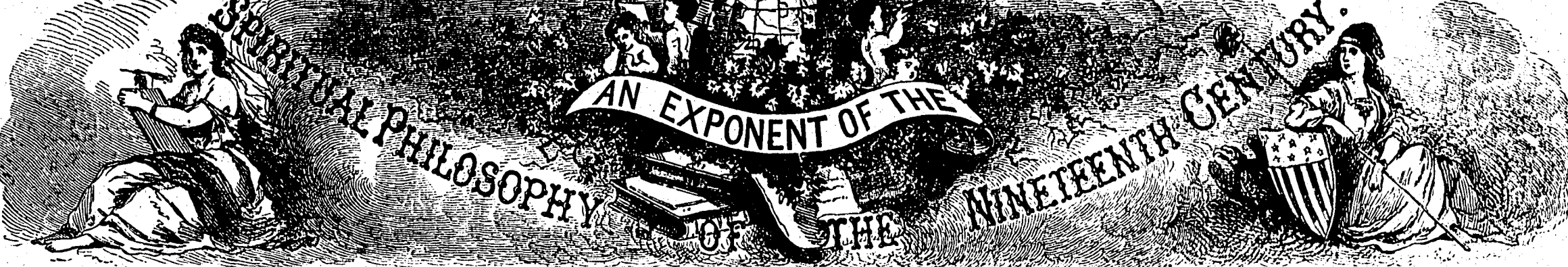


# BANNER OF LIGHT.



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NO. 11.

## The Lecture Room.

### Spiritual Ethics.

A LECTURE BY MRS. CORA L. V. TAPPAN,  
In Music Hall, Boston, Sunday, Oct. 31st, 1869.

Reported expressly for the Banner of Light.

THE DUAL UNITY OF SOUL AND SPIRITUAL PARENTAGE.

Those who have been present on the three preceding Sunday afternoons, will remember that we have attempted to prove the existence of spirit as coeval with matter through all eternity; that the exact individuality of each human being possessing extraordinary powers of mind, or rare gifts called genius, has been worked up in pre-existing forms to a complete harmony than that of the masses; and that all great minds of the world must have been embodied in some perfect form wherein they expressed the germ of consecutive thought, which culminated in their lofty attainments. Else we cannot understand why the gifts of human life are so unequally divided, and shall be unable to reconcile them with that spirit of justice which rules the world.

It is generally conceded in the world of science that there are two principles—not opposite to one another, but especially distinct—pervading every form of animate and inanimate life; that the atom contains no less the germ of one form of being than it does of the other; and that the combination of two or more principles in matter constitute the development of the function called motion: it is evident that these two forces are co-existent, and must be contained within the smallest portion of matter, as in the largest sun. These opposite forms, not opposite in power, but really opposite expressions of the same principle, must of necessity outwork themselves in every form of life. By some men of science they are termed electricity and magnetism; by your own Doctor Franklin they were called the positive and negative electricities; and by various men of science they have been termed the opposing forces of the great power, Nature.

However atheistical or materialistic the mind may be, there is no scholar or student of science who does not admit the necessity of the existence of these two forces. Now if the atom contains within itself two powers that by any method of combination or motion may produce a third power, that is creation, and the beginning of all the grades of life manifested in the universe. If those principles are primal, then there is no necessity for traversing the universe to find a First Cause, or to endeavor to ascertain the precise power which should give rise to differing forms, when you know that there is one power; one combination pervading the whole. And if this be true in matter—as is evidenced by the gradual process through which the aspiring forms of Nature rise, from lower to higher, along the chain of being till they reach the goal of perfection—it must be true of every atom, of every world, and those infinitesimal globules of matter which fill the interstellar spaces of the universe; the same principle must interpenetrate all forms of being, producing life of every kind, and introducing new forms, as the result of gradual growth. Now, by this power within the universe, cosmic as it seemed to Plato, every mystery is unraveled; we find the key to every secret which Nature holds; and you and I, with careful and inquiring minds, may, through the investigations of science, distinguish these principles, and learn of the process of growth in all the phases of Being.

Growth is one thing—Being another. Growth is conditioned in darkness; all germination is silent, secret, unconscious; the meeting of these twofold powers in the small globules constitutes the germination of life—whether in plant, tree, fish, reptile, beast or man—and occurs in darkness, but is not withheld from the keen, penetrating eye of the mind.

Being is existence, perfection, fruition, that state when completion has taken the place of growth, light of darkness, the absolute of the relative. The merging of these forces must, therefore, take place within the soil, in which the germ of the plant may be deposited; hence the earth, rugged and rude, with its dark despositories, wherein lie concealed from the too glaring eye of day these silent powers, must hold them in its warm bosom until they are awakened by the breath of being. Hence the slimy pool, seemingly but the source of damps and miasmatic vapors, is the downy bed from which the lotus with its tongue of eloquence springs into bloom. Hence the dark bed of ocean, concealing from the light the atoms, the smallest germs of organic life, was the resting place from whence the first orders of being sprang. Hence the earth's surface, covered with a bed of forest leaves, becomes, in turn, the resting place for the acorn and the winged seed of the pine, and from thence they rise, tall and beautiful, into actual being; but they must rest there until this opposing force awakens them. It has often been a subject of wonder, how, when a pine forest is destroyed, an oak forest springs up in its place, and vice versa. The winged seed of the pine cannot find immediately its opposite in the soil, but the acorn, having slept perhaps for ages, finds its opposite, and awakens to its mission.

So it is in the Darwinian theory, teaching that growth is but the expression of which being is the full fruition. For instance, the tree is growing until it attains that period when fruition can take place; during the first two or three years the farmer does not expect fruit from the young apple tree, but waits in patience till it passes the period of growth—then it possesses being. You can clearly understand how this can apply to every form of matter, and that there must be a gradual change of form before it attains to being; in other words, until the two principles which contain its life can reproduce themselves in its own likeness. And here you have an expression of the perfect

order of creation in the various stages of being; how heat and cold are both necessary to growth in any form. Crystallization cannot take place without intense heat or cold; no form of life can exist without the presence of these two forces. Heat is diffusive, but cold also may be so; and there is a point where they interblend—intense heat producing the effect of intense cold, the circle of life in traversing which even these opposites must meet, the day and night interblended in the twilight, and alternately holding sway over the earth.

Thus we perceive that these two opposite forces of Nature produce their effects upon every form of matter. If we were to say heat was spherical, and cold the point or an angle, we might be better understood; for the intense heat of the tropics is penetrated by the arrows of the north wind; both are tempered thereby, and we perceive the effect upon every form of life—even upon the mind. The races inhabiting the temperate zones, as Buckle affirms, not only possess the most physical vigor, but also the greatest mental power and strength. It being true in the world of matter—true respecting the rays of sunlight, the dew-drops, the winged seed of the pine, the grand forest tree—that this dual form is never perfected until being is completed in this married life of Nature, revealed in her fruition, spoken from the lips of wedded roses, and unveiled in the mysteries of that soul to which matter makes an approach; before you can understand the laws by which spirit can reproduce itself, you must travel to that height from whence the soul obtains its powers of being, where stands revealed the God-head. Plato conceived of these principles, discovered that they seemed to permeate all Nature, and that soul itself was like the Infinite in its divine relations; but the world has lost the perfection of his brilliant philosophy, and you stand abashed to-day before the centuries, unable to explain the first step in the course of being; but the poets have dreamed of this, and, in their highest flights of song, have presented the Divine Mind in his fullest glory, by picturing the ultimate of the human soul.

The object of every form of being is its perpetuation. In Nature it is the completion of the great circle of physical life, which culminates in man; and without this constant procreation, life would become extinct, and the earth a barren waste. The comprehension of this subject constitutes the first step in the progress of the world. Those nations who live close to Nature, and observe her laws, understand something of its workings. The Egyptians embodied it in their temples, tables and mathematical angles, all symbolizing the germs of procreative life; and, as we have said in a previous discourse, even the signs of the zodiac owe their names and positions to the same fact. Guided by a knowledge of this growth, they understood every question relating to human life. The same beautiful process results in the perfection of the soul; after its period of growth comes fruition—the ultimate. The spirit which pervades your organism to-day, stretching out its arms to the source of being for strength and life; that mind which penetrates every mystery of material being, wreaths from the atmosphere the secret of its breath, and from organic life the law of its continuation; that mind which overleaps the far-off distance, climbs to the summit of mountain peaks, and by the eye of mathematics discovers the distant stars, can, with the magnetic needle of thought, steer toward the pole of its being, but that to-day is wrapped in the darkness of mystery. You have found the sublime laws controlling physical nature. The magnetic pole has revealed you one of the two forces in matter, and you by electricity have spanned the globe with a circle of living flame. You have unchained the elements, and made them the servants of your human needs; you have made of the undulating bed of the ocean a highway of glass, over which your floating palaces with wings of snow, or fiery breath, can bring you the products of every land; you have made the seething vapor, steam, a steed, who, with frame of iron and flaming nostrils, traverses the highway of the world, to bear your burdens; you have made of heat a tame and obedient servant; you have even borrowed the subtle magnetism which pervades the earth and your own being, and made it the winged angel of healing—hending above the couch of sickness and driving away the shadows of disease and death. But beyond this science has not gone. Into that secret temple of the spirit where the soul holds most supreme sway, it has not entered. Harvard remains silent here; while her Agassiz can tell you of the class to which a fish, reptile or bird belongs by the merest fragment of its remains, he cannot tell you of a human soul, or what is the subtle substance that pervades this being and gives it life. The scientific school of Paris have compromised the matter by endowing you with a sixth sense, called intuition, and this is as far as they have gone. But we must go further: The soul is the life of the universe—in the globe as in the whole—and if you have a sharp point with which to cleave it in twain, then science demands that you shall truthfully unfold the mystery.

You are twain—man and woman; and in every age, under every form of government, school of theology, religious worship or system of social ethics, the same conditions are requisite to human existence. Now if we said to you that though twain in body there is in reality but one soul, and that that soul is divided as are these opposite principles of heat and cold, light and darkness, magnetism and electricity, carbon and oxygen, for the express purpose of perpetuating existence, it will not surprise you, for we have already introduced you to a consideration of these subjects. It is true that the soul, fashioned like the Infinite Mind, is a perfect sphere, which can only be divided by matter, into which it is infused for the express purpose of revealing its true relations and perfecting the circle of its being.

