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NO. 9.

#### Written for the Banner of Light. THE SUNSET OF THE STORM-CLOUD.

BY LITA BARNEY SAYLES.

The middle of December: All the day The clouds have thickly wept their tears away; Like April drops they soomed, and out of place, When to this point the earth hath run its race. For thunder brought his clamorous voice to bear Upon the elements; the upper air Was decked with the electric flash so bright. Betrayed on clouds that hung as dark as night. Twice had the sun essayed to show his face, And twice he had withdrawn in sad disgrace : For clouds were legion, he was only one, And hid his brightness 'neath their sombre dun

'T was little past the middle afternoon, (For in December suns set very soon,) When ancient Bol, whose wrath had gained him strength Made one more struggle, bursting through at length, And, telling clouds that they had rained enough, Sent them away where suns are not so rough. But ere they minded his august command, With one more brilliant shower they blest the land, When lo! what splendor bursts on us below! From north unto the east appears the bow ! "Sweet bow of promise I many sing of thee. And still shall sing whenever thus we see Thy beauteous arch extended far and wide, From ancient forest to the mountain-side. Thy gorgeous colors, beautifully blent, Pull combination in the firmament!

I watched its radiance till the orb ofday Had swiftly sunk in billowy clouds away, And then returned unto my western chair, To bathe my soul in equal glories there! The sapphire glow betrayed his hiding place The clouds above reflect his shining face, And all the rainbow hues upon the east Are magnified and spread along the west. Orimson with gold, and blue with silver flow. Irradiating gloriously below; Plame-scarlets, solferinos, all the hues That fashion may invent or poet choose; With fleecy clouds on darker background piled, Like weakness to the stronger one begulled. These like Elysian seemed, and caused the soul To more and more aspire toward its goal,

Not yet might earth make plaint of sad neglect, For frost had treated her with great respect, And, though each tree and twig was stript and bare, He left her verdure to her guardian care, And every blade of grass, so green and bright, Was bathed in colors of a living light. And every twig prismatic glories showed, And paid in beauty for its tiny load.

When all our storm-clad life is finished here, Buch gorgeous radiance may we learn to wear ! The primal colors of the perfect bow Reflecting in pure white on those below As all the prism's various hues so bright. Combined, but form a spotless ray of light, So may each God-like attribute within Expanded by to rid our souls of sin. And each, more brilliant than the rainbow's hue, Combine in purity to make us true. Oh, if in heaven such royal scenes appear, How can its angels bear to wander here. Unless, less solfish than each earthly wight, They joy on sorrowing souls to shed their light? And such our life-long gratitude must claim. Oh, come to us, yo loved and lovely ones, Who draw your radiance from the Sun of Suns ! Shed freely forth your fullness, rare and bright. Rarer and brighter than sun-hues to-night. And make us realize your presence nigh, And charm the senses that shall nover die: Inspire us with your beauty's love and lore, And help our sinful hearts to sin no more. Dayville, Ct.

#### Written for the Banner of Light. HERE AND HEREAFTER.

TO EMMA-BY BLIZA M. HICKOR.

There are sweet, green isles 'mid the ocean of life. Inviting the soul to repose : They are memories fair-they are friends who are dear-How they lighten life's burdens and wees.

Not the friends who surround 'mid the sunshine of life, With a smile and a sweet, winning tone; But alas I who forsake in adversity's hour, And the sad heart is left all alone.

Yet the world is not all so cold-hearted and false. That never a friend, true and tried.

Will smile at our joys, at our serrows will weep, And love us whatever betide. There are sad, weary hours, there are dark, lonely scenes,

When the clasp of a hand warm and true, Sends a thrill to the heart and a light to the eye, And hope gilds the pathway andw. Oh, a lewel most rare, and a gift most divine.

Then we'll love it and prize it wherever't is found. And the faithful shall ne'er be forgot. And beyond where the vell hides the world of the real, When life's partings and wanderings are o'er,

With what joy we shall meet-with what pure pleasure dwell.

Is friendship in deed and in thought;

In that land of the real overmore. We shall know in that world all the noble soul's worth, And sweetly the ages will glide,

With no shadow to dim, and no sorrow to grieve,

And no barrier true hearts to divide.

AUTUMN LEAVES. Oh! from these leaves that grow so strangely levely,
While Autumn wreathes them round her funeral urn;
From these dead flowers that shall regain their beauty When Spring's soft winds and sunny skies roturn-We, too, may learn that Death is but a Winter From which the soul, trumphant o'er the tomb, Shall rise, exulting in its new-found freed m, And live in pure, immortal, heavenly bloom.

They are not dead who, from our earthly vision,

Are hid by this dim veil that shrouds our sight;
They are but placed where their pure spirit beauty
Can never know decay, or yield to blight—
Like flowers transplanted, they are growing fairer
In that bright world that knows no care or strife;
This sleep that we call death is but the waking
To perfect, glorious, everlasting life.

A Parisian author has translated Shakspeare's line, "Out, brief candle," into French, thus, "Get exist; if they fail to do that, then you may know out, you short candle."

## The Pecture Room.

Spiritual Ethics.

A LEOTURE BY MES. CORA L. V. TAPPAN, In Tremont Temple, Hoston, Wednesday Even ing. Oct. 20th, 1860,

BEFORE THE MASSACHUSETTS SPIRITUALIST ASSOCIATION, AFTER AN EXHIBITION OF THE CHILDREN'S PROGRESSIVE LYCEUM.

Reported expressly for the Banner of Light. THE GROWTH OF SPIRITUAL GERMS.

Can it be possible, friends, that there is anything more to say? After the evidences of total depravity which you have seen upon the platform this evening-according to theological doctors-it would be useless to proceed; for certainly if the awant voices of little children, their loving amiles and beautiful forms, are not eloquent with the truth then there are no words that can be articulated which can meet the case, and we must stand in their presence speechless. Total depravity indeed! Why, we may gaze upon their countenances forever, and grow more and more eloquent with the thoughts and the lessons which they bring us. But speaking of children reminds us that we are all children to-night, and that these spiritual germs, whose infant faculties speak in the little faces from the rostrum, are but smaller types of the same germ, and we are reminded thereby that we are all children. This narrows us down to the source of these germs, and the conditions which are necessary to their unfoldment. The infant is as old as you or I in spirit; but the germ which it inherits requires the process of culture and education. What has been done heretofore in this direction? Not certainly that which would tend to the unfoldment of these flowers, but rather the piling up of the stones and rubbish of false opinions upon them, until they could scarcely think beneath the burden of a cramping theology.

To-night we have heard the angels singing in the children's voices, and so close did they come to our hearts that we knew the angels were singing also. To-night we have seen a beginning at the foundation. We have often been asked, "What good has Spiritualism done? and what can it do for these little ones?" Now we can throw off the cloak of our being without fear, knowing that it will descend on those who are gathered here, and who with target and banner are moving steadfastly on to assume our places in the battle of life. Yes, the children are here, and wherever they can be found, with uncramped minds, there we, too, may be also. What is essential to make us as confident, as full of assurance and joy in the faith, as are these little ones? It is simply this: that we may also grow. Far advanced as we imagine ourselves to be in this science, and that which the stony record displays of the spirit whose laws are unfailing, still, in reality, in the conception of these laws we are babes; babes in knowledge; babes in the understanding of those subtle forces which bind us to the infinite. We want room to grow, to expand, to energize the faculties of the mind and the individuality of the soul. Any rostrum, pulpit, theological edict or religious dogma which seeks to prevent this, crushes the spirit and keeps it from communion with its Father. We seek for a principle—a God.

Because Spiritualism is a highway, it is not a finality; and if we keep this highway clear, so that the car of progress can roll on, that is all that can be asked. The rostrum is the American pulpit; the lecturer the American priest. Through this avenue come to us the revelations of loftier systems of religion and grander discoveries in the field of science. When it is closed there is nothing more for us to learn; but by keeping it clear we shall mount up to the heights till we catch the elequence from the world of souls. We have a few remarks to make concerning these souls-these germs, that in you and all of us are joint heirs to an eternity of existence—that eternity which step by step reveals the image of the Most High. Bear with us while we sneak of this. The germ of the spirit, whether manifested in the child or in the oldest person present, is developed just in proportion as its experience in previously existing forms has awakened its knowledge of outward life. Some of these children here may be termed geniuses, whose exhibitions have thrilled your souls, and whether by gesture, motion. song or recitation have caused you to sav: "These are inspired!" But how were they inspired? Not only by the powers of spirit-influx, but by the truth which they uttered-their manner giving proof that they understood the meaning of the words. Others, in turn, gave forth the spirit of melody, and you wondered what star had become temporarily vacant that its dwellers might for a moment awaken the echoes of our mortal shore. How comes it? Because these souls were perhaps older than you or I, and have gathered this melody of song and instrument in other scenes, that they might bring it to gladden our own; for spirit, whatever else may suffer transformation, cannot pass away, and every fragment of thought gathered in a past eternity belongs to the germ of your spirit, whether small or great, and forms a part of your eternal progression.

Can you then say, "These are children, and we are mature?" I say there may be gray heads here to-night, the spirits inhabiting which have less wisdom than some of these little ones, and there are habes from whom we may receive the lessons of a vast infinitude. Let us all, like little children, prepare ourselves to grow till every tendency of our beings shall have attained its possibilities and exhibited itself through all departments of life and form. We are not put here as machines, or to fill up some chink within the bounds of creation, but that all the powers we contain may fulfill the purposes for which they they have failed indeed. If you fail in this school

to understand the atom, the form, the soul of man, you must return to earth again and again, that you may renew your experience, instead of joining the grand onward march of the phalanx of souls immortal.

Do you doubt this? Look at the hosts of spirits who return, saying: " We have not had enough of earthly experience; we did not grow to the full stature which was intended for us. We want to unfold to you this fact: that you may grow while It is true that the instructions of the past here." may have been like a millstone around their necks; that the spirit may have looked out from a deformed, misshapen body; but after all this, it is also true that so much the more need exists for the culture and expansion of every power that shall give fullness to the mind, and an enlarged horizon to the soul. Not that the body shall chain the spirit, but that the spirit shall expand itself through every fibre and sinew of your forms, that it may answer the full purposes of human existence, and when it shall pass away by death you may with full-fledged pinions cleave the vibrant air, and not be called upon to return for more experience. Out of a thousand souls who pass away from earth, how many are fitted for such translation? As Emerson said: "What do the masses want-what can they do with immortality?" He did not mean by this that souls were not immortal, but how could they imagine an existence which must be the result of thought.

You ask a spirit that is hovering near the earth. that has not been relieved from the effects of its education: "What is your present state?" and you will receive in reply; "I am still near the earth; I cling to the scenes from which I have lately passed, and to those hearts here whom I wish to rejoin." "Do you do this with or by means of your body?" "No; but by coming into communication or sympathy with congenial spirits yet inhabiting forms on earth-which is the same to me." The many do not acknowledge this; it is a question of growth. If you are enfolded in an inharmonious form; if insauity, kleptomania, or any other mental infirmity is inherited in the body, your soul must feel its influence for the time and grow out of it; but the experience weighs heavily upon your spirit, and you can escape it only by gaining all the light which the earth can give. This light must be found in the harmonious developming of All the powers and qualities of the mind and body.

Before you, to-night, you have had a picture of those expansive flowers which foreshadow the fruit to human consciousness; not dependent, like you, upon the senses for an evidence of an immortal being, but so finely attuned and sublimely trained that they shall feel every vibration of spiritual attraction, and know that they are immortal. Spiritual germs! You that have been sleeping in these human forms; you that have been cursed with untoward physical organisms and circumstances, bear this in mind, that however again and again you may be called upon come a time when you shall receive divine ex-There is no such thing in God's universe as a failure-no human existence is a failure. That which is expressed is success, as far as experience goes. If the student in his laboratory tries and tries again without success, is he forever condemned to disappointment? No; each effort arrives a little nearer to the goal at every experiment, and finally perseverance will overcome and gain the master. So your spirits, while surrounded with material organisms, can, day by day, approach a little more nearly to this high truth. Those things which you call failures, in your mind, are never chronicled in the calendar of eternity, for there nothing is written but success. If a world is born, it is recorded there-if chaos comes, it is not recorded, for the latter precedes the former; if a thought is germinating in the mind, but fails to be a thought, there is no dark angel, with pen dipped in blood, to write it against you; patient waiting will bring the growth to light. Success, therefore, is a part of your infinite being; and as the oak, shooting up from beneath the soil contains in itself the germ of an infinite past and future of matter, so your spirits, unfolding day by day and hour by hour, at last attain to that height where thought comes dronning down like rine fruit from a full grown orchard

and you revel in the harvest of a life immortal. And this is what it is to be here, to stand where two worlds meet and vield their fruition to your souls; to live in the now, planting your feet on the rocks of endless progression in the past, and touching with your hands the lofty heights of eternity, where stand the souls ripe in the growthand knowledge of many centuries, and they say to every immortal spirit, there is no such thing as failure; they can say to the drunkard, the victim of his appetite, or those who have been condemned by social law, "Try again"; they can say to those who are morally and spiritually blind, " Behold with the living power of the soul the excellence of your inner being. Try again, for there is success in store for you, and when the appointed time arrives, and the circle upon which all souls are gathered shall turn for you, you shall find the impress of your immortal spirit as firmly stamped on the tablets of God as are the stars in the heavens, that appear to you to vanish, but fail not to return when the cycle again comes round." And every little soul, every fragment of a thought that is immured in earthly dust, and surrounded by conditions discordant and grim, bears within it self the faculties of an immortal germ, the ripencalled it into being, and whose songs shall one civilization, we have but to invite him to the ed fruit of which shall adorn that eternity which day join in the chorus of heaven. Therefore, to all of you -even to you little ones-we say: "Try again."

Henry Ward Beecher says it will never do to "preach cream and practice skim-milk."

## Free Thought.

WENDELL PHILLIPS ON CHRISTIAN

EDITORS BANNER OF LIGHT: Dear Sirshave just read a quotation from a lecture of Wendell Phillips upon Christianity, against which think there are several objections.

Mr. Phillips has stood before the American people for many years as a very singular man, but not a truly great man; an agitator, but not a reformer; a man of mental powers, but mostly felt through his culture and his temperament, and may be entitled to the credit of being substantially honest, although not always on the right side. Mr. Phillips, in his new effort to enlighten the people upon the subject of Christianity, has not made himself palatable to the orthodox churches, nor does he exhibit a belief that is to be greatly admired by the rationalistic believers in the individual sovereignty of manhood and the endless progression of the race. Taking his turbulent ife as a whole, it is evident that Anna Dickinson is right when she says he is going backwards.

In the very outset Mr. Phillips makes a bad fist of it when he undertakes to interpret Christianity out of the Bible. He has no right to make any other rendering than that already made by the established churches. He cannot put new wine into old bottles, nor new cloth into old garments.

If Mr. Phillips had stopped when he said that religion was the science of our duty to ourselves, to each other, and to God, he would not have exposed himself to so much criticism; or if he had gone forward and explained what that science of duty was, his lecture would have been of more concern. But when he tells us that out of the religions of Asia and the mythologies of Rome and Athens Christianit v rose up, he states that which the underlying facts do not support.

The term Christianity is essentially and distinctively technical and generic, and implies a class, and not a quality of religion. Therefore the superiority and infallibility of the Christian religion is depending as much upon proof as that of any other system of religion in the world. Nor does the name Christian religion have the power to perpetuate the same system, any more than Lorenzo Dow had the power to preserve the identity of his knife after having worn out several blades and handles and supplied new ones. No. Christianity of to-day, not withstanding its name, is no more the system of society and ritualism propagated by the apostles and the religionists of the "Dark Ages," than were the principles of the self-styled democratic party, during the late rebellion, the principles of patriotism and statesmanship taught by Jefferson.

Disguise morality, charity and justice as you please, but in all ages they have been the soul of all religious, and without them prophets, miracles to struggle with these surroundings, there shall and seers are of no avail. These-morality, charity and justice-work out the religion of the ages; lian flower, in the church of the future, which perience in all that it is possible for a human and these are inborn in the human soul, and respirit to compass in this or any other world, quire no ashes of bulls and goats, or the blood of

God, to make them efficacions. The truth was as divine in the little Hindoo girl who condemned her playmates for taking the toys from each other that were not their own, as it was in Jesus and expressed in the Golden Rule, But Mr. Phillips says that "one of the princiwhich he makes, brings strength to his mind; he ples of Christianity which distinguished it from other religious, was that of sacrifices"; or, in other words, the forbearance which the people should exercise one with another. But sad enough it is, for the truth's sake, that Mr. Phillips overlooks and fails to tell the public of a greater principle than that of forbearance. It is the greatprinciple that distinguishes Christianity from all other heathen religions. It is this: that whereas all other religions are founded upon an atonement made by the blood of animals, the Christian relision is founded upon an atonement made by the blood of God. This is a truth of great concern. and ought not to have been overlooked by Mr. Phillips, but stated squarely and fairly to the public. But this is not Mr. Phillips's only blunder: he says that the agitator of the centuries was the Jesus Christ, of Jerusalem. This is simply a falsebood-one of those extravagant expressions which are used by men who cannot rise above the influence of the appalling doctrines of their age.

Jesus Christ, of Jerusalem, was not the agitator of the centuries. He never had the tenth of the followers that Confucius, Zoroaster or Mahomet had. There was as much royal promise in the costly robed Persian, as many golden axioms uttered by the godly man of the "Celestial Empire," and infinitely more prestige and power in the hands of the prophet of the desert than in the simple-minded but pure Nazarene. With fitlyspoken words Mahomet became the life-guidance of one hundred and eighty million human beings for twelve hundred years, that which Jesus never was, nor never will be in all the ages of the future. Equally extravagant and untrue is Mr. Phillips when he says that Christianity trusted the human race. The very contrary is true; Christianity says that the human race is conceived-in-sin and brought forth in iniquity. It teaches the total depravity of the human soul to that full extent that it grieved God to his heart on account of man's wickedness, and it repented him that he made man.

But Mr. Phillips says again that another distinguishing feature of Christianity is its ideal woman - that expression properly belongs to Scotch metaphysics. But supposing Mr. Phillips to mean that Christianity has for one of its objects the elevation of women in the scale of

Headley, in his Women of the Bible, shows that with a record of four thousand years of religious history only about seventeen women arose above the vulgar horde. And even in the prime of Christianity it murdered with a foul mob one of race," so long talked of, is coming off.

the noblest women of all the ages. Hypatia, at the instance of a priest-ridden mob, was dragged from her lecture stand through the streets of Alexandria until dead, and then the flesh scraped from her hones, in utter defiance of any feelings independent of priestly influence.

Mr. Phillips asks the man who believes that Christianity is but an outgrowth of the human intellect, to explain the civilized state of Europe as she stands to-day. Now, if Mr. Phillips had told us to what phase of European civilization ho referred, then his proposition could be better analyzed. If Mr. Phillips means that Europe to day occupies an elevated position in the scale of civilization, then I say it is due to the influence of the arts and sciences for the last five centuries, aided by the age of her society, and not to so-called revealed Christianity. But if he means that by her civilization now she is in a depressed condition, then I have to answer that Europe, as well as our own and other lands, is in a transition state, struggling to evolve something higher in man's onward progress. But Christianity is not a growth of the human intellect, nor is it a system of revealed religion. It is, as I have already said, a technical name, partisan and sectarian in its character and application, and in its use will be limited by time, just as any party name in the past has served its purpose and given place to something new. In fact, its time is past already.

This is not the age of Christianity, it is the age of civilization, or the dominance of knowledge and industry over faith and servitude. The "Dark Ages" were the only essential Christian ages the world has ever had.

If Mr. Phillips will refer to the field of the Lost Arts," and institute an inquiry into the history and struggle between faith and knowledge, he will soon learn what religious have dono for mankind, and also will be learn whether knowledge has served a better purpose to advance humanity than faith, or religious founded upon faith. The whole controversy in the religions world might be rested upon this single and simple proposition: whether faith or knowledge had benefited mankind most. By this statement it is easy to get at the question, and facing it at once with history before us, we see that faith, or religion, has in all ages sought to battle down knowledge, and in its effort to do it has taken from the earth, by cruel war and all manner of foulness, more than one hundred million human beings. Is this not a lesson, the reading of which will chill the heart of humanity in the coming

With the long line of religious history behind us, made black with war, persecution, superstition, ignorance, higotry and intolerance, and with the dark vail still hanging over the race, there is no redemption for man through the churches, To-day, the hope of the race is civilization, the efficacy of the arts and sciences. But from the moral nature of man there will yet come forth a true religion; it will be unfolded, as a magnowill be founded upon an atonement-not of blood, but upon a recognition of the diviner life of the L. U. REAVIS.

race. St. Louis, Mo., 1869.

#### For the Bamier of Light. DEATH.

In these days, dating from the commencement of and eccaisting with the growth of modern Spiritualism, nothing in the moral and intellectual world is more remarkable than the change in the views of the most intelligent portion of mankind-regarding Death. In minds where once was denial, is now doubt-in those where was doubt, is now conviction, that in the death of the earthly body is the birth of the spiritual. We have learned that one, at least, of the uses, of the present existence is to eliminate the spirit from its inherent incompleteness, and to prepare it through bodily experiences for its relative portion of a better and hence a happier life. "As in Adam, (or fleshly imperfection) all die, even so in Christ (purification) shall all be made alive "-that is, the Adam, the material, evolves the Christ, the spiritual. In this earth-life our unavoidable tendency (in spite of our selfish and ignorant wills or inclinations) is toward the one Infinite Principle which is comprehended in the word God-a word which, interpreted by the highest understanding, means truth, perfection, happiness.

If one really thinks aright, man and his relations to God are like this: God is one power; he has "made man in his own image"; in other words, he has given to man a ray of his own wisdom, and has placed him in this "first estate" preliminary to and necessary for an intense appreciation of a higher man, being an imperfect being, through a misapprehension or ignorance of truth, and exposed, by God's wisdom, to temptation, follows not in the ways of right, but in the ways of error, hence he suffers, and by suffering improveth in the apprehension of truth.

