providence for greater He said that he had been tempted by the devil, but works than any that had been dreamt of. Sufhad turned strongly about. He ran quickly fice it to say that he moved into the city in just through the whole affair, spoke in the warmest one week from the time of this interview, and torms of her sister's efforts, and of an influence took a room in what is now known as Tremont Row-but was then occupied by smaller buildrious, irresistible. And he frankly declared that ings - in the immediate vicinity of Gardner Green's Garden. And in the meantime he had read The heart of the once loving but now hopeful the book. He had taken it with him into the country-at Burlington, Vt., I believe-and read every abuse of superior abilities, as it bore upon our In the evening Edward was sent for, He had relations with the Creator, and the destiny thus

"I once knew a man eminent for his gifts and genius, but these things, which are the means of loved so dearly, but declared himself still unable means of thinking and doing evil; for he who excels in genius and talent, has more things than the intensest interest, and, seeing him so much others by which he may set himself against the Divinity, and against all those things which tend better store, but still dissatisfied. The truth was, indulgences, and when he died, confessed that if understanding, he should now be comparatively ly gifted, and that he had made use of those very superior abilities to plunge bimself still deeper into wickedness, was a source of the most bitter

I saw him in his last hours, and was well acquainted with him in life; and if ever I saw an object of pity and commiseration, it was that man - that dying genius-that never-to-be-forgotten wreck of all that was noble, going down into a

Willard did have a grim faith in some realities beyond the grave; and, to his own candid inspection, he had been a man intellectually fitted to go sounding through that dark abyes. And oh!problem to all those who begin to set about in earnest for a good life-he felt, the more he dwelt upon the goodness of it, a discouraging sense of his own unworthiness. In other words, he began to see evil in its true light, which is the light of the opposite good. No man knows what evil is, truly and profoundly, who sees it not from a high point of goodness. The angels in heaven know what evil is, more truly than the devils in hell. There are thousands and millions who pass through this life without much sense of evil, from no other reason than that they are in it so deeply. And I speak not now of the lower, more criminal classes exclusively, but of the common classes, who enjoy the repute of good citizens, and take their places with the so-called virtuous and respectable-those, I mean, who live an easy, quiet laughed some at the idea. Since, however, it but who live in the present, and enjoy what it came from his wife, he said that, as he felt then, brings. They pass their time as listlessly, so far he could almost adore the very covers of it. It as any real anxiety for their moral or spiritual condition is concerned, as the animals that roam the fields amid the sunshine and the grassy bounties of Nature. Indeed, they often appear, to one of a contemplative mind, to be in a sort of mere "She left directions for me to take all that was animal comfort—easy, unconcerned, so be it that worth saving, with her rings, ear-ornaments and they have good health, good digestion, good bodily

Witerary Bepartment. | pins, and deliver them into the hands of Louisa. | circulation, and a fair share of the goods and pleasures of the world—and thus to be almost pleasures of the world-and thus to be almost enviable. "What makes the odds, so long as you're happy?" is the brief motio of their life; and, truly, it would seem sometimes as if there of the PROPHECY OF ORVAL, a most remarkable was but little difference, or rather, as if what dif- production of a monk while a resident of the Abference there was was on the side of their philosophy, if philosophy it can be called. But let the Dlocese of Treves, on the borders of Luxemthese same persons once be waked up to a sense | bourg, and the vaticinations of a Jesuit priest, of their moral relations to the eternal Author of communicated by him at the establishment of all goodness and truth, and to a sense of the real, that religious order in the town of Poitlers, France. essential element of human depravity, which is some time in the latter part of the last century, selfishness, in all its forms-let them, in short. receive but the first impulses of a regenerate life, this priest does not appear. It is said that he and it is astonishing how this easy, constitutional quiet is dissipated forever. The inner nature is tity," not long after making his prophecies. It now waked up; and it is so excited, let it be appears that the name of the monk, the Orval understood, by the influx of the divine spirit of seer, was Philip Olivarius, and that his prophegoodness into their selfish and perverted souls. The flow of this goodness it is, that convicts them title of "Les Privisions d'Orval." These utterof evil. To be sure, it takes the form of truth ances have been called to mind by the passing first, and the fears of justice come along with it; but it is none the less goodness in essence; and this in a thousand mysterious ways and wonderful providences, of which the case we are now relating is one conspicuous Instance.

tional good-naturedness-without any respect to the divine law, or even the dlvine Person, which keeps them in a thousand amiabilities and retion of every one of them, and how all their vir. fulfillment in the future. tues are put to flight by the application of a Here beginneth the Chapter of Prophecy, whose gross sensualism, that the man becomes what every evil man would if left to carry out and ultimate his life's love in unrestrained indulgence-a mere brute of a man-a demon, frequently, in

inflowings of the divine spirit; and, to one so quick and imaginative as he was, even the first faint influences were so disturbing to his dark and sinful soul that he recoiled with horror from a deep which seemed already to yawn for him. He began to realize how black and evil a thing he was. He went on from this conviction into increased light. The sun of love rose higher and higher. He was greatly distressed; but, within it all he finally felt a principle which he knew was the dawning of the day-star within his heart. scured. The looking up was typical of looking within-to the great deeps of the heavenly nature in every human soul.

was pondering the contents of the book which had so absorbed him, and musing upon his own possible fate, he was overheard by a friend chamber floor, uttering aloud to himself something of the following soliloquy: "My God! my God! what am I? Is it possible that I can persevere? Why do I so intently dell upon these phantoms? What is it that posseses me?" And he ended with a deep and fervent prayer for the salvation of his immortal soul. It was the first the same house with Cushing and his wife and Edward. This was to keep him a much as possible under their influence, and to watch him narrowly. In the mean time, Cuning had seen Goodman, and had obtained a situation in a eight hundred dollars for the first lear. This was the beginning of the return of hisfortunes. He felt now, and his wife felt, that God had not afflicted her sister in vain; and if by her means, directly and indirectly, both thee men were to be restored to virtue and happinss-"Thy will

ous glass of champagne hurled hirin an instant. In this case it is not difficult to dede who was the greatest sinuer. The man wo urges a reformed inebriate to touch a drop (intoxicating liquors deserves to be imprisoned ir ten years at hard labor. He is not a safe pelon to run at large, for where is the moral differece of assassination with a knife, and assasmation with a "social glass" of poison?—Dr. Cup.

Anna Cora Mowatt Ritchie vis a Swedenborgian, and a firm believer in spikual manifestations. She used to assert most sliously that in all her trials, after her first husbad's decease, she was in direct communication ith him, and that he guided all the important acons of her life. blood of centuries will again terminate long strug-

PREVISIONS.

EDITORS BANNER OF LIGHT-The years now number more than twenty since my first reading bey of Orval, a religious institution situated in before the first French revolution. The name of died at the city of Bordeaux, in the "odor of sanccles were printed as long ago as 1514, under the events of to-day, and a re-perusal of them hath been had, being prompted by accounts of the battles of hostile armies and the flowing of belligerent blood in Continental Europe.

I have transcribed some of these aforetime The unfortunate Willard had begun to experi- predictions for the benefit of the reader. If he ance these inflowings of the divine mercy. Be- | cannot receive them except as the sayings of ecfore, he was in the gall of bitterness and bond of statics, mystics, or madmen, and is disposed to iniquity. Many more respectable persons are treat them as the wild vagaries of disordered imwithout knowing it. The difference between their aginations, or the hallucinations of fevered brains, case and this is, that, in the o ie, this sense of evil let him accept thele as such, but award to them, is blunted by a mere natural state-by a constitu- at least, the importance of a classification among "curiosities of literature:" and that those supnosed to relate to the past ovinced an astonishing coincidence of foretellment and fulfillment. It is spectabilities which it is only necessary to test by | no more than reasonable to believe that, if what something that crosses their interests, and you has been predicted of men and matters, now hisshall then see how the virus of selfishness is at toric, came to pass precisely according to predicthe bottom of every one of them, or is the corrup- tion, that which required a future will find like

touchstone so powerful. In the other case, this voice comes to us from the walls and towers of sense of evil is not only blunted or obscured by ancient Orval, through the distance of more than mere naturalism, but the whole moral nature is three centuries, claiming to be "Certain Previsions so overgrown with corruption, so imbruted in revealed by God to a Solitary, for the consolation of the children of God." Rend and say whether the language is oracular, and its monastic author inspired to unveil the future:

"At that time a young man, come from beyond the sea into the country of Celtic Gaul, shows himself strong in counsel. But the mighty to whom he gives umbrage will send him to combat in the land of captivity. Victory will bring him back. The sens of Brutus will be confounded at his approach, for he will overpower them, and on foot and horse, carrying blood-stained eagles, and as numerous as guats in the air, will run with him throughout Europe, which will be filled his side. The church of God, in great desolation, will be somewhat comforted, for she shall see her temples opened again to her lost sheep, and God

an army so mighty that none was over seen to be compared to it. But no warrior will be able to withstand the power of the heavens; and behold! One dark and stormy night, when the winds howled dismally through the old trees that waved in front of the house where he was then tarrying for a day or two, a few miles from the city, as he is the condition of the house where he was then tarrying for a day or two, a few miles from the city, as he is the house where he wildows and the orphans have cried aloud to the Lord, and behold! God is no longer deaf. The mighty that have been humbled take courage, and combine to overthrow the man of power. Behold, the ancient blood of centuries is with them, possible fate, he was overheard by a friend and resumes its place and its abode in the great whom he had taken with him, tope walking his city; the great man returns, humbled, to the councity; the great man returns, numbled, to the country beyond the sea from which he came. God alone is great! The eleventh moon has not yet shone, and the bloody scourge of the Lord returns to the great city; the ancient blood quits it. God alone is great! He loves his people, and has blood in abhorence; the fifth moon has shone many prayers from the Yest Cloud is govern. upon many warriors from the East. Gaul is covered with men and machines of war; all is finishsalvation of his immortal soul. It was the first deep and agonizing prayer that the man had ever uttered. It was soon after this the arrangements were completed to have him board in Boston, at the same house with Cushing and his wife and the temples of the Lord resound with many holy canticles. But the sons of Brutus view with anger the white flower, and obtain a powerful edict, and God in consequence is angry on account of the elect, and because the holy day is much profaned; nevertheless God will await a wholesale store in Kilby street at a salary of return to him during eighteen times twelve

God alone is great. He purifies his people by many tribulations; but an end will also come upon the wicked. At this time a great conspiracy against the white flower moves in the dark, by the designs of an accursed band, and the poor directly and indirectly, both thee men were to be restored to virtue and happinss—"Thy will be done."

[To be continued in our *xt.]

THAT ONE DROP.—For two yers past I have been laboring to save an inebriate After several relapses he became perfectly sobeland gave hope of permanent reform. His wife renarked, "If he falls again it will kill me." Things went on smoothly several months. That have darkened home had become once more a suny spot. But one day the reformed man met ambid friend, who invited him to dinner. At the thle wine was furnished, and the entertainer resead the reformed inebriate to take a glass with him. He knew the man's former habits. The unhappy man swallowed one glass, and itunchained the demon in a moment. From that bur to this my poor friend has hardly seen a sobellay, and nothing but a miracle of God's grace will ever lift him from the bottomless pit into whickione treacherous glass of champagne hurled high an instant. In this case it is not difficult to dedde who was the greatest singer. The man wo proges are a few sets of the Cap leaves the great city, and the sons of Brutus increase mightily. Hark! how the sons of Brutus increase mightily. Hark! how the sons of the Lord cry aloud to him. The arrows of the Lord are steeped in his wrath for the hearts of the wicked. Woe to Celtic Gaul! The cock will call himself king of the people. There will be a great commotion among men, for the crown will be reign of the wicked by the hands of workmen who have combated in the great city, and the servants of the Lord cry aloud to him. The arrows of the More are steeped in his wrath for the hearts of the wicked. Woe to Celtic Gaul! The cock will efface the white flower, and a powerful one will call limself king of the people. There will be a great commotion among men, for the crown will be lease to be a great city, and the servants of the Lord cry aloud to him. The learts of the wicked. Woe to Celtic Gaul! The cock will be a great city and the learts of the wicked. Woe to Celtic Gaul! The learts of the old blood of the Cap leaves the great city, and the

in its affliction unto God. The sons of Judah have cried unto God from the land of the foreigner; and behold! God is no longer deaf. What fire accompanies his arrows! Ten times six moons, and yet again six times ten moons have fed his wrath. Woe to the great city. Behold the kings armed by the Lord! But already hath free leveled thee with the earth. Yet the faithful shall not perish. God hath heard their prayer. The place of crime is purified by fire. The waters of the great stream have rolled on toward the sea all crimsoned with blood. Gaul, as it were dismembered, is about to reunite. God loves peace. Come, young prince, quit the isle of cap-tivity. Listen! from the lion to the white flower!

Come!
What is foreseen, that God wills. The ancient

gles. A sole pastor will be seen in Celtic Gaul. The man made powerful by God will be firmly seated. Peace will be established by many wiso laws. So sage and prudent will be the offspring of the Cap, that God will be thought to be with him. Thanks to the Father of Mercies, the Holy

Sion chants again in her temples to the glory of one Lord Almighty.

Many lost sheep come to drink at the living spring. Three kings and princes throw off the mantle of heresy, and open their eyes to the faith of the Lord. At that time two third parts of a great people of the sea will return to the true faith. God is yet blessed during fourteen times six moons, and six times thirteen moons. But God is wearied of hestowing his mercies; and yet for the faithful's sake, he will prolong peace dur-ing ten times twelve moons. God alone is great! The good is passed away. The saints shall suffer. The Man of Sin shall be born of two races. The White Flower becomes obscured during ten times six moons and six times twenty moons. Then it shall disappear, to be seen no more. Much evil, and little good, will there be in those days. Many cities shall perish by fire. Israel then returns en-tirely to Christ the Lord. The accursed and the faithful shall be separated into two distinct portions. But all is over. The third part of Gaul, and again the third part and a half, will be with out faith. The same will be among other nations. And behold! Six times three moons, and four times five moons, and there is a general falling off, and the end of time has begun. After a number, not complete, of moons, God will combat in the persons of his two just ones. The Man of Sin shall carry off the victory. But all is over! The mighty God has placed before my comprehension a wall of fire. I can see no more. May be be blessed evermore. Amen."

In the foregoing wonderful apocacypsis, how plainly appear, as in panorama, some of the passing events of other days and years, now become the fixed facts of veritable history! The paragraphs and passages that glide before our view present principalities and powers, potentates and princes. Are these personages who figure here the Bourbons? Are these the Bonapartes? Whose mighty army is this, overwhelmed in the frosts and snows of hyperborean regions? The names of what bloody battle-fields are these? Are they not Austerlitz and Jena and Waterloo, etc.? What are these that rise above the waters of the great sea? Behold Elba-St. Helena. Who is that stern, solitary prisoner of the rock, of military mien? Do we see yonder a king in flight?—Is it not Charles N.? That other royal refugee-who is it but Louis Philippe?-both escaping from France to England. Do we discover here-the President of the French Republic, forgetting his solemn gath, and, by the flash of his sword and the dash of his pen, in an hour producing a coup d'état, becoming thereupon the manager of an empire, and styling himself Napoleor III., Imperator?

The old monk of the bygone centuries crien aloud, God loves peace; and we have heard the imperial pet phrase, The Empire is peace; but today the tramp of soldiery and the thundering of artillery, almost at the very gates of the capital city of France, seem to demonstrate otherwise.

Here commences our citation from that later oracle, whose pages date in the past only about one hundred years:

"There will be a "There will be a reaction, which shall be thought to be the counter-revolution. It will last during some years, so that people shall suppose that peace is already restored; but it will be only a patchwork—an ill-sewn garment. There will be no schism; but still the church shall not tribe no schism; but still the church shall not tri-unph. Then shall come disturbances in France; a name hateful to the country shall be placed upon the throne. It will not be till after that event that the counter-revolution shall take place. It will be done by strangers. But two parties will first be formed in France, who will carry on a war of extermination. One party will be much more numerous than the other, but the weaker shall prevail. Blood will flow in the great towns, and the convulsions shall be such great towns, and the convulsions shall be such that men night think the last day to be at hand. But the wicked will not prevail; and in this directastrophe shall perish of them a great multitude. They will have hoped to have utterly destroyed the church; but for this-they will not have had time; for the fearful crisis shall be of short duration. There will be a movement when it will be supposed that all is lost; but still all shall be saved. The faithful shall not perish. Such signs will be given them as will induce them to ity the city. During this convulsion, which will extend to other lands, and not be for France alone. Paris shall be so utterly destroyed. great towns, and the convulsions shall be such which will extend to other lands, and not be for France alone, Paris shall be so utterly destroyed that when, twenty years afterwards, fathers shall walk with their children, and the children shall ask, 'Why is that desolate spot?' they shall answer, 'My children, here once stood a great city, which God destroyed for its crimes.' After this fearful convulsion, all will return to order, and the counter-revolution shall be made. Then shall the triangle of the church be smalled.

the counter-revolution shall be made. Then shall the triumph of the church—be such that nothing like it shall—be ever seen again; for it will be the last triumph of the church on earth.

These events shall—be known to be at hand by the sign that England shall begin to suffer throes of pain, even as it is known that the summer is nigh when the fig-tree puts forth its leaves. England shall expensions a revolution which will be land shall experience a revolution, which will be of sufficient duration to give unhappy Franco time to breathe. Then it shall be by the assistance of France that England shall be fully restored to peace.'

Besides these lang sync predictions of the Orval monk and the Poitiers priest, concerning the destruction of Paris, the downfall of the Emperor Napoleon, and the end of the Bonaparte dynasty. I have received from the tongue of a medium in my neighborhood-Mr. P. L., than whom there is no more honest man to be found, and but few better prophets—the declaration that l'aris will soon be destroyed, in great part, by an unparalleled conflagration, and Napoleon cease to rule, by death or other cause. And this was told to me before the war-cloud had been seen, or any signs of war between France and Prussia had been manifested.

been manifested.

These prophecies—those of the monk as well as those of the Jesuit priest—are in remarkable harmony of prescient declaration. Do they not agree in predicting the downfall of Napoleon III., the destruction of Paris by fire, the restoration of the Bourbon dynasty, and legitimacy to be manifested in the person of Henry V., Duke de Chamborde? Are not the two parties spoken of the Moderates and the Red Republicans, who have been warring ever since the strife in the streets of Paris, in the memorable June of 1848? Will Paris become desolate by acts of insurrection and civil war, or by the capture and waste of a foreign foe—and, that foe the one now on its march thither? Time must determine the problem.

Original Essay.

THE ANTIQUITY OF THE CROSS. A Parer yead before the Albany Institute, and pre-BY DR. G. L. DITSON.

PART THREE.

The Argha, with the Linga of stone, is found all over India as an object of worship. It is strewed with flowers, and water is poured on the Linga. The rim represents Yeni, and the fossa navicularis, and instead of the Linga, Is'wara might be represented standing in the middle, as they used to do

Captain Wilford, when referring to the geography of the Orient, says: " The most remarkable feature of this system is Mount Meru in the centre, the Olympus of the Hindus, the place of abodeof Brahma and his Sablea congregation or court. This mountain made also part of the cosmographical system of the dows; for Isaiah, making use of such notions as were generally received in his time, introduces Lucifer (in Sanserit Swarbha'nu, or light of heaven), boasting that he would exalt his throne above the stars of God, and would sit on the mount of the congregation, in the sides of the North. Meru has also the name of Sabha, hecause the congregation or assembly of the Gods is held there, on its northern side."(2)

In another place, when writing of the Lotos, Capt, Wilford adds: "The stalk originates from the navel of Vishnu, sleeping at the bottom of the ocean, and the flower is describe 1 as the crafte of Brahma, or mankind,"(3)

The summit of Meru is called Glavratta, or the circle of tha, which is the same as the Mount Ida of the Greeks, where Paris adjudged to Venus the prize of beauty, and is considered as a celestial India," and it is thus called to this day by the people of Tibet, the Chinese, and the Tartars, who, like the Hindus, hold it in the greatest veneration." 📳

Now there were four rivers flowing from this Mern, this Succept or Indian paradise; there are original one, called Swarquings, or Mendagini in the from that called Hver gelmer; but in Scripture it has no name." 54

go," (a emsiderable distance above Siene, which I among us. forms the boundary line between Egypt and Nubias "awl at Djebel el Berkel, the art (of seulpcarried to as high perfection by the sculptors of Mer -, as it was afterward by their scholars at upper Nile, and is doubtless an oval Mount Moriah, or Mera, a sacred spot (6)

To make any place particularly holy among the Oriental people generally, it was necessary to have a Mount Meru; hence such a place was found in nearly the centre of the city of Jerusalem, where the very hole is shewn in which stood the column, the shaft, the tree of crucifixion. I visited the spot with Dr. Barckly, a missionary to the Jews, who had then resided in Jerusalem several years; he was not satisfied with the traditions concerning that locality, and probably not with the story of the finding of the cross by the Empress Helena, 7) and he took me to the edge of a declivity outside of the gate of St. Stephens, and opposite to the Mount of Olives, and said he thought that that was much more likely to be the place where the great sacrifice was made than the former. Still, that under the great dome of the temple where the sepulchre of Christ is also shown, will be visited and held sacred for centuries yet to come, as the Meru of the Christians.

The Abbe Pluche mentions the canopus as a jar or pitcher of water, intended to make the people acquainted with the exact progress and increase of the inundation; and says that they used to mark these jars with the figure T, or a small cross, to express the increase and swelling of the river.(8) "Canob is the Egyptian word which is rendered canopos by the Greeks; the information which this seems intended to convey, was so particularly necessary to the Egyptians, that it is no wonder it should, in the course of time, cease to be considered as a mere sign, and acquire a place amongst the Deities themselves. The word canob, by the analogy of the Sanscrit language, becomes cumbh, which signifies a jar or vase; it gives name in the Hindu Zodiac to the sign Aquarius. This cumbh, G'hat'a, or jar, is the principal object in the celebration of Hindu worship. It is considered as almost the Deity itself. It cannot be dispensed with, while the image of Durga may be omitted ontirely. The Vaishnavas use the sacred jar, which they mark with several crosses. "The Saivas mark the jar with a double triangle; one triangle signifies Siva, uniting in himself the three great attributes; the other triangle is his consort, with the same character and attributes. The worshipers of the Sacti, or female principle, mark the jar with this figure: | / These marks are called

jantra: they are in fact hieroglyphic characters and there is a vast variety of them."(9)

There is in the Egyptian department of the Museum in the Louvre a bronze figure of a god or goddess, having its head surmounted by a perfect cross. The cross was also found in the temple of ? Serapis, the sun god, whose emblem was the cross. Indeed, when the Emperor Hadrian was aware of the Christian's predilection for the cross he called them worshipers of Scrapis.(10)

Higgins, in his great work, The Anacalypsis, (copying from the .is. Res.) says: "The cross of the Budhists is represented with leaves and flowers springing from it, and placed upon a Mount Cal-* They represent it in various ways, but the shaft with the crossbar and the Calvary remain the same."(11) The tree of life and of knowledge, or the Jamba(12) tree, in their maps of the world, is always represented in the shape of a cross. Captain Wilford says, "The cross, though not an object of worship among the Budhists, is a favorite emblem and device with them. It is exactly the cross of the Manicheans, and is placed upon a Mount Calvary, as among the Roman Catholics. It is represented to be eightyfour yojans, or four hundred and twenty-three miles high, including the three steps of the Calca-17. This cross, putting forth leaves and flowers, (and fruit, also, as I am told," continues Capt. Wilford,) "is called the divine tree, the tree of the gods, the tree of life and knowledge, and productive of whatever is good and desirable, and is placed in the terrestrial Paradise. Agapius, according to Photius, maintained that this divine tree in Paradise was Christ himself. * * * The divines of Tibet place it to the southwest of Meru,

for the cross. They placed it on a Calvary, in or of Siva. . . When the object of his misthese parts paid also great regard to it."

tive branches, the five Sugats, or grand forms of and Oude,"(18.) Budha, are said to reside upon them.(13)

Captain Wilford throughout his "paper" on the Origin and Decline of the Christian Religion in India," and in fact by its very title, would seem to wish to have us infer that all there is in India hearing resemblance to the Christian religion originated with Christian disciples, such as the Manicheans, who, going eastward into benighted lands, carried the light of the new dispensation or earth, or Swar-gab-humi, for Swerga, heaven of gospel along with them; but, knowing that it would be difficult to make people believe in the humble Galileean tree of life, engrafted a few of its branches on the old trees of the Budhist and Hindu faith. Now, so far as I have examined the subject, I am compelled to believe that the grounds for such a deduction are almost as faint four also in Scripture; and we learn from the E4-, and unsubstantial as shadows. Ask our inisdas that there were four rivers of milk dowing, sionaries what progress has been made in that difrom the feats of the cow And humble. "In all rection in a century. Christianity has not mainthese accounts," says the article in the Asiatic stained itself in its very birthplace. It has been Researches," these rivers are only branches of an Adriven from all its earlier strongholds, and the crescent has taken the place of the cross. Islam-Puranes; in the Edda all tivers derive their origin lism, six hundred years younger, has very many more adherents. But among all nations almost, particularly in populous cities, there are those The history and relations of Mount Meru and | who are ever ready to adopt new notions-interthe ship Argo had not only extended from India; ost, curiosity, love of change being separately or into Syria, into Greece, into Egypt, but we find collectively the incentive to action. Mormonism, traces of them in Ethiopia. Mr. Wadington in literally in our midst, has its thousands of discihis travels says," As far as we could judge from | ples, converts; and so would Islamism and Budthe granite and other sculptures remaining at Ar- hism have if their missionaries should come

"But let us return to this wonderful child," says Capt. Wilford-concerning whom is the ture seems to have been as well understood, and | treatise called the Vierama-charitra, or history of Vicrama litya-" who was to manifest himself to the orld, when 3100 years of the Cali-yuga were Thebes and at Memphis." Argo and Meroccome | classed, that is to say, in the 3101, answering to here together again. Merce is an island in the the first year of the Christian era, according to the Cumárica c'hand'a, and the Vicrama-charitra. According to the same respectable authority, the purpose of his mission was to remove from the world wretchedness and misery; and his name

was to be Saca, or the mighty and glorious King." Now Mr. Wilford and other writers would have us understand that Saca was Salivahana, who was simply a Hindu prince, said to have reigned in Magodha or South Behar, and to have instituted an era which bears his name—an era, the beginning of which took place when 3179 years of the Kali yaya or the present mundane age had expired, corresponding with the seventy-eighth year of the Christian era.(11) But Mr. Wilford says (in another place) "that Saliva'hana (or Saca) was the son of a Tacshaca, or carpenter, * and that this carpenter was not a more mortal-

he was the chief of the Taeshacas, a serpentine tribe famous in the Purance"

If the latter portion of what has just been read has any significance—and I doubt not it has—is there any reason for supposing that an actual human being, reigning as an earthly prince as late as the seventy-eighth year of our era, could have been referred to? The serpentine tribe, from which this wonderful being descended, was fa mous in the Puranas. The Puranas themselves, some will say, are comparatively modern. The present form in which we have them may not bear an ancient date, but they contain internal evidences-scholars I think agree - that they were derived from alike compositions of an antiquity almost fabulous. But allowing that all the written records of Oriental forms of religion, doctrines and ceremonies are modern, we have stone and brouze monuments of the cross in various and remote parts of the world, that cannot be erased by the pen of modern criticism, nor blotted out by sectarian prejudices or bigotry, and they are, beyond all cavil, long anterior to the crucifixion of Jesus.