Matter is always growing—mind always had an existence. Matter is fragmentary—spirit is complete. From the Infinite Being, these globules, or souls, like the coruscations of a perfect sun, are sent forth, and these opposing human forces take their germinal existence for the express purpose of outward consciousness, "and they are made a little lower than the angels"—that is, being divided, one taking the form of man and the other of woman, the forces of the spirit, or mind, make a lesser existence than that of a complete soul, or angel. Thus divided, they enter these human organisms, and as the winged seed flies over continent and sea to find a resting place and an opposite principle which shall give it life; as the mother bird expels the egglet from the parent nest that it may learn to fly alone, but ever dives beneath, with outstretched wings, to catch it should it fall, until, grown strong, the young bird cleaves the mountain air to build its home amid those snowy heights—so the soul, pushed out from the Infinite, feels forever the sustaining hand, and seeking for its mate hears the voice of its beloved calling through the dim mists of outward life, until at last united they attain completeness, perpetuation. If the union of certain principles in material life is necessary for physical being, the laws which govern the spiritual are just as positive to insure perfection. Shelley, in his beautiful poem, "Egyptian Nightingale," expresses this completeness of spiritual being, thus:

"Spirit in two frames, oh! wherefore two?  
One passion in twin hearts, which grows and grows,  
Till like two waters of expanding flows,  
Thence spheres distinct with it become the same,  
Touch, mingle, are transfused, ever still  
Burning, yet ever inconsumable;  
In one another's substance finding food,  
Like flames too pure and bright and undimmed  
To nourish their bright lives with lower prey.  
Which point to heaven and cannot pass away;  
One hope within, two wills, one will beneath,  
Two overshadowing minds, one life, one death,  
One heaven, one hell, one immortality."

And this each soul, whether borne on the wings of loftiest song or the inspiration of purest poetry, deems to be its highest estate.

It is true that, physically, you may be harmonious; it is true that you may wear the social honors of life, and wear them nobly, and apparently attain the perfect image of the divine; but it is also true that when it was asked of the Nazarene, to whom should the woman who had many husbands in this life, be married in the spirit-world, he said: "They neither marry, nor are given in marriage, but are as the angels"—to you, a vague and unsatisfactory reply, but perfectly true, for a spirit after a certain growth cannot belong to any other than that which is its counterpart; and this Jean Paul Richter, Goethe, Schiller, and all the German poets have foreshadowed in their writings, that somewhere there is a spirit so like yours that every fault in there made perfect, every perfection there finds its recognition, and that at some period in the remote, distant future, your souls will be one; and having attained that, your being will be complete—the period of growth, the problem of existence will be at an end, and then and there angels must have their birth; then, and at no lesser stage, could spirit by any possibility be created; in no intermediate state of being could mind reproduce itself; and until you attain that relation your being is not complete. All may hope for this, but it must be more nearly attained by some than others in the present condition of life, which is like the carboniferous period of the earth; you could not have existed when rank vegetation covered the ground, and gigantic monsters and hideous creeping forms crawled and walked over its surface; so in the world of spirit. If there be more intellectual monsters, any hideous forms of thought, or great evils introduced into social and political life, you may know that it is now but the period of growth—that by-and-by, in perhaps some happier and nobler state, the soul shall have passed the period of growth, and attained that of being; shall bask in the sunlight of perpetual life, growing brighter and brighter in each cycle of existence, till it is crowned with the grand fruition which is its destiny.

Better—as we have sometime said—that those who feel themselves unloved and unwanted, shall continue while on earth in such a state, than to cloud the spirit by wearing the badge of disappointed hopes, in the unsatisfactory relations of an unnatural marriage. But if, perchance, there is recorded on the pages of history one instance of this perfect union, it is the harbinger of divine possibility to the human race. Our Saviours must have been born of such unions; and if it be true, as recorded of Jesus, that his birth, though secret and unknown, was heralded by the star of the morning as the dawn of Love on Earth, then his parents must have been counterparts in soul. Napoleon might have been the Saviour of France, and even Europe, but he relinquished a perfect marriage for the sake of paltry ambition; the results you know, for upon them hinged the destinies of France, perhaps the world. Your own republic had a Saviour in the immortal Washington, who, without having been endowed with any special greatness, was the embodiment of perfect social worth, and only lacked the condition of parentage to cause him to know that a government should be a parent to all its subjects. When you shall have in any form of government on earth—monarchical or republican—a ruler that shall represent such an union—a perfect man—a perfect woman—the father and the mother of the true system of life, you will then have a government to which, as to a father and a mother, you can turn for protection, counsel and advice.

England, with her vast system of laws, which the giant intellects of centuries have produced and a past experience endorsed, has given you—what? A nation of paupers, and the very worst social status that it can be possible to give. Columbia, with all history, and the republics of Greece and Rome to guide her, with the example of the divine Lycurgus in memory, if not before her eyes, has stumbled and wandered from the way, her children weeping in despair because their sons have been slain on the field of contention. She has failed because there has not been any single united will, combined with strength of

thought, to preside in her councils. May the day soon dawn, when the mother, as well as the father, may be able to take her part in the making of the laws, and speak in all matters pertaining to the good of her race; and, as the Catholics worship the Virgin Mary, as the Mother of Truth and Christianity, so you shall worship Nature as your mother, united with the other principle you call God, the Father, combining the two in all the relations of life, until from your hearths and homes shall go forth, not deformed, diseased children, but the robust, healthful, spiritually developed, divine offspring of perfected being. Then gladness shall fill the air, and the songs of little children resound in places that now are desolate; then prisons and churches shall give place to higher temples, adorned with art, and dedicated to wisdom; then life shall be represented by immortality, and death no longer overshadow your world as an angel of darkness; then the birth of the spirit into another and higher stage of growth, shall be hailed as gladly as you now hail its birth too often into misfortune and misery, here; then the garment of past ignorance shall be cast aside for the golden knowledge, wisdom, love and truth; then shall you find the earth a Garden of Eden, and the literal Adam and Eve shall abide here; then shall the golden era fully come, and all the children of God—your Father and Mother—gather beneath the trees of love, wisdom and purity, and partake of the fruit of knowledge and not be ashamed. As Shelley again says:

"The splendors of the firmament of time  
May be eclipsed, but are extinguished not;  
Like stars to their appointed height they climb,  
And death is a low rest with conscious blot.  
The brightness it may veil, when lofty thought  
Lifts the young heart above its mortal lot,  
And love and life contend in it, for what  
Shall be its earthly doom, the dead live there,  
And move like winds of light on dark and stormy air."

E. S. WHEELER IN CHARLESTOWN.

On Sunday evening, Nov. 7th, E. S. Wheeler addressed a good audience at Union Hall, Charlestown, Mass. We give below some of the principal points of his discourse, from the notes of our reporter:

The lecturer announced as his subject, "The March of Science toward Spiritualism." The facts of Nature are the hieroglyphs of God engraved on the walls of the universe; science is the golden key which translates the inscriptions of a million ages. The more we know the less we believe. The smaller learning destroys faith; the larger education imbues the soul with devotion. From the past came that development of which the age in which we existed was a part. There was a time when humanity was controlled by terror and the force of authority—by the fear of what they could not understand. Far back into the bosom of a past that was old when history began, we must look for the development of that religious faith which is an instinct of man, whether his condition be high or low. Man is a religious animal; it is his religion that separates him from the brute creation. As the brute is separated from the vegetable, and that from the mineral kingdom, so humanity towers above the animal, and it is this faculty for worship which raises it there. It was only essential that we should consider the powers of our own minds, for among mankind there always would be those who rise above the masses as the mountain towers above the plain. While he (the speaker) would not positively affirm, with the old Hindoo philosophers, that in some previous existence these minds acquired their spiritual preeminence, yet the fact was patent upon the pages of history that such minds, who had been the saviors of the race, had existed in all ages, who could perceive at a glance that which others must toil a lifetime to comprehend. They had spoken in years gone by "as those having authority," and their utterances were received as the foretelling of that which was to come. They told that the sun rose not only to mark the limits of the day, but to shed God's love on all; and these souls, from the Olivets and Calvaries of their lives, let fall the fruits of truth upon the multitude below—the truth which came to them by inspiration. They belonged to that eternal priesthood which shall never be extinct—"the order of Melchizedek, which is without beginning or ending."

And yet, in the past, this order of men came forth to the world and taught by authority, because mankind could not be moved by anything but a dogmatic style of instruction. Therefore they pointed men to the sun, as their God, and when they could not comprehend that, bade them behold their deity in a ruler or king, and led them to recognize in physical power the attributes of God; and the struggles for the mastery on the fields of war in the past were the natural outgrowth of this belief.

As the sun was the type of beneficence to the multitude, so to this inspired priesthood of the ages was the spirituality of Nature—and it was the God they worshipped. Among the Grecian temples, (said the speaker,) where were to be found altars to every known deity, was also reared one "to the unknown God." In process of time came science into the world, and by its teachings and the friction of life, there arose a system of individual thinking—a higher grade of reasoning was developed in human beings. Men learned to compare things, and to consider effects and causes; and then philosophy was deduced. Facts are the first things we observe, from earliest life; and it is only after a careful observation and experience that we are possessed of discretion in the selection of our functions, the use of our powers. The young child supposed it could catch with its hand objects far off as the range of its vision—experience in the fact that it could not, was the teacher which led to the first attempt to judge of distances. Just as far as our development in the senses extended beyond that of the child, was the possibility of our further development; just as far as the cultivated and reasoning mind of our day surpassed in faculty the common, unreflective mass of humanity, so should we be surpassed by men of the future years that are to be.