For, why is man placed upon this earth? Ho s placed here to assist, work out lils own salvation, to aid in making the true spiritual man. He must inevitably be finally perfect and happy, yet eternally subservient to the will of his great Creator. Man, in opposing, or in neglecting his Creator's only way, suffers in exact proportion to his deviation therefrom. So that the more correct are our conceptions of truth, in so far as we follow those conceptions will we hasten the time of our own God-designed perfection and happiness.

The people of Europe pay annually fifty million dollars for the support of royal families. The Sultan alone exacts eight millions. The Pope is the cheapest of all the sovereigns, and gets only \$250,000, without including Peter's pence:

An illiterate correspondent, who is given to sporting, wants to know when the "Anglo-Saxon

#### PASSED BEYOND.

BY H. O. O'BLENESS. Another little angel Ensered in The shining, pearly gates Free from sin-

Passed boyond. Another little mortal, Pree from strife, Has passed beyond the ovils Of this life-

Passed beyond, Another little member Of our band Has joined the shining host In spirit-land-

Angels-In thy hands we trust

This jowel fair-Beneath thy wings of love Guard with care.

## Original Essays.

LABOR, AND INTEREST, AND CRIME.

The above is the heading of a well-written article of Mr. Frederick Robinson, in the Banner of Light of October 23d. There are some propositions of Mr. Robinson which are not to be refuted very easily, and there are some which may admit. of refutation, or might admit of it if the parties discussing the subject of labor, money and interest would first agree upon' certain fundamental principles; but when parties differ respecting these, there is no possibility of an agreement in the conclusions. In order to study practically the views of Mr. Robinson it may be well to look first at what may be regarded as his fundamental propositions.

His main proposition is that "interest on money is crime," morally; secondly, that " money is not wealth"; thirdly, that "money is simply a measure of value"; fourthly, that "money," as a measure of value, is "established by the sovereignty of nations;" fifthly, that "money" is but the" image and superscription of sovereignty that makes it money, and not the material of which it is made," sixthly, that money is a flat of sovereignty: seventhly, the right of making money and taking interest upon it belongs to the government alone; eighthly," money is not a production of industry, but a creation of government;" ninthly, "inoney is not a consumable article, and is not injured by use,"

From these propositions, Mr. Robinson's conclusion is, that "if he borrows money he ought not to pay interest for the use of it;" and his reason for this is, that "his use of the money does not injure the money, and he can return it to the lender in just as good condition as he received it: and because the lender " may loan it or not, just as he pleases." If he borrows a hundred dollars, in money, for a year, and by trading or buying and selfing realizes at the end of the year two hundred dollars, the man who lent or rented him the money, (whether gold, silver, copper or paper, touches no principle,) is not entitled to any Interest, or rent, or payment, from the horrower hacause he returns the money as good as he received it. On the same principle, a man who lent or rented a horse to him for a day's use, is not entitled to any interest, or rent, or payment, if he "returns the horse as good as he receives it."

There is a fallacy here which seems to have escaped Mr. Robinson, arising from his peculiar presentation of the article "money," which, according to his eighth proposition, is a mere "creation of government."

The origin of "money," as a thing exchangeable for labor, did not spring from the exercise of sovereignty by any government. It arose, naturally, in the most primitive forms of human society, as a convenience; its primal use must have been to represent labor of some kind. Whether money appears in the shape of shells, beads, iron, copper, silver, gold or paper, it can be nothing else than the representative of labor. If it will command labor or service, or the use of a man, a horse, a machine, a vessel or a house, it is the

representative of the labor or service secured. Money exists entirely independent of governthing. The emission by governments of bills of credit is quite another thing. The regulation of

the currency of a nation is quite another thing. If the government could really "create" money, the question would be different; but government is not a creator, it is a consumer of values. What is government? Is it anything more, in this country, than a few out of the many entrusted for the time being with the management and execution of the laws, &c.? These "officers" create nothing; they are paid by a slice of each man's labor; and if it were not for human passions and wants necessitating rulers, government would have nothing to do with money. The connection of government with money, is lawfully whatever

the constitution of a people makes it. As commercial and other transactions increased in the world through increasing numbers and expanding wants of mankind, money, as a representative of labor, on account of its convenience, assumed more and more importance; and monarchs, and afterwards sovereign peoples, acting for the general good and for general accommodation and for universal convenience, established legal rates of interest, to which the people under monarchs were compelled to submit, and to which, under constitutional governments, the people were satisfied to conform their business. Monarchs might have regulated the rents of houses, in money, or in anything else, according to their size or the number of their windows, &c., and the people might have submitted to it. Our Government may lawfully do only that which our Constitution authorizes it to do. If it does more, it is usurpation of the people's prerogatives; for, necessarily, in a constitutional government, the people and not its "government" must be paramount.

It is convenient for the people that a legal rate of interest should be established and understood. Our people, who are "free," though by no means "equal," sanction and stand by the principle on account of its great convenience. For the same reason our people have sanctioned and sustained usury laws-that is, prohibitions against the exercise of individual or private judgment as to the rate of money interest. And certainly, if experience should now dictate that our commerce and trading would go on just as well, or better, without any usury law, why should it be retained? May it not in practice prove better, after fixing a legal rate of interest, to allow parties to make contracts for the use of money at any rate of interest the parties may choose? It is done now: but it is done criminally, because it is done against the law. . If there was no usury law it would not be criminal to charge ten per cent, interest on money, unless it would be equally criminal to realize ten per cent. from the rent of a house. The same moral principle rules in both: and it is the moral principle alone that Mr. Robinson's argument touches. EXAMINER.

MARRIAGES AMONG BLOOD RELA-TIONS.

BY JANE M. JACKSON.

"The law against the marriage of near relatives is shown as clearly as though it were written on tables of stone," says Dr. Howe. This truth is daily proved. The report of a commission of in quiry sent by the Commonwealth of Massachu setts in one return of established statistics, says "That of seventeen families, the heads of which being blood relations, intermarried, ninety-five children were the issue; out of this number one was a dwarf, one was deaf, twelve were scrofu lous, forty-four were idiots." Nature here points to facts, and no prejudice or sentiment can over throw the evidence. Every one knows the con sequences of prolonged intermarriages between cousins, although they throw the blame upon God when their children appear diseased in mind and body, when they have only themselves to censure by disobeying natural laws. Certainly, in many cases, such children are defective, if not totally imbecile, and even their partial parents are obliged to own that they are not like other chil dren. Visitors accustomed to the sight of healthy children, with well balanced brains, perfectly formed organizations, readily see the difference and miss the intelligent glance, the joyous greet ing and flashing wit, and the God-given bright ness that all children are entitled to, and would possess, if parents were more careful in the form ation of marriage relations. Let this truth be deeply engraven upon their hearts: that Nature wakes no mistakes. She points to facts, to rules that cannot be despised without retribution, for the punishment is debility on the offspring, reflected back in sorrow on the parents. Hereditary diseases affect families to the remotest pe riods, as consumption, gont and scrofula, which must be communicated from parents to children. The New York Medical Repository, Vol. III, No. 1 says: "There is a family in America, where indi viduals of which have been affected with blindness for the last hundred years." It is plainly to be seen that cousins of this branch should not marry. It is a sin and a selfish act for any one to marry who is laboring under a hereditary taint. The future generations can be protected from disease, and become what God and Nature intended them to be-pure and beautiful, strong and vigorous. And oh, ye parents, pause and think, that bad habits can be transmitted also. We hear the remark about drunkards, "They can't help it; their parents loved strong drinks." Oh! what a dreadful legacy to leave your dear children. Instead of their love and gratitude, they load your memories with curses as the authors of their ruin. You can form these immortals into beautiful beings, with perfect organizations, or sad deformi-

#### HOW TO FIND AN AFFINITY.

BY WALTER HYDE.

1st, Make up your mind that there are no two persons alike.

2d, Know that conscience and love may be changed by education and circumstances.

3d. That a cross between heauty of form in the one, and comparative unlikeness in the other, usually brings the "best stock."

Now, as you are of course perfect in form and feature, and especially in disposition and aspiration—look about and find an honest somebody that nobody cares for-and say, "Fellow-mortal come and travel life's journey with me. I will sustain and comfort you, and we will hope for progress, happiness, and Heaven.'

Then be loving, just, and kind; become conversant with psychological laws.

Be calm and collected under all circumstances and thus make yourself an angel on earth, weaving your spirit's being into the unfolding nature of one who needs you.

## Lacking in Knowledge.

EDITORS BANNER OF LIGHT-In reading over the controversy between Mr. Hull and McCarthy, lately published in your paper, in which Mr. Hull seems to have had decidedly the best of the argument, I was struck by a remark of Mr. McCarthy, ments. The coinage of money is quite another in which he says, "his opponent had tried to show that the Bible was plagiarized. But where did he get his evidence? From the hieroglyphics of Egypt, which no one could read." The ignorance of clergymen, who seem to be intelligent on religious subjects, upon the great discoveries made in Egypt within the last twenty years, is lamentable. Does Mr. McCarthy not know that the language of Egypt has been discovered, and other hieroglyphics and the papyrus rolls deciphered by the genius of Champollion, and that scholars everywhere were now studying the history of a wonderful people whose language has been lost to the world for nearly two thousand years? that the Academy of Science in France had established a chair on Egyptology? that all the laws and ceremonies of the Jewish synagogue were Egyptain ages before Abraham appeared in Egypt? It is certainly time that the clergy of this country made themselves acquainted with this interesting history, to see upon what ground they can claim that the Bible is the inspired word of God. They should also learn that the recorded life of Jesus Christ too nearly resembles the life of Osiris, the Egyptian God, to have been accidental; that the Egyptians were a nation highly advanced in civilization at the time of the Biblical creation of the world; that they cultivated the delta of the Nile during the period of the flood, and never heard of the event: that they were a republic, according to Bunsen, more than six thousand years ago; that the children of Israel were driven out of Egypt, according to Manetho, an Egyptian historian, on account of the leprosy; that the river Nile could never have turned into blood, and all the water of the country, without its being known and any other scance for like manifestations, mentioned by Egyptian historians. The clergymen should read what Bunsen, Dr. Lepsius and Bishop Colenso say respecting the chronology of the Bible; and with a quotation from Bunsen's given to us on this occasion. The first was the first book on Egypt's place in universal history referring to this chronology, I will close this article: "Whoever adopts, as a principle, that chronology is a matter of revelation, is precluded Hill, N. H., by the name of Dearborn. The hand from giving effect to any doubt that may cross his path, as involving a virtual abandonment of his faith in revelation. He must be prepared, not only to deny the existence of contradictory statements, but to fill up chasms, however irrecon cilable the former may appear, by any aid of philology and history, however unfathomable the latter." Again: "The asssumption that it entered into the scheme of Divine Providence, either to preserve for us a chronology of the Jews and their forefathers by real tradition, or to provide the latter commentators with magic powers, in respect to the most exoteric element of history, may seem indispensable to some and absurd to others. Historical inquiry has nothing whatever to do with such idle, preposterous and often fallacious assumptions. Its business is to see

whether anything - and if so, what - has been

transmitted to us."

#### MONSIEUR CLAVAIROZ.

MESSRS. EDITORS-Please accept my thanks for the Revue Spiritualiste. I am gratified to notice that it makes appreciative reference to yourselves and your able journal. A few notices of facts eloquently portrayed in its fascinating pages will, I think, interest your readers.

Monsieur Clavairoz, consul general of France, whose long and laborious researches in Spiritualism you chronicled. I think, some time ago, has now given to the world, in the Revue Spiritualiste, a number of new phenomena and experiences of no little moment. Having been poisoned at Leghorn, nearly half a century ago, and brought very near the grave by eating food that had been cooked, he supposed, in an unclean copper vessel, he availed himself of the best medical intelligence to be found in the various countries to which he was accredited by his government, but without any permanent relief. His sufferings were intense, though in Bolivia, where he resided for nearly nine years, the accrebity of his malady was somewhat mitigated. Subsequently, on being sent to Corfu, he met with a Dr. Cogevina, who became not only his physician but his friend. This doctor, he says, was one who, not satisfied with the present, was always seeking some new truth. He would not put himself (as most of our physicians do) under the yoke of any school, but accepted any means of cure that came in his way, no matter from what source. He had already shown this by a learned work on magnetism. On my arrival in Corfu, says the consul, the doctor put himself in rapport with a medium inspired by the spirit of a physician, but without success. Ere long she died, and her controlling influence passed to a niece, a young lady of great gentleness, modesty and generosity—the fiere et charitable Caterina. She was a more machine in the hands of her unseen guides, and wrote without any consciousness of the matter produced, sometimes in French, of which she knew very little, and in English, of which she knew nothing. One evening when Cogevina was consulting her, a spirit suddenly interrupted him by saying, "Friend, I have found a remedy for your patient." He then told him how he should apply the electric currents he was using from one of Mansdorf's machines-reversing the poles, placing the negative over his stomach and the positive under his feet. His internal remedies were to be bismuth, calcined magnesia and the codeine of Berthe. The hours at which he was to use the machine, and the duration of the time, were often changed. When he was to apply the electricity in the night. and he would be asleep, the spirits never failed to wake him at the proper moment. Thus he was cured. "Cured," exclaims Monsieur Clavairoz. by an invisible hand, after having suffered for forty-two years and exhausted all known remedies!" The spirit that claimed to have produced this wonderful result called himself Giacomo Giaforro, born in Venice in 1418, and making his chrysmutatio (or golden change\*) at Verona in

Monsieur Clavairoz says further that he has often heard physicians dispute with Giaferro, making new auscultations, at his suggestion, and finally admitting that the invisible doctor was in the right.

One night, says. Monsieur C., when suffering from the poison, before the above-described cure was entirely perfected, I was seized with a violent cramp. I threw myself upon a lounge and cried out instantly for Giaferro. It was about ten o'clock. In ten minutes I was deeply under an influence which I attributed to him, and in fifteen minutes more was cured. The following morning I received a note from Caterina, in which she said that in the middle of a séance given at her house about ten o'clock the previous evening, when an invalid was consulting Giaferro, she suddenly wrote: "It is necessary that I leave you, to go to my friend Leon (Clavairoz) who calls me.'

"Here," continues Monsieur C., "there was no possible connivance, no illusion of the imagination. I call Giaferro; he comes, I recognize his action. \* \* \* I was ignorant that Caterina was consulting him, and she could not have known that I was ill."

I have given only the main features of the French Consul's interesting and valuable article. loving, healing energies through him will long keep him in his regained health to boldly proclaim to the world the great truths of Spiritual-G. L. DITSON, M. D.

P. S.—In my article in your paper of Oct. 2d Baron du Potet's name is spelled Potel. Baron du P, was a noted magnetizer, author and journalist in Paris. In his Journal du Magnétisme, he acknowledged the exactitude of the apparition of his old friend, Dr. Dubois, as presented to him by the clairvoyant Adele, Monsieur Cahagnet's favorite medium. One of his pupils has told me that, like Dr. Newton, he possessed the power of healing by "laying on of hands." He thus cured the daughter of a German duke, I think, who had not walked for many years, and he was liberally rewarded by the grateful nobleman. G. L. D.

OI have coined a word which I think we much need. Chrysalis is from chruros (\tau or of \), gold; and mutatic being added, gives an agreeable expression for what we call death.

## An Evening with H. G. Eddy.

EDITORS BANNER OF LIGHT-I spent an even ing with Horatio G. Eddy, the well known and truly reliable physical medium, Oct. 27. Prof. Cadwell and Mr. Eddy came to my house and gave one of their really wonderful scances, using for the cabinet the room occupied by Miss Mary E. Currier for musical manifestations. Mr. Eddy was in the cabinet full two hours. During all this time there was a continued display of hands, faces, playing of different instruments, ringing of bells, that I have never seen surpassed at his or

Without trespassing upon your space by a detailed account of all the beautiful things done, I will only mention one or two tests that were showing of a crippled hand, which I recognized as belonging to a gentleman of my acquaintance, who passed on to the higher life from the town of was disfigured by having the second, third and fourth fingers drawn over into the palm of the hand by accident, of which I believe burning was the cause.

Another test was the showing of a bare foot to the instep, which Mr. Eddy said had never before been done in his séances.

A nartially formed hand was protruded through the aperture three times, which resembled a hand without skin more than anything else, and quite

Mr. Eddy was tied as usual, and in a manner that would be satisfactory to any reasonable

Yours for truth and physical manifestations, Haverhill, Mass. W. W. CURRIER.

Why is the figure nine like a peacock? Be-A. H. W. | cause it's nothing without its tail.

### ITEMS OF PROGRESS.

BY J. H. POWELL.

Cincinnati, Editors Banner of Light:
Change is the order of Nature, and change is painted in deep colors on the map of my experience. To-day I am in one State—to-morrow in another—a day or two later back at the old quar

It is all well enough for fixtures to quarrel with locomotives, just to keep the order of human na-ture complete. But I know that I am a human locomotive from necessity, and often uselessly sigh to become a "fixture." But as Dr. Pangloss would say, as depicted by Voltaire, "It's all for

The elements amongst the Spiritualists are conflicting somewhat. If one puts his hand to the plow, another do n't. If the former do n't, the latter won't. A few are determined to encourage latter won't. A few are determined to encourage none but female speakers of the first ability. A less number see no objection to male speakers, especially when female speakers are not at hand. Most of the moving spirits in the movement here seem to be ever seeking "a sign," ever looking for tests; and if I mistake not, physical test mediums would find a useful field, and profit to boot, in Cinging at I see the greater need for the in Cincinnati. I see the greater need for the

Stage thunderinspires the gods. It is no compliment to say that the major portion of a community are on the sensational plane. The actions of the multitude say it for them here. We must be content to accept the logic of necessity. I try hard at it, and suffer often a martyrdom. But what is the use of complaining? What is a re-

ormer worth who is afraid of pain?
Speakers who are sensitive know what it is to be adjudged according to some preconceived stan-dard on the first appearance. Those who excel themselves on the first essay run the risk of fall-ing not so low as Lucifer. Thinkers know how to wait for and value thought. But the multi-tude seeking "signs and wonders" are rarely thinkers.

Cincinnati is large enough to support a good society, and there would be no lack of funds if only the right men were in the right place. My prayer is that soon a good working society may redeem this city from the disgrace of inaction in the way of spiritual enlightenment. What matters who does the work so that it be well done? Playing first fiddle is not always the best task a man can undertake. "Whatsoever thy hand findeth to do, do it with all thy might," is a salu-

The Brothers Davenport and Mr. William Fay have been giving a series of scances here. I attended several, and find no reason to alter the online so often expressed by me in the Spiritual Times, viz., that no solution apart from spirit power can give the modus operandi of their ever marvelous manifestations. Most of the papers here came out with articles against the mediums. The Commercial issued a supplement containing a silly article, illustrated with slip and sling knots, showing how one Hartman, in Dresden, Germany, managed, as it is said, to perform the entire programme of the Brothers, even to the "flour test The explanation of this latter test is simply ridiculous. Hartman wore a white vest, and slipping out of his properly adjusted knots placed the flour in his vest pocket. But it happens that the Brothers wear black vests. Truly the explainers of how the mediums operate, if they do operate of themselves, which I doubt, are placed in men-tal knots more inextricable than the ligatures that are tied upon the Brothers. I do not see that anything fresh takes place with the Davenports, or that any manifestation is accelerated be-yond what took place in England. They have a good work to do. I wish them success. All mediums are necessary; I ignore none. Milk for the babe; strong meat for the man. Spiritual hysical phenomena are the basic stones of the emple of Spiritualism, not the temple. Science, philosophy and religion are higher, and conse-quently nearer heaven. Those who gravitate to the dust and are blind as bats to the higher realms of spirit, are the very beings of all others to cru-cify the Christs and count the religious life as tross compared with the idols of physical mani-

I preach as I write, allowing for the uses of all manifestations, in the illumination of principles that link soul to soul, and heaven to earth.

The last sensation in Cincinnati touches the truth of my whole experience with sensational-ism. Two little girls, Miss Cecilia Ascher and Miss Etta Soula, were forced, in gladiatorial armor, before the public, at Pike's Music Hall, to discuss the question of "Woman's Rights." What a farce! To puff a child of fourteen years of age with the idea that she can master Stewart Mill and defeat him, together with all the experienced males and matrons who make a speciality of the

woman question. I think the parents of Miss Ascher should study nouncing this, to me, sickening sensation, shew the state of the mental compass of those who worked the oracle. The little wonder was "charming," "beautiful," and "accomplished." So much and more may be necessary for the sake of dollars. But I cannot help pitying the child who is thus sacrificed to a morbid sentiment. Surely, a few more years of home and school retirement should have been hers. But no, the age is too fast for Nature—men and women will soon touch their meridian at fourteen years.

How much the woman movement will benefit from this exhibition of inexperience and precocity, am at a loss to predict. One thing, I do n't wish to see the women touched with the frenzy of excitement. Their success is gradual and sure "like a star unhasting yet unresting." If they adopt mere sensational methods of arresting pub

ic attention, wee to the world.
Since being in Cincinnati I have been kindly provided for by Chas. H. Waters and his good lady, Mr. and Mrs. G. W. Kates, and Mr. and Mrs. W. W. Ward. I am always grateful for atten-tions shown toward me, as the work I perform drags upon my health, and often makes my spirit sad. In one of my sad moods I paid a visit to Mr. and Mrs. Ward, and after an hour or two was favored with a sitting quite unexpected to me. Mrs. Roseanna C. Ward is a medium of higher type. Sensitive as a flower, she is readily influenced by spirits both in and out of the form. We sat in silence, Mr. Ward, myself and the me dium. Presently her eyes distended and fixed on dium. Presently her eyes distended and fixed on apparent vacancy, betrayed that peculiar expression which is understood by psychologists as abnormal. I saw at once that she was deeply entranced, and waited patiently for "the message." It came in distinct, musical, mellow tones, sinking into my soul. The message was for me. My past spiritual career was run over with perfect correctness, and just the sympathy I needed but could not ask for, dropped like heavenly manna into my starved life. I shall never forget the beauty of that angel message, not the effect it had beauty of that angel message, nor the effect it had upon me. I found myself indulging the luxury of tears—genuine, heart-ejected tears, of which I am not ashamed. I was en rapport with invisibles who read me as a book, saw and supplied the needs of my nature, and I blessed God for Spiritualism. Oh, there are moments in every life when it is bliss to drink in inspiration from mortal lips. how much more blissful to know that the mortal is but the message giver, whilst the mesage descends from the angels.