Whatever conclusions Capt, Wilford may adopt -and can any sectarian be without a bias? if, indeed, his reason and judgment be not wholly perverted-wherever his Christian education may tend, let us hear from him further on this subject: "I observed before," said he, "that the Hindus would have it that these prophecies were fulfilled | needle-gun ad Chassepot, and listen to the voice long before, in the person of Chrishna.(15) In | which says, 'Love ye one another." this they were wiser than the Jews, who, by insisting that the Messiah is not yet come, have plunged themselves into inextricable difficulties, hideous suffring and death. And I believe it to and have been forced, at last, to give up any fur- be the duty of every man and woman who is ther inquiry into the time of his appearance. In convinced to the fearful accursedness of war, this manner many of the Samaritans, in order to never to lose un opportunity of writing or speakelude the prophecies concerning Christ, insist that they were fulfilled in the person of Joshua, whose name is the same with Jesus; and who, according to the Hebrew text, was contemporary with Chrishna, (about 1500 B. C.); and they have a book of the wars of Joshua with Scaubee, which may be called their Maha-bha'rat."

Capt. Wilford continues: "When I said that the Hindus conceived that the prophecies concerning a Saviour of the world were fulfilled in the person of Chrishna, I do by no means wish to convey an idea that he was Christ, from whom he is as distinct a character and person as Joshua, and whose name, with the general outline of like cattle ad slaughtered in the shambles of some his history, Existed Long Defore Christ. Yet great battldeld. If Satan, according to the Orthe prolix accounts of his life are filled with narratives of a most extraordinary kind, and most strangely variegated. This incarnate deity, of 'glory,'an calling on him as the God of Bat-Sanscrit romance, (16) was not only cradled but ties.' Bab sometimes I think men are nothing strangely variegated. This incarnate deity, of Sanscrit romance, (16) was not only cratted out cattleafter all, as Jean Paul says, who go of his birth, ordered all male infants to be slain the cud, all if half of the herd is struck dead by of his birth, ordered all male intants to be stated (and then, I may add, he was carried away and concealed among shepherds). "He performed amazing but ridiculous(17) miracles, and saved having stick suddenly, also cease suddenly, is having stick suddenly, is consequently about it, but I suppose multitudes, partly by his miraculous powers and partly by his arms, and raised the dead, by descending for that purpose into the infernal regions." Again: "It is declared, in the Vicramacharitra, that the time of the birth of this divine child from a virgin had been foretold one theusand years before it happened-nay, some say having a pulation of 20,065.

toward the source of the Ganges. The Maniche- two thousand. * * Saca (Salivahana) is ans always represented Christ crucified upon a considered under three different points of view, tree among the foliage. The Christians of India according to the three different objects or purand of St. Thomas, though they did not admit of poses of his mission; and accordingly he is said images, still entertained the greatest veneration to be either an incarnation of Brahma, of Vishnu, public places, and at the meeting of cross roads; sion is declared to be to destroy the kingdom and and it is said that even the heathen Hindus in power of the Daityas, or demons, he is then said to be an incarnation of Siva. * * * In conse-Capt. Wilford annexed to his work the draw- quence of this destruction, a regeneration takes ings of two crosses from a book that had been place, as attested in the legends of the good given to him by a learned Budhist, and are to be Sulastha, or he who was crucified. Salivahana is hereafter reproduced. He gave also a third figure, then said to be an incarnation of Brahma; and which represents the same tree, but somewhat this is the general opinion of the inhabitants of nearer to its natural shape. When it is deline the Dekhin, according to Mr. A. Roger and others. ated as a trunk without branches, as in Japan, it | When considered independent of these two eneris then said to be the seat of the Supreme One. | gles, meek and benevolent, doing good to all man-When two arms are added, as in our cross, the kind, he is then Vishnu; and this is the opinion Trimurti is said to be seated there. When with of the Salivansas in the provinces of Benares

We have seen that Salivaliana was the son of a Tacshaka. The Tacshakas had two countenances-that of serpents, and a human one, which they assumed at pleasure. "The chief of these," says Capt. Wilford, "is obviously the same with the serpent Agatho-Darmon, the Demi-urgus, Opifex, and artist of the Egyptians, Greeks, Gnostics, Basilidians, &c. These sectaries asserted that the serpent was the father and author of all arts and sciences; and this serpent, they said, was the Christ, who was thus the son of a carpenter and artist, and, at the same time, an incarnation of the great serpent, exactly like Salivahana, the Saca, or mighty and glorious King."

Here Capt. Wilford states, perhaps, more than he intended; for, if these sectaries, who must have known what they were saying, admit that Christ was an incarnation of the great serpent, 'exactly like Saca," they must have felt assured that reference was had to two distinct beings.

(1) Asiat. Res., 8, 274.
(2) Id. 284.
(3) Id. 308. Navel in Sanserit is nabhi. The Yoni and Nabhi for both denominated Amba or mother. Amba, Nabhi, and Argha have gradually become synonymous. The pelvis (boat-shaped) is meant here.
(4) Id. 314-19.
(5) Id. 324.
(6) Angealynsis i: 356.

(6) Anacalypsis, i: 356.
(7) Much that is interesting concerning this Helena (in smeetion with the cross) is to be given hereafter.
(5) This has a parallel and singificant emblem in preg-

Asiat. Res. viii: 76.
) Duplus, Origine de Tous Les Cultes, v: 186.
) Annealysis i: 230. As. Res. x: 123.
) Shope of Jambu, like bottom of a sling. As. R. x: 111.

As. Res. x: 124. Some of our Ences, have adopted this theory

(14) Some of our Ences, have adopted this theory.
(15) Then the prophecies must have been before Chrishua, and hence could not be modorn.
(16) Could not the Hindus return the compliment when they read of our incarnation of God? They have more than once said that, if we would divest Christianity of its nonsensical superfluities and rubbish, we should be Brahmins.
(17) To be recounted by-and-by: also, an explanation of the delties sitting in the arms of the cross.
(18) As. Res., x: 44.

AN ORIENTAL APOLOGUE

BY JOHN G. SAXE.

Dame Nature, when her work was done, And she had rested from creation, Called up her creatures, one by one, To fix for each his life's duration.

The ass came first, but dropped his ears
On learning that the dame intended
That he should bear for thirty years
Ilis panniers ere his labor ended. So Nature, like a gentle queen,

(The story goes) at once relented, And changed the thirty to eighteen. Wherewith the ass was well contented.

The dog cam next, but plainly said So lour said; could be but bateful; So Nature gave him twelve instead, Whereat the dog was duly grateful.

Next came the ape; but Nature, when He grumbled like the dog and donkey, Instead of thirty gave him ten, Which quito appeased the angry monkey

At last came man; how brief appears
The term assigned for work or pleasure!
"Alas!" he cried, "but thirty years?
Oh Nature, lengthen out the measure!" Well, then, I give thee eighteen more (The ass's years) art thou contented?"
"Nay." said the beggar, "I implore
A longer term." The dame consented.

"I add the dig's twelve years besides."
"'T is not enough!" "For thy persi I add ten mire," the dame replied—
"The pelod of the ape's existence."

And thus o man's three-score-and-ten, Tho thirt years at the beginning Are his of ight—and only then, He wins whate'er is worth the winning.

Then come the ass's eighteen years, A weary wace of toll and trouble, Beset with rosses, cares and fears, When jo's grow loss, and sorrows double

The dog's twelve years come on at length, When man, the jest of every scorner, Beroft of nanhood's pride and strongth, Sits grovling, toothless, in a corner.

At last, the destined term to fill, The apoliten years come lagging after . . And man, chattering imbeelle, Is but to theme for childish laughter.

The Barbarism of War.

Under this lead the Boston Post publishes extracts from a recent private letter written by a resident of Pais to a relative in this city, which admirably and clearly presents the true idea of humanity regarding that remnant of mediaval times-war-rhich all reformers should unite to condemn to te hell of by-gone passion and ignorance from whence it sprung. That the new light of love may hand the nations in an universal fold of pece and harmony, is the legitimate work of our thilosophy. Let Christians imitate their so-calld "Redeemer," throw down the

"It is infarous that the ambition and mutual hatred of two individuals should be allowed to ing against, and endeavoring to arouse public sentiment evrywhere against it. The public sentiment of themost civilized countries has effectutoo, war is a horribly ridiculous, though certainly it can causenerriment only in friends. Here are hundreds of thousands of children brought into the world ith pain, nourished and nurtured with infinit love and tenderness, educated with infinite tove and tenderness, educated with all the applances of art and science in order that they may become great and good men and citi-zens; and ten, when the long work is perfected, the objects of all this solicitude are driven out thodox myh, does really go about exciting men to mischie and self-destruction, how he must roar with lughter when he sees hosts rushing to the only edurable feature about it. but I sunn the boyin race, and learn to use their tongue instead otheir horns."

Daventrt is the most populous city in Iowa,

Free Chought.

"BEING DONE OVER."-No. 2.

As a rule, we do not believe in being "done over;" any more in reviewing a subject once discussed, than in human spirits being sent back to a life in the form, but we notice in the Banner of Sept. 10th, that Lita Barney Sayles takes exceptions to our former article on the above topic, and lest her case may represent that of others making similar dissent, we return to the subject, hoping to adduce additional reasons in substantiation of the negative of the question. Our language and illustrations may not at all times be the gravest and most serious, but, according to the merits(?) of the question, so will we endeavor to adapt and graduate our expression. First, a word in regard to Sister Sayles's profession of faith. She leaves us in uncertainty as to the amplitude of her platform, not denoting how many congruities, like re-incarnation, nonimmortality, and Spence's senility theory of spiritlife, she restricts herself to, yet one thing she is sufficiently definite in, and that is, she is " death on" the chances of getting safely over Jordan to settle for life. She bestude the road with Apollyons more dire than "Christian" was fated to encounter, or ever dreamt of in his wildest foreboding. For a person of moderate ambition and aspiration, one such pet as the above three would be a prodigal allowance; while the extra two would be decidedly too many to have on hand at

"Re-incarnation" is twln-sister to "transmigration," and both had their origin in the Greek Mythology. Cowper says,

> "Words learned by rote a parrot may rehearse, But talking is not always to converse; Not more distinct from harmony divine, The constant creaking of a country sign."

We have seen a vast amount of dogmatizing on this hobby, but no reasoning. The supporters of it are about as sound in the premises as the young mouse who made the briliant announcement that the best way to guard against the incursions of the cat, was to" place a bell on her neck, which at every move would give the alarm, and warn the mice to seek their holes." The announcement was hailed by the multitude as an oracle of wisdom, until it was asked-"but who will place the bell on the cat's neck?" This troublesome question instantly upset the value of the young pretender's strategy. It showed that a theory that looked well at the first blush, might not appear quite so well after scrutinizing its practicability. So with re-incarnation; as an unsubtantiated dogma, like the mirage, it makes a showy appearance at a distance, but approach it to scrutinize its substance, and it recedes and vanishes as viewless as impassable other. Re-incarnation has the self-imposed task of

answering satisfactorily one of three questions, as a sine qua non to its possibility as a claim; to wit: Were the race created spiritual beings at first, since which they have undergone this process in repeated rounds? or has ordinary propagation produced a, given number, which are continually being made over? or does a given per cent, of births consist of new beings, and the balance those that are done over? If the first is true, then the race has no accessions, but simply reproduces the old stock. If the second he admitted, how came it that, at a given accumulation, origination ceased, and repetition followed? Such a claim is worthy to be placed in the category of novelties with that of the inventive and economical genius, who proposed to construct his mill so that the water, after passing through the gate and turning the wheel, should run around into the pond again, obviating any need of a new supply; while if the third point be true, (the earth's population not materially increasing, while, one-half-say- of the births are a new coinage), the accumulation would become so great in the spirit-world, that the chances for releaving the others in the predicament of the invaare an old stock re-vamped-sent to earth to be purged of the dross of imperfection-where comes that in some of these rounds they die again, before realizing the consciousness of a reembodi-

Another point: mark the practical workings of this new crotchet; a circle convenes, and Washington-say-is called for. The case is urgent, and his presence is indispensably required. He does not respond. Search is made for him at his wonted his transcendent powers, preparatory to becoming a babbling suckling again; all for the momentous purpose of-Reader, can you tell what? I in the occult sciences to receive such strong meat. can't! but why not Washington be "re-incarnated" as well as Christ; whom a controlling spirit meant to say so, when he told the Jews-" before

Abraham was, I am?" his philosophic lore in the lethe of forgetfulness. and returns to infancy. . This time he turns out a John Jones. He waxes old and dies, and goes to the spirit world. And who is he? Is he Bacon or Jones? The case has a life-like resemblance to that of the fellow who invented a magical salve. To test its virtues, he cut off his dog's tail and anointed the stump, and a new tail grew, then the tail and a new dog grew, when he was as much puzzled to tell his original dog, as Pat was his twins, whom he said he could not tell "t'other from which." He called to the new dog-" Maji" -and the tail wagged in token of recognition, while the animal, by growls and snaps, showed that he was oblivious to all overtures of acquaintance; he chirped to the old dog, who made all manner of demonstrations of friendship and delight, but "nary a bit" would his tail frisk to please one it never knew. These illustrations are neither hyperbole nor exaggeration. They represent the exact state of the case-re-incarnation being an assumed fact. It is a universallyadmitted fact that children represent not only the physical looks, but the mental and moral pirate, or Howard, the philanthropist, be transrents from whom they might chance to receive re-

A Franch disciple of this doctrine, who appears in the Banner of August 20th, says of the doneover subjects, "by a benevolent dispensation of God, we forget our former existence; and again, speaking of the re-incarnated being sent as missionaries to evangelize the inhabitants of worlds inferior to that of the earth, he says, "their task (the re-incarnated) will consist in helping on, by | ed in front of a grand residence, hitched his horse,

the knowledge they have already acquired, the progress of the less advanced beings" whom they are sent to reform. Reader, if you can tell how they can "help on the less advanced ones by knowledge they (the reformers) have already acquired." when, "by a benevolent dispensation of God they forget they former existence," you can doubtless tell the philosophical effect of an irresistible hody coming in contact with an immovable one. We confess to an obtuseness in the case that dis-

qualifies us from attempting the achievement. We have made allusion to the pretense that Christ affirmed re-incarnation in replying to the Jews, "Before Abraham was, I am." Such am. biguity at the present day would be regarded as a conundrum rather than an answer to a plain question. Nicodemus understood the words of Christ as implying a literal re-incarnation, for which he has had the sympathy of the Christian world ever since, as being a dolt; but Nicodemus -according to re-incarnation-will "laugh last and longest." But, he being right, what a stupendous farce the church has enacted in supposing, all the while, that Christ's words signified a spiritual birth, or, iu popular parlance, "a change

To render re-incarnation at all receivable, it should also be married to its counterpart, transmigration, in order to render the steps in the descent 'to the rational and credible (?) as natural and graceful as the case merits. If sending a sinner back to earth, where he contracted his sins, lessens them, then why not dip a half-made candie into bot tallow to diminish its size, or roll a snowball in wet snow to make it smaller?

In the strenuousness of our dissent from the re-incarnation claim, we repeat what we stated in our former article—that we do not include in it any necessary objection, under reasonable restrictions, against non-immortality. The grounds for the two are world-wide; though Sister Sayles felicitates herself on the supposition that, in assenting to one, we do to the other. The truth is, she throws in our path her gauntlets with such a promiscuous liberality that to take a step is to tread upon more or less of them in spite of one's self. It is not our place to advise her in what she takes into her mental system; yet the commonest regard for her welfare would prompt us to admonish against too marked incongruities. Affinities and antagonisms should be duly considered, lest effervescence ensue—as when the thoughtless individual took his Seidlitz powders from the same tumbler, consecutively. Our knowledge of chemistry is by no means equal to a Silliman's, yet it is sufficient to excite the gravest apprehensions against the safety of taking into the mental stomach more than one at a time of such relishes as re-incarnation, non-immortality, and Spence's senile spirit theory.

In taking leave of this subject, we repeat, we have carefully read all that has appeared in its affirmative, and yet have only seen words without meaning, but dogmatism in superabundance. without alloy. Like the primordial elements of creation, it is "without form and void, and darkness" is its pavilion and canopy. We see no possible good that could come of it, were it true; while we can conceive that, were a longer probation necessary for man in the flesh, the Power that doeth all things well would have lengthened the span of human existence to any period which man's spiritual exigencies required.

Des Moines, Iowa, Sept. 16, 1870.

IN MY BIBLE CLASS.

EDITORS BANNER OF LIGHT-The writer of this article is a Methodist preacher—paster of one of the largest churches in this part of the West. I have a Bible class in my Sunday school, in which I take a great deal of interest, as the members are mostly ladies of fine intellectual capabilities. Some of them are very frank and generous, and seem to be willing to go outside of the "Commentaries" for solutions to questions arising out of the incarnation would give the subjects needing this historical facts recorded in the Bible. So on last process, finally, about one in a thousand trillions, Sunday we had for our lesson the "Devils cast out," and in the course of the investigation. I gave lid in Scripture, who was supplanted at the pool the class to understand that I believed in the litby others "stepping in before him." Still again, eral facts of "possession," "obsession" and "conof the vast number who die in infancy; if they trol" by invisible spirits, that is, invisible to natural eyes; that such cases were common in the days of Jesus, and are of frequent occurrence at the benefit to them of returning to flesh, seeing the present time. More than that, I told my class that I believed that Christ and his apostles and disciples "cast out devils," "healed the sick," and 'made the lame to walk," and that the same thing has been done in hundreds of instances in this country during the last five years.

I suppose it was well for me and for the harmony of my class, and probably of my church, that no member pressed me to give the authors of haunts and associations in the spirit-world, but such "wonderful works," for if I had told the still he is non est. Finally, it comes out that class that these "mighty things" are done by when last seen "he was in the act of dwarfing what are called "spiritual media," the "fat would all have gone into the fire;" for my class is not yet prepared—is not yet sufficiently advanced

But what I sat out to tell you, was to state a circumstance related in the class by one of the at the Banner circle recently said had been, and oldest members of it-a Mrs. B., the wife of a Methodist (local) preacher. It was to this effect: In Ohio, where the lady had formerly lived, she And still again: Bacon gets rusty in Spirit- knew a young lady, about seventeen or eighteen dom, and needs rejuvenating by coming back to years old, who was evidently "possessed of an become again of the "earth, earthy." He buries evil spirit." She raved and foamed at the mouth would try to climb up the wall of the house, and gave many signs of "possession," very similar to clever blacksmith, known by the cognomen of those mentioned in the "lesson," She declared that she could see spirits in her presence, and that they were evil spirits, tormenting her, &c. The friends called a company of good people, two or three Methodist preachers and others, who sang and prayed with the young lady, who soon became quiet, and said that her tormentors had left her, and she was no more affected in that way, and felt happy, &c.

Now I would like to have your opinion as to whether or not this was a plain case of "possession," and of the "casting out of the unclean

After the lady was through with her story, I related to the class a similar case that occurred in Chicago, related to me by a leading Spiritualist, of Richmond, Indiana. It was to the effect that a young woman, unfortunately married to a brutal kind of a man for a husband, had obtained a divorce through the aid and interference of her father. The drunken and debauched husband swore revenge, continued to drink, and at last died of mania a potu. Some months after his death traits of their parents; how, then, could the indi- the woman, his former wife, was strangely affectvidual idiosyncrasies of a spirit like Gibbs, the ed. Her friends thought her demented. The doctors were called, and she was physicked and formed so as to coincide with those of the pa- bled and blistered, but to no purpose. The mother of the young woman had heard that in Chicago there was a lady of wonderful power to "heal," and told her husband that they would take their daughter down to the city, and see what could be done for her; so they took the cars, and on reaching the city, got a back and drove to a boarding house. Here the father left his daughter in the parlor with her mother, while he drove quickly up on to Wabash avenue, to No. ---, and halt-

__,I called to __" "Yes," she interrupted, "I is at No. - ; you have come for me to heal her; you in a few minutes, but you must promise to known that I make any such pretensions," &c. (Why? "For fear of the Jews;" "for fear of losing caste, popularity? Shame!") But soon the on entering the parlor the clairvoyant saw at mented by the spirit of her former husband. On catching sight of the medium the "possessed" slunk away to the further corner of the room, and which she did not wake for six hours. She then arose, took some nourishment, and was as well as three weeks to amount to anything. Was this a case of "the devil cast out?"

Now, Messrs. Editors, won't you give your renders the benefit of your observations in this direction, and a few examples of the same kind-well authenticated-for the confirming of the faith of recommending a longer period of time in the emyour inquirers? I am, very truly, &c., *. B. *.

CURATIVE PROPERTIES OF ELEC-TRICITY.

EDITORS BANNER OF LIGHT-It is only recent ly that the therapeutic or healing value of electricity has been acknowledged. There are many of the profession now, who scout the claim that it possesses any virtues, especially animal electricity, or as it is more usually called, animal magnetism. The M. D.s, with scarcely an exception, deny that it has any efficacy, even if there be such a fluid or substance generated by the human body.

Quite recently there was an electro-surgical operation performed in the case of Gen. Kilpatrick, who has just returned from Chili. The difficulty was a tumor on the neck, protruding outwardly as large as a hen's egg, and inwardly much larger, crowding the windpine half an inch over the left. making the effort to eat or talk very painful, Four large needles were pierced through the tumor, then a powerful electric battery was applied. In thirty minutes exactly the outward swelling began to go down, and soon disappeared. The result was, the windpipe was straightened, and the "lump" which he had complained of has disapneared.

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Perhaps now that such an operation has been successfully performed, the faculty will not be as unanimously condemnatory of electropathy, and possibly may be disposed to examine the claim animal magnetism. It has been done repeatedly, and some obstinate cases of the kind have yielded under manipulation. It is applicable to all the ills that flesh is heir to, whether functional or organic, more potent and efficacious than drugs, because it is the natural stimulant of the system, is roadily assimilable and congenial with the workings of the organic forces. Ordinary medication is a violence to the system. Drugs are articles which irritate and disturb the action of one or more sets of organs, or as some of the old school men express it, induce a new disease by which the old one is removed. This on the face is an unnatural mode, and one which carries with it its own condemnation.

On the contrary, magnetism is entirely natural. There is good reason to believe that the basis of life and function is entirely magnetic. Foreign weary souls to action. "Doar Henry!" thousands loved agents therefore are inimical to both and that thee because of thy goodness, thy great truthfulness, thy ey do not in all cases produce death is due to the recuperative energy which inheres in the and suffering humanity in every shape. Thy work in the body, that principle which has been called vis form is done; thy crown of glory won. medicatrix nature. Magnetism comes to the aid of this principle, harmonizes and blends with it.