Looking far back into the realm of primitive knowledge, we can trace the progress of science, and we can see the gradual development of that spiritual faculty, which was leading men everywhere to reject dogmatic teachings, and ask a reason for their

faith. A small mind is always able to perceive the unbelief of a greater mind, but never to comprehend its belief. So we, to-day, are called Infidels, not that we are all great minds, but because we have grasped at the ideas of which great minds have become possessed. The majority of sectarians, now that we no longer had faith in their God, their particular heaven, their located hell, could not understand our new belief; we were *atheists* *naturalists* to them; they could not conceive that we worshipped a God as much beyond and above theirs, as eternity is longer than the tick of a clock; they could not comprehend it for lack of development; they could not understand that our hell of remorse—kindled in the spirit awakening on the further shore, to the fact of neglected advantages and a wasted life—was far more torturing than material flames; they could not understand that the spiritual dry-rot of Hellness was a curse, which, piercing the centre of the soul, carried with it the penalty visited by eternal day upon the transgressor, whose "way" lay out. They knew no more of our heaven and our God than they did of that Nature wherein we have based the structure of our new found faith.

There came into the world an era of thought, as man swept round the cycle of existence, and the race gradually rose, till spiritual emancipation became the common condition. Men were no longer ready to worship a God whom they could not understand. This era was the foundation for the philosophy of the future. Science, which was but a name for positive knowledge, while it rejected all *access* of the past, retained whatever was imbued with the principles of truth. Once we were taught that science and religion had nothing in common with each other; and science and spirituality were divorced from each other. We had been told that religion was a something which a man became inoculated, or which was "caught," like a disease, amid the excitement of some crowded, unventilated prayer meeting or revival. Such a religion had no basis in science—but that religion which is natural and positive, and which is but another name for Spiritualism—the science or law of all that is spiritual—is developed from science, and takes in all the goodness, truth and beauty of the world; all that the imagination of man can bless him to conceive. Toward this Spiritualism science is marching on. With the inception of science on earth the foundation of that temple was laid, whose walls we are rearing to-day with songs and rejoicings. They who rolled in the old days, "budded better than they knew." When the earth had been prepared, and its atmosphere etherized, so that it was possible for men and women to live who could comprehend it, then the new era dawned, the bending heavens moved down upon the earth, and

The airy plain of thought spread,  
And the brains of men leaped forth in crowded or in still resort.  
Teemed with unaccustomed thoughts."

The lecturer referred to the power of intuitive inspiration, and said that while grand thoughts continually visited the earth and were perceived by intuition, enunciated by its seers and poets, science, of necessity lagged behind, and reason crept along a difficult path for a generation, to demonstrate the revelation the poet saw in a moment of inspiration. He referred to Kepler's vision, wherein he heard the music of the spheres, and that mysterious voice which told him that the interstellar spaces were to each other as the intervals in musical notation. For thirty years did he study to establish to his reason that which intuition had given him in a moment, and when he had accomplished his task astronomers were blind and could not comprehend his teachings; so he closed his scroll, saying that if God had waited all those years for an observer, he could wait a generation for believers. And now the truth he proclaimed was recognized, and science enrolled the name of Kepler, the visionary, among the great names of the past. He referred to Kepler's vision, wherein he heard the music of the spheres, and that mysterious voice which told him that the interstellar spaces were to each other as the intervals in musical notation. For thirty years did he study to establish to his reason that which intuition had given him in a moment, and when he had accomplished his task astronomers were blind and could not comprehend his teachings; so he closed his scroll, saying that if God had waited all those years for an observer, he could wait a generation for believers. And now the truth he proclaimed was recognized, and science enrolled the name of Kepler, the visionary, among the great names of the past. He referred to Kepler's vision, wherein he heard the music of the spheres, and that mysterious voice which told him that the interstellar spaces were to each other as the intervals in musical notation. For thirty years did he study to establish to his reason that which intuition had given him in a moment, and when he had accomplished his task astronomers were blind and could not comprehend his teachings; so he closed his scroll, saying that if God had waited all those years for an observer, he could wait a generation for believers. And now the truth he proclaimed was recognized, and science enrolled the name of Kepler, the visionary, among the great names of the past.

Science was once wholly material; it knew only "fire, air, earth and water." But step by step its theory has been refined. Scientific men of the past have been nothing but materialists; but, as last, they came aware that the invisible was above all. The lecturer referred to the discoveries made one after another, by scientific investigation, in the realm of the imperceptible; how it looked up with the telescope and down with the microscope, seeing almighty power in all, till we recognize that the lowest creation is thrilling (could we but hear it) with the music that rings in the courts of heaven. Science was now unknowingly treading on the very threshold of that sublime temple wherein all men, in coming time, shall bow and worship. All forces are correlated, are organized from life, force from mind. We were taught of a primitive energy as a probable origin of all forms of force, of protoplasm and follow which procreate, of slime which has sensation, and of a universal ether, developing spontaneous vibrations, which are the cause of "physical phenomena" and capable of influencing mind and transmitting thought, thus producing spiritual communications, inspiring Planchette and annulling theologies. Thus, "building better than they know," the men of science make the admissions and demonstrate the laws which are the basis of spiritualistic philosophy, the proof of an absolute religion.

The speaker, quoting from Faraday, Tennyson, Huxley, Meyer, Yonimus, and others, said: The latest discoveries of science are steps on the undelimited line which is supposed, to separate the material and spiritual, organized from life, force from mind. We were taught of a primitive energy as a probable origin of all forms of force, of protoplasm and follow which procreate, of slime which has sensation, and of a universal ether, developing spontaneous vibrations, which are the cause of "physical phenomena" and capable of influencing mind and transmitting thought, thus producing spiritual communications, inspiring Planchette and annulling theologies. Thus, "building better than they know," the men of science make the admissions and demonstrate the laws which are the basis of spiritualistic philosophy, the proof of an absolute religion. God in Nature—what is it? Science says it is a primitive energy to which all manifestations can be referred; a diffusive life; a universal ether which thinks. What is this energy which is above all forms? The God to which science referred all things is the God which we by intuition had perceived. In the future which is before us there is to be another era in which men shall teach dogmatically—for they will affirm that which it is possible for them to demonstrate. From fact to knowledge, from knowledge to science, from science to philosophy, from philosophy to religion—this is the order, in which our temple is to be erected, the true church, broad as the universe, in which God himself is the grand high priest forevermore.

At the close of his lecture Mr. Wheeler delivered an inspirational poem, improvised from a subject chosen by the audience: "The Marriage of Science and Religion."



## Free Thought.

## "THE RIGHTS OF THE MEN."

A supplement to the Boston Traveller was sent me a week or two since, which contained an article under the above heading, that commenced with the following idea, that "there were two sides to the woman question"—to which I readily assented—placing her on the one side and the man on the other; I concluding at the same time that the writer had presented himself, as in duty bound by the law of courtesy and civilization, to become her champion; but, reader, please judge for yourself what must have been my surprise when I came to the sum total of his remarks, from which give you some quotations.

The writer goes on to state that "in the primitive era of semi-barbarism, there grew out of its surroundings and circumstances a chance being called a composite unit, which was head and manager of the woman." Well, there let him stay, for, thank heaven, this enlightened age could make no possible use whatever of such an incubus; so he is dead, as a decoy duck, for these regions.

But, brother, notwithstanding there exist some differences of opinion between the sexes, still we are a brother and sisterhood, and are bound together by love, the God-given element of our nature, and naught but this same love can satisfy its demands; nor can these chords be rent asunder while the earth revolves and human nature endures; neither can shadows or any middle ground be accepted as its substitute; nor should either creed, Protestant or Catholic, representing the so-called religion, interrupt it, when well founded, for we are not commanded to "live together in peace and unity." It has been wisely said that time works very slowly upon the mind, from the cradle to the grave; even though it lives through its appointed years of three score and ten, still its slightest change is hardly perceptible. And yet we may believe that God's mills grind surely, but if slowly they will in time right all our wrongs.

Brother, I do not object in the least to your phraseology of head and husband, when applied to the ship's use, for though figurative language it be, still it is appropriate for the vessel which is made of wood and timber, and nailed together expressly for management; but when it makes your wife up out of such materials for you to worship, and so totally incapable of self-government, then I am indignant, for surely she has a God-given head of her own, and one fit for using, as has been proved, much to your discomfort. But, brother, did you love blindly, as seven-eighths of the people have and are still doing, and with the feeling that your chosen one was absolutely necessary to your happiness here and your salvation hereafter? and in course of time, did daylight dawn, and the ministering angel descended upon you like a dove, to point out your mistakes and tell you of the realities of life and their meaning? If so, then neither sorrow nor disappointment is a cruel fate, for you have met with the right discipline. Hence let no one rail at destiny, for it framed man's mind and marked out his course before he was born; and does he not reap what he has sown? and shall not his works follow him?

But in no wise, brother, can I look upon the enactments of the law as you do, in connection with the woman; they simply state that she, possessing money, either by labor or inheritance, matters not which, should have and hold it as her own; and for this reason, that during the period of her natural existence she may never have another opportunity to accumulate money; for she has given her time to you as a gratuity, while hitherto she was as free and unencumbered as a bird of passage. She is now in full possession of her youth, vigor, strength and beauty, and just commencing to be useful to herself and parents, but nevertheless she listens to your charming logic and promises for the future, so becomes infatuated; the die is cast; she decides to labor in your matrimonial vineyard. I am asked if she is not remunerated for her services, in giving birth to your children, rearing them, attending to the duties of housekeeping, and for the performance of many other labors, too numerous to mention here. Why, yes, I hesitatingly reply; she has her food, raiment and home furnished her, but not a shilling at command, were she dying, to leave to her child. At her decease another wife and a number of children are quickly installed in the departed's place, much to the detriment of the former heirs. Hence I see the wisdom of the law in making assurance doubly sure; for though a man, by over trading and speculating, becomes a bankrupt, so much more is the need that his wife hold her property in her own right. Moreover, the law gives us to understand that a man has no right to be idle, and leaning back on his wife's great-grandfather's property for the support of himself and family, but rather that he should live in the exercise of his own faculties, if any he has, as by agreement in the marriage contract, while the woman lives within the four walls of home by day and night, and too, without expectation of big dividends coming to her every quarter.