Being so unexpectedly blessed by the dear an

Being so unexpectedly blessed by the dear angels. I naturally took all possible pains to learn the history of Mrs. Ward's extraordinary mediumship. She is a German lady, and has possessed the power to discern spirits from childhood. Her clairvoyant and clairaudient and psychometric powers are remarkably developed. Many have realized evidences through her of the better land. A gentlemen whom Livill cell Mr. T. gave me

A gentleman whom I will call Mr. T., gave me details of his experiences with Mrs. Ward, which ought to be added to the collected tests or Spiritwalism. Mr. T. had a brother, Judge T., a member of the New York State Senate. The judge was a great orator, and had a habit of leaning on the back of a chair at the commencement of his speeches, and as he got inspired rising unright and pushing the chair back from him. He fell sick a few years ago and narrowly escaped death. Fearing a relapse, the judge wrote to his brother, Mr. T., sending him a sealed letter which he was to deliver to a certain lady, but was instructed the plentiful suppl not to open it, or let any other person see it. Mr. hindered the deer T. preserved the letter, intending to obey the the river bottoms.

judge should be die. In the year 1860, Judge T. passed on, and returned to his brother through Mrs. Ward. She rose, and pushing a chair before her, leaned upon it after the manner of the Judge, whom she never knew, and as she spoke, gradually stood upright. The spirit of Judge T. said to Mr. T., "I do not desire you to deliver that letter."

Mr. T., "I do not desire you to deliver that letter,"
Mr. T., who was a firm materialist, having read
the Bible and Josephus over and over again, to
discover evidence of immortality, but always
falling, was staggered at the manifestation. He
reasoned himself, however, to the conclusion that
Mrs. Ward had in some mysterious manner read
his mind. Here was to him a matter for thought
and investigation, but certainly no satisfactory
proof that his horther's spirit was talking to him proof that his brother's spirit was talking to him. On another occasion Mr. T. was sitting with Mrs. Ward. Again Judge T.'s spirit came. She was

would say, as depicted by Voltaire, would say, as depicted by Voltaire, the best."

I have lectured here three Sundays, under many disadvantages. The old Society is broken up, and an effort is being made to restore the fragments. It may be that something will soon be done in the way of "reconstruction." In the meantime a few liberal souls do all they can to help an itinerant speaker or medium.

The elements amongst the Spiritualists are contributed in the spirit brother's career. Presently the spirit said: Write to our sister, and you was ascertain the truth of this vision. You will ascertain the truth of this vision. You thought the last communication I gave you was a mere psychological effect from your own mind on the brain of the medium. I give you this experience to convince you that you are mistaken. You know nothing now of the circumstance I

You know nothing now of the circumstance I have pictured out to the medium. This will satisfy you. It was the great mistake of my life.

Mr. T. did write. He received an answer from the sister attesting the truth of the whole picture, The judge, she said, had on the robe and just the clothing described, on the day of his marriage, and the wedded pair went riding in a carriage. Two years later Mr. T. visited Western New York, and, calling upon the Judge's widow, asked York, and, calling upon the Judge's widow, asked her what sort of a vest the Judge's widow, asked her what sort of a vest the Judge wore on his wedding day. The lady found the vest, which proved to be a white one tinged with blue. Other manifestations through Mrs. Ward were recounted to me by Mr. T., but space will not permit me to detail them. Mr. T. is no longer a materialist, Immortality, to quote his own words, is no more a chimera to him. Hels one of the kindest and happings of men and ower his condition to the manifest of men and ower his condition to the manifest of men and ower his condition to the manifest of men and ower his condition to the manifest of men and ower his condition to the manifest of men and ower his condition to the manifest of men and ower his condition to the manifest of men and ower his condition to the manifest of the man plest of men, and owes his condition to the mani-festations from spirit-life through the mediumiestations from spirit-life through the medium-ship of Mrs. Ward. I sat at two other circles, with Mrs. Ward and her husband only at one, and the addition of Mr., Mrs. and Miss Waters at the other. The former circle gare us the presence of the spirit of John Pierpont; at any rate it was worthy of him, and that is saying a good deal. It was a feast from Parudise.

was a teast from Paradise.
At the house of Mr. and Mrs. Waters, Mrs. Ward was entranced by their little girl who had passed to spirit-life at seven years old. The message was simple, childlike and affecting, not only to the parents but to Mr. Ward and myself. Manifestations like Mrs. Ward's, which I have but faintly described. faintly described, afford spiritual food to the soul.
When we have received tests and have knowledge of immortality, as we rise up the ladder of life, we need soul sustenance. Heaven Cless the

mediums through whom such comes to us, and heaven bless the angels attending them. It is proper here to state that Mrs. Ward is a occasions. Here to state that Mrs. Ward is a private lady. She does not sit except on special occasions. Her health and social circumstances, together with her extreme sensitiveness, necessarily keep her comparatively secluded.

I met at the house of the Ward's a Mr. and Mrs. E. H. Green, of Aurora, Ind. Mrs. Green did not in my presence sit for manifestations; her humband, however, caye, evidence of his own.

husband, however, gave evidence of his own powers, which are singular, to say the least, and spoke of his wife's devolupment as being extraor-

I have just received a challenge, through the Rev. Amos Barnett, from Rev. W. D. Moore, of Hillsborough, Wayne Co., Ind., to debate; but only on condition that one of the spiritual journals will endorse me as a man to whom the de-fence of the spiritual cause can be entrusted. shall write to say that I can meet Mr. Moore, if he will take me as I am, without one plea. I ask ne will take me as I am, without one piea. I ask no one to endorse me, and shall certainly wait a long time before I ask any person or paper to endorse Mr. Moore. My articles in the Banner of Light, and other spiritual publications, took in this country and in England, and the years I have devoted to the work of Spiritualism is all the endorsement I have to offer. If Mr. Moore is satisfied, I am. Societies desiring my services will please address me at Muncie, Ind.

Cincinnati. O. Oct. 25, 1869.

Cincinnati, O, Oct. 25, 1869. SHE HAS FALLEN!

BY VIOLET.

Yes, she has fallen! What now have you to do but wrap your pharisaical garment closely about you, and "pass by on the other side?"

What know you of that wily tempter whose honeyed words and smile-wreathed coils no human could resist unless surrounded by the alldefending shield of Divine Grace? What know you, cold-hearted, passionless moralizer, of the height and depth and strength of that all-absorb-'first love" of a pure, gusning ing, all-sacrificing young heart? What know you who are shielded by loving arms and noble hearts, of the keenness of those long years of suffering heaped upon that devoted wife by the inhuman monster she is obliged to call "husband," or the agonies that at last become too great for human endurance, and reason totters upon its throne, while the poor victim hangs suspended over a fearful gulf, with none near to give her aid? How long would you have paused to reflect upon the sin of throwing yourself into the arms of the first angel-robed tempter that offered you his protection?

Oh, believe me, 'tis very easy relying upon your own strength when it has never been tried by a like temptation! very easy to boast of your innocence when guilt has never attempted to lure you to his side! What to you are those remorseful days and sleepless nights that are wearing away the life of the poor, unpitied, forsaken victim of man's debasing passions? You have no work to do, no broken hearts on which to pour the balm of Christian consolation, no bruised reeds to bind up with a sister's love and sympathy. No, none! Enough for you that "Magdalen" is written upon her brow with an indellible stain that her bitterest tears can never wash away! Enough that you have a cloak of purity for your own conscience that no alluring temptation has ever essaved to thrust aside! You can calmly, unrelentingly shut the gate of mercy forever upon her to whom Jesus said: "Neither do I condemn thee." And you are his professed follower! God help you in that hour when it shall be thundered in your ear," Inasmuch as ye forgive not one another your trespasses!" God help you when too late you find that" the last shall be first and the first last!" God help you when yours is the hypocrite's final doom!

Worcester, Mass.

REV. MR. MURRAY'S DEFENCE.-The pastor of the Park-street. Church, Boston, has been de-fending himself against the charges made against fending himself against the charges made against him by those disappointed visitors to the Adirondacks, last summer, who designated themselves "Murray's Fools." Mr. Murray says, in a letter to a New York contemporary, that these people were fashionables of the Long Branch order, and exquisite swells with light kids and rattan canes, fresh from Broadway, gentlemen sportsmen, with their English suits and eye-glasses; together with rowdies from all quarters. One young lady came rowdies from all quarters. One young lady came in with baggage amounting to seven large trunks. One gentleman, who brought his wife, had ten trunks—the gentleman three and the lady seven. He charges this class with being unfit to enjoy the sale begutter of the wilderness and with her the real beauties of the wilderness, and with being guilty of deliberate and persistent falsifying with regard to it. The riflemen who went to hunt deer, he says, could not hit a barn door at two rods distance, and had to practice shooting at marks, which pastime frightened away the game. For himself he found hunting and fishing—especially the latter—good during the season, the plentiful supply of feed in the woods having himself the dear from season are recorded to dear from season. hindered the deer from coming so numerously to

#### WISCONSIN.

#### Speakers' Convention at Racine.

In compliance with the call for "Speakers and Spiritualists to meet as in Convention at Racine, Wis., on Thursday, Sept 30th, and Friday, Oct. 1st, 1869, at 71 P. M., in the Court House, then and there to take into consideration the wants of our speakers, in regard to engagements, pay, and other matters belonging to our calling; and also to consider a Fraternity Association, looking to the care of ourselves in the future, and any other business of importance that may present itself for consideration," a goodly number assembled at consideration," a goodly number assembled at the above mentioned time. A full report of the proceedings is published in the Religio-Philosophical Journal of Oct. 23d, from which we extract the cream of what was said, from over a page of matter in that paper:

matter in that paper:

Mrs. Roberts, of Racine, was duly elected as President of the Convention and Mrs. Addle L. Ballon as Secretary.

It was voted that the President and Secretary constitute a Committee of Arrangeme. ts.

A vote having passed that there be a Finance Committee appointed by the Chair, the following were then chosen: Dr. Brown, E. Stebbins and Mrs. Caroline Wait.

It was then voted that the Chair appoint a Committee on Resslutions. Chair appointed Mrs. M. J. Wilcoxson, J. M. Trowbridge and Mrs. Mary Brown.

Mrs. Wilcoxson was then invited to address the meeting. Said that she felt that the time had come in which something should be done to secure a better state of things as regards speakers and mediums. Hitherto, incillumistic speakers had received little assistance toward the development of their powers, except from the angel world, and had been cast upon the stormy seas of apostolic life to wander over the world without any true home where they could rest and recuperate—added to this, many negative, modest and anassuming, not being possessed of positive assurance sufficient

recuperate—added to this, many negative, modest and anassuming, not being possessed of positive assurance sufficient to cope with the world, had been preyed upon by all sorts of mismansgement, and semetimes treated in the most reprehensible manner, and while our mediums of this cast are hounded through the land for their unfortunate failures, beat upon by the waves of merciless strife from every direction, there are great wrongs curtained and hidden, that have gone unmasked, and these chosen apostles have had no redress, no hearing. It has been all on one side. Many whom she believed nox to the angels in purity and integrity, had been stung to the litter of by this cruel, merciless course. She did not think she could be justified in assailing the errors of the sectarian world and concealing our own; and she believed that official Beards and Secleties employing us, should be arraigned before the bar of Criticism equally with those mediums they see fit to seek or employ.

those mediums they see fit to seek or employ.

She really thought the time had come to lift these covers.

should be arraigned before the bar of Citicism equally with those mediums they see fit to seek or employ.

Bhe really thought the time had come to lift these covers, and show the true friends of the cause, and the world as well, the actual facts of the cause. She was happy to say that in numerous cases, she had found the most cheering hospitality and justice, but in most of those homes we find we are dragged into constant exercise of our powers when we are exhausted and our vitality is at the lowest ebb, and when we should be to ourselves and rost for a brief season. Again, some secioties or persons had actually speculated in the lives of speakers and mediums! It is high time to protest against it. Expensive halls had been leased, and the rent of these halls had been actually pressed out of the contributions of the lecture, and some of our finest speakers, and most devoted as well, reduced in pay to a mere fraction of what is considered the standari price, and what the speaker had a right to demand. She did not believe it right that societies should consent to this, and those who had, should be ashamed of it, and correct the ovil. We want integrity and justice—nothing more—nothing less. We can never prosper without it. What is our movement worth without it? Nothing, She would not dare to sanction or excuse such a state of things—she could be charitable and compassionate, but she would never cease to assall injustice everywhere; and certainly not less in our ranks than outside. Her heart had bied and pained her with its throbbings for these homeless apostles—she did not know that she should live to enjoy a better state of things, but she must live to accomplish her darling idea and rouse these great souls to a practical effort for her brother and sister colaborers when they fall under the strokes of opposing elements and influences. She spoke of one great wrong which had been increasing of late, and cited a case; A first-pay speaker falled to reach his appointment. A frail, devoted apostle and mother, herself dr

and its relation to matter.

Mrs. Ballou said she was deeply interested in this move Mrs. Ballou said she was deeply interested in this movemont. Mediums can truly sympathize with each other—
thinks it indeed time now for mediums to take grounds on
the defensive. The way has been perflows, and every step
has been marked by the bleeding feet of martyrs gone before! What need of the martyrdom of the past being repeated? The angel hands, ever faithful, are willing, as the
past has ever shown them, to do their work; but we must
not expect them to do ours—they cannot coin the money
we need—there is much for us to do curselves. She did
not regret the differences of mediumships, for they were
alike valuable and all needed; but she did regret that those
who had gone through these primary phases of mediumalike valuable and all needed; but she did regret that those who had gone through these primary phases of mediumship, and from inferiority and ignorance had, by spiritinatruction, come forward on to the mountain of excellence as speakers, should go back upon these conditions, the only steps by which they have risen! Her experiences had been painful in the extreme, and some of them should cause the blush of shame to tinge the cheeks of many who have consented to them. In order to make our labor successful, something must be done to fraterize the work of speakers and realizes are the cheeks. and mediums, and to build about themselves a wall of pro tection, to resist the impositions crowding upon and crush-

mrs. Roberts said there was a necessity of more unity and more charity on the side of Spiritualists as well as media.

Remarks were also made by Dr. Brown, Mrs. Brown, Mr.

Van Blyke.

Mrs. Wilcoxson said some of our best and most faithful Mrs. Wilcoxson said some of our best and most faithful workers have been so poorly paid the last year that they could not command the means to come to this convention, and that is the only cause of their absence. Formerly, many have been invited to take part in conventions with fair promises of remuneration, at least in the way of expenses, and have gone long distances to attend them, laboring hard in every session, perhaps, or, in other cases, from diffidence or modest aversion to pushing their claims, they have neither been heard at all, nor paid one penny toward actual railroad fare and exponses. Some have, in their distribution of finances, been paid full prices, and these persons sent away empty-handed. She knew whereof she spake, for she had heard the plaint of these struggling ones all over the land. She was not speaking for herself alone, or from any spirit of selfishness. As long as she had breath she must plead for her noble and self-sacrificing sisters!

The Chairman of the committee on resolutions read the following preamble and resolutions offered by Mrs. Wilcoxson:

Whereas, Spiritualism owes its power and influence, first, to the angelic world, as the ministering spirit of God; and second, to those the angels have chosen as their mouthpieces and ministers with men; and, Whereas, There is a tendency in the human mind to hold mediumship in disrepute, especially certain phases thereof; therefore.

therefore, Resolved, That the present crisis and emergency demands a hearty coperation on the part of speakers and mediums, and those who have openly pledged themselves to our holy cause; and that the time has come in which some protective system, which shall secure to us as mediums the rights, privileges and immunities of American citizens, is the rock on which we may build us a house, a home, a ter ple, broad enough to shelter the lonely apostles of to-day our brother and sister speakers, mediums and co-workers in this angelic dispensation, and secure to us better facilities compleation of the cause

this angelic dispensation, and secure to us better facilities for the promulgation of the cause.

Resolved, That mediumship is the basic pillar and support of this grand movement on the part of the angel-world, and any attempt to lower this sacred ministry, or subordinate it to the popular standard, is ever fatal to and subversive of its true object and the success of our labors; therefore,

Resolved, That as mediumship is founded upon natural, harmonious laws, it is just as necessary to conform to those laws as in the case of the chemist or artist; and the great want of our movement to-day is a higher, holier, and purer appreciation of all those gifts and powers with which we have been endowed, and a determined united effort to place mediumship before the world in its highest perfection.

Resolved, That we study to preserve this most essential ald and power of the angel-world, with as much true consistency and practical obedience to the laws involved as in the

tency and practical obedience to the laws involved as in the building of any material structure or, unfoldment and per

fection of any science.

To this end, we appeal to all true friends of our blessed cause, to aid us in fraternal efforts to secure healthy, harmonings influences and such concert of action as shall conduct to a perfect independent mediumship, in which the perils and falleres of the past may be obviated, and at last in great degree overcome. To this end, we must secure every facility for our noble work, including physical rest, and impusity from these heavelous evenues to which the and immunity from those hazardous exposures to which the negative and often frail medium is subjected. It is time to watch and guard our powers of inspiration with "a Godly jealousy," for, in this, as in other departments of religious and civil polity, we know that "eternal vigilance is the price of our liberty."

On median the resolutions were passed.

On motion, the resolutions were passed.

Mrs. W., as chairman on resolutions, then read the follow

ing, submitted by Dr. Brown;
Resolved, That Spiritualism establishes a new religion.

with facts and reason for its basis, like the modern sciences and like them, its growth in the minds of the people must be slow, because it must be fixed in their minds by proved

Resolved, That speakers and mediums should learn to labor and wait with great patience for the good time when religious truths shall bear sway among the people, and use the faculties God has given them, without too great expecta-

tion of a quickly returning pecuniary reward for their ner-

vices.

Resolved, That people who wish religious truths established, should support the mediums and speakers who are trying to establish this religion, with all the means they can afford for religious purposes.

Resolved, That Spiritualism is before the people to be debated and considered, and to be judged by them the same as a cause in court before the judge and jury, and the persons who present the truths and importance of Spiritualism are expected to present the crrors, mistakes and frauds of other religious, so that people may judge of their comparative value.

After a spirited debate the resolutions were adopted.

APPEAL AT SPEAKERS' CONVENTION. TO THE TRUE PRIENDS OF OUR CAUSE EVERYWHERE, BY MRS. WILCOXSON.

OUR CAUSE EVERYWHERE, BY MRS. WILCONSON.

In view of the fact that the so-called evangelical sects lend us no hospitality or aid in our labors for a living and pure inspiration, and in view of the creat need of a sacred and elevated standard of mediumship which shall secure us from the perils and imperfections of the past, and bless the world of humanity with the gospiel of truth and angelic guardianship, we, as speakers and mediums in this convention, do invite all who can fraternize with us in securing the objects of this meeting, to meet us in next convention or confer with us by letter, and assist in every possible manner commensurate with their means, the chosen apostles of today, whose labors have aircady brought us such harvests of love from our home beyond. Oh, friends, let us not be weary in well-doing—let us not forget the feet that are blistered with long trayel, nor the hearts that are lacerated by weary in well-doing—let us not forget the feet that are bistered with long travel, nor the hearts that are lacerated by the cruel stabbing! "Inasmuch as ye have done it unto one of these my little ones, ye have done it unto me." Many of you have ministored to us in sweet and holy hospitality, for which we will not cease to bless you; but now our labors press heavily, and we are in the midst of an "irrepressible conflict." A little longer we ask yo to bless us with your holy ald and sympathy, and prepare the way for those who may follow us when we lay off the mantle of mortality. We propose a counseling committee, whose duy shall be to keep a list of names of all worthy speakers who choose to enter themselves upon the fraternity list; and also the names of good and true friends who have beard to offer them, where they can have a private room, with fire and far and names of good and true friends who have board to offer them, where they can have a private room, with fire and facilities for all rapid recuperation and development, that they may be able the more speedly to return to their public ministry. From long exposure to cold and the changing temperatures of life, both physical, mental and magnetic, there are times when we become almost the sport of the elements—and at such times, sectiusion and continuous rest in some little retreat, for a brief period, would, under the exclusive magnetism of our heavenly guides and teachers, restore us.

It is too often the case that in the eagerness and igno-

It is too often the case that in the eagerness and ignorance of friends we are dragged continually into society, when our condition calls for sleep and silence.

Oh, the blessed boon of silence, where faithful watchers let us hide! Just a little time, in which the heavy armor may be laid aside—a little time, when almost every soul we meet does not load us with its daily perplexities and burdens. "Rest for the weavy dove that sails the billows o'er." Then, again, we want employment that will keep us above a condition of chattel slavery and humiliating dependence, so that we may stand upon an equality with other self-supporting laborers; and we call for charity, hospitality and coperation as a means to a noble end, viz: one that in the order of progress shall ultimate individual independence, and prove that our religion is a practical success—as much in the career and security of its mediums and speakers as in its majority of millions, and its unanswerable logic of principles.

in the career and security of its mediums and speakers as in its majority of millions, and its unanswerable logic of principles.

The following persons were in due form elected as counseling committee, for one year from date of adjournment of this convention; the same persons being constituted a Board of Authority to call the next convention of this "Northwestern Fraternity of Speakers," at such time and place as the committee shall decide upon: Dr. H. S. Brown, 425 Milwaukee street, Milwaukee, Mrs. Mary J. Wilcoxson, care of Religie-Philosophical Journal, Chicago; E. V. Wilson, Lombard, Hi.; Mrs. Palina Roberts, Racine, Wis.; Rov. Ass. Warron, Darlon, Wis.

A number of names were immediately signed as telegos to this noble and redeeming enterprise, a list of which will be held by the appointed committee, who will sacredly consecrate these angolic ministrations as far as finite aid and wisdom can extend, to the truly worthy and unfortunately unworthy or otherwise. Heaven herald the day of humanity and brotherhood in our every soulf. All persons who stand ready to furnish homes or aid, will send to any one of the counseling committee their name and address, which will make them silent members of this fraternity.