Facts in the practice of healers attest this, and abundantly vindicate all we have said. In my own experience, it is no uncommon thing for those under my hands to express surprise that they feel most sensibly the magnetism as it passes from me to them. If our hands are joined, the nerves of the arms denote that the fluid is traveling upward, and in cases where a lung is diseased, it finally settles at the diseased or inflamed part, and is distinctly felt, generally followed by sensible relief. In some cases, those who have been affected felt nothing from a battery when applied. The power of healing I suppose to be, to a certain extent, resident in every person, though weak in some, while others possess it in a high degree. The latter probably have added to their natural powers, aid from spirit-circles, in various forms. This aid comes from the personal contact of an individual spirit, or several, and sometimes from an extemporized spiritual atmosphere, thrown off for the purpose. At times, I am cognizant of an individual spirit, and again I feel to be enveloped in a sort of mist, from which I absorb, and transmit to the one on whom I may be operating.

one. Its philosophy is darkly understood, even by those who have investigated the most. Yet we know healing comes of it, and that it is the nearest a panacea we can use. Why then do so many go to the old school who profess to believe in better things? This is indicative of a weak faith. As Spiritualists, let us be consistent; having eschewed the flesh pots of Egypt, let us not go back to them and turn away from what is rational, reasonable and saving. W. FOSTER, JR. Providence, R. I., Oct. 5, 1870.

This subject in all its bearings is an interesting

THE NATIONAL CONVENTION. DEAR BANNER-Another National Convention has passed off; another story has been added to the pyramid of American Spiritualism; another impetus has been given to the cause universal. The Convention was a glorious success and an inglorious failure. A successful labor was performed by the zealous workers in attendance; but, so far as a general representation of the avowed Spiritualists in the country is concerned, the Convention was a failure; and, unless the downward tendency of this national movement is soon checked, it will not be long before we shall have to chant the requiem of its departed hopes. I foresaw adverse tides setting against the Convention, foreshadowing its failure with respect to numbers, long before it assembled. The Western editor of the Banner, I believe, was amongst the number who threw cold water on this national enterprise, by insinuating that it has never accomplished anything. I say this not by way of

went to the door, rang the bell, and was shown | censure or criticism, but to set forth a fact. I into the parlor. Presently a neat, nice looking censure nobody. It may be all right; at least, woman came in, and he commenced to say, "Mrs. I am not amongst the fault-finders, believing that the cause will continue to advance, despite the know all about it; your daughter is very ill, and neglect of any of its representatives. With Mr. Chase's manifesto of coolness, if not of opposishe is controlled by an evil spirit; I will go with | tion, we of course did not expect his attendance; but, with respect to others, we were disappointed. keep the matter to yourself, for I don't want it Why Mrs. Emma Hardinge, being within a few hours' ride of the Convention, failed to reach it, we have not yet learned. Doubtless, her reasons are potent; and of course we can't suspect her two were on their way to the boarding house, and lack of interest in the cause. Bro. Peebles, who is into every good word and work, and always on once that the woman was controlled and tor- duty, we knew would be with us if able; and it appears sickness did prevent his attendance, but the good brother was thoughtful enough to forward to the Convention the reason for his abcrouched down like a whipped dog. The lady- sence. If others, expected and invited, had healer paused a moment to gather force, kept her shown the Convention this much respect, they eye on her subject, and presently addressing the would have exalted themselves in its favor. But 'unclean spirit," she said, " Why do you want to few of our prominent speakers were in attendtorment this woman so? COME OUT OF HER, AND ance, and but few of them reported themselves. DEPART TO YOUR OWN PLACE, and never trouble The chairman, Mr. Walt, presided very successher again, AT THE PERIL OF YOUR OWN SOUL'S fully and very satisfactorily. The Secretary, ETERNAL REST!" And then making a few Henry T. Child, was admired as a man, as a me-"passes" over the woman thus crouched into a dium, and as a recorder; and I hope he will concorner, she took her by the hand and lifted her to tinue to fill the post which he has shown himself her feet, when she smiled and burst into tears, so competent to fill. That noble brother, Cephas and was led to a sofa all weak and trembling B. Lynn, was present, and cheered the Convenfrom sheer exhaustion, where she lay down, and tion with his voice, which has the ring of the in fifteen minutes was in a sound sleep, from true metal. I regret the want of an opportunity to cultivate his more intimate acquaintance. Sister H. F. M. Brown-I need not say she was ever she was. She had not eaten or slept for there, for that was a matter of course. She can sail half-way round the globe (or less) while some of our boastful champions are putting on their boots. Amongst the most important resolutions which

claimed the attention of the Convention, was one ployment of speakers-from monthly to yearly, or semi-yearly. I should have opposed the resolution, had I not been prevented, by a temporary difficulty in my glands, and by a peculiar formula of the Convention, from taking an active part in its proceedings. Several speakers remained silent because the rules of the Convention restricted the business to the delegates. With respect to the resolution recommending the extension of the time for employing speakers, I confess myself unable to see any necessity for it, as every society must be presumed to be competent to regulate the matter for itself. Indeed, it seems scarcely fraught with good sense, when we reflect that nothing can be easier than to reëmploy the speaker when his month expires, if both parties desire it; and if he is not desired to remain longer, a serious disadvantage is imposed upon the society in having employed him for a longer period. The principal effect, therefore, of 'scilling" speakers is to tie the hands of both partles, so as to prevent them from executing their own wishes. I could offer other objections to settling speakers, if it were necessary, and I were not interfering with other people's business. Bro. Hull desires to settle-I do not. I would rather wear out in the cause than rust out. I consider a life of ceaseless locomotion necessary to keep the blood and other fluids in a healthy circulation, and prevent stagnation, if not crystallization. I would be willing to engage to sneak for a month or two in one locality, but not that similar results may be attained by human or for a longer period. The health of the speaker and the best interests of the cause, I think, are both opposed to "settling" speakers, and past experience confirms this statement. The Boston society. I think, have adopted the true policythat of changing the speakers every month, or reëmploying the same speaker after his month's service expires. K. GRAVES.

Richmond, Ind., Sept. 25, 1870.

Written for the Banner of Light. TRIBUTE TO HENRY C. WRIGHT.

DY MRS. M. S. HOADLEY.

The form of a noble man has gone from our sight to mingle with its kindred dust, but, thank God I the man still lives, and will be with us, not only in the works he lias left, but in spirit, to urge on, with his great, inspiring powers, our thy atrone

> Grand soul! whose mighty power Hath permeated human thought, And raised full many a weary heart From out its slough of dark despond. To nobler purposes and holler life; Whose strong, true manhood towered Like forest oak among its kindred. Grown stronger for the many blasts That fury storms of ignorance Have swept round thy devoted head; Whose words of truth, like two-edged sword, Have cut old superstition's veil With many a rent and let God's sunlight through To shine on hearts chilled nigh to death; Whose faithful hand hath no'er refused To wield the pen with powerful thought, Or grasp a brother's hand with friendly feel: Whose kindling eye hath, like a gleaming star, Poured forth its love o'er many a darkened Path, and made it bright. And, like the lightning's flash, pierced Many a temple, reared in pride, And shattered its weak walls to dust : Untiring in thine efforts for our sex-To raise our womanhood to God, And make us feel that love divine Would save the sinner from his crime. As Christ taught in the days he lived! To break the chains of slavery From off God's children in the South, Establishing the equal rights claimed As man's just inheritance, and That his life, God-given, belongs to him : That prisons and the scaffold tree. Are emblems of a heathendom, Unworthy this progressive age, And, as the light of truth comes in, Must pass forevermore away. Immortal soul! whom I have loved And honored as a noble man. When in thy presence I have stood And seen thy majesty of human life, Now thou art free from earthly pain: That noble form will soon go to its dust, And we who leved thee see thee here no more Sayo as our inner sight is quickened To behold thy spirit-form. The mourning winds are breathing now A solemn regulem, that, as I write, Seems chanted to my soul for thee. And tears are falling, dropped, it seems, As tokens to thy sacred memory. Immortal as thy spirit will be thy work ! A million monuments in human hearts Inscribed with gratitude's most potent words, Are reared, eternally to stand, Each bearing record of thy love For some poor, hungry, starving soul ! Let but the shadow of thy mantle fall On this weak heart of mine, And teach me how to speak great truths. That, like to thee, when this poor life is past, The world be better that I lived, And, crossing o'er the mystic stream, The glorious crown of light and love Be placed upon my brow, as thine Now sparkles in the nearer presence of thy God.

Spiritual Phenomena.

SEALED LETTERS-BEAUTIFUL TESTS.

EDITORS BANNER OF LIGHT-Having heard and read considerable at one time and another about sealed letters, and always desiring to know for myself more about the matter, I have taken a little pains the past summer to investigate the subject, and herewith send to your readers the results, believing them to be somewhat interesting, inasmuch as they proved very satisfactory to me.

On June 26th, I addressed a letter to my spiritgrandfather-writing to him with just the same familiarity that I would had he been living in the flesh, and I confess with feelings of profound respect and affection. This letter I securely sealed, put upon it private marks, enclosed it within another envelope, and sent it to R. W. Flint, medium, of New York, to be answered.

I will here say it was my sincere desire while writing this letter, that if any of my spirit friends were present and knew what I was then doing, that the letter might be answered immediately upon its reception by the medium.

Whether or not my desires were understood, or whether they had anything to do about dispatching business, I cannot say, but it is true that the letter was sent by mall on Tuesday, the 28th; went some three hundred and twenty-five miles. was answered the 20th, and the answer reached me the same week!

With the answer was returned my scaled lettor, and precisely in the condition that I had sent it! I am satisfied beyond all doubt that the sealed letter was not opened, nor tampered with in any manner whatever.

The answer was written with a lead pencil, on one side of half sheets of paper, and from right to left, so that one had to hold the sheets writing side to the light in order to read them.

The answer was such as to give me great satisfaction and to leave in my mind no room for doubt but that it was the immortal spirit of my grandfather that dictated it. And though it would not have an especial interest to any but for those for whom it was intended, yet there are some things in it characteristic of my grandfather which I will relate. For instance, we grandchildren always called him "grandpa," instead of grandfather," being taught so by himself as well as our parents. In course of his answer he says, Yes, your grandpa lives, and often near with his loving, guiding influence." This little thing, insignificant to the reader perhaps, had in it a great deal of meaning to me. My reason not only recognized it, but my whole spiritual being felt and accepted it. He answers questions clearly, encour-

medium, a perfect stranger, with no time for investigation, know but that I was a brother, an uncle, or a father of the spirit addressed? How could the medium have known that the letter was dated the "26th," as it really was?

In my judgment there is no way to get around these things, but by admitting that they come from the source they purport to come from, viz.; From immortal spirit-friends. It is the most reasonable, as well as the most acceptable theory a person can well believe. What is the use of going clear around "Robin Hood's barn" to undertake to arrive at a truth, when there is a nearer and a better "cut?" What is the use in people willfully and maliciously "kicking against the pricks," when they must know all they will get for their angry pains will be tremendous sore feet?

On July 24th, I addressed another letter to my grandfather in spirit-life, and in due course of time I received an answer through the same medium. It was fully as satisfactory as the first, The letter was put into an envelope and scaled, over which I pasted, in a thorough manner, a sheet of writing paper. Back with the answer came the sealed letter, as before, and as far as my eyesight or reason could discover, in just the same condition it was when I sent it away! I feel as condition it was not opened nor tampered with that it was not opened nor tampered with as a person can well be certain of anything-say, for instance, as certain, as I am that there is now war in Europe, though I am not there to see it.

But what would chiefly interest the reader in this answer, would be the beautiful test that accompanied it. He writes: "Oh, V--, I was, when you received my message, standing by your side. I was very happy to see the happiness it caused you. I tried so hard to let my presence be known! I touched you upon the shoulder and called you by name; but you neither felt my touch nor heard my voice. I will, when you receive this, try ayain."

And now comes the test. On receiving the letter from grandfather, I went into the house of a friend to read it. I sat down in the room alone, by the side of a window, and read my letter. I sat on a chair, my right shoulder resting against the window casing. Opposite to me, on the lower half of the window sash, in nearly a horizontal direction, was a small vase of flowers, about three feet from me. I had read the letter, put it in my pocket, and just taken up a newspaper, when I felt something brush my forehead, and noticed a petunia blossom fall into my lap upon the nowspaper, and somehow or other sort of slide along and rest upon the window sill!

I was surprised. There lay the flower, picked clean from the stem. I called the ladies who were present to see it. I instantly thought of what grandfather had written, "I will, when you receive this, try again!" I studied the manifestation carefully as I could, and I could find no way in which the flower could possibly have reached me without assistance. There was no wind in the room—all was still as night, save voices in another room. If the flower had only fuller from the vase, it would, by its own gravity, have silently fallen to the floor, directly beneath the vase. But the fact was, it came in a horizontal manner, at least three feet, before touching me, and then went as much as two and a half feet horizontally hefore resting!

I believe this manifestation was from my spirit-

randfather, or from some spirit intelligence under his direction. He was a man that made but few promises while in the flesh, but those he did make he intended to fulfill. I always thought I loyed this blessed old man, whose bent form I loved this blessed old man, whose hent form and long grey locks I still seem to see, but never have my heart affections for him been warmer or purer than they are to-day. I feel his presence, spiritually, and I know that he lives. I know that his interest in me is the same as ever, only intensified; I know that he loves me, and as far as he may be able, will ever stretch out his arm to assist me in the trials of earth-life, and ever whisper to my soul words of peace and cheer.

May our Heavenly Father be praised for ordaining his laws so that they shall be for the highest welfare of his children! Let us thank him for this age of the world, when the lights of heaven are permitted to stream upon us unceasingly, and

are permitted to stream upon us unceasingly, and for the development of the physical and spiritual universes in purity, in knowledge, in wisdom, and in love.

F. V. POWERS. in love. St. Johnsbury, Vt., September, 1870.

Banner Correspondence.

Maine.

SKOWHEGAN CONVENTION OF SPIRITUALISTS.—
Wm. S. Flanders, writing from Cornville, Me., gives a brief account of the Convention, fram which we make the following extracts. We are obliged to condense for want of room. He says: The Spiritualists of Skowhegan, Madison and Cornville, were to hold a Convention at the grove of Albion Nay, in Skowhegan, on Saturday being rainy, no meeting was held in the grove, but at 1 o'clock p. M. the Convention met at the town hall in Cornville, and proceeded to organize by choosing Wm. Philbrick, of Skowhegan, President; Samuel Woodman, of Cornville, Vice President; Samuel Woodman, of Cornville, Vice President; Granders, of Cornville, Sec.; and Mr. — Swain, of Skowhegan, Seward Mitchell, of Cornville, and Daniel Hobert, of Madison, a committee of arrangements.

The President not being present, the chair was occupied by the Vice President. Public exercises commenced with a song from the audience, followed by an invocation by Mrs. Clara A, Field, of Newport; a song by the audience was followed by addresses by Mrs. Field, and Mrs. Wentworth, of Knox.

The following preamble and resolution, prefected by Sew-

The following preamble and resolution, prevented by Seward Mitchell, were then received and adopted by the Con-

vention:

Whereas, Every intelligent Spiritualist feels that the principles of Spiritualism are founded on the rock of God's eternal truth; therefore,

Resolved, That all persons present, whether Spiritualists or Christians, Reformers or Inddels, be allowed freedom of discussion in all the deliberations of these meetings, subject

only to self-respect, and that deference due the rights of

others.

Remarks were then made by S. Woodman, S. Mitchell and others, and the Convention adjourned to meet at the grove on Sunday, 11th, at 10 o'clock A. n.

Sunday Marning Session.—Met at the grove; Vice President S. Woodman in the Chair. On motion, voted to add three to the committee of arrangements: Mr. — Bran, of Madison, Albion Nay, of Skowhegan, and S. S. Woodman, of Convelle, ware closely.

Cornyllle, were chosen.

Madison, Albion Nay, of Skowingan, and S. S. Woodman, of Cornville, were chosen.

Public exercises commenced, which consisted of songs by the choir; invocation and address by Mrs. Priscilla D. Bradbary, of Madison; after which, remarks were made by S. Mitchell, of Cornville, G. W. Mansdeld, of Portland, and Elder Hambleton, of Correna.

On motion, voted that a committee of three be appointed by the chair to receive and present resolutions, Seward Mitchell, of Cornville, S. D. Arnold and Alonzo Coburn, of Skowhegan, were so appointed. Adjourned for an hour.

Afternoon Session.—Meeting called to order by the Vice President. Collection taken up to defray incidental expenses. Amount received, nincicen dollars and flay-two conts (\$10,52.) The following preamble and resolution presented by S. Mitchell, were received and adopted by the Convention:

tion:
Whereas, We learn with regret that our sister Clara A.
Field is about to leave us to labor in other parts of the vineyard of spiritual truth; therefore,
Resolved, That we tender to her ourmost heartfelt gratitude for the good work she has done among us, and most
cheerfully and earnestly recommend her us an earnest and
efficient public speaker, in any place she may be called to
labor.

Public exercises then commonced, consisting of songs by the choir; invocation and address by Mrs. Clara A. Field, on words contained in one of the songs, viz:

"No hurricane can thee destroy, Until thy work is done."

After which the meeting adjourned.
On the whole, the Convention was a success. Notwithstanding the inclemency of the weather at the begginning the attendance at all the meetings was good, many coming from a distance—some riding as far as twenty, thirty, and even forty miles to be present, showing by their zeal in coming, and their carnest attention to the speaking while present, that their interest in Spiritualism is not "dying out," but rather increasing. but rather increasing.

Connecticut.

cepted it. He answers questions clearly, encourages me in the ways of duty, and closes by using words, peculiar to him on parting from friends, "Good-by."

In commencing the answer, he says, "My dear Grandson, your dear welcome message of the 26th is before me," etc. Now, how in the name of reason and common sense, (when the sealed letter had not been opened,) could the medium have known that I was a grandson? How could the medium, a perfect stranger, with no time for in-

Hoard of Trustees were respiciented.

The Committee on Resolutions presented the following to the meeting, which were adopted:

Whereas, A measure of success attending the missionary efforts of our State Association calls for our gratitude to God and the angel-world for past effort and a firm reliance for the future; therefore,

Resolved, That the power that Jesus Christ exercised in the laying on of hands to heal the sirk is the same as modern mediums operate with to-day; and,

Whereas, The Legislatures of some States have prohibited healing by the Nazarone process, and in other ways attempted to legislate against liberal ideas,

Resolved, That it becomes our duty to apply the ballot, ignoring party ites, for the support of men of liberal, religious tendencies.

Resolved, That salvation is attained only by good intentions and good works, and that man is accountable for all digressions from moral and physical haw, and must suffer according to bis infringement of them.

Resolved, That the dogma of infallibility, recently voted to the Pope of Rome, is essentially the same impropriety to the Protestant Church that the lindibility, recently voted to so-called infidelity.

Resolved, That the Bible and all other books containing

the Protestant Church that the infallibility of the Bible is to so-called infidelity.

Resolved. That the Bible and all other books containing tests of a sectarian religious character, and all teachers who introduce sectarian religious ideas into their departments, should be removed from our public schools; and we hereby call upon all liberal-minded men to cast their ballot and influence for the men and party who will assist in regulating this infraction upon our constitutional rights.

Resolved, That a copy of the doings of this meeting, with the resolutions, be sent to the Hartford Times and the Banner of Light for publication.

ner of Light for publication

GEO. W. BURNHAM, Sec. and Treas,

the State fund at Farthault have not as yet paid up their arrears. The Annual Convention is near at hand; our reports must be maile up, and accounts settled; and, unless you all pay your dues promptly, some bills must go unpaid. Let all persons who have not paid their dues consider, as they read this, 'That means me,' and come to Minneapolis, the 2ist of this month, with the 'stamps' to settle their arrears, or send the same by some one that is coming from their place. Justice demands a settlement between themselves and the Association, that they may start on the new year even with the world, at least. Please make an extra effort to raise the little due the Association, and come prepared to encourage one another in the work. Come one, come ali; for we are going to have a glorious time. Let all bring as good a time with them as they can, and as much of it; and we will have a profitable meeting. Spirit-friends will be there, ready to encourage in every good word and work that mortals may espouse.

work that mortals may espouse.

Report.—Whole number of lectures given, 21; expenses, \$0.55; whole number joining Association, 25; places vis-ited. Plymouth, Excelsior, Kingston, Hutchinson, New Au-

ited, Plymouth, Excelsior, Kingston, Hutchinson, New Auburn and Shakopee; amount in collections, \$41.1d. At Hutchinson, the church people raised objections to our lectures, that resulted in a discussion of four evenings with Mr. Grillith, an Annihilationist, that ended in our favor. While at Hutchinson, at the house of S. A. Bunting, Sept. 16th, I joined in marriage Mr. David R. Christileb and Miss Mary E. Coffin, all of Hutchinson, McLeod Co., Minn. At Excelsior, Mr. Galpin, a Congregationalist leader, came in one evening and made some objections, but refused to meet us again. So the work goes bravely on, and theology retreats at every attack.

retrents at every attack.

Before the Convention, I shall visit Felen Prairie, St. Paul,
Silliwater, Sunrise Prairie, and Taylor's Falls.

The above is respectfully submitted to the Spirimalists of

LIST OF LECTURERS.

[To be useful, this list should be reliable. It therefore behaves Societies and Lecturers to promptly notify 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. Maison Allen, conscious trance speaker, is now prepared to make engagements with Spiritualist Societies for the fall, winter and spring months. Will lecture week-evening, when desired, on the Science of Language, and instruct classes in the new and Natural Short-hand. Will also officiate at funerals and weddings. Address, Bosten, Mass., care Bunner of Link.

funerals and weddings. Address, Boston, Mass., care Hanner of Light.

C. PARRIE ALLYR will speak in Kaussa City, Mo., during October; in Cincinnati, O., during November. will take engagements West or South for December and January. Address 28 above, or Stonehan, Mass.
REV. J. O. BARRIET, Glenheulah, Wis,
MRS. H. F. M. BROWN, Chicago, H., care Lyceum Hanner,
MRS. SARAM A. BYRNES will speak in Putnam, Conn., during October; in Chelsea, Nov. 6 and 13; in Plymouth, Nov. 20 and 27, Dec. 4 and 11; in Woonsocket, R. I., Jan I and 8; in Ballimpre, Md., during April. Will make further engagements. Address, 57 Spring street, East Cambridge, Mass.
MRS. NELLIEJ, T. BRIGHAM will speak in Troy, N. Y., during October; in Lynn, Mass., during November; in Washington, D. C., during December: in Boston during February; in Philadelphia during April and May. Address, Elm Grove, Coleran, Mass.
Adders, I. Ballou, inspirutional speaker, Chicago, Ill., care

ADDIE L. BALLOU, inspirutional speaker, Chicago, Ill., care

ADDIE L. HALLOU, Inspirutional speaker, Sincary, P. P. Journal,
W. P. Journal,
W. Bush, Esq., 99 Madison street, Chicago, Ill.
M. C. Bent, Inspirational speaker, Almond, Wis.
HENRY BARSTOW, Inspirational speaker, Richmond, Iowa.
Mrs. M. A. C. Brown, West Randoluh, V. W.
Mrs. A. P. Brown, St. Johnsbury Centre, Vt.
Mrs. P. Riscilla, Dury Bradbury speaks in Bingham, Me.,
one-fourth of the time. Address, North Madison, Mo.
Mrs. Andr N. Burnham, Inspirational speaker, 10 Chapman street, Boston.

MRS. ABDY N. BUENHAM, Inspirational speaker, 10 Chapman street, Boston.
DR. J. H. Cunner, 39 Wall street, Boston, Mass.
J. M. Choate, tranco and inspirational lecturer. Address reat 56 Poplar st., Boston, Mass., caro Mrs. M. E. Hartwell.
WARREN CHASE, 501 North Fifth street, St. Louis, Mo.
ALBERT E. CARPENTER, care Banner of Light, Boston, Mass.
MBS. ANNIE M. CARVER, tranco speaker, Cincinnati, O.
DEAN CLARK speaks in Culsea, Mass, Nov. 27. Address,
Boston, Mass, care Banner of Light.
DR. A. B. Child will fecture at convenient distances from
Boston. Address 50 School street.
CHARLES P. CROCKER, Inspirational speaker, Fredoris, N. Y.

Mus. J. F. Coles, trance speaker, 737 Broadway, New York, DR. THOMAS C. CONSTANTINE, lecturer, Thornton, N. H.