But you further state "that you are bound to support the woman." Here you have assumed a false position. I will ask if she is not self-sustaining in your home?—where you furnish the comforts for servants or housekeeper, and give them generous hire besides. Are not your wife's services, in rendering you happy at all times, more incalculably valuable to you? But if you feel so shockingly aggrieved and distressed at the expenses of a home—a place which is yours by necessity—why not cease multiplying its inmates, which you have been so instrumental in producing, whether for weal or woe, and without their consent? This course would soon lessen your expenditures at home—for the cost of children, at the present day, is perfectly astounding. But why this insatiable and inordinate love of gain, which undermines the health and all domestic comfort—for the man thinks every dollar he adds to his capital is so much added to his well being. Better were it for him to curb this sensual appetite by self-control, ere every propensity of his nature runs into self; for wealth is not riches, though men work, fight, steal and die for it. Why should not woman put forth her energies in pursuit of it? It is the heart that maketh rich, so that one is rich or poor according to what he has, and he that carries about him nothing but gold, will sometime pine and grieve for something of a more enriching quality.

As you go on, brother, you state that "a wife may live in a husband's house to which she refuses him access." Such, you may be assured, is not the case, so long as his conduct is irreproachable. But her course is a truly justifiable one if he has the habit of visiting club houses, or dens of vice, and after midnight straggles home, as did the man in New York City, probably, of whom you speak, and who demanded admittance to his wife's apartments, there to carry infection and consequent death. Most equitable judge for thus sustaining the woman in this her hour of peril,

for neither the law of heaven or earth gives license to a man to sin with impunity; nor will he be held guiltless at God's tribunal any more than a woman who does evil. For whatever is immoral and self-debasing in one sex, is equally so in the other; and surely, man, who is so exalted in his own estimation—having dominion over earth and sea and all the inhabitants thereof, and wearing so conspicuously his badge of superiority—should be truly exemplary and free from sins of omission and commission.

Says an able writer: "Every act we perform is seed which we cast into the field of time; and every blessing we enjoy, and every ill we suffer, is the harvest which the world turns up from the seed we have sown." What undeniable truth is here laid down to the believers, of which I am one, in the doctrine that retributive justice inflicts punishment sooner or later on the individual who is on earth, as well as on those who have gone to the other world.

But, brother, let me ask what can be the cause of your present dissatisfaction in the matrimonial "partnership"? Does not the composite unity work well together, and confer upon you the desired kingship? Do not your wife worship you in blind belief that all you do is right? Or does she laugh at you in secret, as heart and head preponderates in character? Does she tell you in deeds that the parable of the ten talents was meant for woman as well as for man, and that whatsoever God has fitted her to do, he demands back with usury?

You affirm that "the law will not allow you to sell a house or an inch of land unless your wife's signature is affixed to the deed," and, moreover, that "she do not contribute a penny to the household expenses." Very well, she did not agree to, for you stipulated another course of hard labor for her which shut her off from all speculations, however much she may have desired to enter into them.

In the foregoing remark, brother, I think I have attacked some of your weak points, and have placed you in the balance where you exclaim, as did the king of old, "mene, mene, tekel upharzin," which being interpreted, as we all know, means tried in the balance and found wanting. But nevertheless, we will hope in your usefulness, your sympathies, and your activities in the good reformatory movements of to-day—liberty and allegiance to its cause.

A word to the wise is said to be sufficient. Then to you, my sister, I must say, that you ought to consider yourself the founder of the next generation, in the education of your daughters; and if you lament that no wise mother educated you for any other place than that of a speculator in the matrimonial market, see that you correct this lamentable position with your daughters. Devote the same time and money to sow the seeds of goodness and greatness into your little immortal's plastic mind. Some parents do this for outward adornment. But such a course ends in vanity, vexation and destruction to the whole organization. Have a higher ambition than to prepare your offspring to become a puppet-show for street exhibition. The sight is hideous. Instill into the youthful mind of your daughter the necessity of becoming self-reliant, and of learning the art of self-maintenance and self-government. Influence her sufficiently early in life on this subject, and I will insure her success, happiness and character, notwithstanding the base and false charges which are now heaped upon woman's innocent head.

Sisters, we will submit to no discouragements whatever in the glorious cause in which we have enlisted; and though we never wear a fighting sex, by hand or musket, we will yet do some execution with a war of words, which is by far the best weapon for our use.

Written for the Banner of Light.

## THE WORKMAN'S DREAM OF THE FOUNTAIN.

BY E. B. PLACE.

This is the dream I had, one day,  
Working, working, working away;  
The worker, though no flannel job,  
Among his tools found the pen;  
He has fine dreams, like greater men,  
Even though fame nor critics know it.  
And so I dared, one day, to dream,  
Working, working, working away;  
Dreamt that I stood where fountain spray  
Pictured the rainbow's prophet gleam  
Amidst the park, where flower and blade  
Gave the rare scene its glory-shade.  
I heard a voice—a wild, sad sound!  
It came not from the throng around.  
I cast about a startled gaze—  
It centred on the dripping haze,  
As now the weeping fountain broke  
Forth into speech: "Twas thus I spoke:  
'Water! water! Oh, give water!  
Water, oh, give to Neptune's daughter!  
Fire surrounds me, fire inflame me!  
'Mid powers of life, not death pursue me!  
Water around, above, beneath me!  
With pain doth gnaw, in horror seethe me!  
Neptune's daughter, Neptune's daughter,  
Perishes, athirst, in water!  
My genius planned these pleasant shades,  
My hand redeemed these overglades;  
These images of bronze and stone  
Are my creation, mine alone.  
While these ye praise with glistening eyes,  
In want and woe their maker dies.'

This was the fountain's wailing dirge,  
As stood I on the grassy verge,  
Listening, wondering, staring, gazing,  
To hear the dimling cries arising.  
Lo! as I looked—'t is strange to say—  
A change came over lot and spray;  
No longer water, but a rain  
Of tinted brown or golden grain  
Clouded the sun, as if the drops  
Of sparkling water straight were made  
Children of Plenty's ripened blade.  
To pour around the harvest crops;  
Or, o'er the scene of beauty born,  
Enraptured Ceres poured her horn.  
Daughter of Neptune's voice was still,  
But there arose, as wild and thrill,  
From out the cloudy spray of grain,  
This woful plaint of want and pain:

'I'm Plenty's child, yet am not fed!  
'I'm Plenty's child, yet die for bread!  
Food to the right and food to the left,  
I sink, I die—'t is food bereft!  
A shower of bread o'er hill and lea,  
And not a crumb, one crumb, for me!  
Without my strength and sweat and toil,  
Lean were your bones, and lean the soil;  
My faithful hand, through century years,  
Hath brought the harvest of full ears;  
This wondrous rain, this golden rain,  
M. skill hath made your wealth and gain;  
Of all the store, my only share,  
My only part, is blank despair!  
Plenty around—above—below—  
Brother! I die of hunger's woe!"

And this the dream I had, one day:  
What does it mean? Oh, wise men, say!

Aristotle, on being reproved for giving aims to a bad man, made the following noble reply: "I did not give it to the man, I gave it to humanity."

## Original Essays.

## PAYMENT OF THE PUBLIC DEBT.

EDITORS BANNER OF LIGHT—I have recently had placed in my hands a new proposition for the early payment of the public debt, and I should be inclined to look upon it favorably if I could believe that the payment at present was either necessary or desirable, upon any terms which our present condition would render possible.

I know that almost all writers and speakers dwell upon the importance of an early provision for payment, and the dominant political party, to which I have belonged from the first, finds in this idea an excuse for enormous taxation, and the imposition of duties upon foreign imports so large that many of our wealthy people who can afford to make the trip bring from abroad purchases of clothing, and other merchandise, to such an amount that the difference in prices paid and those at home where we purchase will in good part pay their expenses.

This sort of genteel smuggling is on the increase, and with the present high duties and enormous taxation on domestic products continued, we shall soon see, if we do not already, that the rich are growing richer and the poor poorer.

Let the laboring men and women of this country remember that, whatever such men as Horace Greeley and Henry C. Carey may say about it, excessive duties and high taxation, to enable us to pay the debt, are not what we need. Let us be wise in season.

You will ask, What shall we do then? I reply, that a young, enterprising, growing nation should, like smaller communities, corporations and individuals, first see that no false steps are taken which will weaken the confidence of the lender in our good faith and capacity.

No individual or corporation, certainly would ever expect to purchase labor and its products at fair prices, in exchange for irredeemable, inconvertible, non-interest paying notes, measured by no standard and subject to no limit in their issue. The man who should offer such paper in the market would be called a fool; and supposing he had the power to compel his ten creditors to take such paper, and should exercise it, he would get another name still less complimentary.

No one who knows anything of business, or has any claims to the possession of ordinary good sense, will deny the truth of what I have said; nor can it be denied that they who managed our financial affairs at Washington, during the war, were guilty of just such folly, not to say wickedness.

In spite of the protestations of honest, clear-headed men, the legal tender act was passed, and the standard, which had value of itself, known all over the world, was abandoned, and paper issued which had not even the representative character which belongs to a commercial note, but which must depend for its payment or final convertibility into something of real value, upon the faith of the Government, which, by the passage of this act, had authorized repudiation. We are now, as we have been for years, reaping the bitter fruits of this repudiation policy. In the high prices we have paid for means to prosecute the war, and the consequent enormous amount of our debt, which is at least fifty per cent. larger than it would have been with anything like a decent financial policy.

Any one can see, who chooses to look at the question, that compound interest notes extending three or four years from the date of each monthly issue, would have paid for all the labor and supplies we needed, like so much money, and then become investments, without the aid of Jay Cooke and his minions, and without cost or loss in the hands of those who received them, or others better able to hold them for maturity, payment of interest and conversion of the principal into larger notes on longer time.

The issue of such paper was advised by more than one or two persons, at an early date; and at the instance of Hon. Amasa Walker, while he was a member of Congress, a limited amount was put forth, payable, however, like the 7-30s, in currency, but afterward converted into gold bonds, so as to increase, as much as possible, our gold interest debt, the payment of which we now have to provide for by the sale of our commodities at specie, and not at currency prices. This is one of the contrivances by which Congress has been made to add unduly to the burdens laid upon labor, as if, forsooth, they are not already sufficient.