The object of this plan is protective to all parties. A public list would inevitably introduce a large number of drones and impostors, as well as some disorderly persons, to the homes of true reformers and philanthropists who thus open their doors; and in very self-protection those doors would be locked again against the truly needy and worthy. This is our only reason for making them "shient members," leaving all free to disburse directly their own charities, in accordance with their own individual choice. We hope truly that our good friends will never forcet our heavenly principles, but that while we seek self-protection in harmonious homes and influences, we may all prove compassionate to the Gring and unfortunate of every name under heaven; and that new philanthropiats will aid us in making all more

Milwaukec-Homes for Speakers, &c. DEAR BANNER—Your weekly visits, freighted with light from the angel world, gladden the hearts of the thousands of the western world as well as others not of this world, only in spirit. By its power, and other periodicals, and by consulting together in conferences, we are steadily encroaching on the lines of the Christians, to the dismay of the highest but to the low and have increase.

dismay of the bigots, but to the joy and happiness of every free honest one in their ranks.

I was present at the Speakers' Convention at Racine; we had a most glorious time; our hearts were warmed by angel presence and manifestations, through sensitive and heart-stricken, worn and wearied mediums, who said they were like the ancient seer who had not where to lay his head. Then we said to them, "Tell us, ye of the angel world, how we can provide homes for these wearied and sick mediums," and the answer came with the stillness of hope and the voice of love: "Call upon all who love to hear the augels speak, and have homes larger than they oc-cupy, and food and comforts more than they wish

for themselves, to give of them to these mediums."
The plan was presented by Mrs. Wilcaxson; you
will have a copy for publication, no doubt, so I
will not trouble you with it, but will say that any
persons who would be glad to entertain angels and know it, if they will send their names to either of the persons on the Committee—H. S. Brown, M. D., 425 Milwaukee street, Milwaukee, Wis., Mrs. Mary J. Wilcoxson, care of the R. P. Journal, Chicago, Ill., E. V. Wilson, Lombard, Ill., Mrs. Palina Roberts, Racine, Wis., Rev. Asa Warren, Darien, Wis.—they shall be entered on our books of life, that is, such as will gladly give life and strength to the worn and wearled speakers and mediums for a week or more, that they may recuperate, and then go forth to gladden all

who hear them.

It must be remembered that a home for the body is made by the work of the body, not by faith and hope; and well-regulated homes are made by each one in them doing their duty. Often the mediums are only sick spiritually—they want spiritual rest, but bodily exercise—and the home that they go to will often be owned and cared for by the muscular weary and the spiritually starved; and the spiritually wearled cannot supply the spiritual food as much as wanted by the others. Now here is necessity for wisdom; the mediums must wait on themselves as much as they can take their wood and water to their rooms, make their beds, sweep their rooms, and arrange them. This will relieve the weary body of the care-worn honsekeeper.

But this often requires counsel and consideration; and as we Spiritualists as a rule do not in a formal manner bless God for the food on our tables, or return thanks to him for the nourishment received, after partaking our meals we might profitably spend a few moments after each meal, before rising from the table, in consulting about the duties of each for the day, so that each would go intelligently and gladly to work to do those duties; and the angels might come and give their counsels in short, and not weary the medi-ums or speakers; and through these counsels homes may be made for the many that will have the hearts of all united as one. Mediums and speakers, strive to make home pleasant by doing your part; and owners of homes, endeavor not to weary the mediums with spiritual questions, and the angels will come, and home shall be heaven and all the wearied shall be nourished and blessed

H. S. Brown, M. D. Milwaukee, Wis., Oct. 26, 1869.

## ILLINOIS.

## A Good Test.

The following remarkable test and independent The following remarkable test and independent clairvoyance was given through the mediumship of Dr. T. J. Freeman, of Milwaukee, Wis.: In the early part of the past summer I had a patient that gave me considerable anxiety. The nature of her case was very peculiar, and I watched it with much interest. But to my surprise I lost sight of her, she had left the city. I called on Dr. Freeman to see if I could gain any information of her whereabouts. I had no sooner commenced to tell him about the case than he requested me to stop. He then gave a full and perquested me to stop. He then gave a full and per-

feet description of the patient, with all her peculfect description of the patient, with all her peculiar traits of character; said she had taken the medicine I gave; that it operated favorably, and that she was well; and then said she was living in Michigan and was taking care of her sick father. He then gave a full description of her father's sickness and leading traits of character; he also took upon himself the disease, which he said would benefit the patient. He also described the house in which the parties lived, and the surrounding country. He further stated that the lady in question had written a letter to me, but had no opportunity of sending it to the post of had no opportunity of sending it to the post had no opportunity of sending it to the post of-fice, but that I should receive it in a few days, which proved true. I then asked if she was contented? He answered, no, and that if she had money she would come back to Milwaukee. I then said, suppose I send her the money, how long would it be before she would arrive? He said in about a week. To test the matter, I sent the money, and she came within the three specified by the doctor? I would here say that the doctor could not have known anything about the nerson could not have known anything about the person before this transpired, and so consider it one of the most remarkable cases of independent clairvoyance on record; every particular in the case proved correct, and much more than I have men-The doctor is a thorough Spiritualist, and

tioned. The doctor is a thorough Spirituanst, and a healer of the first magnitude.

Respectfully yours,

Dr. T. Matthews.

87 Canal street, Chicago, Illinois.

#### MINNESOTA.

Second Annual Convention Of the State Association of Spiritualists met, pursuant to all, at Kelley's Hall, in Minneapolis, Minn., on Friday, Oct.

call, at Kelley's Hall, in Minneapolls, Minn., on Priday, Oct. 15th, 1869.

Meeting called to order at two o'clock by the President, N. H. Swain, who, in a few well-chosen remarks, stated the object of the meeting. Mrs. Harrlet E. Pope and Mrs. Abble J. Spalding were appointed Secretaries protem. On motion of A. B. Regester, a committee of three were appointed to arrange the preliminaries of the meeting, appoint hours for speaking. &c., &c. Motion seconded by J. L. Potter and isaac Pape. Wm. Chaffield and A. B. Regester were appointed said committee.

On motion of William Chaffield, a committee was appointed to nominate officers for the ensuing year, with instructions to report at top o'clock A: M. Saturday.

A motion was then made to have a short conference meeting, and then a lecture by J. L. Potter, State Agent of the Spiritualist Association of Minnesota.

Bemarks were made by a number of persons, when a song was called for, and J. L. Potter responded, by singing the "Stream of Life." He was then entranced, and gave a lecture on the practical value of Spiritualism, closing by urging the believers in that faith to use all diligence in spreading and unfolding the facts and phenomena of the same.

ing and infolding the facts and phenomen of the same. After the lecture, a song was sung, with music, "Evergreen Shore," after which remarks were made by Sister L. A. F. Swain, John Robinson, and others.

swam, John Roomson, and others.

Erening Sepion.—Meeting called to order by the President, and the Cohvention resolved itself into a conference meeting of half an hour, when we listened to a lecture by Dr. S. A. Thomas, of Carver Co., Minn.—His lecture was calculated to satisfy all who heard it that he was a man needed in the field. He was followed by J. L. Potter, who spoke with his usual energy, and if one could judge by an attentive audience, his remarks were well-timed and well-chasen.

Active Announce, in relative were well-within an well-chosen.

Some few remarks were made by persons present, and the session closed with a song, "Paddie your own canee."

Saturday Morning Session.—Meeting again called to order by the President. A song being called for, one was sung to the tune of "Old John Brown." A motion was made by A. B. Regester that no resolutions be passed at this Convention. This motion called forth a great many spirited remarks from the members, William Charfield, Mr. Goodwin, L. A. F. Swain, Mrs. Logan, and others, some contending they were of no practical value; others, that only through them could we assure the public of our whereabouts on the great reforms of the day. Motion finally lost.

The Committee on Nomination reported the following names for officers for the ensuing year: The Committee on Nomination reponences for officers for the ensuing year:

names for officers for the ensuing year:

President—E. K. Rangs, South Hend.

Vice Presidents—Mrs. M. J. Colburn, Champlin; Miss R.

Michener, Cherry Grove; Mrs. L. A. F. Swain, Union Lakes.

Corresponding and Recording Secretary—Mrs. Harriet E.

Pope, Morristown.

Treasurer—chomas R. Chapman, Morristown.

Executive Board—Mr. T. C. Flower, Mankato; John Canfield, Pawsellm; A. B. Regester, Cherry Grove; Mrs. F. C.

Shepherd, Minneapolis; Abble J. Spalding, Champlin,

Report accepted, and officers chosen. Closed with a song.

Alternoon Session—Opened with a conference meeting.

Report accepted, and onicers chosen. Closed with a song.

Afternoon Session.—Opened with a conference meeting of one hour, after which we listened to a lecture, by Sister M. J. Colburn. Subject.—"What is Truth?"—followed by Mrs. Bello Chamberish, on the "Practeality of Spiritualism." Meeting closed with a few remarks by Mr. Thayer.

Evening Session.—Called to order by E. K. Baugs, and as there was no particular business before the house, one hour was spent in relating experiences, and explaining and defining the spiritual business. Lecture by Mrs. F. A. Lowas spent in reading operations. Lecture by Mrs. P. A. Lo-gan, followed by Dr. S. A. Thomas. The various lectures and remarks in conference meetings, plainly showed that he members of this Convention had come together to work -that they meant business.

—that they meant business.

Sunday Marning Session. — Opened with a conference meeting, whon Mrs. Belle Chamberlain spoke on the subject, "Zenl." Her remarks indicated that her "zenl" had in no wise abated. J. L. Potter gave one of his "best" leatures. The Association of Spiritualists of Minnesota may be heartly thankful that the services of J. L. Potter have been secured for the ensuing year as State Agent, resting assured that he will be "instant in season and out of season," In disseminating the truths of the Harmonial Philosophy. He was followed by Mr. Thayer, and then by Mrs. Emma Lepper, of Auoka, a trance speaker and h "test" menma Lepper, of Anoka, a tranco speaker and a "test" me-

Emma Lepper, of Auoka, a tranco speaker and h "test" medium. Adjourned.

Afternoon Session.— Again opened with a conference meeting. H. H. Smith, of Osseo, made some well-timed remarks, short, however, as the hour had arrived for lecturing. Lecture by N. H. Swain, former President of the Association; song, by J. L. Potter; then another lecture by Mrs. Fuller, of Elk River, on "Love and its attributes," after which the meeting adjourned to the final evening session. Called to order at seven and one-half o'clock; a conference was held, in which a number participated, after which we listened to a lecture by Mrs. Chamberlain, followed by some remarks by H. H. Smith, on the "Future Existence of Man." Next in order, a lecture by Dr. S. A. Thomas, on "Ancient and Modern Spiritualism." His remarks created a great deal of mirth. J. L. Potter gave the closing lecture, and the Convention adjourned with a vote of thanks to the people of Minneapolis, for their kindness in caring for the delegates.

The Executive Board decided to hire J. L. Potter as State Agent for the ensuing year; also to give Certificates of Fellowship to Mrs. B. A. Chamberlain, Dr. S. A. Thomas and H. H. Smith; also that a Semi-Annual Convention be held some time in June.

Sister Logan has worked for the Association one vear.

some time in June. Sister Logan has worked for the Association one year, Sister Logan has worked for the Association one year, and now proposes to go South, to a warmer climate. May the good angels go with her, and may her ministrations ever be in love and good will. God bless Sister Logan, with all others who are willing to work in the blessed cause, and, wherever they go, may they find loving hearts and trusty friends.

MRS. HARRIET E. POPE.

Secretary State Association of Spiritualists of Minnesota.

P. S .- I will further add that all the friends of the cause P. S.—I will further and that all the friends of the cause in Minnesota are requested to correspond with the Secretary of the Association in relation to the services of J. L. Potter, where they want lectures, &c., &c., that he may arrange his routes, and publish the same in the papers, so that there will be no misunderstanding in the future, as there has been in the past, in recard to missionary labor, that the friends of the cause may know what their Agent is doing.

Mas. H. E. Pore, Cor. Sec y.

#### FROM AN INDIAN SPIRIT. A pithy sermon by Shanky, an Indian Spirit,

given by request through the medlumship of Dr. John C. Grinnell, of Newport, R. I., Sunday afternoon, Sept. 5th, 1869:

"Christ bes only one of the branches of the big parent spirit-stem, like you and every other indi-vidual. He best only one of the blossoms that come out of the heart of the great throbbing mind of the Big Spirit. He hes only one of the bright stars that best hine out of the Great Spirit's life. And he bes only one of the sunbeams of the mighty big cheer that gives the pale face more of the individuality, goodness and justice to all the Big Spirit's people of the hunting-grounds. The biggest Christonly bes as big as every other individual who does the right of the Big Spirit; who warms up their soul with more glad news and tidings of the Big Spirit's hunting ground, where the big, silvery moon shine with all its lussor over the weary ones that bes at rest. Amon."

Another by the same spirit, after taking, as he said, the Indian twissum (twist) out of the medium's tongue, spoke as follows: " How emblematic the water lily is of the soul

"How emblematic the water lily is of the soul. We will represent man as the dark waters, and beneath these dark waters we will represent the lily root. He has on him sunshine, and air, and changes, and by and by we see, from beneath these waters, the little tiny bud growing up and coming on the surface of the water. It is so with the soul. We see it first in its childhood nature, growing and expanding and coming up on the surface of materiality, and expressing its fullness of bud. Then we see it in its manhood's bloom, with all its whiteness and reflection of soul, preparing for its change, through the decay of its paring for its change through the decay of its material beauty to the spirit bloom of its growth of immortality.'

It, has been asked, "When rain falls, does it ever get up?" Of course it does-in dew time.

WHEN AND HOW I BECAME A SPIRITUALIST.

BY AUSTIN KENT.

MESSES, EDITORS-Forty-six years ago this summer, at the ago of fourteen, I commenced conversing with unseen minds. Since that I have occasionally held reliable, and, to me, profitable conversation with them up to the present time. My evidence of this, is of the same nature and as good as my evidence that I can and do talk with my wife, This was published in The Liberal, (in Chicago,) in 1868.

Thirty years ago this month - September-I

gained the evidence that these unseen minds were men and women who left earthly bodies. Then and there I became what is now called a "modern" Spiritualist." Reader, I was once an ordained. Orthodox Congregationalist minister, At the time of which I am writing, I had ceased to use my ministerial credentials-was really out of the churches, and lectured only as an independent. In a seemingly normal state-I was never in any other-I spoke as inspired at the time, generally without one minute's pre-knowledge of what I was to say. Yet I had never spoken with as much power, more logically, or to better acceptance. The higher intelligences had gradually and wisely prepared me for this. Some of the lectures I then delivered in this normal, but highly inspired state, have been since more than half repeated-often word for word-by J. M. Spear, in an unconscious state. Mr. Spear was no plagiarist. In those days there were "Kentites," as the reader might guess. Several came out of the church with me. One of these was a young woman, twenty-five, the best educated woman of her age in town. The reader will hardly need to be told that we were all in a high state of religious excitement. But I aver not more so than is common in the most deep Orthodox revivals. This young woman became what would now be called a "medium." One evening, while kneeling in prayer in our family, sho of a sudden screamed in fright, and said: "I see James II ---." This was a cousin of mine, and had been her nearest neighbor and youthful associate, but now one year dead. I said: "Do not fear James; he will not harm you." She became calm, and said: "He asks me to promise him that I will do an errand for him to his parents." I said: "Do no such thing. Never promise any one-in or out of the body-that you will do anything till you know what it is. Say to him, if it is not unreasonable or improper, you will do it." [For forty-five years I have always treated minds out of the body just as I would if they were in it. I have never feared spirits, nor had extra reverence for them. So I have had less personal trouble with unwise and bad spirits than most men.] Up to this time I had no evidence that all this was more than." Mary's" imagination; I saw nothing. I should not have believed my own spiritual, or even natural eyes, beyond doubt, if I had seen James myself. Mary now began to repeat the message she believed James to be giving her for his parents.

1st, She spoke every word in his voice. I did not think she was aware of this. To me, this was then singular; but 2d, The message was such as I was sure she never composed; and more-no one but James could have composed it. The evidence of this. I cannot give the reader. It was given to and for me. Since that time I have had ever increasing evidence that the unseen minds with whom I conversed in my early life, were disembodied men and women. I am sure there is a future life for us all. But, as I believe our individuality had a beginning, and for other reasons, too long for this article, I cannot see that the coming life can be eternal. I find no difficulty in identifying my near friends who have left the body. I do not think it possible for a stranger spirit to identify himself to me.

Stockholm, N. Y. P. S.—Let me return my thanks to those friends who have greatly relieved me by their material and practical charity.

## Letter from Cora Wilburn.

Editors and Readers of the Banner of Light: My Friends-I feel in duty bound to inform MY FRIENDS—I feel in duty bound to inform you all that, urged by the strongest convictions of right and duty, I have returned to the faith I was born and educated in namely, the Jewish religion. With this difference, however; that I begion. With this difference, nowover, that a long to its progressive ranks, not to its so-called Orthodox standard. Reform Judaism accepts of and malegines every truth all eplightenment, and welcomes every truth all enlightenment, and welcomes every truth tending to exalt the material and the spiritual life of our aspiring humanity. I feel at home beneath its world-wide sanctuary, and therein I hope to labor for the "pure, the 'true, the beautiful," to the best of my humble capacities.

To the editors of the Banner, to its many readers, who for many years welcomed my contributions to its columns with appreciation and encouragement.

couragement, I return herowith most grateful thanks for many favors in the past. And to all my Spiritualist friends, whose hospitality I have enjoyed, whose kindness was allotted me in times of need, I tender my most grateful remembrance, and with best wishes say farewell. Ever for Truth and Progress, CORA WILBURN.

Camden, Me., Oct. 24th, 1869. .

## LIST OF LEGTURERS.

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

J. Madison Allen, Terre Haute, Ind., box 547.
C. Fannik Allyn will speak in Marbiehead, Mass., during C. Fannik Allyn will speak in Marbiehead, Mass., during Rovember: in Fall River, Jan. 2 and 39; in Fulladelphila during February; in Charlestown during March; in New York (Everett Rooms) during April. Address as above, or Stonelis.n., Mass.
J. Madison Alexander, inspirational and trance-speaker, Chicago, Ili., will answer calls East or West.
Harnifon Akely-M. D., 194 South Clark street, Chicago, Ili., lectures on Laws of Life, Temperance, and Reform and Progressive subjects.

Ghicago, Ill., will answer calls East or West.
HARRISON AKELY, M. D., 194 South Clark street, Chicago, Ill., bethres on Laws of Life, Temperance, and Reform and Progressive subjects.

MRS. N. A. ADAM.
MRS. N. A. ADAM.
MRS. N. A. ADAM. Inspirational, box 277, Fitchburg, Mass.
HARRISON AVGIR, Charles City, Iowa.
MRS. N. A. ADAM.
MRS. N. K. ANDROSS, trance speaker, Deiton, Wis.
DR. J. T. AMOS, box 2661, Rochester, N. Y.
MARY A. AMPHLETT, care d. Stolz, M. D., Dayton, O.
RRV. J. O. BARRETT, Glenbeulak, Wis.
MRS. H. F. M. BROWN, P. O. box 432, San Francisco, Cal.
MRS. ABBY N. BYRRISM, inspirational speaker, 112 Hudson street, Boston, Mass.
MRS. SARAH A. BYRRISS will speak in Stafford, Conn., during January: in Murbleinead, Mass., during February. Permanent address, 87 Spring street, East Cambridge, Mass.
MRS. NELLIE J. T. BRIGHAW will speak in Minneapolis, Minn., during November. Permanent address, Elm Grove, Colerain, Mass.
REV. DR. BARNAND, Battle Creek, Mich.
DR. A. D. BARTON inspirational speaker, Boston, Mass.
JOSETH BARER, Janusville, Wis.
MRS. E. BURR, inspirational speaker, Boston, Mass.
JOSETH BARER, Janusville, Wis.
MRS. E. BURR, inspirational speaker, Boston, Mass.
JOSETH BARER, Janusville, Wis.
MRS. M. A. C. BROWN, Met. Brancher, Por. 7, Southford, Conn.
WM. BUSH, Esq., 163 South Clark street, Chicago, Ill.
MRS. M. A. C. BROWN, St. Johnshury Centre, Vt.
MRS. EMMA F. JAY BYLIENE, 151 West 12th st., Now York, DR. JAMES K. BALLEY, box 392, LaPorte, Ind.
WM. BRYAN, hox 53, Canden P. O., Mich.
M. C. BROWN, M. D. Cgeleville, Viol. Co., Ca.
ADDIR L. BALLOU, inspirational speaker, Mankato, Minn.
J. H. BIOKFORD, Inspirational speaker, Chiclemond, Iowa.
DR. J. H. CURRIER, 39 Wall street, Boston, Mass.
A. P. BOWMAN, Inspirational speaker, Bernharton, Mass.
A. P. BOWNAN, Inspirational speaker, Bernharton, Mass.
A. P. BOWNAN, Inspirational speaker, Chacleninati, O.
DRAN CLARK, Chengo, Ill., Care R. P. Johnad, M. G.
MRS. AUGUSTA R. OTHER, ROS 134, Bridgeport, Conn.
MRS. AUGUSTA R. OTHER, ROS 134, Bridgeport, Conn.
MRS

MRS. M. J. COLBURY/Champlin, Hennepin Co., Minn. Miss Emma Chadwick, inspirational speaker, Vineland, N. J., box 272.

Dr. James Cooper, Bellefontaine, O., will lecture and take auther pipe for the Bosner of Light.

MRS. Marietta F. Cross, trance speaker. Bradford, Mass. Charles P. Crocker, inspirational speaker. Fredonia, N. Y. Mrs. E. I., Danible, 5 Darimouth place, Boston, Mass. Proc. Wh. Denton, Wellealy, Mass.

Miss Lizze Dotre, Pavilion, 57 Termont street, Boston. Henry J. Duroin, inspirational speaker, Cardington, O. Osoro Division, M. D., West Randolph, Vt. Dr. E. C. Dinn, Rockford, III.

Mrs. Addir P. Davis, Gormerly Addie P. Mindgel, White-hall, Greene Co., III.