MIRS. J. F. COLES, trance speaker, 737 Broadway, New York, DR. THOMAS C. CONSTANTISE, lecturer, Thornton, N. H. MRS. M. J. COLEGEN, Champillo, 16 Vinciand, N. J. Moz. 271. MRS. M. J. COLEGEN, Champillo, 16 Vinciand, N. J. Moz. 272. MRS. M. J. COLEGEN, Champillo, 16 Vinciand, N. J. Moz. 272. MRS. ARKELA H. COLEGEN, Vance appeaker, Penville, Ind. Ind. H. J. CARVINGLE, P. O. Box 1218, Bridgeport, Conn. MRS. ARKELA H. COLEGE, Vance and Teet, Buffalo, N. Y. MRS. CARRIER M. COLEGEN, 120 Hartison avenue, Boston, MRS. ARKELA H. COLEGEN, 150 Hartison avenue, Boston, MRS. ARKELA H. COLEGEN, 150 Hartison avenue, Boston, MRS. ARKELA H. COWLES, 150 Hartison avenue, Boston, MRS. ARKELA H. COWLES, LONDON, Hance apeaker, Bradford, MASS. MASS, Eccla H. COWLES, Charlon, O. J. P. COWLES, M. D. Will lecture on "Human Tempera ments." Address, Ottawa, Ill., box 1374. MRS. Lecta H. COWLES, Charlon, O. J. P. COWLES, M. D. Will lecture in "Human Tempera ments." Address, Ottawa, Ill., box 1374. MRS. Lecta B. DANIES, Il Chapman street, Boston, Mass. Photo, Will Dexiron, Wellesky, Mass. Miss Incian 16 Jan. 16 Jan. 16 Jan. 17 Jan

NR. P. T. JOHNSON, locturer, pshlanti, Mich.

O. P. KELLOGG, East Trumbult, Ashtabula Co., O. MRS. FRANK REED KNOWLES, Inspirational speaker, Precisiville, Mich.

GEORGE K. ATES, Dayton, O.

D. P. KAYNER, M. D., Erle, Pa.

GEORGE F. KITHIBGE, Buffalo, N. Y.

MES. M. J. KUTZ, Bostwick Lake, Mich.

J. S. LOVELAND, 30 dessle street, San Francisco, Cal.

MISS JENSIP LEYS, Inspirational speaker, will locture in Plympton. Mass., Oct. 23: in Salem, Dec. 4 and H. in Plymouth during February. Address, care Dr. B. H. Crandon, No. 4 Tremont Temple, Boston.

CEPHAS B. LAYN, Inspirational speaker, may be addressed at Toledo, O., care of Heary Breed.

MARY E. LONGHOS, Inspirational speaker, 60 Montgomery street, Jersey City, N. J.

MES. A. L. LAMBERT, trance and inspirational speaker, 459 Washington street, Boston, Mass., Will answer calls to lecture on "Temperance "In the trance or chairvoyant state.

JOSEPH B. LEYN, Tannton, Mass., will answer calls to lecture on "Temperance "In the trance or chairvoyant state.

JOSEPH B. LEWIS, Inspirational speaker, Yellow Spring, O. DR. JOHN MAYIKW, Washington, D. C., P. O. box 867.

MRS. ANNA M. MIDDLEBROOK speaks in Baltimore, Md., dtring October—address, care of Levi Weaver, 224 South Charles street. Permanent address, box 718, Bridgeport, Conn. Mrss. Eliza Howk Fuller McGillery Co., Ill.

MRS. ARRH HELER MATTIPERS, Quilbery, Mass.

MRS. HANNAIM MORRE, trance speaker, McHers, Wonders, Wonders, Morse, Mrs. Eliza Howk Fuller McKinler S. Marsh, semi-trance speaker, McHers, Wonders, Wonders, Wonders, Morse, Williams and Mrs. Litabilish answer calls to lecture in the vicinity of New York City. Address, Hoboken, N. J.

MRS. LIZABITH Manyintational speaker, Birmingham, Mich. Breaker, Wil answer c HERRY PAGRAID, 377 Dorchester St., W. V., South Boston, May. E. N. Palmer, trance speaker, New Albary Ind. Miss. J. Puffer, trance speaker, New Albary Ind. Miss. J. Puffer, trance speaker, Rochester Lepot, Ohlo. J. L. Potter, trance speaker, Rochester Lepot, Ohlo. J. L. Potter, trance speaker, Morristown, Miss. L. Will, AMB PERBALL, inspirational speaker, Disco Mich. Miss. Edma L. Moise Palt, trance speaker, Alstead, N. H. G. Amos Pience, box 87, Auburn, Me. Edward Palmer, trance, Cambridge, Someiset Co., Me. William C. Pine, Boston, Miss. J. Eva Pike, Crown Point, Essex Co., N. Y. J. H. Powell, Big Chelsea street, East Boston, Mass. J. Eva Pike, Crown Point, Essex Co., N. Y. J. H. Powell, Big Chelsea street, East Boston, Mass. Dr. Sace, Port Huron, Mich. Dr. L. A. Pleim Betures upon "The New and True Idea o God," at convenient distances. Ho Hanover street, Boston Dr. P. B. Randolen, 89 Court street, Room 29, Boston, Ms. M. B. JERSIE S. Rudd, 4 Myrtle street, Providence, R. L. Wy, Rose, M. D., Inspirational speaker, 122 Second street, Louisville, Ky. Miss, S. A. Rogers, Rock Island, Ill., care A. J. Grover, M. D. Rey, A. B. RANDALL, Appleton, Wis. J. T. Rouse, normal speaker, Terre Haute, Ind. Miss, Palma J. Roberts, Carpenterville, Ill. Dr. H. Reed, Chicopec, Mass. Miss, Evylia Wirkerdock Ruddins, Havana; Ill. A. C. Romisson, Baicin, Mass. Miss, Evylia Wirker, 69 Harrison avenue, Boston, Mass. Miss, J. H. Stillman Skylerance, M. D., Milwankee, Wis. Dr. H. B. Stonger, 69 Harrison avenue, Boston, Mass. Miss, J. H. Stillman Skylerance, M. D., Milwankee, Wis. Dr. H. B. Stonger, 69 Harrison avenue, Boston, Mass. Dr. H. Slade, Kalamazoo, Mich. Miss, Fanner Davis Shafer, Stephen, N. Y. On alternate Sundays.
Miss, I. H. Sterner, 69 Harrison avenue, Boston, Mass. Dr. H. Slade, Kalamazoo, Mich. Miss, Sanner, State, Green, Miss, Albert, M. Shafer, Stephen, Miss, Albert, M. S. J. W. Saver, Grinding Speaker, Romak, Cohn. Dr. E. Sidhons, Woodstock, Vt. J. W. Seaven, Inspirational speaker, Sturis, Mich. Miss, Albira W. Shafi

Mus. Saram M. Thompson, inspirational speaker, for St. Clair street, Clewcland, O.
Mus. Annie, W. Tanner, box 212, Montpelier, Vt.
Benyamit Topo, San Francisco, Cal.
N. Frank White's address during October, Boston, Mass.,
arn Hanner of Light. He will speak in Vincland, N.J., during

BENJAMIS 1010, Stat rankesso, where the state of the stat

form, N. H., care Dr. H. C. Coburn. Mr. & Mrs. Wr. J. Young, Boine City, Idaho Territory.

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

Banner of Light.

BOSTON, SATURDAY, OCTOBER 22, 1870.

OFFICE 158 WASHINGTON STREET. ROOM No. 3, UP STAIRS. AGENCY IN NEW YOLK,

THE AMERICAN NEWS COMPANY, 110 NASSAU STREET. WILLIAM WHITE & CO.,

PUBLISHERS AND PROPRIETORS. LUTHER COLBY. WILLIAM WHITE,

Rusiness connected with the editorial department of this paper is under the eaclusive control of LUTHER COLET, by whom all letters and communications must be addressed.

The Wrongs of Women.

It is no mere sentiment that actuates women in their present determined efforts for the improvement of their condition; it is because they know what others do not know and never can know of the tyrant necessities, hardships and injustice that doom them practically to a life of wretched servitude. No society could long continue that permits such a condition of things, whether seen or unseen. The prime necessity of a healthy society is, that all its members shall be free to help Anemselves. In our modern society, we find an alarming corruption and disintegration going on. principally because it denies to one-half of its members the opportunity to obtain an independent living by honest and reputable exertion. It shuts woman out of all the places where remuneration awaits her effort, and dooms her to sufferings of which, as a class, men have but a most dim and indistinct idea. Not until this great wrong is put right may we hope for the genuine reformation of the social condition. All other applications will be but as plasters to surface sores, while injustice is mining everything at the core and centre. We are well aware of the difficulty of reconstructing the entire social organization, even upon a single point, without time and deliberation; but this is a matter so perfectly simple and direct-merely the opening of a door to petitioners-that future generations will look back in astonishment to see the obstinate reluctance with which we finally accorded them their

As illustrating anew the disadvantage to which the sterner sex put and keep the weaker one, we may instance three several cases which have been alluded to in the public prints of this city. Nothing could well be more cowardly, and even base, than the sentiment they disclose. One was that of a young lady who, being compelled to support herself by her own exertions, applied to the proprictor of a certain establishment of high repute for a situation as saleswoman. At the close of some talk on the subject, she was informed by the proprietor that she did not dress well enough to suit his purpose. To this she replied that she had had the misfortune to be some time out of employment, but that, as soon as she could again earn something, she should take pains to make herself faultlessly presentable. The proprietor answered her that she must do as other girls did | nent in our ranks. All right, gentlemen. We re--rely on some friend outside, and reckon what the wade in the store as clear gain. The second case was that of another young lady, whose application for work at a fashionable establishment on another street was answered in precisely the same manner. The third case was a little different: it was not an application for work or a situation, but the voluntary expression of opinion on | the Banner of Light, the Religio-Philosophical Jourthe part of the head man of a large retail dry goods establishment, who said he cared nothing how much the wages of the girls in it were reduced, as the most of them had some man outside to furnish the money to dress them. To these let us add one of our own knowledge: it is that | zealous workers in times past; yet by great per- others, attended a private scance at the residence of a poor woman in this city, who is the sole de- severance all obstacles have been overcome, and of Mrs. Cutter, 38 Dover street, Boston, and there pendence of a helpless and sick grandparent, having a child of her own to support besides. Formerly she was a capable saleswoman in a Jarge and popular dry goods store on a popular | half of down-trodden humanity. A new era dawns street, but received her peremptory discharge upon the race. last June, for being absent from her place part of two days in succession by reason of sickness. She has been unable to obtain any employment since. Kind Spiritualists are assisting her in her distress; but they feel that society has no right to cast off its responsibilities upon them or upon any other individuals.

Now, here is a state of things calculated to excito the profoundest feelings of pity, anxiety and indignation. It is one, too, that cannot always continue without a remedy. There is so very much wrong in it that its mere weight will overturn any form of society that thinks to go on and carry it without trying to correct it. Who can reflect with anything like satisfaction upon a social plan in which such outrages against one sex are knowingly practiced without a lisp of protest save by the women themselves? Are men so fatally short-sighted in their morals as not to see that they are sapping and destroying, by the tyranny of such selfishness as this, the very hopes on which the future is built? Do they not yet understand that injustice as flagrant as this reacts fatally on themselves, on all their interests in the social state, on their higher enjoyments, on their real prosperity? Have they given entertainment to the delusion that they can go on with the entire social scheme on their own shoulders, seeking only self-aggrandizement and selfgratification, and indifferent to the wrongs and sufferings inflicted on women, who are imploring for the mere privilege of helping themselves?

No one can say that we are indeed civilized, or unywhere near to it, who views this spectacle, of which we have furnished ever so faint an illustration, without a shudder of astonishment bordering upon actual horror. As we said before, civilization must rest on abstract justice; and if there is the least semblance of justice in this, then barbarism itself may be styled civilization. Is it to be wondered at that woman pleads her own cause on the platform, as she is doing, when she has so little to hope for from the hand of man? Is it at all surprising that she seeks to obtain power for herself through the ballot, that she may command, by its agency, the correction of evils so gross and unreasonable? And she will persist until she at last carries her point. She will not always stand a suppliant to the society where she is entitled to equality. Her wrongs are her most effective weapons of warfare. The longer man permits them to continue, the more certain he makes the triumph toward which she is moving. He will discover that he cannot stand alone, and likewise that he cannot wrong woman without doing a greater wrong to

The Banner of Light in Washington.

Our friends in Washington, D. C., can always obtain copies of the Banner of Light at the new bookstore of Mr. J. B. Adams, corner of 8th and I streets, opposite the post-office.

Return of Dr. J. R. Newton.

come the return of Dr. Newton after his six Sunday, Oct. 231. posed this resolution:

"That we deeply sympathize with Dr. New-ton and his mission, and rejoice in his success Spiritualism and for the good of humanity."

James Burns closed his remarks as follows:

"But the crowning feature of Dr. Newton's much with Dr. Newton this summer, and addressrate, and never so surely and steadily as now."

Dr. Newton has opened an office in Boston, at remarkable gift. Let the afflicted give him a call, monstrated in the alleviation of human distress.

Interesting Subjects.

The frequency with which the plea of insanity sponsibility in such cases ought to be better de- Permanent address, box 98, Cordova, Ill. fined by unprejudiced experts, who have made the subject a special study. A lecture giving a thorough exposition of it was delivered last week to an appreciative audience under the auspices of the Authropological Society in Worcester, by Professor Mead, late of the Cincinnati College. A yote of thanks was tendered, and a request made that the lecturer would visit that city again. Dr. M. has been for nearly thirty years engaged in that specialty, and has given ten courses of lectures upon it, in medical colleges, and before medical societies in the West. He is about to deliver a lecture on "Oinomania, or the disease of Intemperance, its curability, and our duty in relation thereto," and one upon interesting and anom alous phases of insanity. The unreliability of statements in published reports as to alleged specific causes is pointed out, and a comparison made between Spiritualism and religious excitement as exciting causes.

One or more of these lectures will be given in towns convenient to Boston, on application to Dr. Mead, care of Mr. Wm. Denton, Wellesley, Mass.

Spiritualism Popular.

When an unnopular cause becomes popular thousands of timid people rush in "at the eleventh hour," and assert that they were always believers. Our cause having made tremendous headway of late, it is really amusing to observe the eleventh hour" men making themselves promiceive you with open arms. But you must not repudiate the noble PIONEERS who have so long and so tediously toiled to inaugurate the most glorious religion youch safed to the human race. Another thing: be generous with your funds, if von would have the world believe in the sincerity of your professions. Patronize our periodicalsnal the Present Age, the American Spiritualist, the Luceum Banner, the New Life, etc. Let your good works become apparent. Lukewarmness and reticence among a certain class of Spiritualists have been a serious drawback upon the efforts of the

A World's Spiritual Convention.

The readers of the Banner did not fail to notice, in the report of the Seventh Annual Convention of Spiritualists at Richmond, Indiana, that Mr. Peebles carnestly recommended, in a letter addressed to the Convention, the holding of an international convention of Spiritualists, to take place in London, Paris, or New York, one year from this fall, or from next spring. The reasons leading to this recommendation were to he found embodied in the letter, though addressed to other topics and objects. Whether all things are yet ripe for such a movement may be allowed to be an open question as yet; but it cannot be defied that, when once the different nations meet by their delegated representatives and form a perfect spiritual brotherhood, the event, no matter if un heralded by shouts of applause, will introduce an era for whose coming the world has long and hopefully been waiting. It would freshly inspire the human heart to witness a spectacle so full of promise to the happiness, freedom, and progress of the race.

Marriage of Emma Hardinge. It will be seen, by the following notice, that the renowned lecturer on the spiritual philosophy, Emma Hardinge, has been joined in matrimony to one of her own countrymen, Mr. Britten-a gentleman of high standing, worth, and liberal principles. We heartily congratulate our friends, and hope their wedded life may prove all their hearts desire. We are pleased to learn, from a note from Emma to her friends, which will be found in another part of this paper, that she will not withdraw entirely from the work she has been so nobly engaged in for the last fourteen

Tuesday, Oct. 11th. 1870, married, at Grace Church Rec tory, Jersey City, by the Rev. J. Rice, Emma Hardinge to William G. P. Britten, both of London, England.

Mr. and Mrs, Britten will sail for England Nov 3d, but we hope they will soon return to this country. They carry with them the fervent blessings of thousands.

Music Hall Spiritual Meetings

Are a grand success. The large audiences grow larger each Sunday. Prof. Denton's lectures are sum is considered very low. But I particularly more popular than ever. His discourse, Oct. 9th, on "The Philosophy of Death," was unusually copy, so that everybody can afford to purchase interesting. Though thoroughly scientific, the subject-matter seemed to touch the hearts as well for the losses occasioned by fire while the "Founas the heads of the multitude, who gave proof of tain" was in process of manufacture. their feelings by earnest attention and frequent applause.

Prof. Denton's last lecture for the present will be given next Sunday afternoon, on "The Coming

Bee card of Prof. S. B. Brittan among our special notices. The Doctor is one of the most is to be given on the 18th, and "Romeo and skillful practitioners of the age.

Movements of Lecturers and Mediums. We, with thousands of others, cordially wel- Mrs. M. S. Hoadley speaks in Hudson, Mass.,

months' effectual labor in England. That he did The San Francisco Pioneer of Oct. 1st says a good work there is beyond all question. The "that the talented Laura Cuppy Smith will short-Spiritual Magazine for October contains a full act ly give in San Francisco a series of lectures. The count of the farewell meeting tendered to the public will no doubt greet most cordially Mrs. doctor just before his departure, which took place Cuppy Smith's return to the lecture field, although in Cambridge Hall, Newman street. J. C. Lux- but for a brief period, as we regret to learn that moor, Esqr., presided. Mr. Thomas Shorter pro- Mrs. Smith will after these lectures leave us for sojourn in the Atlantic States."

Dr. P. B. Randolph, who recently gave up his office in this city, to Dr. Smith, having completed amongst us, and fervently pray for the undiminished success of his efforts in the promotion of the writing of his two new works, has been prevailed on by his patrons to resume his practice, Mr. Shorter then spoke at length in advocacy of and he has accordingly re-purchased the estabthe resolution. He was followed by Mr. Jones, lishment, and will be found at his office, 89 Court after which Dr. Newton related some interesting street, as per advertisement in another column. cases of cures and spiritual manifestations. Mr. Dr. R. is also ready to lecture within a reasonable distance of Boston.

Mrs. J. H. Stillman Severance will commence a teachings was his fearless openness and thorough candor. He openly avowed the truth as it appeared to him, at the expense of cherished friendships and public approbation. I have traveled to be continued every Sunday night until further notice. Under her spirited speaking we hope the ed thousands of people, and I am practically certain that Spiritualism is spreading at a very rapid portance of Spiritualism.

d. Madison Allen, it will be seen by reference 23 Harrison avenue, where he will exercise his to the list of lecturers, is again in the field, ready for energetic work. Mr. Allen is an educated and learn the truth of present spirit power as de- gentleman, and his medium powers are well developed. As a trance and inspirational speaker he is taking position in the front ranks. His present address is care this office.

Mrs. S. E. Warner will attend the State Conhas been set up as a defence in criminal cases, vention of Spiritualists in Lincoln, Nebraska, on has agitated the public mind to a considerable the 28th of the present month. Will be glad to extent, and created a reasonable doubt as to its make engagements to lecture for such societies as truth and justice. The precise limits of moral re- may desire her services during the ensuing year.

> Dr. II. P. Fairfield is doing excellent work in Salem, Mass. His lectures are attracting great attention.

The American Spiritualist says: " We learn that Bro. O. L. Sutliff, one of Ohio's most earnest pioneer workers in the cause of Spiritualism, intends spending the winter East, with head-quarters at Boston. For years a zealous Methodist, he became familiar with the Bible, which he now uses with telling effect, in proving the truths of Spiritualism. His explanations of the mysteries of that famous book, especially the prophecies and revelations, are original and highly interesting; and if there is to be a revision of its dim and dingy pages, we hope that Bro. Sutliff will be employed to do the work. By him, the 'pale horse and his rider' affright us no more; the gloomy picture of an angry God, the terrors of death and hell, melt away as fabled myths before the spiritual power of a true interpretation. Those wishing to engage Mr. Sutliff's services can address him at Wooster Ohio."

Dr. J. K. Bailey is intending to labor in the East this fall, and perhaps during the ensuing winter. He is now in the vicinity of Harrisburg. Pa., from whence he goes to Elmira, N. Y. He will answer calls to speak anywhere in Southern New York, or Northern Pennsylvania, along the Erie and intersecting railways. Address, till further notice, Elmira, N. Y.

G. Amos Peirce will answer calls to lecture anywhere in the New England States, within his means of traveling. His phase of speaking is inspirational trance. "His health since last spring," he writes, "is so far recovered that his guides are anxious to be communicating their ideas of progress to the world." As a clairvoyant physician, healing and descriptive test medium, his services are said to be very "desirable and instructive." Address him, P. O. box 87, Auburn, Me.

Wonderful Spirit-Manifestations.

A correspondent informs us that on Friday evening, Oct. 7th, he, together with some twenty saw many remarkable demonstrations of spiritfully demonstrated truth. Let us thank the spirit- power in the form of the physical phenomenaworld for its mighty aid in our behalf, and in be- such as rope-tying, personating, spirit-touch, &c. All these were done while the medium was entranced. Her hands were tied as no one in the form could have tied them. She gives (he says) every one a chance to examine for themselves, and there is not the slightest opportunity for deception or collusion with other parties, provided a disposition to do so existed.

Our correspondent is informed that Mrs. C will afford an opportunity on Sunday evenings for the public to investigate the matter, and he advises all interested to avail themselves of the opportunity.

Discussion in Cincinnati.

A correspondent writing from Cincinnati says: "Rev. Moses Hull is giving us a grand course of lectures. He is having good audiences, and is doing great good. Our society is looking upward. The Rev. John Moore, of Philadelphia, Pa., has offered to debate with Bro. Hull in Cincinnati. We are arranging the preliminaries, and expect the discussion will take place during the third week of October. We have endeavored to get a Cincinnati clergyman to debate with Bro. Hull, but none will accept. I suppose they will do all they can against the success of the discussion. We feel quite confident it will create an interest heretofore unparalleled in our city in the cause of Spiritualism. Old theological teachings must fall when met by Spiritualism."

Massachusetts State Spiritualist Association.

By a call in another column it will be seen that this Association will hold a Convention at the City Hall, in Haverhill, Mass., on Saturday and Sunday, Oct. 22d and 231. Preparations have been made to ensure a large audience, and good speakers will contribute interest to the occasion.

A business meeting of the Executive Commit tee of said Association is called, to take place at the Free Circle Room, Banner of Light Office, Boston, at 3 P. M. of Wednesday, Oct. 19th. A full attendance is earnestly requested.

Only \$1.00 for A. J. Davis's New Book,

MESSRS. WM. WHITE & Co.-Brethren: After series of delays and expensive accidents, my Fountain" volume is born into the world. In your last issue, I observe, you very justly remark that it cannot be sold at retail for less than "\$1.25 per copy." That is very true. For a book, with even a few illustrations, containing 252 pages, this request that you put the price down to \$1,00 per one or more, and thus by larger sales make up

> Your brother, faithfully, A. J. DAVIS.

Miss Glyn, the celebrated English tragedienne, has given three readings in this city, at Tremont Temple, to large audiences. "Hamlet" and "Macbeth" were read last week. "Othello" Juliet" on the 21st inst.

Spiritualist Lyceums and Lectures.

Boston,-Mercantile Hall .- The Children's Progressive Lyceum still continues to hold its meetings here, under diection of D. N. Ford, Conductor, and Miss Mary A. Sanborn, Guardian. At its last meeting Dr. W. A. Dunklee, Treas urer, reported a deficit amounting to over \$100, which he hoped the friends of the movement would unito with them in raising, that the organization may be able to free itself from encumbrances. No better object for pecuniary assistance is presented to any one having the means than this Lyceum, and let those possessed only of one talent of this world's goods see to it that they are able to render a good account of its usury.

The session held Sunday morning, Oct. 9th, was varied and interesting, consisting among other things of declamations and roadings by six children, and songs by Chas. W. Sullivan, Edna S. Dodge, Hattle A. Richardson. Mr. F. W. Locke sang one of his own compositions, relating a story before it, to show the circumstances under which it was written. The grand Banner March was excellent-about one hundred being in the ranks. Meeting closed with a eong from the new Guide.

Organization of Evening Conferences .- On Sunday ovening, Oct. 9th, quite a number of Spiritualists and friends of the cause assembled at Mercantile Hall, for the purpose of carrying out a plan proposed at a previous afternoon meeting, for the organization of a series of evening conferences during the winter.

The meeting was called to order by Dr. W. A. Dunklee. A E. Carpenter, from the Committee appointed at the previous meeting to prepare rules of order for the course, made the following report, which was unanimously adopted:

1. Name.—Boston Spiritual Conference.
2. Object.—To consider topics of various kinds bearing upon the general subject of Spiritualism.
3. Officers.—The officers of this Conference shall consist of a Chairman, Secretary and Treasurer, the Chairman to

4. Sec. 1.—Regarding Speakers.—The speaker opening the question shall not be allowed over half an hour. Others shall confine themselves to ten minutes, and no person shall speak twice during one session if others desire the floor. Sec. 2.—The opening speaker of each meeting shall be appointed by the chair. The question shall be proposed one week in advance, and each speaker shall confine himself to the question as far as possible.

The Conference then proceeded to the election of officers with the following result: Chairman, M. T. Dole; Treasurer, W. A. Dunklee; Secretary, John W. Day.

The following named members were appointed a Commit tee to present subjects for consideration and debate: A. E. Carpenter, H. S. Williams, and John W. Day.

The Chairman then announced the meeting open for re marks. A. E. Carpenter proceeded to read a paper which he had prepared on physical mediumship, as shown in the presence of Miss Mary A. Currier, of Haverhill, Mass., stating that there was no question but that the things were done by some power outside the girl. This account will be nublished by us hereafter. Mr. Carpenter then added a few remarks strongly supporting the phenomena generally, and saying he was glad to hear Prof. Denton at Music Hall, in the afternoon, speak as he did of the other life.