But we have the debt, and more than two thousand millions of dollars of this is in bonds bearing gold interest, which, I believe, must be paid in full by the specie standard, when due.

The legal tenders are no more due in gold than any private currency debt, and the effort of the Secretary of the Treasury or any other persons to raise these by official, or legislative action, to the gold standard, should be frowned down, not only because it is a gross wrong to labor generally—which must suffer—but because by our false action in their issue we have made them our monetary standard, and measured, for years past, all our contracts by them.

Just so far and so fast as the value of these notes is increased, so far will the amount due from those who owe some thousands of millions of dollars be increased, they having to pay the same number of dollars as before, though they cost one-third more than was promised.

The change which has already taken place in a comparatively short time, has shown what will happen if the pressure is continued. Neither real estate or merchandise will sell, and enable the debtor to pay, because he to whom money is due will hold it for a further decline in prices.

Hence, the multitude of borrowers, and enormous rates for loans, which are more and more difficult to effect, even at the high rates offered.

For this state of things our business men have to thank the individual who has undertaken to pay off the public debt early, and resume specie payments by the first of January, 1870. We shall see what he shall see.

In conclusion, I propose in regard to the debt, that the legal tenders shall be placed on compound interest, at their value in specie—as they should have been originally—and then funded from time to time in larger bonds, payable at convenient future dates.

The 20s and 40s should both be withdrawn, as they can be in reasonable times, with means raised by the sale or pledge of new consolidated bonds, at four per cent. per annum, payable in specie funds in London, quarterly.

These bonds should be like the English consols, not payable, and only to be had by purchase in the market, whenever the government, by economy or increasing revenue, should have a surplus.

The demand for such bonds in this country alone, on the part of trustees and other permanent investors, would soon reach one thousand millions, and our banks, if authorized—as they should be, under a free, general law—to issue notes by depositing consols, and paying out of the profit on the circulation of their notes the

same sum annually that they received on the consols, would take the balance.

We need now, at least, one thousand millions of notes, which would pay four per cent, and that would balance the interest on nearly one-half our debt. The other half could remain permanently, and the funded legal tenders we could pay readily. But we must first fund them, and return to the specie standard, and that can be done safely and promptly, if we will but be honest, and treat the currency debtors fairly. Otherwise we cannot.

JUSTICE.

## SPIRITUALISM AND THE DEVIL.

BY F. V. POWERS.

There is so much said nowadays about the devil and an "angry God," in connection with Spiritualism, that I cannot refrain from writing a word or two about it, with your permission. It must be manifest to a person of ordinary sagacity and a fair understanding of our cause, that the phenomena of Spiritualism requires double the stretch of the imagination that it does the manner in which Spiritualists themselves account for them. With our enemies there must be some, or almost any other cause, for these wonderful modern phenomena, than that attributed to them by ourselves, namely, the action of immortal spirits. And they cannot more conveniently find a cause for these things, and one in which they are so much in sympathy, as the action of the devil.

Now we sincerely ask our brotherly opposers to reflect a little, and see if they have not been too long gandering the devil. Do not lay any more to the "devil's door" than he deserves. That "the devil" may sometimes be a little treacherous we will not deny. But for goodness sake do not abuse the poor, despised wretch by loading his shoulders with all the supposed evil there is in the world. We are one of those that are willing to give this imaginary fellow a fair hearing, and his rights, if it is proved he has any. If Spiritualism is of the devil, or eternal wickedness and sin, it must be acknowledged he is pretty smart in some respects, if not in others. He has more sensible men and women as converts than all the rest of the universe together. And the older the world becomes, and the more wisdom and knowledge it possesses, the greater becomes the number of those converts. It was the "devil" that induced Columbus to discover America. It was the "devil" that influenced Fulton to make a steamboat, to cause Franklin to discover the power and uses of electricity, and to cause our forefathers to conceive, to plan, to suffer and die for human freedom. It is this same "devil" that is now instigating the great movements of popular education throughout the entire world. The "devil" greatly assisted Martin Luther to stir up Catholic bigotry, and to issue a new order of things. The "devil" was a boon companion of George Fox and William Penn. The devil has ever been closely associated with all the great reformatory and philanthropic movements of all ages of the world. If he has been seemingly deceitful and treacherous, it is because he has not been understood. So, when Spiritualism came up, this dishonest and despised "devil" had to take a "double dose" of slander, hatred and malignity. All the valuable mechanic arts which have been under his supervision in the past, and some of the attainments of mental science, must now be dropped by a necessity, and Spiritualism be obliged to run the gauntlet of this imaginary, religious "devil."

Everything in the past has been stigmatized as "devilish," that has in any way been valuable to the human race. And it seems to us that it is now high time for men and women of enlightenment and common sense to drop, once and forever, this "devilish" question, and take up something of more consequence. If this devil is what it is said he is, all evil and no good, why in the name of all virtue do people have so much to say about him and to do with him? A tree is known by its fruits, so a man by the company he keeps and the talk he makes. When we hear people continually talking about somebody stealing or somebody lying or slandering, it looks a little suspicious, and we had better be on our guard when associating with such people, for it may be they know something about such things themselves. It is somewhat so as regards this matter with the devil. It looks a little suspicious to hear people lay everything to his lordship, the devil. It looks to us that what they conceive to be evil and hurtful to mankind, they know all about, and have considerably to do with.

The same obtains in regard to an "angry God." For our part we have no trouble with God, for well we know he is inconceivably great and good, and has arranged all things well for his children. So when we hear people continually prating about the "devil" and an "angry God," we feel to say, "Let your 'evil' devil alone, and he will let you alone. What you regard as such a tremendous evil, why, dismiss it from your own beings, and you will not be so likely to see so much of it in your neighbors."

## A Singular State of the Atmosphere.

A correspondent of the New York Tribune, writing from Lima, Peru, says:

"In my last letter I mentioned the extraordinary phenomenon, near Lumbia, which causes the death of all animals that approach the fatal spot. I am now enabled to give you some particulars. An American gentleman, who passed over the locality, confirms the previous reports. On the Lumbia road, about twenty-two leagues from Tacna, there exists what is termed a dry arroyo, but in fact is the bed of a former river, in which from time immemorial no water has been known to pass. During the late earthquakes which destroyed Arica, and partly Tacna, the shocks were strongest in the neighborhood of Lumbia and the Arroyos. A mule-driver reported that one of the mountains near the arroyo had been split open, and a small stream of field water was oozing out of the mountain into the arroyo. No attention was at first paid to the fact, nor to the mortality among the animals that visited the neighborhood. It was only when the people began to leave Tacna, and flee from the scourge of the yellow fever, which was devastating the cities of the valley of Lumbia, that they became aware of the fatal effects upon their animals, at a distance as much as eight and ten miles from the arroyo. 'The stench,' says my informant, 'I can compare to nothing else than old bilge water, of the smell of which you become painfully conscious. Within twelve miles from its source, my horse dropped down under me, and in five minutes he was dead. He vomited three or four times a black substance, similar in consistency and appearance to black vomit. I was thus left to walk fifteen miles to the nearest house, two thirds of which I may call a mule's grave-yard, so thickly was the old road covered with them. The cause of this singular freak of nature is unknown; but it seems that the gases which have impregnated the atmosphere produce the vomit and death of the animals that inhale it. What these gases are composed of science alone can solve.' A Commission has been ordered by the Government to examine into this extraordinary matter, and report upon it."

To describe a quarrel among dolls what Christian name would you pronounce? Adolphus.

A corn extractor that has never been patented—the crow.

## THE BABY'S DRAWER.

There's a little drawer in my chamber,  
Guarded with tender care,  
Where the dainty clothes are lying,  
That my darling shall never wear.

And there, while the hours are waning,  
Till the house is all at rest,  
I sit and fancy a baby,  
Close to my aching breast.

My darling's pretty, white garments!  
I wrought them, sitting apart,  
While his myrtle life was trodding  
Under my throbbing heart.

And often my happy dreaming  
Breaks in a little song,  
Like the murmur of birds at brooding,  
When the days are warm and long.

I finished the dainty wardrobe,  
And the drawer was almost full  
With robes of the finest muslin,  
And robes of the whitest wool.

I folded them all together,  
With a rose for every girl,  
Smiling, and saying, "God bless them,  
Fit for my prince to wear."

Ah, the radiant summer morning,  
So full of a mother's joy!  
"Thank God, he is fair and perfect,  
My beautiful, now-born boy!"

Let him wear the pretty, white garments  
I wrought while sitting apart;  
Lay him, so sweet and so helpless,  
Here, close to my throbbing heart.

Many and many an evening  
I sit, since my baby came,  
Saying, "What do the angels call him?"  
For he died without a name!

But while the hours are waning,  
And the house is all at rest,  
And fancy a baby nosing  
Close to my aching breast.

—Putnam's Magazine.

## "The Science of a New Life."

EDITORS BANNER OF LIGHT—Some time since I saw an editorial notice in the Banner of a new book called "The Science of a New Life," by John Cowan, M.D. Since then I have obtained the above book, and am highly pleased with it. I make a few extracts from the above work, and would be glad if you would give your readers the benefit of them. The author says: "What God, in the might of his wisdom and the greatness of his love, has created, no man or woman need be ashamed to read, talk of, learn and know; for it cannot be that he has so ordered that knowledge, so essential to the well-being of mankind, can be destructive to moral purity." The author also says in his preface: "Since the creation of man, there has been no subject that so immediately concerns the life and happiness of the individual, the love and harmony of friends, and the stability and prosperity of States and kingdoms, as does that of reproduction of the best, most beautiful and original forms of humanity for this world and the next. To this end have I recorded in these pages, in a plain, essentially practical, and thoroughly systematic way, my thoughts as to how this great desideratum can be reached by all classes—high and low, rich and poor; beginning with the requirements necessary to a perfect union of the man and woman; the importance involved in the right use of the social faculties; the glorious and perfect manhood that comes of a chaste and continent life; the positive and immense influence of the mother in the health, character, capabilities and beauty of the new life, and the preparations necessary to this end. A child is born—a child that, if originated under the conditions herein involved, must embody perfection of body, brightness of intellect, and purity of soul. In proportion as these principles are observed, just in that proportion will this earth be freed from sin, and happiness unalloyed prevail; and in no other way that I know of, can it be done so promptly and effectually. If ever the reformation of the world is to be accomplished; if ever the millennium of purity, chastity and intense happiness reaches this earth, it can only do so through rightly directed pre-natal laws."