Mrs. Aones M. Davis, 403 Main street, Cambridgeport, Ms. Miss, Aones M. Davis, 403 Main street, Cambridgeport, Ms. Miss, Aones M. Davis, 403 Main street, Cambridgeport, Ms. Miss, E. Dannonill, M. D., trance speaker, (Grinerly et Boston,) Lawrence, Kam. box 461

Miss, Pirischala, Davis speaks in Madison Mills, Me., one-fourth of the time Address, Kendali's Mills, Me., one-fourth of the time Address, Kendali's Mills, Me., D., 100, 291, Miss Clair R. Dieterker, inspirational speaker, Chicago, III., care J. Spetting.

DR. T. M. Dut Masse, becturer, Pallahassee, Fla.

A. C. Edmis Das, Becturer, Newton, Inva.

DR. H. E. Emery, becturer, Swenth Coventry, Conn. Thomas Gales Fonsyles. 22 Spring Row, Battimore, Md. Mas. Clair, Poss will speak in Leonibater, Mass. Nov. 14 in Fall River, Dec Sand B. Address, Manchester, N. H. Rev, A. J. Fibrillance, Sturgle, Mus.

DR. H. P. Farriello will speak in Gereva, O., during November, Address, Aneona Cambon, S. Address, Mass. Mes. Alsonda R. Feller, Inspirational speaker, Decrifield, Mich. A. B. Fissen, Annonnous, N. J. Charles D. Farriello will speak in Gereva, O., during November, Address, Aneona Cambon, N. J.

Charles D. Farriello will speak in Gereva, O., during November, Address, Aneona Cambon, N. J. Charles D. Farriello will speak in Gereva, O., during November, Address, Inspirational speaker, Berlin, Mich. Mas. M. J. Colauge/Champlin, Hennepin Co., Minn. Miss Emma Chapwick, inspirational speaker, Vineland,

JOHN P. Gr (LD, Lawrence, Mass., will answer alia to becure. Muss. F. W. GADE, inspirational sheaker, 35 Greenwich avonce, New York.

Krissy Graves, illehmond, Ind.

Miss. J. Braker, Elehmond, Ind.

Miss. J. Braker, Feb. 6 and I.S. Permanent address, Portsmonth, N. H., hox 455

Miss. L. Hi vettison, Inspirational, Owensville, Cal.

DR. M. Heffield Hot Gitton will speak in Norwalk, O., during October and November.

Miss. Espira Harbitson will lecture in Philadelphia, Pa., during November; in Boston, Mass., during December and April. For lectures during other months, address care of Miss. J. M. Jackson, 228 East 64th street. New York, or M. B. Dyott, Esq. 114 South Second street, Philadelphia.

E. Annir Hinman, Apent Connecticut State Association of Spiciticalists. Permanent address, Palis Village, Com., Moses Hield, Sh. Break in Washington, D. C., during April. Permanent address, Hobart, Ind., will lecture in Stafford Springs, Conn., during November, Williamser calls in the East for December, January and Pebruary.

Miss. A. L. Hager, Insulational, Mount Clement Mich.

D. W. Hull, insulational and normal speaker, Hobart, Ind., will lecture in Station's Serings, Conn., during November, Wilfanawer calls in the East for December, January and February.

MRS. A. L. Hager, impirational, Mount Clemens, Mich. Charles Hott, Warren, Warren Co., Pa.

MRS. F. O. Hyzer, 122 East Madison street, Baltimore, Md. MRS. M. S. Towssesh Hoadison street, Baltimore, Md. MRS. M. S. Towssesh Hoadison, Mass.

WM. A. D. Hume, West Side F. O., Cleveland, O., Zella S. Harrison, inspirational, North Granby, Conn. J. D. Hascall, M. D., Waterloo, Wis.

Lyman C. Howe, inspirational, box 99, Fredonia, N. Y. Amos Hune, tinspirational, box 99, Fredonia, N. Y. Amos Hune, the protein of the Holman, Charles, No. Clarendon, Vt. Dr. E. B. Holders, inspirational speaker, No. Clarendon, Vt. Dr. J. N. Hologes, trance, 9 Henry street, East Boston, Ms. Mrs. S. A. Horron, 24 Wameslt street, Lowell, Mass. Wise Susie M. Jonnson will speak in Washington during November. Permanent address. Milford, Mass.

WW. P. Jamieson, editor of Sparitual Rostrum, drawer No. 5966, Chicago, ill.

ABRAHAM JAMES, Pleasantville, Venango Co., Pa., box 34.

S. S. Jonses, Esq., chicago, ill.

Hakvey A. Jones, Esq., chicago, ill.

Hakvey A. Jones, Esq., chicago, ill.

Grother friends in the vicinity of Sycanore. Ill. on the Spiritual Philosophy and reform movements of the day.

Ww. P. Johnson, East Trimbull, Ashtabula Co., O., speaks in Monroc Centre the first, and in Farmington the fourth Sunday of every month.

Grother K. Strindon, East Trimbull, Ashtabula Co., O., speaks in Monroc Centre the first, and in Farmington the fourth Sunday of every month.

Grother F. Kittimber, Buffalo, N. Y.

Mas. M. J. Kutz, Bostwick Lake, Mick.

Cheras, B. Livin, inspirational speaker, Cleveland, O., caro American Syothan 10, 4, Prospect Street; permanent address, Whiston Attreet, Charlestown, Mass.

Mary E. Lovelland, G. Prospect Street; permanent address, Stagoton, Mass.

M. J. Kutz, Bostwick Lake, Mick.

J. S. Lovelland, G. Prospect Street; permanent address, M

Asonington executive. M. D., 6 Dartmouth place, nosion, exceed M.B. L. II. FERKISS, trance speaker, Kanasa City, Mo. II. T. Leonard, trance speaker, Tannton, Mass, Joseph B. Lewis, inspirational speaker, Yellow Spring, O. Charles S. Mansu, semi-trance speaker, Address, Wonewor, Junean Co., Wis.
DR. John Maynew, Washington, D. C., P. O. box 607.
DR. G. W. MORRILL, JR., trance and inspirational speaker
Roston, Mass.

DR. G. W. MORRILL, JR., GRACE MAN. Ston. Mass. Proc. R. M. M. Cord. Centralia, III. ERRA M. MARTIN, Inspirational speaker, Birmingham, Mich. JAMES B. MORRISON, Inspirational speaker, box 378, Haver-

From R. M. M. Cond. Centralia, III.
Emba M. Martis, inspirational speaker, librningham. Mich.
James B. Morrison, inspirational speaker, box 378, Haverhill. Mass.
Mr. F. H. Mason, inspirational speaker, box 378, Haverhill. Mass.
Mr. F. H. Mason, inspirational speaker, No. Conway, N. H.
O. W. Mast E. trainer speaker, 35 Ruiland Square, Boston,
P. C. Milla will answer calls to be ture in the vicinity of
New York City. Address, Hoboken, N. A.
Mills. Stittle Colbi B. Mannahin, White Plains, N. Y.
Milla New H. Massel, trainer speaker, Joliet, Will Co., Hi.
J. W. Matthews, beturer, Heyworth, McLeon Co., Hi.
Dr. James Modrisons, lecturer, Mehenry, Hl.
Mills. Emba L. Monse Part, trainer speaker, Alstead, N. H.
Mr. J. L. Masselfield inspirational, how 17, Clyde, O.
Dr. W. H. C. Martis, 173 Windson street, Hartford, Conn.
Mills. Sannah Beles Matthews, Quincy, Mass.
J. Wh. Van Namer, trainer, Embrar, N. Y.
Riela, C. Nahl, Espirational speaker, Deerfield, Mich.
C. Norwood, Inspirational speaker, Deerfield, Mich.
C. Norwood, Inspirational speaker, Deerfield, Mich.
C. Norwood, Inspirational speaker, Ottawa, Hl.
J. M. Peerles, Hammonton, S. J.
Grogge A. Pehrek, Inspirational, hox 47, Auburn, Mo.
Enward Palmer, Inspirational speaker, Ottawa, Hl.
J. M. Peerles, Hammonton, S. J.
Grogge A. Pehrek, Inspirational, hox 47, Auburn, Mo.
Enward Palmer, Inspirational speaker, Docome Set Co., Mo.
Williand, C. Pike, "Proceeding Speaker, South Hamover, Mass.
J. Eva Pirke, Crown Point, Essex Co., N. Y.
J. H. Powell, Minnele, Ind., Joax 160.
Mills. J. Peffer, trainer speaker, South Hamover, Mass.
J. Eva Pirke, Crown Point, Essex Co., N. Y.
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MRS. C. M. STOWE, San José, Cali
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MRS. S. E. Stight, foot of Auburn street, Cambridgeport,
MRS. S. E. Stight, foot of Auburn street, Cambridgeport,
MRS. S. D. SWASEY, normal speaker, Normal, Conn.
MRS. Addik M. Stevers, trance speaker, Sturis, Mich.
MRS. Nelley Shirl, impressional speaker, Sturis, Mich.
MRS. Melley Shirl, impressional speaker, Sturis, Mich.
MRS. Melley Shirl, impressional speaker, Sturis, Mich.
MRS. Almira W. Sairt, 36 Salem street, Portland, Me.
MRS. LAURA SMITH (late Cuppy) lectures in Mechanic's
Hall, Poat street, San Francisco, Cal., every Sunday evening,
ABRAM SMITH, ESQ., Inspirational speaker, Sturgis, Mich.
MRS. MARY Louisa SMITH, trance speaker, Toledo, O.
MRS. M. E. B. Sawyrk, Fitchburg, Mass.
J. W. Shavke, Inspirational speaker, Myran, N. Y.
MRS., C. A. Shekwin, Townsend Center, Mass.
J. W. Shavke, Inspirational speaker, Myran, N. Y.
MRS., C. A. Shekwin, Townsend Center, Mass.
E. R. Swackharke, 123 So. Jd street, Brooklyn, N. Y., E. D.
MRS. M. E. B. Hawker, Inspirations, Kenduskeag, Me.
HEJSON TETTLE, Berlin Heights, G.
BENNAMIN Tool, San Francisco, Cal.
MRS. SARAM M. THOMYSON, Inspirational speaker, 161 St.
Char street, Cleveland, O.
J. H. W. Tooley, Providence, R. I.
FRANCES A. TYTLLE, Iceturer, hox 382, La Porte, Ind.
MRS. MATHE TIWHOS, Conway, Mass.
MRS. ROBERT HEMOSS, Mexico, Auditin Co., Mo.
MRS. RSTHEN, N. TALMADGE, trance speaker, Weatville, Ind.
DR. S. A. THOMAS, Iceturer, Chaska, Minn.
S. V. WHISOK, Combard, Ill.
E. S. WHISEER, Inspirational, Ill. Superior street, card
American Spartualist, Cleveland, O.; will lecture in Philadelphia, Pa., during December.
MRS. MARY M. WHOO, Ill Diwegstreet, Worcester, Mass.
F. L. H. WILLIS, M. D., 16 West 2th street, Inar Fifth av
michlel, New York.
MRS. E. WARNER, box 329, Davenport, Iowa.
F. L. Warner, Son Dombard, Ill.
E. S. Whise Combard, Ill.
E. S. Whise Combard, Ill.
MRS. MARY M. WHOO, S. D. Davenport, Iowa.
F. L. Warner, Son Dombard, Ill.
MRS. MARY M. WHOO, S. D., Chicago, Ill., care R. P. Journal,

through the month of January. Address, 36 Carver atreet, Boston.

Rey. Dr. Wherlock, inspirational speaker, State Center, Ia.

WARREN WOOLSON, trance speaker, Hastings, N. Y.

B. H. WORTMAN, Buffaio, N. Y., box 1454.

J. G. WHITTMER, inspirational speaker, Rock Grove City,
Floyd Co., Iowa.

Mrs. E. A. Williams, Hannibal, Oswego Co., N. Y., box 41.

ELIJAH WOODWORTH, inspirational speaker, Leslie, Mich.

A. C. and Mrs. ELIZA C. WOODRUFF, Engle Harbor, N. Y.

Mrs. JULIETTE YEAW will speak in Lynn, Mass., Nov. 14;
in Lowell, Dec. 5 and 12; in North Scituate, Jan. 9. Address, Northboro', Mass.

Mrs. Fanner, T. Young. trance speaker. Address, M.

go. Ill., care Miss H. H. Carlton.

Mr. & Mrs. Wr. J. Young, Hoise City, Idah T.

J. BURNS, PROGRESSIVE LIBRARY,
15 Southampton Row, Bloomsburg Square, Holborn, W. C.,
London, Eng., KEEPS FOR SALE THE BANNER OF LIGHT AND

OTHER SPIRITUAL PUBLICATIONS. The Banner of Light is issued and on sale

# Banner of Light.

BOSTON, SATURDAY, NOVEMBER 13, 1869.

OFFICE 158 WASHINGTON STREET. ROOM NO. 3, UP STAIRS.

THE-AMERICAN NEWS COMPANY, 110 NASSAU STREET,

WILLIAM WHITE & CO.. PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE, LUTHER COLBY, ISAAC B. RICH. For Terms of Subscription see eighth page. All mail matter must be sent to our Central Office, Boston, Mass.

All husiness connected with the editorial department

of this paper is under the exclusive control of LUTHER Co to whom letters and communications must be addressed.

#### Choosing One's own Company.

"Draw nigh unto God, and the will draw nigh unto you," says the Scripture, which does but communicate it spiritual fact that is rapidly becoming familiar in men's experience. It means that we may all of us keep just such company as we choose for ourselves. In order to draw down heaven into our thoughts, securing the companionship of angels, we are enjoined to pray. The cultivation of a prayerful spirit is without question the surest method of making approaches to the upper spheres. Instead, therefore, of troubling our tempers and laboring with all our energies to combat cell influences, employing chiefly the uncertain forces of a will that is itself never to be relied upon, the truer and better mode of expelling the hateful intrusions of unwelcome visitors, is by inviting the constant presence of those which are the very opposite. It is not by resistance that we gain strength in this struggle, but by prayerfully asking help. When we have once put ourselves in the way of receiving visits from good spirits, we may be sure that the evil spirits will retire by the simple knowledge of their presence. There is not room in the human heart for two antagonistic influences at the same time. One must make room for the other. If the evil predominates, the good cannot stay. And whatever for the time is there, is there because it has been plainly invited.

Would that people universally knew so simple

but important a truth! Would that they heeded it after knowing it! It is the very foundation principle of holiness and happiness. So many of us go stambling about without aim or intent, expeeting that by some miracle (so called) good influences are to be dropped into their hearts to shape and direct their lives, but positively taking neither thought nor pains, much less calling in the ever-present power of prayer, to dispel the evil by inviting the good. Let it be remembered that something must occupy the mind during all our conscious hours. If not right thoughts, then wrong ones. In other words, we must always have company. What, then, shall be the character of that company? It depends entirely upon ourselves. If our desires, that is our prayers, are for the holy and the pure, because this is what we love best and would ever have nearest us, then such is certain to be the nature of our mind's occupants. And does it require demonstration to show that when these better occupants have come in and taken possession, there is no chance for those of an opposite character? No man can serve two masters, nor can be keep two kinds of companionships. And that of itself should satisfy us that when we admit the one, whichever it may be, we bar out the other. In fact, the trueway to do is to use the one to keep out the other, tide of immigration, or have drifted in from the instead of trying to exert our naked wills upon what we would reject. If an individual will have none but evil company as his guests-hatred, anvy, revenge, and the rest of the family to which these belong-of course he will not expect to be troubled with the presence of love, charity, forposites of that so if he continually keeps his heart in a tranquil mood and an attitude of undissembled humility, he will be equally sure of keeping close companionship with only the more exalted and heavenly

influences. There is no didacticism merely about this, but it is a simple fact, continually demonstrated in the lives of all of us as an irrepealable law. It is just as true in the spiritual as it is in the physical world, that one presence will always displace another; so that the most effective way of getting rid of the evil, instead of wasting resolution and effort to that end, is to invite the good. If the latter can be secured, the former is already expelled. And the feeble will-feeble at the strongest—is not depended on for the completion of this work, but it is done by calling on the aid of heaven. What a blessed truth is not this to feel certain of! How thankful should we not be, to realize that the divinely good is ever so near to us with its ready assistance, and only waiting to be called in! The fact instructs us, too, in the following lesson: that we are strong only as we are willing to be weak. When the unhappy inebriate relies on himself alone, he may calculate with certainty on his fall; if he would sustain himself in his new and better resolution, he should take care to admit none but assisting influences to the hospitality of his thoughts. And it is the same in all other things. The more we rely on heaven and its holy agencies, the more strength we feel infused into us. A writer in the Philadelphia Public Ledger, in treating upon this very point, expresses his views in the following chaste style:

In our silent hours of retirement, when we subject our past conduct to the ordeal of examination, the inner voices of the soul will often speak louder, more impressively and more authoritatively, than any sound appealing to the bodily ear. Such hours are needed to break up the routine of life's cares and labors, to relieve its monotony, to exalt its aims, to cheer its depressions, and above all, to elevate the internal above the external, and to show us higher objects of attainment than the mere material benefits for which we strive. Visions have not passed away. They are great-

or realities to those who recognize them as spiritual than to those who only read them as messages to the eye or ear. Coming as they do to all of us, in the midst of joys and sorrows, of cares and strifes, they should be halled as purifiers of and stries, they should be marted as puriners of life, and esteemed as among the great privileges of humanity. As when in cloudy weather at sea the anxious mariner is on the elect to catch the few glimples of the heavenly hodies that are afforded by the lifting of the clouds, and hastens to take his observations before they are again ob-scared, so in the voyage of life we should hail with eagerness the visions that may be granted of the guiding stars of truth and love, and hasten to fix their teachings so firmly in our hearts that obscuring clouds may not obliterate our future path-

Bro. Warren Chase has just been on an excur sion from St. Louis to De Soto, over the Iron Mountain Railroad, and he will tell our readers what he saw and what he heard " by the way."

#### The Woman's Parliament.

On Friday, Oct. 22, in compliance with a call issued some time ago, a preliminary meeting of women was held at Room No. 12 Packard's Building, corner of Broadway and Twenty-Second and Spiritual Parentage," a full report of which street, New York, to organize a Woman's Parliament. About seventy ladies assembled, among whom were Mrs. Fanny Fern Parton, Mrs. Mary F. Davis, Mrs. Elizabeth P. Penbody, Mrs. Charles S. Pierce, Mrs. Bullard, Mrs. Dr. Densmore, and principles pervading every form of life; these Miss Marwedel. Mrs. Pierce was chosen Presi- principles were cocternal; though of opposite dent of the Convention, and Miss Emma C. Ward, form, they were really representatives of the Secretary. On assuming the chair Mrs. Pierce same germ. These two powers by combination delivered a lengthy address-which is printed in the Standard-setting forth the objects of the meeting. She said they had met to initiate a movement which had for its object the protection and development of the peculiar interests of women and children, and to bring a pure and elevating feminine influence to bear directly upon society and the world. The need of an organization looking to these ends was obvious.

At the second day's session the hall was crowded. The following resolutions were adopted:

Resolved. That there is at the present time an imperative demand that the influence and intelligence of women should be concentrated into a moral and suggestive force, and brought to bear upon all legislated subjects of interest to them-selves and their children. Resolved, That for this purpose the women of

this city shall organize themselves into a council which shall be united with similar councils throughout the country, and these various asso-ciations, by their delegated representatives shall constitute a Woman's Parliament, and this Par-liament shall be the recognized channel of woman's opinions upon every subject which has to

of the Woman's Conneil by registering her own name, and by the payment of a registry tax of

Mrs. Elizabeth P. Peabody, of Boston, delivered an address on "Primary Education," and Mrs. Croly ("Jennie June") one on "Work." The President read a paper, written by a teacher, on "School Reforms," and then remarked that she would mention to the assembly, as an extraordinary fact, that she had understood the janitor of the Girls' Twelfth-street School, in that city, received a higher salary than Miss Wadleigh, the Principal. She had often wondered, knowing the number of teachers in the city-two thousand, more or less-that they have never organized among themselves to discuss the subject of school systems and their own grievances, and all the interests that belong to their profession, and she welcomed very warmly this paper as the first expression of this feeling.

The subject of "Industrial Schools for Girls," was treated by Miss Emma Marwedel. Mrs. Burleigh read a paper on the "Rights of Chil-

Mrs. Mary F. Davis read a paper upon "Reform in Prison Discipline." The great army of criminals, she said, receives constant recruits from those who are immorally situated-those who are born and reared in circumstances of extreme poverty and wretchedness. A philanthropist, commissioned by the French Government to investigate the causes of crime and misery among the poorer classes of Paris, said: "After studying with religious anxiety the domestic life of a large number of work-people, I am bold to affirm that the unhealthy and wretched condition of their dwellings is the primary cause of the misery, the vice and calamities of their social existence." A guardian of the London poor affirms that "such is the general character of the tenements occupied by the laboring classes in London, backed as it is by evil companionship, which is their natural and almost necessary concomitant, as to produce fifty per cent, of the crime that fills the prisons, pollutes the public journals and endangers life." Charles L. Brace, of the "Children's Aid Society," says that there is in New York City a multitude, painfully large, of little orphans, or half-orphans, or children east out from their homes, or who have been dropped here by the whole country round about, or who have run away, or are the offspring of drunken parents, and who live a vagabond life, preying on the community or supporting themselves by half-idle employments in the streets and on the docks. From these come the pickpockets, petry thieves, small burglars, copper stealers, young prostitutes peddlers, street-sweepers and boot-blacks that swarm in various parts of the city. Some are honest and industrious, others live by their wits, and all are exposed to incossant and overwhelming temptation." Thus we get a glimpse of the great causes of crime, and thereby discover that our prisons are tenanted by many who were victims of misfortune rather than voluntary agents of evil. But society fails in both prevention and cure, notwithstanding all its boasted and cumbrous institutions. Criminals are treated as if wholly responsible for their crimes; that is, as if, with perfect physical, mental and moral organization, the best education and the most desirable surroundings, they had willfully plunged into wickedness and guilt. The penal system is one of vengeance-a plan for inflicting pain on the prisoner as a vindictive punishment. The ideaof doing anything for his reformation, the thought that there remained in him any germs of virtue that made him capable of reformation, formerly found no lodgment in the stern hearts of judges. Those convicted of capital offenses must suffer, no matter what degree of torture, so only the feeling of revenge, miscalled justice, might be satisfied in the hearts of their accusers. Our vaunted civilization has advanced hardly one jot beyond this barbarity. But it is time that we should begin to learn that the vilest are still human, and claim our compassion and aid. Cruel punishments do not reform, but deform the criminal.: Our prisons should be converted into reformatory schools, where the holy principles of love and truth may be brought to bear on the minds and hearts of the unfortunate inmates, many of whom have never in their lives received a high moral lesson from the lips of compassionate and saving love. Let the divinely good and beautiful be revealed by wise teachers, women as well as men, to these neglected and suffering souls in their prison homes, so that the truest and noblest qualities of human nature may be nurtured into life. Then they may be restored to society at last, not with the brand of infamy upon

The Parliament adjourned to meet at the same place in one week, for a mass meeting, to which all women are invited, for the organization of a New York Woman's Council, subsidiary to the national organization, which will embrace all the ocal organizations, and be called the Woman's

them, but prepared for useful, worthy and valued

Mill's work on "The Subjection of Women" is sympathy with the movement, is to be invited. The Czar has given no intimation of disapproval, and a public meeting has been held on the sub-

### Music Hall Spiritual Meetings.

Mrs. Cora L. V. Tappan closed her engagement at Music Hall, Boston, on Sunday afternoon, Oct. 31st, by a lecture on "The Dual Unity of Soul, we shall print in a subsequent issue. She briefly referred to the lessons conveyed by her previous discourses, and in the course of her remarks said that men of science conceded that there were two could produce a third power; and being contained in all life, there was no need to traverse the universe in search of a first cause. Her address was attentively listened to, and much admired by those present. The exercises by the choir were very fine.