Dr. H. B. Storer, following, thought that the sincerity and depth of our belief in anything phenomenal should not be made a basis for others to rest on. Let every one examine for him or herself. It was the trouble of our time that per sons took too much for granted. He desired that all should carefully examine for themselves. In the interests of truth it was our duty to investigate carefully whatever was said to come from spirits at dark circles. He said he probably believed as much as anybody concerning the phenomena, but that, in all cases, he must investigate for himself, and according to his own idea.

The remarks of Dr. Storer called forth replies from several. George A. Bacon endorsed the manifestations, citing several cases, among which was one where a perfect stranger (a lady) had at the late National Convention at Richmon Ind., ascended the platform and showed to the President, Hon. J. G. Wait, the initials of his daughter, who had-unknown to the medium-promised him at a circle the night previous that on the following day she would manifest to him. He thought that in bolloving the spiritual phenon na we had the evidence of the majority of our senses.

Mr. Stickney followed, giving his experience among various churches, in his search for a knowledge of immortality, which he found at last in Spiritualism. John Wetherbee, being called for, responded by declaring

that, to his mind, the subject of eternal life, as a matter of demonstration, could never wear out-it was one by the side of which all earthly things sank into nothingness. He believed the true rule of conduct in spiritual as in other matters to be: Be sure you've got a fact, and then stick to it. A fact once demonstrated ought to stand for a million years. He quoted the experience of Horace Greeley, as given by himself in "Recollections of a Busy Life," wherein he, being present at a circle among strangers, received, as a test, written on paper (which was beneath the table, and which he himself declared it was impossible for any of the party to reach-their hands all being on the table) the name brother who had died for whom he had well nigh forgotten. Mr. Greeley expressed himself satisfied that no human agency did this, but summed it all up by saying, Let the affairs of each world be kept by thomselves. Mr. Wetherbee could agree with Mr. Greeley in everything in the story save the conclusions he drew from it. He (Wetherbee) would stick to Spiritualism If every one went back from it. He knew there was some outside power at work, and he knew it could n't be God-for he had just heard Prof. Denton in the afternoon-so it must be the spirit of man unclothed of the flesh. Dr. Storer repeated his views that great caution should

be observed. He had facts which he was convinced of. One test he had received from Mrs. Girdey had been the most reliable one he had had during his twenty years' experience; much else which he had received was unproven or untrue. He called the attention of all to the fact that he who points who marches around it declaiming alone upon its merits.

Mrs. Young said that many mistakes which occurred in life were the stepping stones of future progress; the errors of to-day would not be those of to-morrow. We learn that each sphere of thought attracts spirits kindred to it. Let us love and live for each other.

Judge Ladd and Mr. Campbell were present, but declined great good done by the American Liberal Tract Society, which had, in the comparatively short space of its existence published three hundred thousand pages of tracts, though with but limited means. He then read one of their issues, Tract number eleven: "Modern Phenomena, by Willian Lloyd Grrrison," which was published originally by him (Garrison) as a book notice in the Liberator for March 3d.

II. S. Williams, from the appropriate committee, report ed as the subject of the next debate: "Is the spirit-world objective or subjective?" He then proceeded to say that he endorsed the phenomena, but believed in caution in their in vestigation; and said that the shade of doubt sometimes coming over the mind of the old Spiritualist, itself showed the necessity of a full understanding of the matter, which could only be done by individual careful examination. The question was accepted for discussion at the next

meeting, and Dr. H. B. Storer appointed to open the debate; after which the meeting adjourned. Temple Hall .- The usual circles for spirit manifestations

-morning and afternoon-at Temple Hall, were well at so little about these things. To-day is only the fourth day dressed the Spiritualists on the subject of Temperance.

Regular Meeting of the Association.—President Huggins in the chair. The records being read and approved, reports were called for. Treasurer reported all bills paid, and a balance on hand of \$27,00. President reported the condibalance on hand of \$27.00. President reported the candition of the Association at the present time as harmonious and prosperous, notwithstanding the opposition it has had to contend with from outside influences; and if the good order and a crowded hall were indications of success, there was every reason to be encouraged.

The Association then proceeded to ballet for officers, with the following result: President, C. M. Huggins; Vice President, T. R. Tripp; Secretary, Abby N. Burnham; Treasurer, John Howard; Gnards, James McCrillis, William S. Brown, George S. French.

for the election of officers for the ensuing year:

ant Guardian, Abby Josleyn; Secretary, L. Baldwin; Treasurer, J. Howard; Guards, J. Howard, — Simpson, — Baldwin.

Anny N. Burnham, Secretary.

Temple Hall, Boston, Oct. 3d, 1870.

of money or clothing will be thankfully received and faith. ully distributed.

Lyceum Union Assemblics.-This course of evening dances, arried on under the auspices of the Boston Children's Proressive Lyceum and the Lyceum Aid Society, was comnonced on Monday evening, Oct. 10th, at Codman Hall. A full attendance signalized the occasion-music by Hall's Quadrillo Band-T. M. Carter, loader. In consequence of the success of the opening night, the parties will continue to be held at the same hall during the winter on Monday evening of each week, instead of every two weeks, as proviously announced. Tickets may be obtained of M. T. Dolo and the officers of the Children's Lycoum at Mercantile Hall.

CHELSEA .- Granite Hall .- Prof. William Denton continued his engagement at this place by a highly instructive and entertaining lecture on "The Soul of Things," Sunday evening, Oct. 0th. The course this year bids fair to be as successful as the last, and first-class spiritual meetings "threaten" to become a standing ornament to the city, much to the alarm and disgust of many worthy churchmen,

CAMBRIDGEPORT .- Harmony Hall .- The officers and mem. bers of the Lyceum at this place are hard at work for its maintenance. On Friday of each week alternately is held either a leader's meeting or session of the Lyceum Aid Soci ety at private residences, and on each Thursday evening an assembly for dancing, at Harmony Hall-proceeds going to sustain the organization. The winter campaign has fairly begun, and judging from its last session, Sunday morning, Oct. 0th, a good account may be expected from this Lycoum.

NORTH SCITUATE .- Conihasset Hall .- Daniel J. Bates writes, Oct. 10th: "Dr. J. II. Currier, of Boston, spoke at this hall on the 9th inst., to an attentive audience. Subject n the morning, 'Growth'; in the afternoon, 'Porsake not the right.' The lectures abounded in sound logical argument; the latter discourse urging those who had accepted Spiritualism as their religious faith, not to falter or be afraid at any time to acknowledge it to the world, though it might be unpopular; but to say, I am a Spiritualist, and intend to practice my belief by a life of true manhood or true womanhood. The Doctor speaks at the same hall the last Sunday of January,"

LYNN.-Samuel F. Pearsons writes, Oct. 7th: "As I had leisure I thought I would write you a few lines from the City of Souls (Soles.) It is not very often I see a communication from this place in the Banner, and you may think we are in silent slumber as regards Spiritualism, but this is act so. We are having good meetings, largely attended by the most intellectual; and persons from every church are investigating for themselves our noble theory. As an evidence that our philosophy is doing its work here, I would say, the Orthodox church in Silsbee street is almost wholly described, and handbills have been distributed all around the city, giving invitation for all to come to that church and occupy the seats free; but Orthodoxy has gone up. It is a commodity that do n't sell, even in this paper sole city. Rev. Mr. Holmes preached last Sunday in the High-street Baptist church, on 'Murray, and Modern Universalism.' He acknowledged the fact that Murray was a pious and devout Christian, and a true lover of his fellownan, but was lacking in brain. The world moves, you see."

New Publications.

"THE BIBLE IN THE BALANCE" is the striking title of a horoughly sterling work from the practiced pen of Rev. J. G. Fish, who proceeds to weigh the matter with history, chronology, science, literature, and itself. Not to dilate on any other portion of this most able treatise, we must refer he reader to the chapters that recite the wonders of moundbuilding in the vast valley of the Mississippi, demonstrating facts respecting a race or races of which no records have been left. One should not fail to peruse such expositions with close attention, in studying the basis of his belief in the Bible as it is offered us.

WM. WHITE & Co. publish "THE FAITHLESS GUARDIAN; or. Out of the Darkness into the Light,"by J. William Van Namee. It is a story of struggles and trials, doubts and triumphs, written under influence, conveying striking theories and conceptions in relation to life in and out of the form, and abounding with incidents which will not fail to arrest the attention and sympathy of all who will peruse it. The author is sufficiently well known by his previous productions to attract to this last one from his pen a host of appreclative readers, who will kindle at his glowing descriptions of what is universally dear to the human heart.

CHARLEY AND EVA ROBERTS'S HOME IN THE WEST IS DUMber three of the popular "Charley Roberts Series" for young renders, from the prolific press of Lee & Shepard, which firm is hoddquarters for the juveniles in New England. This little volume describes our young friends in a new and inevesting light, and all their old acquaintances will take an eager interest in following thom to the home they are to exjoy themselves in.

In the "Rosa Abbott Stories" the same publishers issue THE PINES AND BLUES, being the sixth of the series. The title is so very taking, as Rosa Abbott no doubt know it would be, that air the children will be tempted to peop between the covers to see the story itself; and, with their eyes once there, they will be very sure to go through the vhole volume.

THE LETTLE MAID OF OXNOW forms the sixth of the "Helping-Hand Series," from the same house. It is a pretty tale, and a worthy companion of its popular predecessors.

THE PROVERD STORIES (Second Series) are likewise issued by the same publishers, their titles being as follows: "A Wrong Confessed is Half Redressed:" "One Good Turn Deserves Another;" and "Actions Speak Louder than Words." They are too well known among young readers, by their first series, to require any special endorsement from us. Coming packed in a neat box, they make a protty present for those who are of the right age and experience to enjoy them.

No juvenile book made a greater stir in the time of it out the weak parts of the fortress is of more service than he | than "The B, O. W. C.," which went the rounds of the boys of every neighborhood. We were ourselves as much interested in their excited talk over it as they were in the book itself. It was wholly original and striking, and it took hold of their imaginations almost like a second "Tom Brown." We have before us the second volume by the same author. entitled "THE BOYS OF GRAND PRE SCHOOL," published by Lee & Shepard. It will be enough to mention the simple speaking, whereupon Mr. Dolo proceeded to speak of the fact, to engage the attention of the boys forthwith. They will be as sure to have this fellow to the other book as they will be to open their bright eyes to the next sunrise.

THE AMERICAN ODD FELLOW for October is a very interesting number. In its departments for the Order are given the Grand Sire's and Grand Secretary's Reports, and a complete summary of the proceedings of the Grand Lodge of the United States, together with much general information of value to the fraternity. Its literary departments are full of choice reading. This popular magazine is published by the A.O.F. Association, No. 00 Nassau street, New York.

THE BUILDER AND MANUFACTURER for October is recolvd. It is a valuable publication.

Philip Hall.

[The following message was given at our Public Circle. through the mediumship of Mrs. J. H. Conant, Monday afternoon, Oct. 10th, with the request that it be printed at once.] I suppose I am not in very good condition, because I know

tended, Sunday, Oct. 0th. In the evening F. W. Locke ad- since I was occupying a human body of my own. I died in Melbourne, Australia, four days ago. My name, Philip Hall-We have received from the Secretary the records of a late I was born in Charlestown, Mass. I was in my thirtieth meeting held by the Boylston-street Spiritualist Association | year. I have a brother. I suppose him to be in Boston. He loes not know of my death. I proposo to surpriso him. [Not an agreeable surprise.] No, perhaps not; but he will understand better than anybody else why I am anxious to let him know of my decease, for it will prevent his being involved in trouble in this way. I may as well tell. He had agreed to furnish me with a certain amount of money in case I should want it after my arrival in Melbourne. I knew I should want it, and so informed him by letter on the day of my arrival. That letter has not yet reached him. I hope to let him know of my death before he takes any measures to send me money, because I know he will cramp himself and bring trouble upon himself, perhaps more than he thinks er, John Howard: Guards, James McCrillis, William S.
Brown, George S. French.

It was, on motion, voted to unite the Lyceum, now meeting at Codman Hall, 176 Tremont street, with this Association, to be called "Temple Hall Progressive Lyceum," Officers:
Conductor, J. Maguire: Guardian, Hattle A. Dana; Assistwaiting, you see, I might as well not come at all. So he says I can have my message published in your next issue. All I want my brother to know is, that I have gone. I had been troubled with fits—a species of apoplexy. I suppose Codman Hall.—The Ladies' Lyceum Aid Society, of Boston, held its first meeting for the season at this hall, 176

Tremont street, Monday F. M., Oct. 10th, and will meet at the same place on each succeeding Monday afternoon till further notice. Ladies who may feel disposed to aid the poor are juvited to join the association, and any donations.

Deen troubled with its—a species of apoplexy. I suppose to help the was apoplexy. I had little or no consciousness after being taken. [You were not sick long?] About four too hours, I think. So I was told. I feel certain that my brother will further notice. Ladies who may feel disposed to aid the poor are juvited to join the association, and any donations.

CONTENTS OF THIS NUMBER OF THE BANNER. -First page: Continuation of Story, "Beauty Unveiled;" "Previsions." Second: "The Antiquity of the Cross," Dr. G. L. Ditson; "Being Done Over," V. C. Taylor; "Barbarism of War;" In my Bible Class;" poem by John G. Saxe. In my Bible Class;" poem by John G. Saxe.

Third: "Curative Properties of Electricity," W.
Foster, Jr.; "The National Convention," K.
Graves; "Sealed Letters," F. V. Powers; "Trib-Graves; "Sealed Letters," F. V. Powers; "Tribute to Henry C. Wright," by Mrs. M. S. Hoadley; Banner Correspondence, and List of Lecturers, Fourth and Fifth: Editorials on various subjects, Warren Chase's Editorial Correspondence. Sixth: The spiritual authority of the Church saints to share the glory of futurity? We have a saints to share the glory of futurity? We have a right to learn what God has revealed. Rovelation is better than speculation. 'What is truth' on these points? We appeal to the book of God for a solution.

Denton's Lecture on "Growth vs. Creation;" poem by John W. Day.

And where it is to be located, are points concerning which conflicting views are entertained. As these provail. The spiritual authority of the Church over the temporal affairs of this life, is about at an end, and in those is the education of children and the bonds of union between parties to marting to instead the bonds of union between parties to marting contracts.

STATE FAIR OF MISSOURI.

Oct. 3d, opened the State Fair of Missouri, at poem by John W. Day.

The "Fraternity Course of Lectures" opened in Music Hall, this city, Tuesday evening, Oct. 11th, with a lecture from Thomas Hughes, the well-known English author and member of the British Parliament. The hall was packed to its utmost capacity. Wendell Phillips delivers the next lecture, on the 18th of October.

Jacob, the healer, is in London, practicing his

CORRECTION.—Our reporter made a slip of the pen in writing the name of the new member of the Board of Trustees elected by the American Convention of Spiritualists at their recent session. It should have been Agnes Cook, instead of

in Fourth avenue, New York, which is to cost Our form of government is so much better that \$3,000,000, has reached the third of its seven stories, we have entirely outgrown monarchy. Moreand will be ready for occupation within twelve

Miss Susan B. Anthony begins her winter's lecturing at Dunkirk, N. Y., Oct. 24.

MRS. JENETTE J. CLARK has returned to the city, after a vacation rendered necessary by exhaustlon in the field of her spiritual labors. She writes us that her hours of recreation were spent among the Catakill Mountains in New York, in praise of which she speaks enthusiastically. While enjoying the beauties of the scenery at that place, she thought of the many who were cribbed and confined in the hot dusty city-the poor laborers and destitute sewing-girls, who were bearing the cross of privation-and hoped the time would one day come when they would no longer be the slaves of the monopolist. Although not present at the Convention, her heart was there. She feels much encouraged by the fruits of her labors in former times, and is ready to resume them for the future, with confidence in the result.

IN HONOR OF CHRISTOPHER COLUMBUS,-The Italian inhabitants of Boston celebrated the 378th anniversary of the discovery of America on Wednesday, Oct. 12th, in the forencon, by a procession which paid its respects to State and city others, that he might live and die as a man, and officials at the State House and City Hall, also thus appeare the wrath of all three against the marching to the Custom-House. A salute was fired in the forenoon on the Common.

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A child, while walking through an art gallery with her mother, was attracted by a statue of Minerva. "Who is that?" said she. "My child, that is Minerva, the goddess of wisdom." "Why did n't they make her husband, too?" "Because she had none, my child." "That was because she was wise, was n't it, mamma?" was the artless

A Roman Catholic newspaper is announced in France with the title of the Christian Era, the object of which is, "to insist on the introduction of religious liberty into the Catholic Church, and its alliance with the genius of modern times."

Mrs. Laura C. Holloway has prepared a new lecture for the coming season, entitled "The Perils of the Hour." She will also repeat the sketch of Charlotte Bronté.

of the fourth newspaper established in this trade and transit of the country, or solely on

DEATH OF GENERAL ROBERT E. LEE - At one-half past nine o'clock A. M., Wednesday, Oct. 12th, this well-known commander of the Confederate Army died at Lexington, Va., of congestion of the brain, at the age of sixty-three years, eight months and twenty-three days. Richmond dispatches, Oct. 12th, say:

"The death of General Lee has spread a deep meet to-morrow to take appropriate action."

General Lee entered the United States army from West Point in 1829; served in Mexico as low prices with the necessaries of life, and have chief engineer of the army in the war; resigned | plenty left to ship to distant markets. Consider his commission in 1861, to accept that of com- ing all things, we feel sure it will be the largest mander in chief of the forces of Virginia then in city in our country, except, perhaps, New York who were to come after him.

"Sir," said the astonished landlady to a traveler, who had sent his cup forward for the seventh time, "you must be very fond of coffee." madam, I am," he replied, "or I should never have drank so much water to get a little."

The Republican, published at Havre de Grace, Maryland, is winning its way into the affections of the Marylanders, under the editorial guidance of our friend, A. P. McCombs. It is now firmly established.

Rev. O. B. Frothingham has accepted the position of editor of Theodore Parker's unpublished works, and now has in hand the lectures on "Historic Americans," which have been so long promised, but which have not yet seen the light. We trust this will be the means of rapidly presenting the other writings of Mr. Parker, for all of which there never was a greater demand than to-day.

TEN THOUSAND CABINET ORGANS PER AN-NUM.—Mason & Hamlin, the famous cablect or-gan makers, are again obliged to add to their manufacturing facilities, which have been doubled about every three years since they commenced business. So great is the reputation of their work and so large the demand for it that there has been no time for years when they have not been largely behind orders. Recently they purchased some two acres of ground in Cambridgeport, on which is now completed another large new factory. This two acres of ground in Campridgeport, on which is now completed another large new factory. This, with their other factories, will give them capacity to produce two hundred cabinet organs each week, or over TEN THOUSAND per annum. They are, of course, much the largest manufacturers of this class of instruments in the world.

course, much the largest manufacturers of this class of instruments in the world.

They are introducing improvements in their organs, the present season, which they regard as very valuable, and for which patents were granted them in June and August last.—Boston Adver-

EDITORIAL CORRESPONDENCE.

BT......WARREN CHASE, 501 North Fifth st., (cor. Washington Avenue,) St. Louis, Mo.

AFTER DEATH.

A writer in the World's Crisis begins a long article thus:

The popular reply is, 'At death.' It is evident that this answer is not correct, because

1. Revelation makes no such statement.
2. As we cannot enter the kingdom unjudged. 2. As we cannot enter the angular must precede our entrance into the kingdom, and the judgment is not due till the 'last day,' (John 12: 48,) or till Christ's 'appearing'

(2 Tim. 4: 1); for if men can enter the kingdom unjudged, there would be no need of a judgment." Surely "revelation makes no such statement," but, unfortunately for the writer, neither is there any revelation of what he calls the "conceded truth," but reliable revelations assure us that there is no such kingdom nor king in the spiritworld, more than in this; that monarchy is not the form of government there, nor rest the condition of the spirits. Neither has any one yet found to ever give up the last one-protective tariffan eternal home in any sphere yet heard from. till he crosses the river. The people who go from this country would not The great Woman's Hotel of Mr. A. T. Stewart, be reconciled to make a home under a monarchy. over, we learn that kings who go there from this world are not better or more respected than citizens, or even beggars, unless mentally, morally Mr. Greeley. and spiritually superior. Old King Solomon, we learn, is not highly respected there, and we do

not expect King George the Third is. sions that the saints do not enter the kingdom conceded that the belief required is in the atoneat death, and we think it equally certain that ment through the blood and death of Jesus. This they will not at the judgment; and those who is literally fulfilled by the damning influence of wait for the resurrection and second coming of the churches of all such unbelievers, wherever Christ we apprehend will never enter through they have power to do it. Had the sentence said, either of those gates, so we see no chance for all who do not believe shall be hanged, or burned, them at any time. The writer is also certainly or gibbeted, or tortured, it would have been fulmistaken in supposing that the judgment is put filled also at an earlier age of sectarian tyranny; off till the "last day," for the judgment comes but now it is only the damning we get, with the every day, and condemns his theory as emphati- fire and gibbet left out, for want of civil power to cally as any judgment of God or man can con-use them. Now, only the reputation is crucified, demn an error. "We appeal to the book of God!" and not the person; and the earthly and spiritual What is the "book of God?" the foolish record of damning both are without fire, as hell has been the six days' labor in creation, and its falsehoods, extinguished, and a remorse of conscience substipoor human race, and save a few by a resurrection into a new life, after they had become totally extinct in death? Is it the revelation of John, who saw the four angels standing on the four corners of our round earth, holding the four winds, &c.? If this is what he calls the book of God we do not accept it as such, nor put any confidence in its stories about kings and judgments.

ST. LOUIS, MO.

The census is bringing some important facts before the country in regard to the importance and relative prospects of this great city, and fully confirming all our friend Reavis has said about it in his books, so far as it relates to its present status. It is now certain that in population it is the fourth city in the nation, and the largest inland city, having only New York, Philadelphia and Britten will ever be to the world the Emma Har-Brooklyn ahead of it. In addition to this is East dings of the last fourteen years; that I am war St. Louis, across the river, commercially tributa- rauted in saying my dear companion feels desirry to it, and a large village immediately adjoin- ous of assisting rather than retarding me in every are over five thousand papers in the ing it on the north, and a wide strip of thickly-United States; but there are persons still living settled territory on the west, that must soon come who have seen Benjamin Franklin, the founder into its limits. If this population depended on commerce, we should not see a bright prospect ahead; but when we look at its manufacturing advantages, we cannot see a rival on the maps. Water power it has not, nor does it need it, as coal is so abundant and so near, and iron also, that steam could compete with water, if both were here. It has recently been ascertained that tin mines of value are near the city, and all that is needed for the manufacture of glass also, and feeling of gloom over the whole community. The dealing of gloom over the whole community. The we may soon expect new branches of business city authorities have issued orders that the bells started here, to employ many more hands. Its we may soon expect new branches of business of the public buildings be tolled to morrow. Governor Walker will officially communicate the sad event to the legislature. There will be a general suspension of business. The city council will enter the council will appear to the country of the right council will appear to the country of the right country around it on all and the right country around it on all and healthy, and the rich country around it on all sides can feed, at least, two millions of people at arms against the Union; and from 1862 to the and we cannot see how even that can compete close of the war was Commander-in-Chief of the with it for a century, as its great commerce must Confederate army. His latter days were spent in be more and more divided with San Francisco quiet retirement and the education of the young and other commercial ports of export and import. In the very building where our office is located, (601 North Fifth street,) are opened boxes of tea that were put up in Japan and China, and brought direct via San Francisco to this city, and, of course, other East India goods also come that way. California granes and other fruit direct and fresh are in our market during their seasons, and distance seems almost annihilated in the rapid exchange with Atlantic and Pacific cities. Our great bridge is, like all great works of the kind, going slowly but surely to completion. The abutments are above high water, and night and day the noise of laborers is heard on the structure. It will unite us by wagon path, foot-path and rail track with the Mississippi bottoms and Illinois prairies and the East,

THE CLASH OF IDEAS.

"Is 'the American idea' higher than this Church idea? No Catholic can pretend it; for to him the Church idea is Divine, and nothing is or can be higher than God, who is Supreme Creator, Proprietor and Lord of all things, visible and invisible. If then between the Church or Catholic idea and 'the American idea' there should hap-pen to be a collision, which should give way, the higher or the lower? The Catholic idea being supreme, must be the law, the universal standard of right and wrong, of truth and falsehood, and consequently all ideas, whether Celtic or Saxon, English or American, that contradict it or do not accord with it, are to be rejected as false and wrong, as repugnant to the supreme law of God, even to God himself, and not to be entertained for a moment."—Tablet.