I can sincerely recommend the above book to your numerous readers. Very truly yours,  
ALEXANDER KING.

Americus, Ga., Nov. 6th, 1869.

## "Love and its Hidden History."

MESSRS. EDITORS—I have just perused a work published at the Banner of Light office, and advertised in your columns, entitled "Love and its hidden history; a book for man, woman, wives and husbands," by the Count de St. Leon. The gratification and benefit derived from its perusal prompted me to express my satisfaction and testify to the value of so worthy a book, whose object seems devoted to the repression of vice, to give light on a much misunderstood subject and unmask the growing charity of the present day. The author is especially severe on abortionists, the slayers of the innocents. His thoughts are skillfully and graphically portrayed, and his expressions are given in a lucid, concise manner which cannot fail to carry conviction of the facts unfolded to the mind of the reader and thinker, at the same time giving the subject treated of an intense interest; hence no doubt of the wide popularity of his book among Spiritualists, and especially is it commendable to all persons about entering the married state. It is certainly a treasure in the hands of everybody having an ounce of common sense. The second part, on clairvoyance and somnambulic vision, abounds in much to interest and instruct the reader on this somewhat abstruse subject. Very respectfully,  
"A SUBSCRIBER."

West Chester, Penn., Nov. 7, 1869.

## Correspondence in Brief.

SHERIDAN, ILL., Nov. 8th, 1869—Robert Rowe says in a note: In my answer to Mr. Harper, in the Banner of Nov. 6th, there occurs a typographical error which mars the sense. The word less in the fourth line from the bottom should be left. It should read "Gone, not a fraction of it left."

MILWAUKEE, WIS.—Mrs. A. B. Severance says: Our Orthodox friends are trying to get up quite a stir in our little city, and Spiritualism has its share of attention. Elder Knapp is laboring hard to get up an "old-fashioned revival," but with poor success thus far.

WEST PENNSYLVANIA, WIS.—R. B. Yeaton writes: Last August the Methodists held their quarterly meeting here. They baptized one woman, which was the fruits of a year's labor. They employed the Spiritualists' choir, and, as a matter of course, they used the "Spiritual Harp," (both words and music), and you may well imagine the difference between the preaching and singing. The Spiritualists here continue their meetings regularly with good attendance, but a test medium is greatly needed.

IDAHO, COL. TER.—Chas. O. Bangs writes: There are several Spiritualists in this place, and quite a desire is manifested to investigate the philosophy of spirit return, or the doctrine of pre-mortal existence. All that is wanted to set the ball in motion is a visit by some good test or physical medium. We have had some manifestations, through a lady clairvoyant, which have convinced several of the fact of spirit return. People here are free and easy, and not at all creed bound, and a good work can be done. My house and table are free to any good medium that would like to visit Colorado—or this part of it. Mrs. Brown was here in the early part of the summer.

The New York Express thinks a good "lay delegate" is a "hen."







It is said that the Hoosier Lode Mining Co., Colorado, promises to be a paying institution. We were recently shown, by Mr. John Wetmore, of this city, some dozen or two of bright silver bars, of about 500 value in coin, extracted from ten tons of ore, which cost about \$100 per ton to reduce; and we are informed that the ore from this mine is practically inexhaustible. Mr. W. assures us that he can substantiate the facts in the case, by letter or otherwise, on application to him. Phoenix Building, Boston.



## The Church of England.

A clergyman of the Church of England—Rev. Chas. Voysey, rector of Halaugh, Yorkshire—has been preaching sermons so wildly heterodox in doctrine as to provoke the interference of the Archbishop. Free-thinking has already made memorable inroads upon the church, but very few clergymen have taken so wide a range as Mr. Voysey. It appears that he repudiates the doctrine of salvation as held by the Christian Church, and speaks of it as "the most revolting of all the popular beliefs." He also denies that there was any need of reconciliation, or for the mediation and intercession of the Saviour. The Archbishop has instituted proceedings against him, and the case will shortly be heard in the Chancery Court of York. Truly the dangers which threaten the Church of England arise from within rather than from without!

## A Good Institution.

The State of Massachusetts is proverbial for its philanthropic institutions, and has in consequence done a vast amount of good in relieving the unfortunate; but there is a corporation here not so well known abroad as it should be, called an asylum for Discharged Female Prisoners. The Board of Managers state in their report that their faith in the beneficial influence exerted by the Asylum grows stronger every day. Not a year passes but many women are reclaimed from the paths of dissipation and vice. Many, after a residence at the institution for a time, were provided with places of service, and they have generally given the best of satisfaction. Since the asylum was organized two hundred and sixty-seven women, outcasts in society, have received shelter and kind ministrations, and ninety-three families have been furnished with excellent servants.

## Out of Town Lectures.

On Sunday evening, November 14th, Prof. William Denton lectured in Chelsea, (Granite Hall.) Subject: "Geology and Genesis." A crowded house (as is usual when the Professor speaks) assembled to hear, comprising people of various shades of opinion, who relished the lecturer's keen analysis of the book as compared with the science in proportion as their mental stomachs had become filled for the strong meat dealt out on that occasion.

On Sunday afternoon, Nov. 14th, Mrs. Fannie B. Felton, of Malden, spoke on the "True Uses of the Beautiful," at Union Hall, before the First Charlestown Spiritualist Association. In the evening, E. S. Wheeler lectured at the same place, on "The Sacred Gospel of the Earthquake," an abstract report of which we shall give hereafter.

## Additional New Subscribers.

It gives us pleasure to place on record the names of those persons who from time to time furnish us new subscribers. It is evidence that they have the cause fully at heart. God bless such friends. We shall strive with all our might to be worthy of their confidence. The names of the friends who have favored us in this respect since our last are as follows: Mrs. E. Rackett, one; J. W. Bigelow, one; E. Bayley, one; Mrs. T. P. Allen, one; E. B. Holden, one; L. D. Williamson, one; O. L. Ballard, one; A. Randolph, one; A. S. Hayward, one; F. A. Combs, one; R. Brown, one; D. Billings, one; G. W. Ingalls, one; James Rabbeth, one; E. W. Watson, one; James Cutter, one; Ira Haggerty, one; N. Sherman, one; P. W. Webster, one; John Kruse, four; E. Nickerson, one; S. C. Wood, one; A. S. James, one; L. S. Todd, one.

## Lawrence, Mass.

The *Sentinel* states that Sunday afternoon and evening services are held in Schaake's Hall, in that city, by some of the most respected citizens of the place. On the previous Sunday evening, adds the *Sentinel*, "Mrs. Susie A. Willis, of this city, the well known Spiritualist lecturer, spoke about forty minutes on the subject of religion. We must say, although we do not quite agree with her on some points in her religious belief, that we never heard a more eloquent, sound and instructive discourse on the subject she used—religion—than the one by this lady. As an orator, Mrs. Willis surpasses any we ever listened to, and we have heard Anna Dickinson, Cady Stanton, Julia Ward Howe and others."

## The World on Religion.

We remember that the New York *World* was started as a "religious" paper, and that must be why it arrogates its office of religious censorship after its current fashion. With other things, it gives us a glossary of the text of Carlyle, and undertakes to show that Spiritualists are not religious, nor of pure characters, and that their belief, instead of exalting tends only to brutalize them. It further preaches Christ as the only pattern and exemplar, which all true Spiritualists will do much better. Now as humility, and not a disgusting conceit, was the central element of Christ's character, there can be no two opinions on the subject of the *World's* utter unfitness to speak at all on the matter.

## Remember the Poor.

We are ever grateful for favors bestowed, and feel happy when we have the power to render service to our common humanity in return. The bounteous gifts of the Father which are so lavishly showered upon his children of earth teach a lesson we all should heed, especially at this season of the year, when Nature has filled our store-houses to repletion with the necessities of life. "The poor ye have with ye always," said Jesus—meaning those less favored by intellect to acquire this world's goods. To such the hand of charity should be extended, that their sufferings may be lessened, for peradventure these poor ones may return to bless the hand that succored them in time of need.

## Dr. Conoley in New England.

Dr. L. K. Conoley called on us last week. We never saw him looking more robust. He has not been in New England for a number of years, his permanent location being Vineland, N. J. He has recently made a tour in Ohio, healing and lecturing. He goes wherever called, without any stipulated price, leaving that to be decided by those who employ him. He has gone to Newburyport, Mass., where he will service as lecturer or healer can address him there. His healing powers, we learn, were greatly increased during his sojourn in Vineland.

## Dr. J. R. Newton in Troy, N. Y.

Dr. Newton met with such success in Troy, N. Y., the three days he stopped there two weeks ago, that he has been earnestly solicited to return, and has consented to do so. He will therefore open an office at No. 10 State street, Nov. 23d, for the purpose of treating the sick. The afflicted in that part of the country should avail themselves of the opportunity of visiting this noted healer.

## EMMA HARDINGE'S FORTHCOMING BOOK.

[LETTER FROM C. EDWARDS LESTER.]

EDITORS BANNER OF LIGHT.—Spiritualists everywhere, and Emma Hardinge's personal friends—who are legion—especially, will be glad to know that her long-expected work, "MODERN AMERICAN SPIRITUALISM; or a Twenty Years' Record of the Communion between Earth and the World of Spirits," is now rapidly passing through the press, and will be issued to subscribers during the coming holidays. And it will be a real holiday book, for it will be so chastely gotten up that it may not blush to be seen side by side with other fine books on any centre-table, while its precious freight of historic wealth and spiritual treasure will be like "good news from a far country."

I can speak with confidence of the mechanical characteristics of the book, because it has been my privilege to look after all these details, which I have done with vigilance and pleasure. As for "The Record" itself, I have had no duty to perform. That sublime and noble labor has been committed to higher and better hands, seen and unseen. I have rejoiced only that I could help launch this great enterprise on the stream of time, which is so sure to bear it out on "the wide ocean which rolls round all the world."