At the conclusion of her lecture, Mrs. Tappan rendered the following original

> POEM. Out from the sun of living flame, Pure coruscations of life came; Falling and falling, each a star, Down from the distant heights afar, Until all space was fleeked with light, And every dim, supernal height, Glowed fair and gleamed through darkest night;

Then with one sweep the mighty power, The mind of God, in that great hour, With thought sublime, and living breath, Created from the doom of death Those spacious worlds with His own thought, And they became forever fraught With splendors from His being caught.

One by one the rays came falling, Where Ills mighty soul was calling; He called them by their living name, And now each star beams with that flame, Revolving in its own bright sphere, Growing more beautiful, more dear, Within its perfect atmosphere.

As on a dim and darkling night The flery comet's trail of light Sweeps through dull space, gleaming and glowing, Till wide and far its lustre throwing, Some central light, some perfect world, With its bright banners all unfurled, Gathers the comet in its train. And it is one with life again.

As one bright scheral atom gleams. Divided through Time's mystic dreams. Until at last from its low place It rises in its long, dark race O'er spiral ways of constant change, Outwrought in many crystals strange, Through all the universe to range

As deep immured within the slime, The lily hears the starry chime, And struggles upward to the light, Cleaving the waves with lips so white, Till the bright golden chalice fills With dews the maiden mist distills. And love and life the water thrills.

Or as a germ beneath the sod, Holds silent intercourse with God, And by the secret chain of life. At last with beauty is most rife; Out bursts the tiny shoot and leaf, Until it gains one respite brief, And finds, in blooming, sweet relief.

As though a little child afar Might wander like a falling star From home and mother far away, Just for one hour to romp and play, And then, grown grey with many years, Or stronger grown through many tears, At suncet seek the cottage door Might ask admittance there once more. And the lost love again restore.

As when the sun for one brief while Is blotted out and does not smile, The clouds and darkness fill the skies. And no glad mornings may arise. Yet as the rounded cycles run Anew bursts out the glowing sun, Brighter and clearer than before,

To fill and thrill the world once more.

So doth the spirit ever yearn, Like the lost Plelad, to return And gather all its sister stars Across the golden shining bars, And mount with wings of living flame Upward to its immortal name,

To the bright sun from whence it came.

So shining, shining through the night, There beams afar a ray of light, And that mysterious past once mor-Shall all its radiance on you pour, Where all the viewless waters meet. Bringing rare treasures to your feet, Ye shall your loved ones over greet;

Where pearls are heaped on the bright strand, And flakes of gold flash from the sand, Where splendid mountain heights arise In solemn silence to the skies, Where beauty blossoms on the plain. Oh souls, divided here in twain,

#### There two in one shall o'er remain. Prof. Wm. Denton next Sunday.

Prof. Denton will continue his very interesting course of lectures next Sunday afternoon, at 21 o'clock, in Music Hall. His three remaining lectures will embrace "The Origin of Man," "The Antiquity of Man and his Early Condition," and The Origin and Cure of Evil geologically considered." The large audiences are well repaid for their attendance.

## The Mississippi River Horror.

We speak of it only to put in our own word of protest against that all but universal recklessiness of our people, at home and on their travels, which is open-armed with its invitations to disaster. Just so long as men will persist in doing what was done on this doomed vessel, sit down with matches and lighted candle among combustible bales of hay, to play at cards, in a tinder box, the wind blowing fresh across the boat from bow to stern, we may count on a repetition of this sort of disasters. The fruit does not more faithfully ripen from the blossom than do such catastrophes follow the seed of this fatal planting of recklessness. All holding up of hands in horror, after the thing is over, is of no sort of use. Preaching and protesting are idle. The one thing needed is to cure the popular conduct of an evil which seems to be almost out of the reach of the most shocking warnings. When will people learn to wait until cars and ferry-boats stop, and to keep off of platforms, and to be careful with fire, and to sober down this devil of unrest and thoughtlessness which is the hindrance to our growth because it is the scourge of our humanity?

#### Books! Books! Fresh from the Press of William White & 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. reported to have a wide circulation in Russia. The long evenings should not be frittered away A Woman's Rights Convention at St. Petersburg in idle amusements when they can be spent in is talked of, and Mr. Mill, who has expressed gaining useful information. The one is lasting, the other not. Readers, friends, circulate the documents that hear "tidings of great joy to all people." So shall you be compensated in the after life. Catalogue sent to any address free.

### Cabinet Seauces at Mercantile Hall.

Horatio G. Eddy and Prof. Cadwell continued the course of scances which they have been holding for some time past, in this city, at Mercantile Hall, Summer street, by an entertainment at the above named place, on Tuesday evening, Nov. 2d. A good audience was in attendance, After a few introductory remarks by Prof. Cadwell, Dr. Irving was chosen by the audience to serve them as their committee to inspect the tying of the medium, and the general course of affairs. Having bound Mr. Eddy, to his satisfaction, the doctor reported all in readiness, and the door of the cabinet was closed, but almost before it was shut hands appeared. The instruments were then played upon, a hand reached out for the violin, and the usual phenomena were presented. During the exercises, the door being opened, discovered the fact that the medium's coat had been removed, and a solid iron ring (so pronounced by the committee) put on the rope by which Mr. Eddy was tied, the knots remaining the same. The door being closed, the coat was put on again,

and the ring taken off. At the conclusion of this part of the exercises, Dr. Irving reported to the audience that he was not a Spiritualist, and did not believe in the spiritual origin of what he had just witnessed, but he could not explain in what manner the work

was done. At the close of the scance a number of very in-

teresting psychological experiments were exhibited by Prof. Cadwell, some dozen or more male volunteers being led to imagine various curious things, after the usual manner of mesmeric operators. One man who was addicted to the use of ardent spirits was operated on by the Professor, who declared that he would never be able to drink any more. The man was very grateful for the act, and said if he could be strong enough to abstain from the habit, it would be worth more to him than "the whole city of Boston." Of course time must decide the power of the Professor's 'snell."

During the scances of Messrs, Eddy and Cadwell, the past two weeks, the most extraordinary manifestations have occurred, voices have been heard, three hands at one time exhibited, faces of men and women shown, and the audiences who Stonewall, on the Mississippi, when some two have attended have been eminently satisfied by hundred persons lost their lives by fire and wathe cabinet exercises, and convulsed with laughter at the psychological experiments. Mr. Mum. is an unusually long catalogue of murders, suiler, also, (the noted spirit photographer,) has cides and frightful atrocities chronicled in the varied the programme on many occasions by the exhibition of his spirit pictures.

These gentlemen, during their stay among us, have made every effort to meet in fair contest upon the Mercantile Hall platform any opposer or 'exposer" of the spiritual phenomena, but no one has been found courageous enough to undertake a trial with them. Spiritualists everywhere would do well to visit the Professor and Mr. Eddy, during their travels, as the physical phenomena are shown by them in a straightforward manner, and their spiritual origin is strongly endorsed by the exhibitors.

#### Lyceum Reunion in Chelsen.

On Sunday morning, Oct. 31st, the hall of the Chelsea Progressive Lyceum (Banquet, Granite Building, corner Broadway and Fourth streets) was the scene of a very pleasant course of exercises. The Charlestown Lyceum having received a visit from their Chelsea brethren last summer, just previous to the vacations, repaid the courtesy on that day. Under the conductorship of G. W. Bragdon, and Miss Abbott, Guardian, numbering seventy leaders and pupils, the Charlestown or ganization made a fine appearance, and were cordially received by the resident Lyceum, who, under the conductorship of J. S. Dodge, and Mrs. Dodge as Guardian, presented eighty-one officers and members, and showed a high state of disci-

The exercises were opened by singing from the "Spiritual Harp," "Spirit Greeting," by the Chelsea school, followed by speeches of welcome by Mr. Dodge, and pleasant acknowledgments on the part of Mr. Bragdon. A song was then given by a select choir of the Charlestown school, Miss Suzena M. Adams leading. A Silver-Chain reci- of speed, the poor parson will hardly get to the tation, from the Chelsea Lyceum, was followed by | end of his tether this year, but his trial will have declamations from Misses E. Morris, L. Whit- to lap over. The worm that is boring under the comb. S. Rounds, J. Abbott, A. Chatfield, E. Dodge, of Chelsen, Misses S. Higgins, W. Holton, R. Nichols, H. Collier, of Charlestown, and Miss Odiorne, of East Boston; dialogues by Julia and Myra Abbott, Abbie Blake and Hattie Richardson, of Chelsea, were followed by Master Charles Young, of the Chelsen Lyceum, who, though a small child, seven years old, played the piano finely, and sang, "I have no mother now." Mr. Jones, a leader of the Charlestown Lyceum, recited a poem, and the Chelsea Lyceum joined in singing. The exercises (after a brief intermission, to give an opportunity for the interchange of social thought between the two organizations) were closed by the singing-by the two Lyceums of Mr. Warren's "Lyceum Banner." During the session Mr. Bragdon, Conductor, Miss Abbott, Guardian of the Chelsea Lyceum, and the re porter of the Banner of Light, were presented with bouquets by the Chelsea Lyceum, the speech being made by Hattle Richardson. An atmosphere of quiet and harmony prevailed on this occasion truly worthy of the advocates of our beautiful faith, and the inner sense might almost hear a voice saying to all our organizations: "This is the way—walk ye in it."

## Agitators and Come-Outers.

The second lecture of the course in Morgan Chapel, Boston, was delivered, Wednesday evening, Nov. 3d, by Rev. Henry Morgan. Subject, 'Agitators and Come-Outers." To them he attributed the progress of the world. No reform that has ever been wrought, no useful invention or discovery, no scheme for the moral elevation or the physical betterment of man's condition. but has been brought about by the agitation of ideas. Such men as Cadmus with his alphabet, Galileo with his telescope, Roger Bacon with his gunpowder, Faust with his printing press, Newton with the apple, Franklin drawing down lightning by means of his kite, Watt applying the properties of steam, Daguerre transferring sunbeams, and Morse with his telegraph, have agitated the world and revolutionized every science. These men encountered great obstacles. The world is never ready to receive new ideas which threaten to overturn traditional customs and notions. It burned in the furnace of popular prejudice the daring mind that assailed time-honored institutions. Over these discoveries and inventions it went for a time mad. Envy, ignorance and superstition were aroused. Malice, with its thousand tongues, fed the flames. The vials of public wrath were poured on their devoted heads; but still they battled and struggled until agitation was succeeded by calm, the fury of the storm was spent, and the pioneers of progress were borne aloft in triumph upon the shoulders of the mob which before sought only to grind them into the dust. And so it will be with Modern Spirit-UALISM, the noblest and most glorious of all re-

The Banner Message Department.

MESSRS, EDITORS-The free circles and communications of Mrs. Conant have done more good and given better evidence of spirit communion with mortals than any other manifestations, hence they should receive the encouragement and material aid of all reformers. Enclosed you will find \$10. find \$10.

We are very grateful to "A Friend" (a distinguished gentleman of Rhode Island) for his timely aid in behalf of our free, circles, and also for the favorable opinion he expresses in his note accompanying the money. These circles, we are fully convinced, are of great utility to both mortals and spirits, because they bridge the chasm called Death and lift the vail that separates the world of spirit from the world of matter. It was the desire of our spirit friends when we first established these circles, to have them free, so that at least here the rich and poor could alike meet on an equal footing. We have passed through various vicissitudes since these circles were established, yet they have been kept up at considerable expense for over twelve years, giving consolation to many a bereaved one, and establishing the fact beyond controversy of spirit communion. We have from time to time published verifications of many of these messages, and shall ere long publish more in proof of the return of the spirit after its separation from the body mortal.

In this connection we may state that our expenses have more than doubled since the war. consequently we respectfully solicit material aid from those who are able to give, in order that we may continue our circles, as heretofore, free. Just now we need assistance more than ever to keep this department of our paper intact. We only second the wishes of hosts of spirit friends in this particular, hence we hope the hint of "A Friend," expressed above, will be duly considered by those who fully appreciate the momentous work in which we are engaged.

### Perilous Times.

Sad disasters by sea and land are of almost daily occurrence. It is said, and truly, that horrors never come singly, for within a week or two we have had enough to harrow up the most stolid heart. For instance, the burning of steamer ter. In addition to this melancholy affair there daily papers. For instance, a negro nurse in Virginia threw her master's 'child into a hot fire: Gilbert Coombs, a Tennesseean, killed his brother while he was endeavoring to protect their mother from Gilbert's assaults; three men in Louisville became involved in an affray which resulted in the death of all of them; a Rondout, N. Y., ship-carpenter became jealous of his wife, killed her with an axe and then cut his own throat; and two children were suffocated in a fire of their own kindling on Staten Island. Still another case of suffication occurred at the Liberty street fire in New York, Oct. 29. When the firemen entered the building, they found the janitor, his wife and two children, in a horribly scarred condition. The hair was all burned off their heads, and their bodies looked as if they had been entirely enveloped in the flames. One of the mother's arms encircled one of the children and clasped the body closely to her breast. In New England there were seven suicides, two persons burned to death, six cases of accidental drowning, and one elopement.

## The Crime of Surplicing.

This time, the trouble among our Episcopal friends—that is, in Ohio—is over the dressing up of a choir in surplices to sing "professionally." For so flagrant a misdemeanor as this has the Rev. Mr. Tait been dragged before an ecclesiastical court, and held fast for trial in due form and with all the circumstances of solemnity. He no doubt thinks he can stand it, though he cannot but be fearfully pestered with the delay of bringing his case on. It took the Court one day to organize, another to make rules for proceedure, and a third for something else. At so moderate a rate skin of this fruit is Ritualismmaking trouble everywhere else. We shall try and keep alive our present undisguised interest in this case until a decision is reached, for it may shake the whole structure of the ecclesiastical edifice in which the dispute is going on.

## Horace Greeley on Poverty.

Like Franklin, Horace Greeley believes in industry and thrift. His life has been a steady example of both, and thus illustrated his precepts better than anything else could do. In an address at the New York Mariner's Temple, before a Sabbath School, he took up the subject of poverty, and, without pretending to discuss it or professing to discover its surest cure, he expressed the opinion that in this country there was no better medicine for the wretchedness of want than labor. There is a large number of paupers, and they are increasing. Ignorance was, of course, the first trouble to be encountered. Proceed to enlighten this class as to their opportunities, and the work of relief is well under way. Poverty, said Mr. Greeley, is not a thing to brag of.' It is a man's duty to try to be comfortable in his circumstances. On the whole, justice is done in this world, and it therefore bebooves every one of us to act the very best part he can. The people need more of this sort of preaching.

## Immigration as a Force.

We cannot fairly comprehend what it means, when told by carefully prepared statistics that there have landed at the single port of New York, within the past ten years, four millions of immigrants, who have brought with them a wealth that is estimated at five thousand millions of dollars. This of course includes, as it is based upon, the value of their labor at the start. Now what may not a nation with our vast agricultural resources predict of its future—and its not very distaut future, either-with such a deep and strong stream of wealth pouring in? And from every nation and people, too! What does it not suggest to the reflecting mind, in connection with the remolding and inspiring of that mass of foreign intelligence, so as to adapt itself to the ends of republican hopes.

## Lecture on Spirit-Photography.

Mr. Mumler (whom Mayor Hall, of New York, endeavored to martyr,) will give a lecture at Mercantile Hall, on Sunday evening, Nov. 14th, on Spirit Photography, which he will graphically illustrate by representing spirit-pictures, life-size, by aid of a magnesium light. We hope our friends will bear this lecture in mind and be there, as one-half of the proceeds go to the Children's Lyceum, which is in much need of funds at this time. The lecture will commence at a forms that the nineteenth century has produced. I quarter to eight o'clock.

Funeral of George M. Leonard.

On Sunday, Oct. 31st, at one o'clock, the last rites were paid by the family and friends to the remnants of tla: mortality which for fifty-eight years and seven months had borne the above name. Miss Lizzie Doten officiated. The exercises opened by a song from the" Spiritual Harp," by Misses N. Messenger, H. Richardson, M. and E. Dodge, led by Mr. Dustin; after which Miss Doten read a truly spiritual poem: "He giveth his beloved sleep." After another song by the choir, Miss Doten proceeded to speak of the deceased, especially referring to his last remarks: " I have paid all my debts; I am square with the world; I am ready to go." Although poor human in the public schools of that city or not. Time nature mourns the departure of its loved ones, yet, said the speaker, those who have the consolations contained in Spiritualism "mourn not as those without hope." Led by the teachings of angel communion, we could know that though Nature took-in obedience to the requirement of an infallible law-the mortal form, yet the spirit could come to us, and its love was an immortal flower which should vet cheer the waste places of our hearts. He who had just passed away had left a triumphant testimony of the beautiful sustenance afforded by our faith, and of the grandeur of the prospect before him. Why should we mourn, save, perhaps, in moments of loneliness? Why should we weep, when in a few years we also shall all join the grand procession of the angels, in that eternal state where none shall say, "I am sick," and where farewells are never said? When we were able to know this, not by spiritual percention alone, but by the living experience of those who have gone before, such occasions as the present would be no longer ones of grief, but the birth days of emancipated souls. Her remarks, consoling and beautiful, were closed with an eloquent invocation, and those who listened felt, as they went away, a greater encouragement to labor on till they, too, should receive the welcome summons to the better land.

#### Woman's Suffrage.

The Woman's Suffrage Convention, at Hartford, Conn., was one of the most interesting of the series. Mrs. Stanton, Henry Ward Beecher, Miss Anthony, Mrs. Burleigh, William Lloyd Garrison, and other leaders of the movement were present, and the Hutchinson family contributed its quota of music. Plenty of speech-makers were present on the interesting occasion. Mrs. Dr. Lozier urged the necessity of a healthful reform in dress; Mrs. Paulina W. Davis gave a detailed history of the movement and its progress; Wm. Lloyd Garrison endeavored to draw a parallel between the work of the Convention and that of the opponents of negro slavery; and Mrs. Stanton addressed fashionable women. Mrs. Celia Burleigh said that her interest in the movement hinges upon the fact that it promises pecuniary independence for women. The marriage relation, she thought, was oftener entered into for the purpose of obtaining a home than as a manifestation of affection. "I believe," said Mrs. Burleigh, "that womanhood is a greater fact than wifehood, or maternity; that we should aim at being good women rather than good wives and mothers. I would have no woman despond at the thought of being an old maid. I honor the single women, and predict that the time is not far distant when they, rather than the married, will be the distinguished and honored class." A State Association was formed, with the Rev. N. J. Burton as President, and Mrs. Harriet Beecher Stowe, Rev. Olympia Brown, and Gen. Roberts, among the other officers.

## New Subscribers.

Our old subscribers are still endeavoring to increase the list of patrons to the Banner of Lighteach striving to obtain one or more new namesa labor of love we deeply feel and fully appreciate, especially at this time, when we are struggling to make it an acceptable missionary in promulgating the immortal truths of the Spiritual Philosophy. Since our last issue our friends have added forty-three new names to our subscription list, accompanied with the money. A friend in Detroit sent ten new subscribers; Mrs. J. P. Marble, one; William Barnes, one; George Melling, one; A. T. Schryver, one; Mrs. P. J. L. Randall one. A H. Chase one; J. Clynick, one; William Stewart, one; S. D. Cone, one; S. A. Thoman, one; F. M. Pusy, one; M. Briant, one; Mrs. C. A. Baker, one; Mrs. S. B. Beale, one; A. D. Wheeler, one; Mrs. A. B. Lane, one; B. A. Smith, one; W. F. Chadbourne, one; W. W. Williams, one; C. M. Baker, one; Elizabeth Garretson, one; G. Eaton, one; G. W. Kennison, one; Dr. Daniel White, one; D. E. Rice, one; Luther French, one; Mrs. N. L. Stewart, one; John Thrasher, one; James O. Howe, one; A. E. Carpenter, one; Mahala whatever. Watrous, one; J. D. Wheeler, one.

#### Movements of Lecturers and Mediums. P. B. Randolph has removed to 89 Court street.

over the Oriental Tea Company's store. Dr. S. A. Thomas will answer calls to lecture in any part of Minuesota until next April. Address Chaska, Minn.

Mrs. L. H. Perkins, (formerly Mrs. Lacy,) trance speaker, has removed from Louisville, Ky., to Kansas City, Mo.

Selden J. Finney delivered a course of lectures in Sacramento, Cal., during October.