There certainly is collision between the Church idea and American ideas in very many points; and American ideas have not and will not yield, however much the Church may insist. For instance, the Catholic Church claims marriage as a sacred religious rite that no power but its own

can make or unmake; but the American idea sets its sacredness aside, and puts up and takes down the institution by statute. It is plain to every observer that in this and many other issues the American idea will not only not yield, but it will compel the Church to yield its control over human rights. There is certainly a collision on the subject of education, in which America will not yield, and over which no Church can prevail. The American idea is a scidntific education unbiased by any form of sectarian religion, and it will

Oct. 3d, opened the State Fair of Missouri, at St. Louis, on the grounds fitted up at greater expense and said to be superior to any fair grounds in the nation. They are certainly on a larger scale and superior to any we have ever seen, and contain the finest amphitheatre in this country, at the platform of which we met that old veteran of reforms and prince of self-made men, Horace Greeley, who was to make the opening speech, and did to an immense crowd, not one in twenty of whom heard enough to know what he was reading about. Mr. Greeley looks old and care worn, and seems to do whatever he does mechanically, even talking without much mental effort or interest. He looks like the man that has ridden several hobbies to death, and is not likely

The opening day of .. the fair was the day set apart for the free admission of all the schools of the city; and, of course, when the children of a population of 312,000 were mostly turned in, it gave thousands of young eyes a chance they will long remember and never have again of seeing

A PROPHECY FULFILLED.

Somewhere in scripture it is said, "He that be-We think the writer is correct in his conclu- lieveth not shall be damned." We believe it is or the rock book which geology reveals with tuted. It is curious to see how efficient the church positive testimony of the millions of years in is in fulfilling the prophecies and executing the which the earth was attaining its present condi- will of God on earth. We have seen much of tion? Is it the history of the three male Gods who this damning influence, and generally find it lived in heaven, one of which came to earth to harmless to such persons as have stamina enough find a female to become the mother of one of the and means enough to be independent of the churches; but it often cripples sensitive and dependent persons.

Emma Hardinge to her Spiritual Friends and Co-Workers.

Yesterday, Oct. 11th, according to the established legal forms of this my adopted country and England, the place of my birth, I, Emma Hardinge, became the wife of my countryman, Mr. William G. P. Britten.

The long and highly cherished ties of mutual esteem and inutual dependence which have subsisted between my spiritual friends and myself, impel me to assure all who may be interested in my career, that the new bond thus entered into will affect their faithful friend and fellow laborer only so far as her own immediate circle of personal and social relations are concerned; that financially, intellectually and spiritually Emma cause which, in its highest and purest phases, is as much honored by him as it is dear to menamely, Spiritualism.

On the 3d of November next, we shall embark for our native land, in the Cunard steamship 'Abyssinia," and on the first Sunday of Decem per I hope to resume my public ministry as a spiritual lecturer on a London rostrum; but whether in the Old or the New World. I shall ever be found at the post of duty where my beloved spirit masters placed me fourteen vears ago; and in earnest of my undiminished devotion to this holy service. I desire hereby to add my intention of never publicly renouncing the name by which my spiritual experiences have rendered me known, and in some instances, at least, I hope, endeared to the kind and loving friends amongst whom my long pilgrimage has been conducted; hence, although in such scenes of private life as my busy ministry may permit me to enjoy, I shall require to be recognized by my husband's name, wherever I may now or henceforth be publicly identified with Spiritualism, I shall still be the servant of the spirits, and the friend of hu-EMMA HARDINGE. manity.

229 East 60th street, New York City, Oct. 12th.

Office:

THE LONDON SFIRITUAL MASAZINE. Price 30 cts. percopy. HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents.
THE MEDIUM AND DAYBREAK. A weekly paper published n London. Price 5 cents. THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritnalism. Published in Chicago, Ill., by S. S. Jones, Esq. Prico 8 cents.

THE LYCEUM BANNER. Published in Chicago, Ill. Price THE AMERICAN SPIRITUALIST. Published at Cleveland, O.

Price 6 cents.

THE STIRITUAL MONTHLY AND LYCEUM RECORD. Published in Boston, Price 15 cents.

THE PRESENT AGE. Published in Chicago, Ill. Price 8

CORIS.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published in New York. Price 20 cents per copy. Boston Music Hall Spiritual Meetings.

Entrance on Tremont and Winter streets.

Oct. 23, Lecture by Prof. Wm. Denton.

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

EVERY SUNDAY AFTERNOON, AT 21 O'CLOCK, EYERY SUNDAY AFTERNOON, AT 2½ O'CLOCK, until the close of April, under the finingement of Lowis 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. Gales Porster, Mrs. Nellie J. T. Brigham, Miss Lizzie Doton (probably), Ed. S. Wheeler, J. M. Peebles and others will lecture during the course. Vocal exercises by an excellent quartotte.

Beason ticket, with reserved seat, \$5—now ready for deivery at the counter of the Banner of Light office, 158 Washington street; single admission 15 cents.

The Massachusetts Spiritualists' Association Will noid a Convention at the City Hall in Haverhill, Mass., on Saturday the 22d and Sunday the 23d of October. Good speakers will be present, and the friends in Haverhill will make accessary arrangements for their accommodation and entertainment, so far as possible. We hope the friends of the Boolety will take especial pains to be present, as a general good time is anticipated.

H. S. Williams, Sec'y. Will hold a Convention at the City Hall in Haverhill, Mass.

To Correspondents.

We do not read anonymous letters and communica tions. The name and address of the writer are in all cases indispensable, as a guaranty of good faith. We cannot under-take to return or preserve communications that are not used.

O. A., FRANKLIN, MASS.-We beg to assure our friend that the quotation from Scripture which he would correct us for was made from memory, as the pen run, rather than from the exact text, and that, however he may except to it, it carried all the intaining, and nothing more, to be found in a literal quotation. No perversion of meaning was thought of, or efected. In this view, the matter calls for no particular cor gestions have been filed away instead of bring embodied in n article which we have at present po occasion to write.

BUSINESS MATTERS.

Mrs. E. D. Murrery, Clairvoyant and Magnetle Physician, 32 West 29th street, New York. O1.

CHARLES H. FOSTER, Test Medium, No. 2 West Fourth street, New York City. tf-O8.

JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 102 West 15th street, New York. Terms, \$5 and four three-cent stamps. O1.

SEALED LETTERS ANSWERED by R. W. Flint, 105 East 12th street, New York, Terms 32 and 3 stamps. Money refunded when not answered.

SPECIAL NOTICES.

S. B. BRITTAN, M. D., Treats chronic diseases by the use of subtile remedies. He has devoted many years to the scientific study and practical

Electricity and Magnetism as Remodial Agents. Professional services and board for the winter may be had it lifs own residence. Address as above, P. O. Box 564, Nuwann, N. J.

DEFT A PECULIAR TIME.

We live in a " peculiar time." The world abounds in sin and crime, 'Mong both the low and high;

Mong both the low and high;

Men live for self, and self alone,
None caring for another,
So reckless they were never known,
And brother wars with brother.

But Fenno plods bis "even way,"
Sull "Ctorinna"! Boys from head to feet,
list trade increasing every day,
Corner of Beach and Washington street. LIBERAL, SPIRITUAL AND REFORM BOOKSTORE.

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W. H. TERRY, No. 96 Russell street, Melbourne, Australia, Has for sale all the works on Spiritualism. Liberal and Re-form Works, published by William White & Co., Hoston, U. S., may at all times be found there.

GEORGE ELLIS,

BOOKSELLER. No. 7 OLD LEVEE STREET, NEW ORLEANS, LA Keeps constantly for sale the And a full supply of the SPIRITUAL AND REFORM WORKS

· Published by William White & Co. J. BURNS,

Progressive Library, 15 Southampton Row, Bloomsbury Square, Holburn, W. C., London, Eng. KEEPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS.

Notice to Subscribers of the Banner of Light Notice to Subsectibers of the Banner of Light.—Your attention is called to the plan we have adopted of placing figures at the end of each of your names, as printed on the paper or wrapper. These figures stand as an index, showing the exact time when your subscription expires; i. e., the time for which you have paid. When these figures correspond with the number of the volume and the number of the expired. The adoption of this method renders it unnecessary for us to send receipts. Those who desire the paper continued, should renew their subscriptions at least as early as three weeks before the receipt-figures correspond with those at the left and right of the date

ADVERTISEMENTS.

Each line in Agate type, twenty cents for the first, and fifteen cents per line for every subsequent insertion.

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Spiritual Periodicals for Sale at this 12 M. on Tuesdays. DR. J. R. NEWTON,

Practical Physician for Chronic Diseases, Has resumed his healing at

No. 23 HARRISON AVENUE, (One door north of Beach street,) BOSTON.

DR. NEWTON'S power of imparting life force and health to any part of a diseased body is in many cases certain, especially in the following mahadies: Heart Disease, Nervous Dehility, Diabetis, Liver Compilaint, Dyapepsia, Weak Eyes, Falling of the Womb and all kinds of Sexual Weakness, Weak s. Ulcers, Loss of Voice, Rheumatism, Bronchitis, Hemids, Felons, and all kinds of Lameness and Weakness of

Jimbs.

Dr. Newton does not receive pay except from those who are imply able. All others are cordially invited to come and be ured without fee or reward.

Oct. 22.

THE BEALING INSTITUTE AT DAVID'S WELL.

TOCATED near Bristol, Penn., is now completed and really for occupation. It has been creeted for the purpose of accommodating patients who desire to drink the "Mystic Walter from David's Well" freshly drawn from the great depths. I desire some one to rent, famish and to have charge of this house, who is possessed of healing power, who is capable of giving hygienic instruction, who is a true Spiritualist at heart, who here energy and tact to massage a family of thirty to forty in number, and whose applications would be more to henefit suffering humanity than in making the enterprise a mere money making scheme. My object has been and still is, to do good to the human family; and I wish some one who can sympathize with me to have charge of the Institute.

N. B.—For further information, address, D. S. CADWALLLADER, No. 111 North 9th street, Philadelphia, Penn.

Oct 22.—2w

30, NEW RECEIPTS, Arts, and Ten Ballads, oct. 22.-8w

MRS. LITTLEJOHN, Medical, Business and Prophetic Clairvoyant, 26 Hanson street, Boston, Mass. Oct. 22.—4w

MRS. N. E. STAFFORD, Medical, Prophetic and Business Medium, 34 Hudson street, Boston.

Cet. 22.-3w*

HEALING BY LAYING ON OF HANDS, by
A. PI.UMMER, Healing Medium, 563 Washington street,
lw*-Oct. 22.

SEASON OF 1870-71.

MASON & HAMLIN

CABINET ORGANS. IMPORTANT IMPROVEMENTS.

Patented June 21 and August 23, 1870.

REDUCTION OF PRICES.

THE MASON & HAMLIN ORGAN CO. hore the pleasure of announcing IMPORTANT IMPROVEMENTS in their Cabluct Organs, for which patents were granted them in June and August last. These are not merely meretricious attachments, but enhance the substantial excellence of the instru-

They are also enabled, by increased facilities for manufac ture, to make, from this date, a FURTHER REDUCTION OF PRICES on several leading styles. Having completed and added to their former facilities a

LARGE NEW MANUFACTORY, they hope hereafter to supply all orders promptly.

The Cabinet Organs made by this Company are of such universal reputation, not only throughout America but also in Europe, that few will need assurance of their superiority. For years the Company have been unable to supply the constantly increasing demand for their instruments, being always largely belified orders, though producing about twice the amount of work of any other maker of instruments of the class. This extraordinary dem and is evidence that they have been successful in carrying into effect two rules which it is their purpose to adhere to rigidly, so that they may be said

then purpose to differ business. There are:

1. To make the very hest work, and only the hest; availing themselves of the best results of inventive genius, every improvement, wherever effected, and every halility which highest skill, ample experience, and liberal use of abundant means convenient.

can command.

2. To sell always at the lowest possible prices, reserving to themselves the least remunerative profit. As cost of production is diminished, prices are reduced, and they always print their lowest prices, which are therefore subject to no discount. The extent of their business and enormous number of Cabinet Organs which they now have accusion to produce, enables them to employ various machinery, and a division of labor which would not be possible in a smaller business. They are thus enabled to make the present reduction in prices, and to sell their work at even less than the prices commonly demanded for inferior instruments, and less than the cost of production without such extraordinary facilities.

They now offer FULFACTAVE CALUNET ORGANS is

They now offer FOUR-OCTAVE CABINET ORGANS, in quite plain cases, but equal according to their capacity to anything they make, for \$50 each, The SAME, DOUBLE REED, \$65. FIVE OCTAVE DOUBLE REED ORGANS, FIVE STOPS, with Knee-swell and Tremulant, in elegant ase, with several of the Mason & Hamilii improvements, \$125. The same, extea, with new Vox Humans, Automatic Swell, &c., \$160. THE SAME, RESONANT CASE, with new improvements, \$200. FIVE OCTAVES, THREE SETS REEDS, SEVEN STOPS with EUPHONE, a splendid instrument, \$225. TWO MANUEL CABINET ORGANS, FOUR FULL SETS OF REEDS, NINE STOPS, \$375. THE SAME, RESONANT CASE, with the new improvements, the finest nstrument of the class made, \$425. &c., &c. Many other atyles in proportion.

A NEW HAUSTRATED CATALOGUE, with full information, and reduced prices, is now ready, and will be sent free, with TESTIMONIAL CHICULAR, proventing a great mass of evidence as to the superiority of these instruments, to any one sending his address to the MASON & HAMLIN ORGAN CO., 154 Tremont street, Boston, or 596 Broadway, New York.

HOW WE KNOW THAT DR. H. A. TUCKER'S DIAPHORETIC COMPOUND,

No. 59.

No. 59.

SHOULD be in every family, every store, every shop, every by hotel, every stemboat; every vessel, every traveler's value, as an immediate record in case of need:

BECAUSE twelve years experience, in an extended practice in New York Brooklyn, Boston, Providence and Taunion, has enabled methy roughly to test its virtues, in both acute and chronic diseases.

BECAUSE, Being strictly a vegetable compound, and acting directly upon the secretory and excretory agains of the body, it is adapted to a wher range of disease than any preparation heretofore offered to the public.

BECAUSE it is particularly adapted to Nervous and C vulsive blocases, Rheumatism, Neuralch, Lameness e doints and Back, Sick and Nervous Headache, Too Cholera, Cholera Morbus, Cholera Iofantum, Dysenter Summer Complaints; a certain cure for diseases of the Stomach and Bowels.

BECAUSE its action is always safe, sure and Gecisive, often one or two doses having produced a cure.

Its actual mentic amond be appreciated until tested. It is a physician in every household.

It. A. TUCKER, M. D., Brooklyn, N. Y.

For office and time of congulation in Hoston see time circular, which may be had free by application to principal office, 393 Chinton street, Brooklyn, N. Y.

Oct. 21.

DR. P. B. RANDOLPH.

OWING to the universal demand of my natrons and patients, I have re purchased of Da Shiria my Boston Establishment, at 89 Court street, and will be there till further notice in this paper, and keep all my Books and Remedies, and instruct upon magnetic, clairvoy and and alterional matters, as heretofore; shall be assisted by the finest female secress I ever saw. 89 Court street, Office No. 20.

PILES: PILES: PILES!

MACIC PILE OINTMENT. THIS new, unprecedented compound is offered as a specific to all who are afflicted with Piles. It seldom falls to cure, and never falls to relieve. Price, I oz. bottle, 50 cents, and 2'; oz. bottle, \$1,00, with full directions Address, OlkyNSKI & CO., Druggists, and General Agents, Hannibal, Mo. 2wis -Oct. 10.

DRS. RHODES & ROSE,

LECTRO-MAGNETIC AND CLAURYOYANT PHYSI CIANS. Office Rooms, No. 19 New Block, corner Main and Bridge streets, Springfield, Mass.
Patients examined and treated at a distance by photographs or some of the leading symptoms of their diseases. Examination and two treatments, with pre-cription for medical remodes, 85.06. Spence's Positive and Negative Powders for ade, Oct. 8.—isit J. H. RHODES, M. D., late of Philadelphia.

WORMS. MY WORM POWDERS are the safest.
They destroy Tape and all other worms of the human system. Dose very small and almost tasteless. Price 35 cents per package, or 3 for \$1, by mall. Address JAMES GOOFER, M. D., Belefontaine, Ohio. PIONEERS OF AMERICA.-A new and

clegat 3 Engraving. 1 1-2 x 2 feet, mounted on roller and prepaid, is given free to all new subscribers to the popular family paper "THE STAR NPANGLED and the subscribers of the popular family paper "THE STAR NPANGLED". "It is a salendid 8-page paper, popular family paper "THE STAR NPANGLED BANNER." The "Banner" is a splendid 8-page paper, overflowing with Hich, Rare and Racy Reading. It exposes windling, and saves its readers MONEY. 75 cents secures it till 182, and engraving GRATIS. Specimen for stamp. Address.

Oct. 22.—1w. Hinsdale, N. H.

C. BEERS, M. D., 25 Decatur street, Boston, Mass., has cured over TEN THOUSAND with a medicine given him through apirit aid. Send stamp for circular.

DRUNKARD, STOP!

P. COTTON, Physical Medium, No. 10 East Lenox, a few doors from Washington street, Boston. Public Circles held Tuesday, Friday and Sunday evenings, commencing at 8 of 8. Private Circles given if desired. Oct. 22.—

LETTERS TO ELD. MILES GRANT. A REVIEW OF HIS BOOK AGAINST SPIRITUALISM. BY MOSES HULD.

To mose who are nequalited with this author's terse and laconic style of taking off an opponent, not a word need be said, other inan this new hook is the grandest combination of legic, reason, philosophy, argument, wit and sarcasm that ever came from his pen. The book is a thorough refutation of every position taken by Eld. Grant, the most renowned opposer of Spiritualism in the world.

These letters should be placed in the hands of every Spiritualist, more especially every one, who is compelled to come in contact with Eld. Grant or any of his arguments against Spiritualism.

Spiritualism.
For the benefit of those not acquainted with Mr. Hall, let the said that he is one of the most pithy and versatile writers who has ever undertaken a defence of Spiritualism. Let this book have an extensive circulation. Price 25 cents, postage 2 cents.
For saie at the BANNER OF LIGHT BOOKSTORE, 153 Washington street, Boston.

Third Edition .-- Revised, Corrected and Enlarged. AFTER DEATH:

DISEMBODIMENT OF MAN.

THE Location, Topography and Scenery of the Supernat Universe; its Inhabitants, their Customs, liabits, Modes of Existence; Sex after Peath; Marrisge in the World of Soulst, The Sin against the lioly Ghost, Its Fearful Penalties, etc. Being the Sequel to "Dealings With the Drad."

The publishers are happy to announce a new edition of this masterly work—the most thrilling and exhaustive book on the subject ever printed.

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Message Department.

EACH Message in this Department of the BANNER OF LIGHT we claim was spoken by the Spirit whose name it bears through the instrumentality of

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 state, eventually progress into a higher condition. We ask the reader to receive no doctrine put forth by apirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive no more.

These Circles are held at No. 153 Washinston Street,
Room No. 4, (up stairs,) on Monnay, Turshay and Thurshay Affermons. 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.
Mins. Connet receives no visitors, on Mondays, Tuesdays,
Weinesday of Thursdays, partial after six o'clock a. M. Sho

Wednesdays or Thursdays, until after six o'clock P. M. She

westnessays or Taursiays, until after six o clock F. M. She gives no private sittings.

20 Thonatlous of flowers for our Circle-Room are solicited.

20 The questions answered at these Scances are often propounded by individuals among the audience. Those read to the controlling intelligence by the chairman, are set in the controlling intelligence by the chairman, are eent in by correspondents.

Invocation.

Oh Lord, our God, thou great spirit whose saving grace falls into every life, redeeming it from sin and making it to praise thee, we, thy children who have tasted death, come to thee this hour in behalf of those who have not; and we ask, oh Lord, our God, for greater strength and greater wisdom, greater love and greater charity, and greater patience with which to instruct thy childron who are still in the valley and the shadow of mortal life. Oh Infinite Spirit, thou knowest their needs. A great cry for light-more lighthas gone up to thee, and the answer has come. Many, many souls have heard the answer, and have joyfully accepted it. Oh Beautiful Spirit of Life, we thank thee for the power with which thou art revealing thyself to thy children in mortal life. We thank thee, oh Lord, for the lifegiving spirit of something which is more than faith-ay, which is knowledge-that is flooding the land and causing thy sons and thy daughters everywhere to worship thee in spirit and in truth. And we ask for these thy children, that, when they have done with this life, and have entered upon the realities of that life that is to come, may they look back with no regrets, but may a song of praise be upon their lips and prayer in their hearts. Oh our Father, thou saviour of every soul, hear our prayers, and as seemeth best to thee, answer us. Amen.

Questions and Answers.

CONTROLLING SPIRIT.-Have you questions, Mr. Chairman?

Ques.-If Spiritualists ever organize as a body, must it not be based on absolute and personal

ANS.-The very nature of any and all organizations prohibits such entire personal freedom as seems to be necessary to many souls in this age. Therefore it is not probable that Spiritualists, till they have learned a few more lessons concerning life and its uses, will organize. They seek for it. and it is well; but their steps have thus far been attended with failure, and they will be till the time has arrived when they shall be wiser in spiritual things than they are at the present

Q.-lias not the Christian church, so called been an all-grasping and high-handed political despotism, the world over, wherever it has held the supremacy?

A.-With shame I answer the question in the affirmative. Religion, that garment of the Holy Spirit, has been desecrated, soiled, dragged in the dust of politics, and mammon has been its throne. But there is a religion, pure and undefiled, that has ever found a resting-place within the soul. It has remained there unsoiled, pure as its eternal source; and it is that that will save the soul and give it a heaven hereafter.

Q.-Is G. M. Ramsey's theory regarding the polar centres correct?-and was Salt Lake, Utah. formerly one of these centres?

A .- No. it is not correct.

Q .- In H. W. Beecher's Friday evening-June 10th-remarks, he took occasion to allude to the outgoing of Charles Dickens, wherein he says Whether he was personally and experimentally a Christian man, God knows-I don't. There is one class of men whom we believe to be Christians. They are producers of spiritual influences. We have no doubt about them. There is another class that we are as positive have produced malign influences. And there is a great class between them; and it is always difficult to say whether they are a little one side or the other. From the above, it would seem Mr. Beecher had somewhat of a doubt, as to Mr. D. being a Christian. Now, in what does Christianity consist? Does it belong especially to Jesus Christ? And could not be effect with his pen what Jesus Christ could not by his words?

A .- It seems that that American divine is in doubt respecting the Christianity that Charles Dickens possessed. Your correspondent says Mr. Beecher declares that he does not know whether he is a Christian or not. Well, that is very fairly, very candidly stated; and he might, with equal truth, affirm the same of every other living soul. No soul can determine concerning the Christianity of any other soul. It is for each individual soul to determine for themselves whether they are Christian or not. No one else can do it. That Christianity which is in existence at the present time, cloaked with fashionable churches and creeds and dogmas, it is hard to define; for each one defines it to suit themselves -no two alike. The Christianity of a Henry Ward Beecher may not be that of a John Pye-Smith. They would differ, doubtless, in many essential points; and yet each would consider themselves Christian. Now, this proves conclusively, to my soul, that we must be our own judges concerning what Christianity is, and whether we have it or not. .

Q .- Had Mr. Beecher the moral right to judge the religious status of Mr. Dickens?

A .- Socially speaking, he had; spiritually speaking, he had not. Christianity teaches us to judge not; and if our Christianity be spiritual, be something more than the letter, surely it means precisely what it says-"Judge not, lest ye be judged.

Q .- The N. Y. Times' London correspondent has a letter wherein he states; "Mr. Dickens was strongly averse to Spiritualism." Has the in-

telligence knowledge as to its truth or falsity? A.—Yes; the intelligence has knowledge as to its truth or falsity. Mr. Dickens was not an outspoken Spiritualist; but, in his faith, he leaned strongly upon the spiritual side. He denounced the phenomena of Spiritualism that are floating upon its surface to day. He denounced many of its theories; but the fundamental truths of Spiritualism, Charles Dickens believed and honored.

Max Williams.

They ask me several questions, which I shall answer truthfully. The first is: "Were you a suicide?" I answer, "No"-emphatically, "No." I had no desire to shorten my earthly existence, nor did I, except by accident. The second is: 'Are you aware of what has transpired among your own people since your death?" I am aware of it; and, contrary to the expectation of those who have asked the question, I will say I am not speak of these things freely to those who may sorry for it. The intelligence was received by me with joy. "Did we receive a message from you which was written in Venice?" Yes; you received that message, and it was written by my- kind life to all with whom he has dealt; he has self, although it did not contain all the truths given when he has had scarcely anything to give upon the subject in question that I had intended from, and all his kind deeds have been treasured to give; for, as I said at the close of the message, up, and a record faithfully kept by the angels, for 'My subject has suddenly failed me in power, which he will be justly recompensed. Clara Darand therefore I am obliged to stop." "What can | win, to William Darwin, who is at present in the we do to inform ourselves concerning Spiritual- city of New York. The friend who has spoken to ism?" Read those spiritual works that will inform you concerning phenomenal Spiritualism deliver the message to him when it is published, first; then those works that treat upon the grand philosophy of Spiritualism. Then visit those mediums or spiritual subjects who seem to be best adapted for giving general intelligence from the spirit-world, and in that way inform yourselves. But, at all times and under all circumstances, reserve for yourselves the right to decide between right and wrong, taking the say-so of no spirit, however high or low, when it clashes with your own sense of right. My name when here, Max Williams, a native of New York City. June 27.