Besides other necessary illustrations, the work will contain the portraits, on steel, of many of the most eminent persons who have participated in this mighty movement which forms the theme of the author. It was thought best to embrace the whole in one volume, in the library style, and fix upon it the lowest price—\$3.75 per copy, postage paid to any part of the United States. No work of this cost has ever been sold so low, but Mrs. Hardinge would not listen to any other price, for she says she will not put this history beyond the reach of those who may desire to know what has been the record of this new dispensation to earth.

One word on the character of the work itself, and the mode of treatment by the author. If my long familiarity with historic literature enables me to judge, I have no hesitation in saying that no history on any subject has appeared in our times, which combines more happily the rare elements of interest, system and authenticity. The reader is captivated with it from the first page to the last, for it is bristling with all the elements which arouse the imagination and touch the heart. There is symmetry and order, combined with a wide sweep of observation, stretching over all the lands that lie between our two oceans. The wonder of every reader, on closing the volume, will be by what magic of genius has such a vast record of facts been compressed into so narrow a space, and any breathing holes left for the free air to circulate. It is a mountain range of authenticated annals; a cluster of a thousand biographies of men, women, children and angels; a panorama of a lucid and yet bewildering spiritual landscape, where "the awfully vast and the elegantly little" abound and delight the spectator. Many other valuable, able and entertaining works have been written by the learned, the cultured, the true and the good, which have instructed and cheered the spiritualistic world. Each as a specialist has done and is doing its work. But this history sweeps the whole field. Its limits embrace the whole subject, as a record, brief of necessity, but clear, specific, and flashing with sympathy and genius.

One point especially will strike all careful readers of discrimination: how unconscious the author seems all the time to have been about herself; how, without an apparent effort, she brings all others forward, and never lets you know who is writing, except when she is compelled to speak of herself. This absence of egotism is one of the highest charms of the work.

Another point, hardly less observable, is the absolute impartiality of the record. No personal prejudice, like or dislike, seems to have swayed her feelings, her judgment, or her pen. She seems, on the threshold of her great task, to have looked down on the wide field she was to traverse from a serene height, which makes her speak like a historian removed by the lapse of time far from those influences and passions which so generally disturb the judgment of contemporaneous annalists. She seems to have anticipated the verdict of the future—to be writing for posterity.

It is Mrs. Hardinge's desire that the *Banner of Light* Office should be the exclusive headquarters of her book for the New England States. For convenience the trade will be supplied in New York, and North, South and West, through your agents, "The American News Co., 117 Nassau street, New York."

Mrs. Hardinge is her own publisher, and all subscriptions and applications for agencies should be addressed to her, at 229 East 60th street, New York City, or,

C. EDWARDS LESTER.

New York, 87 3d avenue, Nov. 15, 1869.

## Books! Books! Fresh from the Press of William White &amp; Co.

Examine our catalogue, read the advertisements of our new books, and select. This is just the season of the year to fill the mind with a knowledge of the here and the hereafter. Money expended in this direction, pays a large interest. The long evenings should not be frittered away in idle amusements when they can be spent in gaining useful information. The one is lasting, the other not. Readers, friends, circulate the documents that bear "tidings of great joy to all people." So shall you be compensated in the after life. Catalogue sent to any address free.

## Stafford Springs, Conn.

Daniel W. Hall has been lecturing at Stafford Springs the past two weeks. He will also speak there next Sunday, taking for his theme "Religious Worship," and "The Devil," as revealed in the various systems of religion.

## New Publications.

Lee & Shepard bring out Volume Five of the Ross Abbott series of story-books, with the exciting title of "THE YOUNG DETECTIVE." It will be sought after by the juveniles that have read so eagerly the previous numbers of this popular series. One more volume will make the set complete. It has proved a decided success.

IDA LEWIS has her life sketched by Capt. Brown, clearly with her consent, and furnishes with some specimens of letters sent her by admirers and professed "lovers," as well as by other folk. It makes a pamphlet, and possesses a certain kind of interest for certain people. So much talk about a noble deed almost makes one want to turn and hear something on the other side of the subject.

THE AMERICAN ODD FELLOW for November is an excellent number. It being the official organ of the Order adds to its deservedly high character. Commencing with the new year, this magazine is to be greatly enlarged and improved, when the price will be \$2.50 a year, or \$1.25 a volume. Published by John W. Orr, No. 96 Nassau street, New York.

## New Music.

Oliver Ditson & Co. have just published the following new musical compositions: "Parfum des Fleurs, grand valse brillante," by Charles W. H. Thibault; "Prélude, Pensee Religieuse," by Henri Butter; "Half-past nine," words by Fred. Busch, music by G. A. Macfarren; "Volcan Calling," a sweet ballad by Virginia Gabriel; "E Pluribus Unum March," dedicated to the Grand Army of the Republic, by J. W. Turner, with a fine lithographed title page.

## ALL SORTS OF PARAGRAPHS.

"The Temple of Isis" is the title of the newly printed pamphlet of sixty pages, the reading of which so stirred up the bile of Thomas Carlyle, the English philosopher and materialist, as to make him write the author a letter, (which has been widely copied by the press in all parts of the world,) in which he takes occasion to denounce Spiritualism as the "Liturgy of Dead-sea apes," &c. The letter of Carlyle is having just the opposite effect he intended, for instead of its stopping the sale of the pamphlet an increased demand has sprung up. We hope it will continue, for the work is a good one.

The schism in the Mormon church threatens to become serious enough to revolutionize the social system of Utah.

A sound judge—a musical critic.

"Mother, I'm afraid a fever would go hard with me." "Why, my son?" "Cause, you see, mother, I'm so small that there wouldn't be room for it to turn."

Nature is a book of sweet and glowing purity, and on every illuminated page the excellence and goodness of God are divinely portrayed.

MORMONS IN NEW YORK.—The New York Times says a Mormon temple is to be erected in that city within the coming year. The building is to cost at least \$500,000, and is to be a house of reception for Mormon emigrants from Europe, and a resting-place for the traveling brethren of the United States. At present there are upwards of three hundred families of Latter-day Saints in Brooklyn, and as many, if not more, in New York. They have a church in Brooklyn which is open to all comers. It is governed by a Saint and several elders. Some of the men, it is said, have as many as four and five wives living in different parts of the city.

The "Last Sensation"—A tight shoe.

There are at this moment five hundred and fifty young American students at German universities, and upwards of one thousand American youths and girls attending the higher schools and educational institutions.

Mr. Tourjee is making arrangements to have a musical convention of all the choral societies of the State, in Boston next summer.

An agricultural angle—a wheat-corn.

Absinthe, that pernicious drink which brings on insanity in a short time, is asserted, is drank in New York city to an alarming extent, being as regularly sold as wine or ale.

The best board of health—a light diet.

A New York boarding house keeper has adopted the novel expedient of putting a fifty cent stamp in the morning deposit of hash, which becomes the property of the fortunate chap who finds it in his mess. She has no difficulty now in working off that commodity.

## Boston Music Hall Spiritual Meetings.

[Nov. 26th, Lecture by Prof. William Denton.]

The third course of lectures on the philosophy of Spiritualism will be continued in Music Hall—the most elegant and popular assembly room in the city—

SUNDAY AFTERNOONS, AT 2 O'CLOCK.

until the close of April (20 weeks), under the management of Lewis B. Wilson, who has made engagements with some of the ablest inspirational, trance and normal speakers in the lecturing field. Prof. William Denton will lecture in November, Mrs. Emma Hardinge in December, Miss Lizzie Dolen, Jan. 9 and 10, Thomas Gales Foster, Jan. 23 and 30 and during February. Other announcements hereafter. Vocal exercises by an excellent quartette.

Season ticket, with reserved seat, \$3.50; single admission, 15 cents. Season tickets can be obtained at the counter of the *Banner of Light* Bookstore, 168 Washington street, and at the hall.

A season ticket without reserved seat, for the convenience of those who do not like the trouble of paying a fee at the door every Sunday, can be obtained as above for \$2.75—a less price than single tickets will cost for the course.

## Spiritual Periodicals for Sale at this Office.

THE LONDON SPIRITUAL MAGAZINE. Price 30 cts. per copy. HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents.

THE RELIGIO-Philosophical Journal: Devoted to Spiritualism. Published in Chicago, Ill., by S. B. Jones, Esq. Price 5 cents.

THE LYONIAN DANCER. Published in Chicago, Ill. Price 10 cents.

THE AMERICAN SPIRITUALIST. Published at Cleveland, O. Price 5 cents.

DAYBREAK. Published in London. Price 5 cents.

## Business Matters.

Mrs. E. D. MURPHY, Clairvoyant and Magnetic Physician, 1162 Broadway, New York. 4w.023.

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

ANSWERS TO SEALED LETTERS, by R. W. Flint, 105 East 12th street—second door from 4th avenue—New York. Inclose \$2 and 3 stamps. '030.

Mrs. Abby M. JARVIS FERRER, Psychometrist. Psychometric readings, \$3.00; Directions in development, \$3.00; Personal directions, \$5.00. Address, San Francisco, Cal.

AN ESTABLISHED REMEDY.—"Brown's Bronchial Troches" are widely known as an established remedy for Coughs, Colds, Bronchitis, Hoarseness, and other troubles of the Throat and Lungs. Their good reputation is extensively used, has brought forth imitations, represented to be the same. OBTAIN ONLY "Brown's Bronchial Troches."

## ENTERPRISING.

Whenever we see a man in trade Past into public notice rising, Who in the world a stir has made, We speak of him as enterprising. When such a man we chance to meet, Who, joined to neither clique or party, Who sells so low none can compete, We greet him with a welcome hearty. Just such a man is GEORGE PENNO. Who sells the Boys' good "CLOTHES," so low, Cap, Pants, Vest, Hat and Shoes complete, Corner of Beach and Washington street.

## Special Notices.

## WARREN CHASE &amp; CO.,

No. 827 North Fifth street, St. Louis, Mo., Keep constantly on hand all the publications of Wm. White & Co., J. P. Mendum, Adams & Co., and all other popular Liberal Literature, including all the Spiritual Papers and Magazines, Photographs, Parlor Games, Golden Pens, Stationery, &c.