A. S. Hayward, the magnetic healer, informs us that he is about to take up his abode in Milwaukie, Wis., during the winter. Address 166 Mason street. In our estimation he is worthy of

N. Frank White lectures before the Everett Rooms Spiritualist Society in New York, during cannot quite yet demonstrate to our faith.

patronage.

## The Ladies of the White House.

An entirely fresh and original volume is to be shortly published by the United States Publishing Company, with the above attractive title, to be profusely illustrated with splendid steel portraits and other engravings, and to present a complete biographical history of the Wives of the Presidents and the Ladies of the White House. It cannot but be, from its very conception, a wholly unique production in our popular litera- talents secured merited recognition and brought profit and ture, and as it fills a gap never yet occupied, it fame. It is a well told tale, and abounds with pleasing and must become very widely popular. The authoress is Laura C. Holloway, a lady whose recognized talents and skill as a belles lettres writer will certainly attract to the book all the attention it so richly deserves.

CANT PHRASES .- Rov. H. W. Beecher, during a recent talk at his Friday evening prayer meeting, compared the conventional religious phrases used by some people to the keys and pennies and silver pieces-in the days of specie paymentsthat he had heard well-to-do business men rattle shall at once pay attention. complacently in their pockets. As a boy, he used to admire such men; but, as a man, when it comes to rattling the round shot of pious, trite the Ear, the Abuse of Physical Exercise, and many other sayings, like "How is it with your soul, to day?" topics of current interest. It is vivacious, judicious, care-he is disgusted.

Mary 1

### ALL SORTS OF PARAGRAPHS.

We have on exhibition in our Free Circle Room a fine specimen of art, drawn by Mrs. Hazelton, of this city, while under the control of invisible spirits. It is the representation of a Soldiers' Monument.

Cleveland, Ohio, contains sixty-two churches, and it is said that there are but four cities in Europe which contain more than this. Boston has one hundred and thirty.

The Cincinnatians are having a free fight over the question of whether the Bible shall be read will tell which party whips.

As a lawyer and a doctor were walking arm in arm, a wag said to a friend, "These two are just equal to one highwayman." "Why?" was the response. "Because it is a lawyer and a doctor -your money or zour life."

Nothing is well done which is done in a hurry except killing mosquitoes and catching fleas.

The Chippewa Indians are said to have been swindled out of \$320,000 by rascally government agents. Quite a huge chip away from the Indian

Dobbs says be would have died of yellow fever n August, if it had not been for one thing-" the doctors gave him up."

There have been earthquake shocks in Germany recently. No damage done.

A reverend gentleman, in whose family allopathic practice prevails, even to the lesser branches thereof, was catechising one of his offspring recently, and among other questions he asked, "What is the difference between creed and doctrine?" This was a poser to the young class in theology, until a four-year-old, considered exempt, piped out, "I know, I know what it is." Well, Johnny, what is it?" said the father. "Oreed is the bible, and doctrine is the paregoric," cried the youngster triumphantly, with a vivid recollection of the last dose ordered by the family physician.

Digby don't agree with New Yorkers that New Jersey is "nowhere," for they have a live paper there called the Orange Chronicle, published by Messrs, Baldwin & Loomis.

Wealth is not his who gots it, but his who en-

Rev. Mr. Fulton is still publicly tirading against woman suffrage. Admission, 25 cents. Query.-Which is he the most solicitous for, money or notoriety? We turn him over to the tender mercles of The Revolution, however.

Father Hyacinthe eats his beefsteak on Friday, the same as any other sensible man.

Louisa M. Alcott is to sail in November for Italy, where she will spend the winter.

J. S. Loveland and F. L. Wadsworth have withdrawn from the editorial department of the Present Age.

A stranger in a very healthy village, seeing the sexton at work digging a hole in the ground, inquired what he was about. "Digging a grave!" said he. "Why, I thought people did n't die here often, do they?" "Oh, no sir, they never die but

Sam Hilderbrand, the outlaw, has recently written a letter to the Chicago Tribunc, in which he endeavors to show that he is not quite so desperate a cut-throat as has been represented.

GOOD!-William Cullen Bryant is reported to have given the following advice to a young newspaper contributor: "My young friend, I observe that you have used several French expressions in your article. I think if you will study the English language that you will find it capable of expressing all the ideas you may have. I have always found it so, and in all that I have written I do not recall an instance where I was tempted to use a foreign word, but that, on searching, I found a better one in my own language."

Sunday is the strongest day in the week. The rest are all week days.

AN INTELLIGENT PEOPLE.-During the past fiscal year 760 000,000 letters passed through the mails of the United States, being an increase of 40,000 000 over any previous year. This is about twenty letters per head for every man, woman and child in the United States.

A man in the West having read that dry copperce in a hed of ants would cause them to leave. put some in his mother-in-law's bed to see if she would n't go. He says it did n't have any effect

Liebig has lost lots of money.—Daily Advertiser. He is so much the nearer heaven in consequence. Happiness bereafter does n't consist in having "lots of money" here, by any means.

## New Publications.

T R Burr & Co. are about publishing a new book from the irrepressible Barrum, who, regarding Spiritualism as a humbug, cannot conceal his jealousy lest he should not be thought its superior. The expected volume is of course autobiographic-for what does Barnum know of anything or anybody but of himself? In the same pages will be included his "famous" lecture on the Art of Money Getting, with Rules for Success in Business. The book will contain, it is said, the story of the author's life for nearly half a century. All is told that he particularly desires to tell, and in his own way. Those who are fend of the Barnum style of amusements, whether it is his woolly horse and glantess or himself that is exhibited, will be likely to make some inquiry after this book, to be named "Struggles and Triumphs." We believe the Struggle, but the Triumph we confess he

THE RADICAL for November has interesting articles from various pons, generally well known to and approved b. Its readers. There is one on the ruins of ancient science; one on the Electic School: one on artificially fabricated sins and duties; one on the New Testament; one on a dead faith; and one on the Brothers Humboldt. The whole makes good number, vigorous and enterprising reading.

Loring sends us his new little brochure-The Sornano, by Jane Kingsford-a musical story, which sketches with much vivacity and true pathos the rise of an humble but aspiring singer, through the obstructive but educating gradations allotted such. to a conspicuous place where its possessor's many touching situations.

THE LADY'S FRIEND for November shows "The Sisters " for an attractive frontispiece. flowers out at once in its brilliant fashion plates, ripens in its useful dress illustrations, and fruits in its pleasant and instructive stories, essays poems, and timely editorial gossip. It will be welcomed with a fresh enthusiasm by all its readers. For sale by Crosby & Damrell.

THE MONTHLY RELIGIOUS MAGAZINE for November is a number of unusual variety, containing essays and sermons from some of the most prominent of the Unitarian clergy, besides still another article on "Miracles," to which we

GOOD HEALTH gains rapidly in popularity and influence, as it deserves. The present number discusses Our Drinks,

Spiritualism in East Ablugton.

EDITORS BANNER OF LIGHT-The friends of Nov. 14th, Lecture by Prof. William Deuton. progress in East Abington, Mass., have organized a Children's Progressive Lyceum, with the following officers: Freeman J. Gurney, Conductor: Turner R. Holbrook, Assistant Conductor; Mrs. Ella Hallett, Guardian; Miss Lilla II. Shaw, Assistant Guardian; Mrs. E. A. Newell, Treasurer; of Lewis B. Wilson, who has made engagements with some of Mr. Clarence Wheeler, Secretary; Mr. Elliott Holbrook, Librarian; Guards, Wesley Bonner, lecturing field. Prof. William Denton will lecture in Novem-Mr. Frank H. Ballou, Miss Annie Shaw, Miss Irene Cushing; Musical Director, Mrs. Emily Dawes; Assistant, Miss Ada Chase; Leaders, Mrs. Lanna Shaw, Miss Hulda Lond, Mrs. L. J. Holbrook, Mrs. Mary Wooley, Mr. Daniel G. Wheeler, Mrs. Clara A. Huler, Mrs. Sarah Trumbull, Mrs. Florence Hallett, Mrs. Tilda Curtis, Mr. Brainerd Cushing, Mrs. Mary Crowell. At our first session, Oct. 10th, there were sixty-four scholars present; on the 17th inst, there were eighty-nine. We hope soon to be able to take our stand in the front ranks of those institutions. As we see, every day, evidence that the old order of things is passing away, we must try and prepare the young as well as we can for the new.

Prof. Denton is delivering his second course of lectures here to overwholming audiences. Since the delivery here of his lecture on the "Deluge" there has been considerable discussion upon the authority of the Bible.

Last Sunday the officiating clergyman at the Congregational church (Rev. Joseph Cook), being one in whom they feel great confidence, was asked to give his opinion upon the subject. He said that it was not considered by the best scholars as possible that there ever had been a total deluge. He said that for authority in such matters we should be sure and get the highest. Prof. Dana, he said, finds no trouble in reconciling seisence with the first chapter of Genesis, so of course he is the highest authority. Mr. C. said such questions do not detract from the value of the Bond the paper itself, then know that the time for which you have paid when time for which you have paid when you paid has be is the highest authority. Mr. C. said such questions do not detract from the value of the Blancer of Light.

Notice to Bulisceribers of the Banner of Light.

Notice to Bulisceribers of the plan we have adopted of placing flures at the end of each of your names, as printed on the paper of wrapper. These figures stand as in index, show the number of the image for which you have paid. When these flures correspond with those of the image for which you have paid. When these flures correspond with those at the end of each of your names, as printed on placing flures at the end of each of your names, as printed on the paper of the placing flures at the end of each of your names, as printed on the paper wrapper. These flugres stand as in index, show the time for which you have paid when the end of each of your names, as printed on the paper of the placing flures it in when your subscription was the end of each of your names, as printed on the paper of the placing flures it in when your subscription was the end of each of your names, as printed on the placing flures it in when your sub as possible that there ever had been a total delspiritual things.

The question with mo is, if the Bible does not teach truth concerning worldly matters which we do know, can we be reasonably expected to believe it when it teaches of matters which we do not know? Who shall draw the line between truth and error? TURNER R. HOLBROOK. Oct. 22d, 1869.

#### N. Frank White in Portland, Me.

EDITORS BANNER OF LIGHT-Mr. White closed vestorday a series of eighteen lectures before the Portland Spiritual Association, which were distinguished for eloquence, logic and point. Mr. W. is one of those speakers who make their mark, and leave an impression not easily effaced. He is not only valuable as a lecturer, but for his social qualities, which gain for him friends among the old and the young, especially the latter, with whom he is a great favorite, not only in the Lyceum, in which he always takes a part, but in spirit circles as well, and little parties got up expressly to enjoy his humorous stories and good natured wit. Fortunate is the spiritual association that procures his services. He goes hence to speak in New York and the city of Washington. We are sorry to part with him, but others need him, perhaps, as much as we. May God and ministering angels bless and protect him in the good work that is before him. Portland, Me., Nov. 1st, 1869.

### "Love and its Hidden History."

Jason Steele, of Green Garden, Illinois, writes as follows: "I have just finished reading the book," Love and its Hudden History," and I believe it contains more real truth and common sense than any other work of its size in the universe. Everybody should read it, as it reveals the cause and prescribes the remedy for the most fruitful source of human misery, viz.: family jargon and unhappiness and quarrels. None can read it without being benefited."

Simon Emery, of West Pittsfield, Mass., says: "I have just been reading the book, 'Love and its Hidden History,' also the work called 'After-Death.' I think if one hundred thousand of these volumes could be distributed through the United States it would be a far greater benefit to the peo-ple than the thirty thousand preachers."

## Woman Suffcage Call.

The undersigned, being convinced of the necessity of an American Woman Sullrige Association, which shall embody the deliberate action of the State organizations, and shall earry with it their united weight, do hereby respectfully invite such organizations to be represented in a Delegate Convention, to be held at Cleveland, Ohio, November 24th and 25th. A. D., 1809.

and 25th. A. D., 1800.

The proposed basis of this Convention is as follows:

The Delegates appointed by existing State organizations
shall be admitted, providing their number does not exceed,
in each case, that of the Congressional delegation of the
State. Should it fall short of that number, additional Delegates may be admitted from local organizations, or from he
organization who way to read details. organization whatever, provided the applicants be actual residents of the States they claim to represent. But no votes shall be counted in the Convention except those actunity admitted as Delegates. The above call is signed by a large number of prominent

persons, from nearly all the States in the Union.

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

THE LONDOR SPIRITUAL MAGAZINE. Price 30 cts. percepy. HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents. THE RELICIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published in Chicago, Ill., by S. S. Jones, Esq. Price 8 cents.

Price 8 cents.

THE AMERICAN SPIRITUALIST. Published at Cleveland. O.

THE JOHNAL OF THE GYNECOLOGICAL SOCIETY OF BOSTON. Devoted to the alvancement of the knowledge of the diseases of woman. Price 35 cents.

DAYBREAK. Published in London. Price 5 cents.

## Business Matters.

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Beason ticket, with reserved seat, \$1; single admission, 15 cents. Season tickets are now ready for delivery at the counter of the Banner of Light Bookstore, 158 Washington street.

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 \$3,25-a less price than single tickets will cost for the course.

#### Special Notices.

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## THE DOCTORS AND THE SPIRITS. SPIRITS TRIUMPHANT!

fillE following extract is taken from a letter written by MES. MARY A. STODDARD, of Konta Station, Porter Co.

"I have lately been called to take and treat several patients

whom the M. D.s had failed to cure. I will here mention one, the case of a young woman who was very sick. Her friends called one of our Doctors first, and then the other. They both called her dheate Lung Fever, treated her three weeks, and left her worse than they found her. Her friends then called me. I examined her care, and found her in the last stage of Quick Consumption. After I had had her under my care for one week, her friends met the M. D.s., who said they knew that she had the consumption, and could never be cured. Some two weeks afterwards, the learned Dr. Under-MILL of Chicago was here, at my house, on a visit. He examlined her, and he too said that she was in the last stage of Quick Consumption, could not be cured, and be would not be surprised if she did not live but a few days. 'Mrs. Stoddard, said he to me, 'she cannot live; have you any hope of card, said he to me, she cannot rive; have you any hope or curing her? I answered, The spirits say that they will cure her if we obey their orders. In the first three weeks after I commenced treating her, she had three large ulcers in her lungs break and discharge an almost incredible amount. But at the expiration of eight weeks she calls hitself well. She will work all day, go to a party at night, dance until the small hours in the morning, take a short map, and then get up and he as gay as a bird all day. Allowing herself to be the judge, she is well, has not an unpleasant symptom in her system, and has taken only six boxes of Mrs. Spence's Positive Powders. I gave bet no other medicine. To the Positive Powders, God and angels we give the praise of saving her life and restoring her to hearth."

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" 4—Secret Propagation of Christianity—its Introduction into Rome.

" 5—Second Journey of St. Paul—Second Sojourn in Galatia.

tion into Boine.
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## Message Department.

EACH Message in this Department of the BANKER OF LIGHT we claim was spoken by the Spirit whose name it bears, through the instrumentality of Mrs. J. H. Conant,

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

#### The Banner of Light Free Circles.

These Statistics of Light Free Circles.

These Civeles are held at No. 153 Washington etrebat.

Boom No. 4, (up stairs,) on Monday, Tursday and Thursday Afternoons. The Circle Room will be open for visitors at two ciock; services commence at precisely three o'clock, after which time no one will be admitted. Beats reserved for strangers. Donations solicited.

MES. COMANT receives no visitors on Mondays, Tuesdays, Wednesdays or Thursdays, until after six o'clock f. M. She gives no civate sixtings.

gives no private sittings;

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

#### Invocation.

Thou Universal Spirit, thou soul of all things past, present and to come, we believe in thee, and in thy power to redeem us from our sins; we be-lieve in thy loving kindness, which will lead us In thy power to redeem us from our sins; we be-lieve in thy loving kindness, which will lead us all the days of our lives. And may we sing Te Deums of praise to thee at every shrine of life; wherever thou hast erected thine alters may we offer our prayers, as becometh thy, sons, and thy daughters. We rejoice that thou art ever with us, daugners. We repose that the arrever with as-in storm and in sunlight. When the shroud of darkness and doubt closes around our spirits, thou art not far away, but if we listen we shall hear thy voice, and if we seek we shall behold thy smile. Father Spirit, we are mistaken when we fear that we can wander from thee; we do, in Ig-norance, sometimes, pray not to be separated from thee, but on reasoning with our better natures, we know that thy strong love will ever be around us, and thy nighty hand be ever near us. Thou dost give to the earth tlowers and fruits and grains, and all things beautiful that are in Nature, that thy children in Nature may know that thou lovest them; thou dost give variety, that they may not weary of life; thou causest some to change, because thy children require new forms of being. Be thou with us, oh Great Spirit, per-fect and holy, this day and forever; grant that we fect and holy, this day and mercer, granting recognize thy love in its purity and simplicity; grant that, we may understand thy, wisdom, and know then in thy strength. When great and know then in thy strength. When great clouds are upon thine earthly children, when their hearts are heavy with sorrow, and their souls are dark with grief, oh may thine angels come near to them, giving them to know that if thou dost afflict, thou wilt also bless. Grant that our duty may be clain to us, and that all the days of the eternity that is before us may be well spent by us and approved of by thee. Oh, Divine Spirit, max, we walk in accordance with thy law, and do our duty faithfully and well, for thine is the kingdom and the power and the glory, forever, ever more.

#### Questions and Answers.

CONTROLLING SPIRIT - We are ready, Mr. Chairman, to hear and answer your questions, QUES.—Are we to understand the 20th verse of the 17th chapter of Matthew-which reads as follows-literally?

"And Jesus said unto them, because of your unbellef; for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to you-der place; and it shall remove; and nothing shall be im-possible unto you."

ANS .- In the first place we have to tell you that this passage of Scripture has not been, in all its parts, correctly translated. I believe that Jesus apprehended a lack of faith among his followers. They were a listless, dreamy, unsatisfied and faithless people. They had ever been is the habit of leaning upon the priests and fathers of the Church. They had not been in the habit of thinking for themselves, but were content to have some one else do their thinking for them. And when they came out from the Church and followed the Nazarene, they were inclined to oscillate between its teachings and those of their new leader; they were not at all times satisfied that what he had told them was true. Sometimes it was so much at variance with that which they had previously been taught, that they could not receive it, and in-corporate it into their faith. And Jesus was in the habit, from time to time, of speaking very sharply to them—in other words to chastise them—because of their lack of faith; because of their listless and unsettled state. They were not accustomed to the working out of problems, either of physical forces or mental forces, and when Jesus said to them, "Go ye to work in my Father's vineyard," they could not understand it—they questioned as to his saulty; as to whether he really believed what he taught them. With reference to this same subject the record in another chapter to this same subject the record in another chapter states that he told them: "If yo shall say unto this mountain be thou removed, and be thou cast, into the sea, it shall be done." Jesus in all proba-bility knew that if they had faith, and coupled. that faith with works—for he ever taught them that faith with works must go together in order to be efficient—they could remove mountains. He who said, "I will give the human spirit power-over all things," did not lie. Jesus believed in the truth of this ancient utterance, and he sought at all times to impress it upon them—that they could do what they sought to do—that there was nothing absolutely impossible to the human spirit, for that spirit was superior to all mundane with which the sought to the country of the spirit was superior to all mundane. things with which it was brought in contact; and if they understood the law governing those things they could make it their servant. Jesus knew these laws and practiced them, and spirits who return to-day, many of them, know and do the same. Those who hold their media suspendthe same. Those who note their menas suspended in hid air show you that they understand the law, and can make it their servant. Jesus did not intend that they should understand his sayings liberally—that is to say, in accordance with ings literally—that is to say, in accordance with the popular definition, the materialistic idea. I believe that every idea which Jesus set forth had its spiritual foundation, and was horne from thence to his followers. Thus it is with the returning Christ spirit to-day. That spirit teaches you in symbols; and why? Because you can only understand, many of you, by being taught in this way. You must have an idea symbolized before you can fasten reason upon it; by this means you bring your reasoning faculties to bear upon it, and by and by it comes out clearly to mon it, and by and by it comes out clearly to your comprehension, brought so by the powers of your own spirit, not that of another. Jesus knew that his followers were able to go beyond the exhibitions of all his works, and to know of their

-Has there not been a great error committed in understanding the record as given in the 6th chapter of John, 53d to 58th verses inclusive— which record reads as follows?

"Then Jesus said unto them, Verily, verily, I say unto you. Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.
Whose eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day.
For my flesh is meat indeed, and my blood is drink in-

He that exteth my flesh, and drinketh my blood, dwelleth

In me, and I in him.

As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me.

This is that bread which came down from heaven; not as your fathers did eat manna, and are dead; he that eateth of this bread shall live forever." A .- Only a very few words-the latter part of

what you have read to us—have been correctly translated. Jesus, in the original record, clearly shows that he referred to a spiritual life; that he did not mean the perishing existence of the physical body. He only used that as a symbol of the spiritual idea. Jesus was a ritualist in the divinest and truest sense. He taught his followers in that way, because he could teach them well in no other way, and those who came after him endeavored to gather up the fragments of his life endeavored to gather up the tragments of his life and his sayings that were scattered abroad in the land of his being; and failing to come into close spiritual contact with this Nazarene, they gave their own translation, just as they understood it—not as he uttered it. They were materialists, dwellers in the dark, consequently they could realize no life apart from the physical body. One of the most termities among them, was known to of the most crudite among them was known to have said: "If a man die, shall he live again?" (having direct reference, to the body.) "And what is the spirit? As the breath goeth out of all flesh at death, and returneth no more, so is the spirit. It goeth out at death and returneth no more." That is the correct translation. It is very easy

to understand how these historians could have made such gross errors as they have.

Q.—C. A. K asks: In this life some have good memories and more have poor memories. Can those of the latter class hope to be able in the future life to recall all that knowledge of history or science that they have once acquired, but seem to have totally lost?

A.—Each spirit possesses a distinct recollection of all its thoughts and of all its nets. It has an account of all it has experienced in all its past life, and of all in its present life. Memory, with the spirit, is eternal. Those who have no large faculty or gift in that direction here, have it not because of physical deformity—physical want; the bodily organs through which memory makes itself known are perhaps in an inactive state, so much so that the indwelling spirit cannot use them with success. But it is not so in the after-life; every condition through which the spirit, has passed is made a record of by the spirit, and that record is as eternal as the spirit is eternal.