Polly Cutts.

[How do you do?] I am very well, only I am little discontented. I don't have so much to do as I want. All my business seems to be cut off, and I don't have enough to do to keep me from getting dissatisfied. [I thought you could always. find enough to do on your side.] Well, I suppose way things are done here in the spirit-world, and was upon material things?] Ves-yes, I had my mind on money and real estate and such thingsthere do n't seem to be any for me to do. I come seem to accept the offer, so I've been waiting day, sir. round, hoping for something to do. [Can't you associate yourself with some one on earth who is following that kind of business?] Well, that's what I wanted to do, but I'd rather associate with my own folks than with anybody else; but I can't get near enough to 'em, and that's what troubles me-can't get near enough; could help 'em a good deal, and help myself, too, if I could only get near enough, but something shuts me out. Perhaps they hold the same belief that you did-1 I didn't have no belief-didn't know anything at all about it-did n't think much about it. I lived between eighty and ninety years, but I did n't think much about it-wish I had-I wish I had. Perhaps if I had, I should have found more to do here, and been happier. I aint happy at all-I aint happy-I don't like here at all. get out of it, as I see. [You must make the best of it.] Well, I'm trying to make the best of it.

I come here to-day to tell my nephew William all round to see where was a good place-a good medium-can't have this one, only here, and that's aggravating to those that can't find any don't know his name-big, fat fellow - most choked me with smoke. Well, he is a good medium. I can use him; and if William will go there. I will do first rate for him. He won't be sorry now, I tell you. He need n't be afraid to come, because it aint nothing will hurt him, and if he don't like after coming once, he need n't have anything more to do with it, that's all.

You don't know me, do you? I am Polly hing to get out of that-oh, dear! I don't kno I was active enough in the old days in real es tate, buying and selling, but there aint nothing I can see doing here about it - nothing at all. Can't seem to get used to the benevolent ways of doing things here. They tell me there's enough to do, but I do n't get used to doing it.

(A gentleman in the audience asked: Will von ell William where he can find that hible that helonged to Sir William Pepy?) Well, I will. If he will go there, I will tell him. I'll do all I can.

[CHAIRMAN.-You will come out all right byand-by.] Well, it's pretty hard to have everything struck away from you all of a sudden, when you have had so much all your life. [You know, now, liow some feel who have nothing here.] They don't miss it, if they never had it. I should do different if I was here now. [If you had given some of your money to aid others when here, you would have found enough to do on the other side.] Should I? Well, I suppose I should. No use preaching about it now. Don't go to preaching about it; it do n't do no good. Can't mend the matter now. You print my message, won't you? [Yes.] You won't charge anything, will you? [Oh, no.] Aint got anything to pay with.

Clara Darwin.

June 27.

I have an earthly father, and I wish to reach him, to enlighten his soul, and lighten the burden of human life. His soul is fluttering between the two worlds. He knows that he must soon leave the body. He does not regret it, for this life has had more shadows than sunbeams for him, and he is now between eighty and ninety years old, and is poor-very poor-and is waiting for the death-angel to release him from poverty and from suffering. A friend has told him of the beauties of the spirit-land-has told him that the dead can return, and in his soul he has praved an earnest prayer that if that friend told him the truth, that the great good God would reveal it to him.

Forty-nine years ago this very day my own spirit took its flight from the mortal body. I passed out by accident, if any such there are in life. I was returning to my home, having been was the son of man, and forgave only physical sins, sent of an errand by my mother. I was then not quite twelve years of age; and a runaway team suddenly came upon the sidewalk. I was thrown down and so badly injured, that after a few hours I passed on. My father doubtless thinks that if I live in the great hereafter, I am so far away from him that I could not come. But I have been near him; I have watched over him. He was very, very dear to me, and, as a child, I was very, very dear to him. Our souls harmonized, and by the great law of spiritual attraction I have returned to him.

I want him to know that there is a beautiful spirit-land, that he has a home there better than from a rib bone. Now was there ever a higher he has ever liad here, and that all his hopes and formation without the two forces, the positive and In response to a call from several of my friends his expectations concerning God and a better life the negative, the masculine and feminine, or fawho still remain on the earth, I am here to-day. will be more than realized. I want him to ther and mother of the universe? Does not this Olive. First I was taken into the children's hos-

lay down the armor of this life peacefully, happily, and to enter upon the other life joyfully. I want him to know that I shall meet him, that others will meet him, that he will receive a welcome such as his heart has sought for these many years, and that a home will be ready for him there. It is long since he has had one here. But he will have it there. Let him have no fear, and visit him, if he has faith-which I know he willand seek to inspire those who have not, and have no fear concerning the hereafter. He has lived a him concerning these beautiful truths, will please June 27.

James Denny.

It is pretty hard to be obliged to come back and give bad news. [Do you bring bad news?] Why, yes; it is bad news to hear that one of your friends is dead, is n't it? [Bad news to the living.] Yes, oh yes. It is not at all bad news to themselves. You see what brings me here is this: I have a brother who has got as far as Liverpool, and he is waiting for money from me to bring him over to this country. I got sick and died; and that's the end of it. And I was told the last time you met here-I was told by the priest I met here -if I would come with a communication, that it would be received by my brother, and he would understand then why he is not receiving anything from me. How is that? [I think it may be so.] Well, then, his name is Patrick Denny. Mine is James. And I want him to know I am dead, so some folks can, but I can't. I aint used to the he will not expect I can do anything for him, of course. I was took sick with fever, and had no I can't get used to 'em very easily. Your mind chance to send any word at all. I was sick when his letter came, saying that he had got as far as Liverpool, and had not a cent to get any further. have got it on it now, and can't seem to get rid of And he is there waiting for me to send for him. I it very well. I want to do business now, but want him to know I am dead, and if there's anything I can do in this world, I will. Of course I back here a little while ago, and I told some of can't do what he is wanting. I want his confessor my relatives I could assist them, but they do n't to tell him about it. Do you ree? [Yes.] Good

> Scance conducted by ohn Pye Smith; letters answered by C. H. Crowell.

Invocation. Thou Infinite Presence in whom we are spiritually made, and in whom we spiritually live and have our being, thou, our Father in wisdom, and our Mother in love, we come to thee this hour, thanking thee for thy blessings, praising thee for the gift of life, for the crown of immortality which thou hast placed upon our brows, for the spirit of truth which thou hast put into our natures, and for the scriptures of Nature which thou hast opened unto us. Oh loving and wise Spirit, thou hast no need of our praises, but we have need to praise thee. The fountain of our being seems full The longer I stay, the more I dislike; but I can't to overflowing, and we must tune the harp of our being to praise thee anew. We thank thee, oh Lord, that the lines of our lot are again cast upon the earth, that thou hast commissioned us to wanthat I should like to talk to him. I been looking der again through the valleys of mortal life, giving us the power through human lips to speak peace to thy children, to tell them of a hereafter, of a home beyond the tomb, of a land where death one else that they like so well. But I've found a is better understood than here. Enlighten us. man down here in Salem. He is there now. I our Father, still further in thy wisdom, and unseen him in New York. I don't know what is fold us to understand thy truths, and give us his name—yes, Foster, I believe. [Charles?] I strength and wisdom to bear all the crosses with which we may meet in life. Father, accept our praises, and give us what we need-nothing more.

Questions and Answers.

Ques.-I know a man to whom the spirits have given great wealth. He is converting it all to worldly and personal ends. I also know another man who would actually give all an angel Cutts. Now do you know me? [Oh, yes. I am | could ask him to, who has worked hard for years, glad you have come.] I am glad to come—any- and received the very humblest fare. Why is this?

> ANS.-The whole machinery of life, whether here or there, is carried on through chemical laws. It is the chemical affinity that exists within your human bodies for certain articles of exchange that attract those articles to you and make you rich men. The want of those particles, or that power, in your system, makes you poor men. The presence of it gives you nower to obtain wealth. The absence deprives you of that nower, and you may labor as long as you live in the physical body to obtain wealth, but you cannot obtain it. This is a fact well-known in spiritual science. The scientists of this earthly life have not yet reached it, but they will by-and-by, and when they do, it will be the very corner-stone of a mighty structure, grander and more perfect

in science than any that has yet been reared. Q.-This is why in the hands of certain men everything turns to money. You think it is not wing to their superior ability?

A.-It is all owing to the action of chemical laws; dependent upon them entirely, whether rich or noor.

Q.-If Jesus Christ is not God, why does he not come back here as other spirits do and deny the statements made by the so-called Christian world. that he came to save sinners, and that through his blood alone we can be saved?

A .- Supposing he should come in propria persona. What then? Would it add one whit to the faith that you already have? Perhaps in a few isolated instances it might. But they would be very few. What if I were to tell you that this same Jesus the Christ ministered all over the land to day? Would you believe it? A very few would. The majority would doubt it. Names, titles, amount to nothing. If you receive a truth through Thomas Paine, that truth is just as dear and just as sacred as if you received it through Jesus Christ.

Q .- When Christ said, "But that ye may know that the son of man hath power on earth to forgive sins: he said unto the sick of the palsyarise, take un the bed and go unto thine house." did he intend to convey the idea that he (Christ) and that other men would have the same power to forgive sins that he had, namely: by healing people of diseases that they brought upon themselves by sinning physically?

A .- Yes, to my mind he meant to convey precisely that idea.

Q.-Have we any account of Christ's ever speaking of original depravity or the fall of Adam?

A .- No, I think not. At least, I have never

een any record of such an account. Q.—The Bible says God made the first manfrom a lump of dirt, and the second-or woman-

the realms of Nature?

LIGHT.

A.-Yes, when this biblical allegory shall be be better understood; and, instead of believing in underlies the letter. You will be able to translate correctly the meaning of many passages, if notall, that are so mysterious, so much so that theologians pass them by as belonging to the mysteries of God, and therefore sacred. We should not question them, but if we have anything to do with them at all, believe in them just as they are, without alteration, without speculation.

Q.—Are the moral principles taught by the Nazarene intact and original in the New Testament? A .- No, they are not. On the contrary, they are deformed and warped to suit the caprices and the ignorance and the bigotry of that class of priests who compiled them long after his decease. June 28.

Harriett Porter.

I have friends in Savannah, Georgia, I wish to reach them. They are not relatives, but very dear friends. Their names are Charlotte and William Kelsey. [How old are they?] Probably between fifty and sixty years of age. [Did they go from this section of the country? I believe they did. II formerly knew a man of that name.] Perhaps it may be the same. They have lived in Savannah, I think, over twenty years. My name was Harriett Porter. I was engaged as a teacher in their family, and left there just about the time of the breaking out of the rebellion. Their only son had just entered the Southern army as I was leaving. He fell in one of the first battles, and I have to report of him that he was not treated by the Federal troops as was reported. He died very soon after being wounded, and was cared for as well as it was possible to care for the wounded at that time. So he tells me. Knowing as I do that if his parents could understand that he wishes to return and communicate with them, that he would be made happier in his spirit home for it, I have taken it upon myself to come here to-day and plead his cause, because I could do it better than he. I ask that they may open wide the doors of their hearts and their minds, that they may investigate, and know whether their William can come or not. Give him the privilege. Open the door for him, and if he don't come and satisfy them, I shall be very much mistaken. He longs to soothe that mother's aching heart, and would give to her that consolation which she can find nowhere else; and the young sister-he would be a spiritual guide to her, leading her along gently over the rough paths of human life, shutting out the shadows and letting in the sunlight. He asks that they will seek to know whether he can come or not ere they pass judgment. I ask as much. I died in less than one year after leaving them. June 28.

Eben Perkins.

My name when here was Eben Perkins. I am from Frederictown, Pa. I come back here to satisfy, if I can, the anxiety of a dear old aunt of mine, who thinks I am in hell, and for this reason: I was a whiskey manufacturer, and, as a natural consequence, I sometimes got drunk. I belonged to no church. I made no profession of any kind of religion. This dear old aunt-who brought me up, by the way, my parents having died when I was quite young-considers that my soul is lost, that I am certainly in hell. Well, I am not in heaven, that's certain, because I'm not as happy as I'd like to be. But I am certainly not in hell-not in that kind of hell that that dear old lady thinks I am in, a literal hell of fire and hrimstone, She is a believer to the fullest extent in that miserable old dogma.

Now I thought I'd come here and just warn her that I propose to give a series of manifestations at her home, which shall convince her-unless she is invincible to truth-that spirits can return, and that I am not in hell. I have selected my subject, and I know pretty well how much power I can use through him, and I think I am safe in saying that, unless the old lady is thoroughly invincible to truth, I shall shake her Orthodox notions to their very foundations. Not vishing to startle her, not wishing her to feel that something terrible is going to happen because of these unnatural things that are going to take place-she will call them unnatural-I have come here to tell her what I am going to do. I do n't propose to ask her to seek for herself but any going to bring the truth face to face with her. Let her deny it if she can. If she can't, let her re-

ceive it and bless God for it. I manufactured whiskey when here, but I will manufacture a different kind of spiritual truth now I have got where whiskey is not a marketable article. Perhaps if it was I might continue in the business, but, as it is not, of course it is no object for me to have anything to do with it. I want that dear old lady to know that while we are in the body we must obey the laws of that body, whether we will or no. That body has certain laws which we must render obedience to, just as there are certain laws governing our spirits which our bodies must render obedience to. I lived in accordance with the lines that were marked out for me, and if it had not been the pleasure of an all-wise God for me to walk in that way, why didn't he turn me the other way. If he was God he had the power: if he had n't the power he was n't God. This dear old aunt used to tell me that I was sinning against God every hour I lived. I used to tell her that I believed that I lived and acted in and through God, and that without his approbation I could not take a single step in life. I believed that he fore-ordained that I should be a whiskey manufacturer, just as much as he fore-ordained that this round, rushing world should keep the orbit that it does. I do n't believe in these hap-hazard things-not at all; never did when I was here, and I am sure I have everything to make me believe, since I left the earth, that all things are under the spiritual control of an all-wise Power that will take care that everything comes out right in the end. Goodday, sir. June 28.

Nellie Burns.

How do you do, mister? [How do you do, little one?] I am pretty well now. I was awful sick before I died; am pretty well now. I have been dead three weeks. My mother told me to come here, if I could, just as soon as I could, and she has been disappointed and cried a good many times because she'did n't see my name, when she thought every week I'd come. But I could n't; I didn't have the power; I was n't adapted to conditions any time till to-day. My name is Nellie Burns. I lived in Cincinnati, and my mother knows that people can come back after they die. I died of inflammation of the lungs; got a dreadful cold, and I was sick fourteen days, and mother knew I could n't live, and so she made me promise to come back here and let her hear from me and tell who I lived with, and how I liked. I live with Aunt Olive, but I go all round everywhere I like. I have got four teachers beside Aunt

law or principle hold good everywhere through pital to rest; and I rested there till I got fit to move about myself, and then I had my teachers and went with Aunt Olive; and I like her splen. A.—Yes, when this proficed anegory should didly, tell mother. I would n't go back if I could looked at by the light of spiritual science, it will didly, tell mother. I would n't go back if I could to be a looked at by the light of spiritual science, it will could to be a looked at by the light of spiritual science, it will could to be a looked at by the light of spiritual science, it will could to be a looked at by the light of spiritual science, it will could to be a looked at by the light of spiritual science, it will could to be a looked at by the light of spiritual science, it will could to be a looked at by the light of spiritual science, it will could to be a looked at by the light of spiritual science, it will could to be a looked at by the light of spiritual science, it will could to be a looked at by the light of spiritual science, it will could to be a looked at by the light of spiritual science, it will could to be a looked at by the light of spiritual science, it will could to be a looked at by the light of spiritual science at looked at only to take her. But if I could take her I would a literal hell, you will understand the spirit that mighty quick; yes, I would, because I know how much she wants to come, and how hard it is for her to stay without me:

Father went into the war and was killed, I don't live with him; I don't know why. I never loved him very well when he was here and I was here; he was cross to mother and to me, and did n't take care of us good at all. [You have seen him?] Yes; but I don't know where he lives, Tell mother I don't know where he lives, only I don't live with him, and I am glad of it. I sup. pose God knew I would n't want to, so he did n't make me.

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Tell mother I do n't know when she is coming; nobody has ever told me. If I did I'd tell her, But when she does come I shall be all ready for her, and I shall come to her just as often as I can, till she does, and she must n't cry any more about me. Only think, yesterday I spent my first birth. day in heaven! was n't it beautiful? It was the best I ever had. We have everything nice here, tell mother, and she won't have to work, and she won't have to worry about anything. I wish she was here; I don't see why God don't take her, [You will see a good reason for it some time.] Well, I don't now. If I could I would take her very quick. [You must try not to feel badly about Well, I do, only I think of it. [You feel lone. ly?] No, I don't; oh, no; I feel dreadfully for her; I don't feel lonely for myself; you can't feel lonely here in the beautiful place where I live, but I feel so bad for her, she feels so lonely. Good. by. I was ten years old yesterday, and I sup. pose mother was feeling dreadfully because it was my birthday in heaven. But I had a grand time.

Scance conducted by Theodore Parker; letters answered by C. H. Crowell.

MESSAGES TO BE PUBLISHED.

Thursday, June 30.—Invocation; Questions and Answers William M. Thackerny; Henri Lamoine, to his brother in Hrest, France; Sam. Brownlow, to his former master, Gor, Bownlow; Sarah Frances Hammond, died in Frankfor,

Brest, France; Sam. Brownlow, to his former master, Gor. Bownlow; Sarah Frances Hammond, died in Frankort, Germany.

Monday, Sept. 5—Invocation; Questions and Answers; Henry C. Wright; Alcinda Wilhelm Slade; Jean McGregor, of Glenwalla, Scotland, to her mother; James Garry, to David Burns, surgeon on the ship "John Adams;" Mary Brown (colored), of Boston, to her mother.

Tuesday, Sept. 6.—Invocation; Questions and Answers; Ralph Farnham; Katie Lougce, of Boston, to her sister Kallie; Johnny Garrield, of St. Louis, to his father; James Don. ovan, of Boston, to his brother.

Thursday, Sept. 8.—Invocation: Questions and Answers; James Page, to William Page, of Boston; James Head, to his wife; Sarah Jane Shaw, of Saco, Me., to her grandmother; William II, Burton; Capt. William Parker, of Portsmouth, N. II., to his daughter.

Monday, Sept. 12.—Invocation; Questions and Answers; Dennis Dale, of New York City; Betsey Brown, of Derry, N. II., Mary P. Loxley, of West Philadelphia, Pa., to her relatives; L. Judd Pardee; Patrick Power; Philip Stevens, of Galveston, Texas, to his brother.

Tuesday, Sept. 13.—Invocation; Questions and Answers; Mazie Barrett, of Galveston, to her mother; Capt. Bassett, of the ship "Java," to his friends.

Thursday, Sept. 13.—Invocation; Questions and Answers; Mazie Barrett, of St. Louis, Mo., to her mother; Edwin M. Stanton; Arthur P. Lapham, of New York City; Philip Collins, of Booneville, Texas, to his brother; William Kewbury, of Boston, to his grandson; Henry F. Jaques, to his friend Albert F. Thomas; Lucy Ann Adams, of Boston, to her mother; Tuesday, Sept. 19.—Invocation; Questions and Answers; John Costelo, of Lowell, Mass, to his brother; William Kewbury, 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; John Costelo, of Lowell, Mass, to his brother; William Kewbury, of Boston, to his grandson; Henry F. Jaques, to his friend Albert F. Thomas; Lucy Ann Adams, of Bo

friend Albert F. Thomas; Lucy Ann Adams, of Boston, to her mother.

Tuesday, Sept. 20. — Invocation; Questions and Answers; William Henry Ford, of South Boston; Hiram Patterson, of Philadelphia; Jerusha Beck, of Portsmouth, N. H., to her relatives; Annie Dow, of Plymouth, Mass., to her mother.

Thursday, Sept. 22. — Invocation; Questions and Answers; John B. Gould, of Boston; Hiram Stevens, of Fond du Lac, Wis; Hattie Glines, of Harrisburg; Penn., to her mother; Johnny Jolce.

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

Tuesday, Sept. 27.—Invocation; Questions and Answers; Mary Eliza Rodgers, of Haverhill, Mass., to her son Harry: James Hogan, of South Hoston, to his son; Annie Grimes, of St. Louis, Mo., to her mother.

Thursday, Sept. 29.—Invocation; Questions and Answers, Mangaret Werner, of New York, to her mother; John Callahan, of Roston, to his brother; Polly Gutts; Thomas Brintmail, of Charlestown, Mass.; Lucy Scott, to her daughter Ellen, of Boston,

mail, of Charlestown, Mass.; Lucy Scott, to her daugner, mail, of Charlestown, Mass.; Lucy Scott, to her daugner, Ellen, of Boston.

Tuesday, Oct. 4.—Invocation; Questions and Answers; John Henry Treadick, of Portsmouth, N. H., to his friend, Wm. H. Mason; Isaac Hanson, of Boston, to his sister; Clara H. Tompson, of New York City.

Thursday, Oct. 6.—Invocation; Questions and Answers; Thomas Bennett, of Boston, to his son; Jennie Johnson, of New York City, to her mother; Rev. Lyman Beecher.

Monday, Oct. 10.—Invocation; Questions and Answers; Sally Bradford, of Roston, to her heirs; Philip Hall, at Melbourne, Australia, to his brother, [published in this is ue of the Banner by request); Minnie Davis, of Chicago, to her mother. mother.

Tuesday, Oct. 11.—Invocation; Questions and Answers
Samuel May, of Boston, Mass., to his relatives; Alice Brown

Passed to Spirit-Life:

From Middlesex, Vt., Oct. 1st, at the ripe age of 70 years, Hubbard Hill.

From Middlesex, Vt., Oct. 1st, at the ripe age of 70 year, Hubbard Hill.

Bro. Hill was an earnest advocate and supporter of Spiritualism, and has been for the last twelve years, not only in faith but works, also. He was affileted with that most loaksome of diseases, a cancer, which had troubled him, more or less, for a long time, but he being of a robust constitution beat back its ravages, until Nature became exhausted and was forced to yield. He was not confined to his house unit the last three months, when his disease had assumed the condition that became evident to him and his friends that it was beyond the power of all human cure. This did not latarm him in the least, but he set about preparing for the journey, or, as he expressed it, began to "pack his trunk." for the journey, From this time until his departure he was in the most excruciating pain, almost constantly, which he bore without a murmur or hardly a croan. His friends would ask him at times, when he appeared in the greatest agony, if he was not in great pain. Howould answer, "Yes; but not greater han I can bear." The day he passed on some one asked him if he was aware of his condition. He said he fully realized it, and that he was about to begin on the other side where he left of here. He told his friends that it was not him that they would bury, it was his old body only, and he should be bresent as his own funeral, which no doubt he was. Bro. Hill leaves a wife a few months his senior, and one daughter in this town, two daughters and three brothers in Wisconsin, where he was in hopes he should be able to go on a visit this fall, but there was another call more pressing, which he must ober, Gauldwille, Vt., October, 1870.

From Amsterdam, Montgomery Co., N. Y., Sept. 23d, Mr.

From Amsterdam, Montgomery Co., N. Y., Sept. 23d, Mr.

James Griswold.

He was born in the town of Westmoreland, N. H., on the 7th of May, 1822. His stay of 48 years, 4 months and 16 days, so endeared him to all who knew him, that on the occasion of the funeral obsequies (attended by the writer) the entire congregation were, to appearance, an undivided mass of momers. His truthfulness, his virtue and his veracity, close the lips of slander against the smitchency of the Spiritualists faith in the hour of departure. The town and county in which is lived for arout twenty-dive years will miss his influence, his counsel, his sagacity, his unflinching support of everything right and patriotic, whether popular or unnopular. Although so formidable in debate as to be shunned by an antagonist yet the gentle spirit with which he handled an opponent, secured to him their private friendship and their admiration of his manhood. The family's bereavement would be begond endurance were it not for their hope of occasional visits from his new home. May they be frequent and satisfactory.

A. E. Dorr.

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

Annual Convention.

Annual Convention.

The Third Annual Convention of the State Association of Spiritualists of Minnesota will be held at Minneapolis, Minneapolis of Minnesota will be held at Minneapolis, Minneapolis of Minneapolis of Minneapolis will purchase round excursion tickets, receiving their return tickets, at their respective offices, on Milwaukee, St. Paul Hastings and Dakots and St. Paul and Stoux City Railroad. On the St. Paul and Pacific Railroad they will purchase conductors only on the train. On Lake Superior and Mississippi Railroad, they will return free, on certificate of Sectery of Convention that they paid full fare to St. Paul. By order of respective agents. Be sure and remember.

Morristown, Sept. 28th, 1870.

Morristown, Sept. 28th, 1870.

Kansas—Annual Convention.

The Third Annual Convention of the Kansas State Spiritaalist Association will be held at the Court House in Topeka.
Kan., commencing at 2 v. M., Friday, Oct. 21st, and continuing Saturday and Sunday v. 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 combanies of the State for half-fare.

Topeka, Aug. 29, 1870.