Herman Snow, at 510 Kearney street, San Francisco, Cal., keeps for sale a general variety of Spiritualist and Reform Books at Eastern prices. Also *Flanquettes, Spence's Positive and Negative Powders*, etc. The *Banner of Light* can always be found on his counter. Catalogues and Circulars mailed free. Notice to Subscribers of the *Banner of Light*.

Your Edition is called in 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 paper, then you know that the time for which you paid has 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-figure corresponds 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. Payment in advance.

For all Advertisements printed on the 5th page, 20 cents per line for each insertion.

Advertisements must be Renewed at Continued Rates must be left at our Office before 12 M. on Tuesdays.

## HARPER'S PERIODICALS.

THE PERIODICALS WHICH THE HARPERS PUBLISH ARE ALMOST IDEALLY WELL EDITED.—The Nation, New York.

"A Complete Pictorial History of the Times."

## HARPER'S WEEKLY.

A JOURNAL OF CIVILIZATION.

HARPER'S WEEKLY is an illustrated record of and commentary upon the events of the times. It will treat of every topic, Political, Historical, Literary and Scientific, which has current interest. In November will be commenced the new story, "MAN AND WIFE," by WILKIE COLLINS, the Author of "The Woman in White," "No Name," "Armadale," and "The Moonstone." Subscribers will be furnished with the WEEKLY from the commencement of the story to the close of 1870 for \$1.00.

Published Weekly, with profuse illustrations.

The young lady who has a single number of HARPER'S BAZAR made a subscriber for life.—N. Y. Evening Post.

## HARPER'S BAZAR.

A Repository of Fashion, Pleasure and Instruction.

HARPER'S BAZAR is a Journal for the Home. It is especially devoted to all subjects pertaining to Domestic and Social Life. It includes the latest Fashions in dress and ornament; describes indoor and outdoor Amusements; contains Stories, Essays and Poems—everything, in brief, calculated to make an American Home attractive.

Published Weekly, with profuse illustrations.

The most popular Monthly in the world.—N. Y. Observer.

## HARPER'S MAGAZINE.

The number for November completes the Thirty-ninth Volume of HARPER'S MAGAZINE. While no change is contemplated in the general character of the Magazine, the Conductors will not fail to avail themselves of any suggestions which may add to its present interest or permanent value. Special and increased attention will be given to the departments of Popular Science and Industrial Arts. Papers on these subjects will be profusely illustrated. It is proposed that the various Editorial Departments shall give a complete record of the times. The *Zero Chair* will comment upon topics relating to social life and manners. The *Round Table* will criticize the important books of the day. The *Monthly Record* will note all important political events. The *Drawer* will present the facts and anecdotes of the time.

HARPER'S MAGAZINE contains from fifty to one hundred percent more matter than any similar periodical issued in the English language. Thus the ample space at the disposal of the Conductors will enable them to treat of all the topics embraced in their plan.

The Publishers feel themselves warranted in asking and anticipating for the future a continuance of the favor which has been accorded to their enterprises in the past.

Published Monthly, with profuse illustrations.

## TERMS FOR HARPER'S MAGAZINE, WEEKLY, and BAZAR.

MAGAZINE, One Copy for One Year, \$1.00  
WEEKLY, One Copy for One Year, \$1.00  
BAZAR, One Copy for One Year, \$1.00

HARPER'S MAGAZINE, HARPER'S WEEKLY, and HARPER'S BAZAR, for one year, \$1.00; or any two for \$1.50.

For Subscribers to either of Harper's Periodicals published from the present time to the close of 1870 for Four Dollars.

Address, HARPER &amp; BROTHERS, NEW YORK.

Nov. 27—2w

## KING OF THE ASTHMA.

THE Positive Powders can do just what they please with the Asthma. Ask the following witnesses if it is not so:

"I have cured with Mrs. Spence's Positive Powders a case of Asthma which the doctors had tried in vain for twenty years. They have also cured every case of Neuralgia in which they have been taken."—(S. C. CUNNEN, Orléans, Iowa.)

"I have cured six cases of Asthma with Mrs. Spence's Positive Powders; and Miss Harriet Lathrop, of North Adams, Mass., writes me to report that the Positive Powders have cured her Pulmonary of the Heart."—(MRS. MARY E. JONES, South Williams-town, Mass.)

"I called at the house of a acquaintance of mine on business, and found his wife down with the Asthma. Having the box of Positive Powders with me, I gave her a Powder and left two more for her to take as ordered. Next morning I called again, and she was paring and cutting apples preparatory to making pills. She said she could scarcely tell how much better she felt. My own case of Neuralgia or Tic-Douloureux in the head, has been a pretty good test of their efficacy and virtue in this neighborhood."—(HARRIS MOORE, Shelby, Mich.)

"I am so troubled for breath that I can't write. I have been troubled for breath for a few years, and last night with a very pain in my side."—(MRS. J. S. TEELE's last letter.)

"I have taken Mrs. Spence's Positive Powders according to directions, and through the mercy of God and the Powders I can breathe again quite easy. But oh! what distress I was in before I took the Powders. I think it was the Asthma but I would not call in the drug-doctors because they came so near killing me a number of times."—(Second letter of JAMES BOKSTEDT, of Oultarungus Station, N. Y.)

See advertisement of the Powders for information. 2w—Nov. 27

## DR. H. B. STORER,

AND

MRS. JULIA M. FRIEND,

(Medical Clairvoyants) will be in

Boston, at their Principal Office, 120 Harrison

Avenue, Mondays, Thursdays, Fridays and

Saturdays.

In Worcester, 75 Front street, Tuesdays;

In Providence, 26 Union street, Wednesdays.

OF each week. Medical examinations, when written through the hands of the medium, \$2.00; when spoken \$1.00. Letters with lock of hair for examination must enclose \$2.00, and should be directed to our Principal Office, 120 Harrison Avenue, Boston, Mass. 1w—Nov. 27.

## W. H. MUMFORD,

SPIRIT PHOTOGRAPHER.

TO persons at a distance desiring a Spirit Photograph, I would inform that it is not actually necessary for them to be present. For full information address with 2-cent stamp, W. H. MUMFORD, 116 West Springfield street, Boston, Mass. Séances Wednesday and Friday evenings. 2w—Nov. 27.

## A PSYCHOMETRICAL VIEW.

THE distinguished Psychometrical reader, Mrs. A. B. SEYFRANCE, of Milwaukee, Wis., volunteers the following: "I have taken a Psychometrical view of Mrs. Spence's Positive and Negative Powders, and find it to be a most valuable and powerful remedy for the human system, when properly administered."

See advertisement of the Powders for information.

Nov. 27—2w

## DR. J. R. NEWTON

Will read in

TROY, N. Y.,

AT NO. 10 STATE STREET,

On and after Nov. 23d,

For two weeks, or until further notice. 3w—Nov. 27.

## MRS. A. JESMER.

MAGNETIC, Healing and Developing Medium, delineates and characterizes by lock of hair or picture, sends by laying on of hands or prescription, describes splits, answers letters, at 17 Indiana place, Boston, Mass. Nov. 27—1w

## \$75 TO \$200 per Month to Agents, salary or

commission, to sell the *Banner of Light* and *Positive Powders*. Agents Wanted Everywhere. Write Wire Cable, New York, Chicago, Ill., Richmond, Va., or Memphis, Tenn. Nov. 27—4w

IN PRESS, AND ALMOST READY FOR DELIVERY.

## 'MODERN' AMERICAN

## SPIRITUALISM,"

## A TWENTY YEARS' RECORD

## OF THE

## COMMUNION

## BETWEEN

## EARTH AND THE WORLD OF SPIRITS.

## ONE VOLUME, LARGE OCTAVO, OF SIX

## HUNDRED PAGES, ENGLISH MUSLIN,

## REVEALED EDGES, SUPERBLY AND

## PROFESSLY ILLUSTRATED WITH

## FINE PORTRAITS, ETC., ON STEEL.

## WOOD IN TINT, LITHOGRAPHY, ETC., ETC.

## PRICE, \$3.75.

## By Emma Hardinge.

## PUBLISHED BY THE AUTHOR, 229 EAST

## 60TH STREET, NEW YORK.

TO whom all applications for AGENCIES must be addressed.

This work has been prepared by the author

Under the Direct Supervision and Guidance

of the Spirits,







## New York Advertisements.

**New York Advertisements.**  
**THE NEW DISCOVERY**  
 IN CHEMICAL AND MEDICAL SCIENCE.  
 Coughs, Colds, Consumption, Catarrh,  
**CURED!**  
 DR. E. F. GARVIN'S  
**SOLUTION**

AND  
COMPOUND ELIXIR  
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T. A. R.  
FIRST AND ONLY SOLUTION ever made in one mixture  
of all the TWELVE valuable active principles  
of the well-known curative agent,  
Pine Tree Tar.  
CURES OVER 100 DISEASES

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Mr. J. B. secur. Singer's Sewing Machine Office, Chicago  
Ill., was cured of **Hereditary Consumption.**  
**BRONCHITIS:**

**HEART DISEASE!**

**Heart Disease,** **Eruption and Constipation.**  
Mr. D. L. Justice, 432 Broadway, New York, itching  
Mr. Ellsworth, 261 Broadway, New York, scrofula.  
OTHERS CAN BE REFERRED TO.

**ONE TRIAL CONVINCES!**  
**The First Solution and Compound Elixir of Tar**

**First Solution and Volatilized Tar, with Inhaler**  
for 1 month's use—Package complete—\$5.00.  
This carries the vapors of tar direct to the Throat and Lungs.

**First Solution of Tar and Mandrake Pills!**  
**25 and 50 cents per Box.**  
 Is the best Family and Liver Pill known, containing no Mercury.  
**FOR SALE BY DRUGGISTS EVERYWHERE.**

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Three Millions of Acres in Kansas, which are being rapidly  
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**NOW EARNS MORE THAN ENOUGH TO**

There is no better security in the market—this being in some respects better than Government Securities.

Price 96, and accrued interest in currency. Pamphlet  
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