F. L. CRANE, President. Kansas-Annual Convention

Nebraska State Spiritual Convention. The Executive Committee of the State Association have appointed Friday, Saturday and Sunday, Oct. 28th, 72th and 30th, for the State Convention, to be held in the State Galidin Lincoln. There will be good lectures for the occasion. We cordinally 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. fit to

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BY JOHN WILLIAM DAY.

A thousand years shall pass, and then I mean to try that road again." "Hast thou a tear for buried love— A sigh for transient power? All that a century left above— Go, read it in an hour! "

It stands upon the hillsble's crest, And smiles to greet the tranquil sea: The day's last splenders limu the west With Titlan's glorious tracery; And red as support's waning claw The maple leaves are bending low

And loughs of green and paly gold Still heave their trembling flags on high As o'er the path we trod of old, Our careless feet go rustling by 'T was years ago, in summer hours When last we brushed the clover flowers

They lie within each narrow bed-Our storn old sires who walked the earth By Calvin's blank " election " led, Or calmer Westey's "second birth." Like halted warriors, stern and still." The headstones tlank the rising hill. Ror them the parson's walling cry

Swept quavering down the sombre years: "Breat is the Lord; his mystery Is darkly writ in human tears. But he shall stay all weeping sore When time is dead, and earth no more? And shall stont Gabriel's blast awake

The slumbering dead beside the sea, As, by old Grutli's cave and lake, Shall spring to life the dauntless "Three. When slaves on Switzer soil are born, And vengeance thrills the Alpine horn Ab, no! they rose long years ago.

Nor shroud; nor tomb, nor grave-mould's clod Could stay the spirit's enward flow— Like sea-bound streamlet—to its God Land, wave and sky have not a spot So bleak, so sad, where they are not!

They come with loving words to cheer The soul that hows at sorrow's shrine To fill earth's wild and Jarring sphere With heaven's own harmony divine To whoo death's dread haptismal spray From forcheads bright with endless day.

Dear friend, when, passed the Jordan's tich We reach the spirit's Canaan land, On many an earth-bound breeze we'll ride And walk this landscape, hand in hand. And as the wild flowers lade the air. Give gladly back a perfumed prayer.

The Lecture Room.

GROWTH vs. CREATION.

A LECTURE BY PROF. WM. DENTON. In Music Hall, Boston, Sunday, Oct. 2, 1870.

Reported for the Banner of Light.

Those who have read "Uncle Tom's Cabin" will remember that, when Topsy was asked, "Who made you?" she replied, "Nobody, as I knows of; 'spects I growed." It was a very fitting answer true of Topsy and true of a great many other things as well. The questioner represented a class who believe that everything in the universe was made by a direct creating power-a class who believe that there was a time when there was nothing-not even chaos itself-nothing but the Great First Cause, who out of nothing spoke into existence all that is. He plowed the eternal fallow, and sowed it with millions of blazing suns. Then sprang the planets into existence, called out of nothingness by the word of Omnipotence. Then came the globe, ridged with mountains that were never heaved; filled with rocks that were never agglomerated, with their fossil contents just as we find them-fish that never swam, reptiles that never crawled, birds that were never hatched and never flew; fossil trees, with rings of annual growth that never grew-never had root, though we find them provided with this necessary appendage. All these were made at once, just as they are, when Omnipotence spoke and it was done. There stands the world, bare, naked, desolate; but Omnipotence speaks again; "Let there be grass; let there be trees!" and the rocks melt into soil in an instant. Up comes the grass; and a carpet of verdure smiles where, but a moment before, the hard crust appeared in its native deformity-a blooming paradise instantly succeeds a gloomy desert. Trees four hundred feet high, with rings of century growth which they never knew, lift their foreheads to the sky; rivers, with deltas which, of necessity, a million years would have to labor to produce, flow sounding to the sea.

And the same is true of the human race, viewed through this lens of creation. Milton said-and he is almost as good authority among Christians

"The earth obeyed; and straight Opening her fertile ownth, teem'd at a birth
Innumerous living creatures, perfect forms,
Limb'd and full grown; out of the ground uprose,
As from his lair, the wild beast where he wons
In forest wild, in thicket, brake or den;
Among the trees in pairs they rose, they walk'd,
The cattle in the fields and mendows green;
Those rare and solitary, these in flocks
Pasturing at once, and in proud herds upsprung.
The grassy clods now calved; now half appeared
The taw'ny lioh, pawing to get free
Ilis hinder parts, then springs as broke from bonds,
And rampant shakes his brinded mane; the ounce.
The libband, and the tiger, as the mole
Ilising, the crumbled earth above them threw
In hillocks; the swift stag from under ground
Bore up his branching head."
The water grownes with, fighes that ware no Opening her fertile womb, teem'd at a birth

The water swarms with fishes that were never spawned, and life everywhere is brought into existence at once. Man, of course, was made in the same way. God had only to call him into existence, and of course he came-with hair that never grew, 'eeth that never were cut, with the appearance of twenty-five years of age, though he was only five minutes on the earth-there he stood, in all his beauty. And woman came too, but in a more clumsy fashion-made out of the rib of a man! No sooner did Adam awake and see the beautiful creature God had given him than he said: "This is now bone of my bones, and flesh of my flesh: thou shalt be called woman, because thou art taken out of a man." And I can imagine Eve making a low bow, and saying, "I'm very much obliged to you, sir." [Laugh-

ter.] Those persons who believe that the universe was spoken out of nothingness must, of necessity, believe that, in the beginning, things everywhere were created by the word of Omnipotence But is there any truth in this so common notion? This is the question that comes up for consideration to-day. Those who believe that man was created full-grown, believe that religion was called into being in the same fashion-like a pair of boots made for him-and men must receive this as true, under hazard of penalties eternal if denied, and believe in a Bible made for man, and perfect at the beginning, so that no man may add | a still more perfect heart; in the replile existed So with the soul: God made it for freedom and

of Omnipotence to reveal itself to mankind.

The speaker said these two propositions rested on the same foundation. If we could overturn one, we could the other also. Now, what says well. In the protozoa no nerve could be found, Mother Nature on this subject? We may behold In some of the radiates we can trace nervous ganit. What says the universe of all this? Did glia. In the cephalopods among mollusks we obever man see anything created? No man ever tain the first idea of the brain; the fish presented did. No man pretends to. Whence the belief the two hemispheres and the cerebellum or little that all these were created at the start? Is there, brain-which man possesses. In the reptile the for this, any foundation in fact? Science to day brain was enlarged, and still more so in the bird; existence in the way these people who so believe attaining as we passed on to the monkey more of which these grand results were produced. The all matter was in a nebulous condition-a fire mist-and traced the formation of the universe of worlds-thrown off, by the law of centrifugal force, in rings, from the bosom of grand revolving suns-drawn into spherical shape by centrinetal attraction-throwing off, in turn, new rings to form other planets. This was the nebulous theory, which was accepted by nine out of ten and the Bible gives an idea of what that religion who had made it a study. Then sprang our planet into existence, a child of the sun, and as growth of religion away from the traditionary flery as its father; the moon, the child of the earth. That the earth was originally in the condition which it must have been in order for such to-day: the heat, increasing as we penetrated tudinous chimneys of the volcanic ranges, all testified to the primitive flery condition of our its adherents so declared it, then men would grow planet.

In proper time the crust cooled, the water gathered in the hollows of the hard surface-at first enemy of all souls; the fire kindled outside the boiling hot-and steamy clouds enveloped the gates of Jerusalem came to be the everlasting firesky. Ages passed ere the first living forms made in which all the enemies of the faithful were to their appearance in these primal oceans, during be burned forever outside the gate of the new Jewhich the lifeless globe swung round the sun. The silurian period, with its shales, limestone and sandstone, its crinoids and graptolites, its shells years it had been gradually cooling, and now innumerable; the devonian period, with its primitive fishes, its beds of conglomerate and shale, its | abode. limestones and sandstones crowded with the fossil remnants of extinct inhabitants of the deep; the what grand results inevitably follow. "Why, carboniferous age, during which were deposited you say," if nothing has been created, all things the mighty supplies of the coal measures, were all have grown; then there is no need of an Almighty traced by the speaker with the powerful hand of Creator!" Exactly so. "What, no Almighty Creone accustomed to such delineation, and the ator!" No, nothing of the sort. The work was march step by step onward was described, from done without it, because the universe is the the collie and cretaceous periods, with their swarming reptilian forms, to the first mammal, hothing outside, or back of, or beyond it. Suppose not much larger than a rat, and till we came to the monkey, the prophet of the man. No such you done? You are worse off than before. Who speculations as Moses wrote of, and Milton sang of, would do for the mind of the scientific investigator of to-day. Man is allied by lineal descendency with the brute, and only by growth became | made God?" Who shall answer it? We know as we find him at the present hour; he is the pro- nothing back of the universe. The universe we duct of ages, the fruit of the vast tree of life, know, and we claim that it is all sufficient; we whose root can be traced to the sediment of the know of no being back of or behind it; all else is old silurian seas, which blossomed in the tertiary, and fruited at last in the man of to-day.

her Bible. How it differs from the story so frequently taught in the name of Moses for the good of humanity! Everywhere growth, nowhere crevoice of Nature's manifold teachings. "There is a river, thirty feet broad," you say, " leaping from you into the caverns in that mountain's heart. rills, flowing in darkness, to make up in the aggregate the outer stream. There is the oak treethe grand monarch of the forest-ones a seed, of the passing deer. Watch it with a microscope daily and hourly, and you cannot see that it carried on through centuries, it expands to a the present assembly convened would have been an impossibility. A savage, sitting after dinner on the green carpeted earth, blows through a hollow reed, and that is the source from which proceeds the majestic organ, whose tones of melody vibrated on the ears of a Boston audience to-day, The monotonous chant of his fellow savages was the prophecy of the sweet voiced singers who poetry of motion." Art and manufactures had to grow. The cloth coat on a man's back today could never have been, had not the wild savage of the far past clothed himself in the skin of his wilder brute cotemporaries; the watch in his pocket had to grow-a wheel had to come before the watch could start; the early ones were nearly as large as a dinner plate, and as clumsy as a nouse-trap; it had taken years to bring forth. the delicate workmanship of the present hour. The singing tea-kettle was the seed of the steamengine, but it needed time and the labors of Newcomen, Watt, Fitch and Fulton to bring it to the practical use and enable it to do so much of the

world's work to-day. And what is true of all these things with which Twenty years ago it was the heresy of heresies to fledged. To-day it is almost Orthodox to teach that he came as an apple comes on the matured tree, as the proof of its advanced stage of growth. We can to-day trace the course through which life has advanced from the gelatenous polyps of the early seas, through the fish to the lower mainmal, the higher mammal-the man! Every part of man is the result of growth; we cannot point to one which has not been the result of gradual expansion and development throughout the ages. The speaker then proceeded to make citations from the zoological kingdom in proof of this as- the effect of the creedal teachings upon the huten, twenty (or some multiple of five) fingers, the of the fears of God and hell which were piled up the monkey, (coarse as it was,) the rude palm of the sufferer was greeted with, "Be still! Hell the primitive savage, were all indices of the per- awaits you, and you will never get to heaven, feet human hand which was to come in our time. Hands off, inquisitors! Give the soul fair play. nineteenth century. So with man's heart, which | lute necessity-man must have them to prevent the water of the ocean, through the skin or from body. Come up to the lowest forms of the molthrough their bodies by an instrument corresponding in its office, but far removed from the human the tempest, and it will expand to a tower of heart; the snail would be found possessed of an strength and a country's pride. There is always auricle and ventricle; in the fish could be traced a possibility of it, but not so in the former way.

to or take therefrom-the last completed attempt | the first indication of two auricles and two ventricles, approximating through the bird and the mammal to the perfection of man.

Man's brain was also the result of growth, as is teaching us that our planet never came into in the lower mammal it was of still larger extent, suppose. It is telling us that it came into exist- the appearance of the human brain, Man's brain, ence by law, and it points out the very laws by said the lecturer, has been made ago after age. In some cases—as in my own—it is lamentably defispeaker then went back in time to the days when |cient, [Laughter] but Nature is by no means done with her labor, and man is by no means yet her finished workmanship.

If, then, man was the subject-the result of growth in his every part-those things referring to him must also be the subjects of growth. Religion was not made for man full grown. When man was a baby, he gave us a babyish religion,

is. The speaker then proceeded to trace the

history and inculcations of the Jewish cattle raisers, (some of whom were as rude as the cattle they herded) as given in the Bible, which was formation, could be seen by many indices existing handed down to posterity as the last attempt of God to teach the human race-to the present toward its heart, the boiling springs, the multi- time, when circumstances were demonstrating that if the Bible was not a thing of growth, and out of the Bible. The snake in the garden of Eden, he said, had become magnified to the arch rusalem. Step by step it grew hotter and hotter till it reached its highest point, but for the last twenty promises to become in time a comfortable place of

So you see when we appreciate this principle,

source. The only God there is, is Nature, and you make a being to make a universe, what have created this being? whence came he? It is the very same question my boys ask of me whenever they get up to three years old: "Father, who pretense. If a man says there is such, ask him for his evidence, and you will find there is no The speaker said it had taken Nature millions foundation for the assumption, save such as is reof years to write the first chapter of Genesis in corded in that old Jewish story-book, the Bible. But," says some one, "what becomes of my Heavenly Father? I can't get along without my Heavenly Father." Why, my friend, how long ation, everywhere law, nowhere miracle, is the have you got along without a heavenly mother? I could get along without a Heavenly Father better than a heavenly mother. Do you suppose if there a mountain-a river that never grew." I have had been a heavenly mother, she would have let seen them myself. But let me, my friend, take | that snake into the gazden of Eden to tempt and destroy the children a Heavenly Father stood and you will perceive a multitude of trickling ready to curse for what they could not help? Not she, indeed. She would never have allowed her charge to fall under the terrible denunciations. God was about to inflict. She would have seized poor, neglected, trampled into the soil by the foot | that serpent and scotched him in an instant! Would she have made a hell wherein to plunge her children for eternal ages? Not so; and if the changes, and yet, by an imperceptible process, | Heavenly Father had done it, her tears would have drowned its fires forever! Nature, I say, is beautiful tree. In such natural lessons the speak- all there is-father and mother, the one just as er perceived the truth that growth was every- much as the other; sister and brother, yet not where. If a savage in the primeval forests had perhaps in the same signification these words have to us. There is no Father, in the sense in which we have an earthly father and mother. You can tease your father into doing this and that to please you; your mother will strive to shield you from the inevitable results of your own doings; but the laws of eternity are enduring and

oldurate, and you cannot escape their results.

I am satisfied to accept the universe as I find it
—Nature superior to the God of the Bible. Dearer would one day arise, and the rude stamp which to us, better to us than any of the foolish gods accompanied the lugubrious strain of those early that man has made, we accept this as the only men was the fountain head from whence flowed God there is. Nature never changes; never turns the modern dance, which had truly been called the to the right or left; and when men come to that conclusion they won't talk any more to God. When men and women come to understand that they cannot change the operations of natural law, long prayers will cease. Our inward desires of course will exist, the soul will breathe them, for this is natural, but no attempt will be made to change the laws of the universe by prayer, for the man who could change the operation of law by prayer would be God of the gods themselves.

No creation; no creator; nothing ever was created; all things are the result of growth-have come as the inevitable result of the operation of these natural laws from the beginning. Now you begin to see what follows, if this is accepted. You see man never fell; he has been ascending from the start; there is no go back. Man could never man is concerned, is just as true of man himself. fall in the intended sense any more than the eagle could go back to the cracked shell from which he teach that man was not put on the earth full came, or the oak to the acorn which it split five hundred years ago! And the old story connected with it is false. Man never fell! Then he never needed Jesus to save him from the ruins of the fall. Away, then, go the conceptions of the theologians, for the law of our being is growth, and to such every soul shall attain. We are here on this planet to expand for the ages, and whatever wars with man's growth we must condemn.

One of the principal objections I have to Christianity is, that its creeds are as iron boxes around the human soul. The speaker proceeded to trace sertion, stating that the crinoids, with their five, man aspirations after truth—the darkening effect five toes of the batrachians, the five-boned paddle by a paid priesthood before the gaze of the tremof the plesiosaurus and ichthyosaurus, the paw of | bling believer—and said that every grumble from It took Nature ages to make man's hand, and she It was made for growth and development, and it threw away a million models before she found a must have it. All this restriction is put on, all suitable one from which to fashion that of the these things are done, under pretense of an absonumped life at every stroke through his frame. him from running riot and suffering eternal pen-Go down to the lowest forms of life and they alties. Take an acorn, and put it into a flowerwould be found destitute of a heart; they drew in pot in a lady's parlor; water it with tempered water; never allow the winds of heaven to visit the stomach, direct to the various parts of the it; watch it and nurse it, and what do you have for your pains? A miserable, sapless, stunted lusks, and the cold, colorless blood was forced bush-a parody on its original. But put it out upon the moor, let it struggle with the storm and

growth; let it have a chance, even though the consequences be as disastrous as the lightning to the oak. Nature demands it, and the tendency of the age is to make it worthy of its origin.

The law of man's growth is within him, not outside of him. In the growth of the oak, it is not necessary to make holes in its trunk to put the limbs in, and to fasten on the acorns with glue. This is the way many are doing in their lives today, and they are constantly blaming the sun of nature because it melts the glue of artifice, and the fruit falls to the ground. Man's development is within him. The progress of this planet, and man's ultimate progression also, do not depend on the systems of mankind. This world existed before we came.

The lecturer then drew a powerful picture of the past history of the globe; of the collic times, when great rentiles crawled up and down the earth, besliming it with their loathsome track, and quoted the language of some croaker who might then have raised his voice, proclaiming in effect, "This world will never be anything, I have watched it as the fires have burned it, the waters overflowed it. The earthquake has rent it, the volcano has shaken it. I am sick and tired at the prospect that lies for it in the future." But out of this seeming darkness, the great principle of growth developed the age wherein man walked the earth with all the great possibilities that lie within him, and the grand future before him.

The lecturer had no doubt that there were those who would go away from the hall, wondering that a man could talk so, but the very fact that he was allowed the freedom of speech to do it was a proof of the growth of the human mind. When the war between the North and South began, the prophets of evil were croaking everywhere, and vet America never saw a brighter day than the one that shines on us now, and the next Sunday will be better, for we shall have advanced that much further on the road of progress. This is no time for despair, but for hope, for joy and rejoicing at what Nature is inviting us to partake of. We have grown in the ages past; shall we now stand still. Have we reached the best possible position that Nature affords? Why, we have only just started-kittens, who have just opened our eyes to take a look around us—but there is the bright sun above us, there is the great, grand future before us-we want a chance to grow, There is an everlasting home for the soul, a home where all the aspirations that have never been met shall be fulfilled in the world that is to come

When I see the crimes so prevalent to-day, I ask myself what is the cause of them? What made this or that man bad? Look at his head. Compare the shape of it with the head of a philosopher. Did he order his head before he came? No; he had to take the best head Nature could give him. What then? Why, go back for the cause to his parents, his father, his grandfather. There is no more necessity to create a demon to make evil, than to make a God to create the universe. Evil is undevel oped growth; it takes time to bring the lowest propensities into subjection to the higher powers of the brain, and make them do that which is best for themselves and best for all concerned with

Then, this accomplished, comes the age that poets have looked forward to-the millennium that Christians have been praying for and prating about, but which can never fall from heaven; the grand height to which man is to attain by marching from age to age. There is no possibility of bringing man forward in a moment of time; all that can be done is to allow the higher nature to govern the brute nature. Shall those men who are basely born-those men who never had a hundredth part of a chance on this planet, ever have an opportunity for expansion in the future? Is there only a place for them where suffering and torture are to afflict them forever? If so, I can understand them as questioning the wisdom and cursing the act of the power that placed them there. Shall these wretched beings never have a chance in the ages to come? They shall, every one of them! [Applause.] Nature has doomed us-if I may use the word-to eternal justice; placed before us in the great eternity so that will compensate us for all the past, however horrible it may have been. [Applause.] There is a life to come, to which we are all tending-a life of progress, of soul development. There is glory for us all. I heard some Methodists singing "glory" at a revival meeting last night, and it seemed to me that in view of this future for universal humanity we might also shout "glory!" The portals of the future open, and all souls shall find themselves at last at home! [Applause.]

Matters in Europe.

But little of interest is to be gleaned from the telegrams up to the time of going to press. During the week several brilliant attempts were made by Bazaine to cut his way out of Metz, but each time he was repulsed. Some advantage was gained by the French over the Prussians in an action at St. Quetin. Reports have arrived of an important battle at Artenay, near Orleans, in which the French were beaten. This has caused a scare at Tours.

There are rumors of serious disaffection in the French trmles. The ultra Catholic party is enraged because Gari-talli is to have an important command. General Flourens armies. The ultra Catholic party is enraged because Gari-baldi is to have an important command. General Flourens has resigned because his soldiers cannot be armed with Chassepots, and for other reasons. Paris is invested closely, and news of bombardment hourly expected, the troops within the walls being full of confi-

A London special dispatch, dated Rouen, Oct. 11th, says

A London special dispatch, dated Rouon, Oct. 11th, says that the provisional government is more anxious to effect the relief of Metz than even that of Paris. The former fortress contains eight hundred thousand Chassopots, immense quantities of ammunition and other stores.

Gambetta escaped with important dispatches from Paris by way of a balloon, and reached Tours in safety. His balloon brought out of Paris nearly thirty-nine thousand letters, each weighing about four grains. There were still eighteen thousand such letters waiting dispatch at the Paris post-office. Carrier pigeons have considerable more than, they can do.

they can do.

The French official decree defers the elections to the Constituent Assembly until France is free from invasion, Garibaldi has been received in Franco with much enthusiasm. Bismarck is said to desire to enter Paris by negotiation which he still believes possible, while the King and other have no faith in diplomatic success.

have no faith in diplomatic success.

King Yietor Emanuel has issued an address setting forth
the excellence of the unity of Italy just accomplished, and
promising protection to the Pope as a spiritual potentate,
The English court-martial, on account of the loss of the
iron-clad "Captain," have exonerated all parties concerned. The statement of the gunner, who, with seventeen others, escaped, was that a heavy squall struck the ship, which yielded to its force and cupsized. Captain Burgoyan was on deck at the moment. He ordered the topsalls to be lowered, and the sheets to be let fly, but as the vessel lay over, the bottom of the hurricane deck was exposed to the full force of the wind, and acting as a huge sail, pressed her lower and lower into the water until she turned completely over. Her deck was burst in by the immense weight pressing upon it, and she filled with water and went down like, a stone.

A dispatch dated Tours, Oct. 12th, says that the ministry has just received the following news of an important French victory. The courier who brought the intelligence was permitted to pass through the Prussian lines. A battle occurred on Friday, the 7th inst., between Fort Mont du Valerien and St. Cloud, on the west side of Paris, the French The statement of the gunner, who, with seventeen other

before and St. Gloud, on the west side of Paris, the French under Gen. Ducrot having made a sortic in force. The Prussians were completely defeated, and were forced to retreat to Versailles, entirely surrendering the position they had lately occupied, and from which they might have shelled the western part of Paris.

Berlin dispatches announce that, at the capitulation of Strasbourg, cleven hundred guns, of all sorts, twelve thou-sand chassopots, three tons of ammunition, and fifty loco-motives of the Paris and Strasbourg Rallroad, which had been collected there, fell into Prussian hands.

Massachusetts Spiritualist Association. The Executive Board of the Massachusetts Spiritualists' Association will hold a business meeting at three P. M., at the Banner of Light Circle Room, on Wednesday afternoon, Oct. 10. A full attendance is earnestly requested.

H. B. WILLIAMS, Sec'v.

Passed to Spirit-Life:

From Haverhill, Mass., Oct. 7th, Mrs. Celia Bickford, aged Sy years, and her only son Clarence, aged 16 years.

Causs as yet a profound mystery. On Saturday morning the bodies of Mrs. Bickford and her only son were found in their bed, cold in the embrace of death, with their threats att in a most inhuman manner. Mrs. Bickford was an hone set, respected, hard-Morking woman, who had stemmed the thoray path of poverty, for long and weary years after the death of her husband from disease contracted in our late civil war, until she had, with the help of the small amount received from the Government as pension and boundary, placed herself beyond the need of cold charity. The damon of better a new meaning for her, as a sum of money had been left to this, her only child, by his grandfather, and she had made all the arrangements a fond and loving mother could, to go on the following morning and receive her son's bequest. The carriage had been ordered to take her to the depot, her articles of apparel had all been carefully packed, a place secured for the son to board in her absence, another person supplied to fill her place of labor while absent, that she might regain it on her return; and yet after all these careful preparations, these bright prospects for the future of the preparations, these bright prospects for the future of the preparations, these bright prospects for the future of the preparations, these bright prospects for the future of the present life, a report has found its way to the public that it was a case of suicide! On ye angels of the higher life, if it is possible, speak and tell us of the cause of this double change.

Mrs. Blekford has been a firm believer in Spiritualism for the past fourteen years. It has been her strength and support in her darkest hours. She could feel the presence of spirits, and knew they would ever be with her to counsel and to bless. 8 years, and her only son Clarence, aged 18 years

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