Q.—(By same.) What is the reason that spirits find such grant diffection.

What is the very condition through which the spirit has passed is made a record of by the spirit, and that record is as eternal as the spirit is eternal.

Q.—(By same.) What is the reason that spirits find such grant diffection.

The sixting spirit can be identified?

Yes, it is the object of such spirits to be identified?

Yes, it is the object of such spirits to be identified, and the giving of facts connected with their earthy history is the surest method to obtain the dank the giving of facts connected with their earthy history is the surest method to obtain the spirit, and the giving of facts connected with their earthy history is the surest method to obtain the spirit, and the recipility history is the surest method to obtain the dark; the object of such spirits to earthy history is the surest method to obtain the dark in the refurning spirit can be identified?

Yes, it is the object of such such their earthy history is

Q.—(By same.) What is the reason that spirits find such great difficulty to correct their errors of indigment in religion and philosophy in the future life, although their capacities are enlarged, and other more enlightened spirits are presumed to stand ready and willing to instruct them. And are not our opportunities much better here than are not our opportunities much better here than sometimes thinking I had got out, and then being

derstood that although enlightened spirits, upon all subjects stand ready to give light to others, they are only suffered to impart in accordance with the law which controls them. When the be-nighted spirit asks in all honesty of soul for more light, and seeks for it, is ready to receive it, and make good use of it, then are they ready to give it. But if it were forced upon the darkened spirit, the old maxim of earth would be applicable here:

"The man convinced against his will, Is of the same opinion still."

Spirits do not find that difficulty in overcoming their erroneous religious opinions that you may their erroneous religious opinions that you may suppose. You should not think that because they do not jump into immediate knowledgo after death, they have a hard time to attain it. But it is the law of all spirits that they advance by slow and distinct degrees. There are no arches to span the gulfs, over which spirits can march at will; they must move forward by regular gradation; they must assend the ladder

#### Henry Le Kaiste.

Monsieur, I am about two years gone—two years, and about four days. I was in this life a native of Cologne. From my earliest times I

coming till I was gone; then this brokher, after eighteen months, followed me, and he begged me to tell him why I left my own country. I told him because I wanted to, "But," says he, "there was something that made you want to," and I the watchman tell us of the night, and signs of said, "Edward, that secret belongs to me; I carry the times?"

It is now grown with me; and were I to meet you has.—And who are the watchmen? May they

## Belle Patch.

[Do you know me?] Yes. [You have the advantage of me.] Do n't you know me? [Perhaps I shall recollect you as you proceed.] I am Belle Patch. [Why, little Belle, I am glad you have come. Were you not round me when I was in the country?] Yes. [Well, what have you to say?] I come to tell Annt Lizzie and mother and all the rest that they'll hear all about Uncle John pretty soon; they mustn't cry—Annt Lizzie mastn't cry as she did when I went. Won't you tell her? She mustn't feel bad about anything she can't help. she can't help.

I was a little lonesome till grandmother come.

Aunt Lizzie that it's me that makes Bessie talk sometimes. I try to make her say things, and to make her wise? Its she your little sister?] No, make her wise? Its she your little sister?] No, my cousin. I shall go to somebody who has come since I went away, and I shall make them talk, too. Do n't you know who? It guess I remember.] I am waiting for it, and grandmother is, too. She says the reading done her so much good; she went out so sweetly; she felt that she heard was, "Let not your heart be troubled: ye helieve in God, believe also in me. If I go away I will come again," and she went out so sweetly. I will come again," and she went out so sweetly that she did not feel the least sorrow. Tell Aunt Lizzie that, won't you? Good-by. Oct. 4.

## George Canning Wills.

(The spirit hesitating for some time was asked, Do you feel astonished at your present position?) Yes, I do. I was considering the difference between that little spirit and myself. Some of us are given to drawing lines; life is a geometrical workless.

was in then in about two years, and then been better off; instead of that, I've had seventeen years of hard struggling, I can tell you—a struggle here and a struggle there—a grind here and a grind there—for seventeen years. It's the furnace seven times heated—you know nothing about it here. Now if any of you have the idea to do this thing just held on—it do it for the result.

pocket to want; I have often given my last dol-lar, and gone without my dinner; and I received are not our opportunities much better here than in spirit life for acquiring knowledge of all kinds, as is to be inferred from the difficulty spirits seem to have in correcting their errors and changing their had habits of thought and action?

A.—" Presumed "—that word is well used. It is presumed, says your correspondent, that enlightened spirits stand ready to assist the benighted who come from earth-life; but be it understood that although enlightened spirits upon darger by taking from me (in my trade) all that I conscience as to whether you were not my nurderer by taking from me (in my trade) all that I possessed. And you often think, "If I knew he would have done that thing, I never would have taken it." Rest easy, Hamilton—it was all in the programme. And if you can't quiet your conscience—you have now, I know, retired on quite a fair fortune—give it, every dollar of it, except just appeals for you wants to those who want it more enough for your wants, to those who want it more than you do; you will then satisfy its demands, and be better off in this world for it. Good day,

Scance conducted by Cardinal Cheverus; letters answered by L. Judd Pardee.

#### Invocation.

Oh, thou who art the one Spirit, the one God, the one Life presiding over all; thou who didst speak to our fathers in the wilderness, and now speaketh to our brothers in the counting house; or numan wisdom—no round being overlooked—thou who doth ascend the throne of kings, and occupy the cottage of the lowly poor; thou who art with us in infancy, in youth, in old age, never forsaking us in death and after the change; thou, our ever constant and perfect friend, we come before thee at this hour, and with sneech and with thought. life, knowing that thou wilt accept them; for it matters not to thee that we are Jew or Gentile, whether we believe in Christ or no, whether we read the Scriptures of Nature, or the Scriptures which man calls sacred. Thou canst not be native of Cologne. From my earliest times I which man calls sacred. Inou canst now believed in the return of departed spirits. I was moved by the opinion of men; their thoughts and called strange, and I was set down as something deeds do not affect thine unchangeableness; in different from other members of the family. thy purity thou art ever pure; thy wisdom we When I was in my last sickness, I have beautiful cannot measure, we cannot fathom; it is very far visions of the other life, and I said, "Are they reach out to attain it, furture? are they real? To me they are." My brother and further, it is beyond us still. Oh Infinite ther was with me; his name was Edward, and Jehovah, oh Divine Life, teach us to praise thee as was onable thanks La Kalata. He say to me "Henry." mino, Henry Le Kaiste. He say to me, "Henry, we ought; teach us to bring to thy holy shrine if those things what you tell me are true, come our holiest deeds; teach us to love thee in all that back if you can and say so." I am not able to do thou hast made, and be led constantly by thee to back if you can and say so." I am not able to do this, because I am not able to show myself to him as he wishes; am not able to show myself to him as he wishes; am not able to do it. And so I come here many times to this place and try to come into communication with this lady, but where he moved to worship thee as thou shouldst tell you what you shall know me by; many thousands of spirits come back, and their letters are undefiled religion, and draw near to thee, having sublished from yeak to wish. You shall know me haveless hetween themselves and this infinite published from week to week. You shall know no barriers between themselves and thine infinite me more by this than anything else: "The sun love. Let them meet thee, oh Lord, as it were sheds its light, whether we pray for it or not. It face to face, having no church, and no creed—said to first themselves and thy divine life, stand, so of this gift of spiritual vision—to me it. Grant that that which is called such, may be betis a gift of that same Spirit, whom we do not understand, and whom we believe to be great and fering may be understood; that its divine mission good." I will say that to you if I can return. It to human life may be comprehended by thy chilgood." I will say that to you if I can return. It was in answer to his questionings about the vision I saw, for he was anxious to know if there was another life. He asked, "How is it that you see all these beautiful things, and you cannot tell how? when I see a beautiful thing I know how it is; when I see a beautiful flower, I know it is beautiful." Then I said to him what I have just said to you. By that he was to be satisfied of my coming, and to feel that there was another life, and that spirits could make themselves known here from that other life.

There was some secret attached to my coming to this country. I came here, it is now thirty years ago. No one of our family knew I was coing till I was gone; then this brother, after eighteen months, followed me, and he begged me

it to my grave with me; and were I to meet you. Ans.—And who are the watchmen? May they in that after-life beyond the grave, I should still be the ministry of your life, or the ministry of a refuse to give the information." I know very higher life? Is there not a watchman in every well if he receives my message his mind will be soul, who can if he choose, observe the signs of well if he receives my message his mind will be active with regard to that matter. He will wonder why I did not speak about it. It belongs to me, and not to him. If the time ever comes that I feel that he has more right to it than myself, all right. If not, I will not give it up. [Did you belong in New York?] Yes; though I have lived some in Philadelphia, Baltimore, Washington, and for a few weeks in Boston. [Does your brother reside in New York?] Yes. Good day.

Oct. 4.

Soul, who can, if he choose, observe the signs of the times, and having observed them, learn some what of the future? The time has gone by when them to do by leaning upon others outside of themselves for light with regard to the other life times, and having observed them, learn some the times, and having observed them, learn some what of the future? The time has gone by when them to do by leaning upon others outside of themselves for light with regard to the other life times, and having observed them, learn some the times, and having observed them is conserved the figure what of the future? The time has gone by when to do by leaning upon others outside of themselves for light with regard to the other life times, and having observed them, learn some the times, and having observed them is conserved the figure what of the future? The time has gone by when to do by leaning upon others outside of themselves for light with regard to know what is best for them to do by leaning upon others outside of themselves for light with regard to the other life times, and having observed them is and having observed them is and having observed them is a conserved them in the time and having observed the figure in the time and having observe ligiously, politically, socially; in fact, in all senses that pertain to human life. If I were to constitute myself a watchman upon the towers of your Zion, and should predict for you the signs of the times, it would only be an expression of my own

than the white? and for that reason are they ex-

I was a little lonesome till grandmother come. I had a nice lady to take care of me, and children to play with me, but I was rather lonesome, and wanted to come home to live. And Aunt Lizzie cried, and I cried too, and I most cried myself to death again. But now I am better, and grandmother and I have nice times; and I could tell about them, but I don't want to to-day. Tell will be the sufferer. The pure, unadulterated re-dant Lizzie that it's me that makes Bessie talk ligion of the Indian will put his white brother and sometimes. I try to make her say things, and to his religion to shame; and when in yonder sphere ings of Nature, which is his Bible—the Bible of God. I would that you with white skins had a religion as pure before God as that of the Indian.

Q.—Which of the two races are living the most natural lives?

natural lives? natural lives?

A.—The white race nearly all live more artificially than naturally. The Indian lives thus somewhat; in so far as he does, he has borrowed it from his white brothers. All of art that he knows about he has borrowed from his white brothers. If the whites had taught him anything natural, he would have more readily imbibed it than he has their general teachings; thut the white man can teach the Indian natural elements are so covered up and clouded natural elements are so covered up and clouded with art that they cannot be seen; you do not know that they express anything of Nature, other than you know that they were born naturally.

## Harvey Hineman.

I used to think, when I was here in life, if ever I I used to think, when I was here in life, it ever I should be fortunate enough to come into a comfortable place after death, I would try to find who it was who managed this great machinery of life. But I found when I commenced my investigations. to do this thing, just hold on—it do n't pay. It's life. But I found when I commenced my invession find that you have made a wrong move on the chessboard of life.

You are in the babit of recalling certain facts

such a doctrine when I alluded to it. On one occasion, shortly before the breaking out of the rebellion, he said to me: "Harvey, I'm going to do so-and-so next week." "Are you?" said I, "how do you know?" "Because I know I am; I've laid all my plans, and I'm not going to be tripped up, as I have been, again; I know about it now." "Well," said I, "Sam, I hope you will have better luck." "What makes you talk so uncertain?" said he. "Oh," said I, "I only wanted to know why you were so certain of doing so much better." "Because I've got all my plans laid," said he. said he. "Oh," said I, "I only wanted to know why you were so certain of doing so much better."

"Because I've got all my plans laid," said he.
Well, business called me away; I was a physician; I was gone two weeks. My brother Sam, when I got home, was rather mad—didn't talk about business much to me. At last he said: "I with what was done with what I left. And now, sir, I won't bother you no more. [Where does your brother reside?] In New York, sir. Goodsay, sir.

Praver and questions to make a lawsuit about it. I want the priests to clear it up. I want them to say that it's all right. They 'll'tell what they 've got, but they won't tell how they 've got it. James takes a drop too much sometimes, but he 's no hand to commit murder at all. I'm perfectly satisfied with what was done with what I left. And now, sir, I won't bother you no more. [Where does your brother reside?] In New York, sir. Goodsay, sir.

Oct. 5. believe the devil's following me; what made you so us our cortain about that matter? What made you say you hoped I'd have better luck, and wanted to know why I was so sure of it? and I was as sure of it? and I was as sure of it as I was of my own life—and I aint sure of that I'm alive." "Well," said I, "I am sure that I am, because I've got a body, and it wants a little help, in the shape of rest and food, to keep it in good order." I had just got back, and was tired. "Well," said he, "I don't know—there aint much to live for; I don't believe in any hereafter—I believe everything is going on by blind chance—there aint any controlling, guidling power in it." I told film that for a religious man, as he pretended to be, he was rather talking at random—if he wasn't so, it would n't seem so strange. Said he, "I aint going to expect anything." Well, it would take some time to give you an account of all the conversations I had upon that subject with my brother; but to make a long story short, when the war broke out I wet into the army in the capacity of a surgeon, and of course had a hard time. The strain upon my nerves proved too much, and after three years' service I began to be sick—returned home, and died in a faw weeks. Just before I died I said, "Sam, I believe in any hereafter." "Why?" said he, "Why?" said it, "I don't believe I am ent off for nothing; I don't knew whether I shall be a thistle, or a melephant, or a jackdaw; but I think I shall live again. And it seems to me that the continuance of that life will be like this, only on a grander and nobler scale. And I believe that the spirit will be more free, after death, than, it is now; I believe it can go where it pleases, and, as far as it understands steelf and its surroundings, can do as it pleases." "Then you believe you can come back," said he, "At all events, if I can, i will, said he, "I hope you will come—twill be a great wash of the continuance of hear of the said hereals." "The strain the surroundings, can do as it pleases." "Then you believe you c lieve it can go where it pleases, and, as far as it understands itself and its surroundings, can do as it pleases." "Then you believe you can come back," said he, "At all events, if I can, I will." "How will I know it?" said he. "I will speak about what we are talking of now." "Well," said he, "I hope you will come—it will be a great blessing—and I hope you'll bring news that that world's better than this is." By the way, he had lost about all he had, and was very much down in the mouth about it. I used to tell him about the law of compensation, but he would n't believe that there was any controlling power in the universe.

Well, I have experienced another life, and I know that it is as solid, real a life as this is; in fact, this is the fleeting. The rose here fades in a few hours—it dies from your sight—its material body is withered into dust—and you say it is dead. But the body that it has in our life is indestructible and the spirit possesses a larger lib. destructible, and the spirit possesses a larger lib-erty than on earth—understands itself and its surroundings better; and after it is in a situation to study its surroundings—to study the law in Nature as relating to itself, it can very soon grow in strength, and be able to overcome almost everything. The question has lately been asked here, "Can the spirits produce tempests?" Yes; bere, "Can the spirits produce tempests?" Yes; fearful enough to shake your earth to its foundations. "Rain?" Yes; in a few hours' time. These are effects, produced by natural law; and if the spirit knows that natural law, it can do all these things which it desires to do. A wise spirit, talking through Jesus, said: "the spirit of man should have dominion over all things;" and by and-by you will learn that this is a fact. and-by you will learn that this is a fact.

Now for Sam's wants. I only want him to think on the matter, and if he thinks there may be a possibility that it is me, let him give heed to the impressions that he will get from time to time. If they lead him into darkness, he will find his way out; if into the light, he will be so much the better for them. I overheard him talking to himself lately—I a spirit out of the form, and he a spirit in it—and he said it did n't make any difference—there was n't anything to come

any dilierence—there was n't anything to come out of it. Now let him follow his impressions, and if they lead him to the lower regions, there will be some means of escape provided him.

My name, sir, was Harvey Hineman. I presume my brother is at the present time mourning over this earth-life, in Tennessee. He belonged originally in Virginia. Good day, sir. Oct. 5.

## Inez M. Shipman.

And what is death? 'T is but the resurrection of the spirit from the mortal body to its natural element in the spirit world, and that world is as real as is this world. The flower hath its spirit, which time cannot destroy, neither can change affect it; and so have we. We are related to all things in Nature, all things are selected to all things in Nature, all things are selected to all things in Nature, all things are selected to all things in Nature, all things are selected to all things in Nature, all things are selected to all things in Nature, all things are selected to all things in Nature, all things are selected to all things in Nature all things are selected. things in Nature; all things possess that inner things in Nature; all things possess that inner life—that immortal part. Immortality has been so imperfectly understood that man's soul groped in darkness; and very few can say that they believe with all their souls in a life after death. They have been taught to believe it, but very few have received the knowledge through intuition. The dear friends I have left on earth are mourning over my sudden dear true. My are mourning over my sudden departure. My father, a minister of the gospel, has lost faith in a future life; he has been plunged into a black, dark gulf, over which there is no bridge for him And why is there no bridge? Because his theology has never builded one. It has only made statements, but has produced no proof.

I am come to-day to assure my father that I live in the other life; and although I regretted the change, because of the sorrow it produced among change, because of the sorrow it produced among my friends here, yet to-day I would not return, were I permitted to do so. My father asks for faith that I live; he says in his heart, "Oh, tell me, ye heavens, do you hold my child? is there a world where the soul lives? If there is, oh, Infinite Jehovah, make me to know it!" I would tell my dear, dear father, that he cannot know it through the avenues of his theological Sith. he through the avenues of his theological faith—he cannot receive knowledge from that. It must come to him naturally; it must come and appeal to his senses, not to his educational belief. I have sought hard to find a way through which I could come and convince him that I could return and that I live; and I think I have found the way. My first step I take here; my second, if he will as sist me, I shall take through Mr. Mansfield, New York city. I would have my father write such questions as I alone should know, and follow the rules of the man's mediumship strictly. Step by step I can roll back the curtain and show him beyond a doubt that I live. But I can only go

beyond a doubt that I live. But I can only go step by step on the way.

I died, to mortal sight, on the twenty-first of last July. I was a little less than twenty years old and one week when I went away. My name was Inez M. Shipman. My parents dwell in Wincoski, Vermont. Farewell, sir. Oh, one word more to my father; tell him that I was a medium, and that those lines I wrote a few days prayions to my death ware written under inspire previous to my death were written under inspira-tion—as many of such effusions were. I did not know it then, but I know it now. Oct. 5.

## Patrick Denny.

[How do you do?] Faith! I do n't know, mis-ter, how I do! it 'll take me some time, I take it, to find out. Well, I had a pretty hard fight of it, getting here. I been gone some sixteen months, and some of my people are thinking that my brother had something to do with my death. My brother's name is James Denny; my name is Patrick Denny. I was thirty-four years old, and Patrick Denny. I was thirty-four years old, and he thirty-nine; he says thirty-seven, but I say thirty-nine. I give the two, because if it should ever reach my mother she will know I'm right; and James will say," Oh, he's wrong; he's got me older than I am." In the first place he'll want to know how I came to get here. Well, there is plenty of our Catholic clergy on this side as well as on yours. If you ask a priest on your side about these things, he'll say," Oh, that's for the fathers of the church to know, and not for the side about these things, he'll say, "Oh, that's for the fathers of the church to know, and not for the likes of you." But if you ask on this side, you'll get a good, straight answer, and they'll help you. I told a Catholic priest on this side about what I was a coming for, and he said it was very commendable, and he'd help me all he could.

Now I feel very bad that our folks should suppose that James had anything to do with my

which were very singular, and I used to be half inclined in the direction of fatality. I had a brother who was very much opposed to such a doctrine, and he was always speaking against such a doctrine when I alluded to it. On one occasion, shortly before the breaking out of the rebellion, he said to me: "Harvey, I'm going to do so-and-so next week." "Are you?" said I, "how do you know?" "Because I know I am; I've laid all my plaus, and I'm not going to be tripped was influenced to put me out of the way in order up as I have been again: I know about it now." to get the money. The fact was, I had n't seen him at all for three days. They come so nigh as almost to make a lawsuit about it. I want the

Tower, of Frederictown, Md., to her mother; Samuel nam, of Danvers, Mass., to his friend Thomas Hardwick.

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#### A SPIRIT-MESSAGE.

EDITORS BANNER OF LIGHT-Having received a message from a departed spirit, and obtained its verification, and being most anxiously requested by said spirit to write it down and send it to the Banner of Light for publication, I relate it, as follows: . In March last, whilst a daughter of mine was

engaged in writing communications from earth's departed ones, a spirit, purporting to be that of Milton M. Young, of Lewiston, Me., controlled. Said he enlisted in 17th Maine Infantry, Company K.; that he was twenty-one years old; that he was a single man; that he was wounded July 2d, 1862; that he died Aug. 13th, 1862; that his captain's name was James O. Thompson. Not knowing any means by which we could verify this message, we passed it by, as we had many others; but in about one week subsequently, he related the same facts, through the same medium. Just as he was ending his recitation, it occurred to my mind that the Adjutant General's Report for Maine was in the house. I mentioned it to the family, and remarked that perhaps we could find it in that. The spirit quickly wrote, "Yes, it is there." On searching said report, we found, to our surprise, every statement he had made there confirmed.

.Though frequently importuned by said spirit to send in his message for publication for the benefit of his relatives and friends in the body, yet thinkhoping it will be published. 8. G. Bingham, Me.

## Plain Talk.

A correspondent writes from Worcester in the following strain:

"It is said there are eleven millions of Spiritu-alists in the United States. If so, there must be a great amount of property among them. It is said, also, they have the best religion, and the angels to help them, yet there is hardly money enough raised to balf pay a missionary or to get a hall built. If the Catholics want to build a handsome church they set about it; collect it from day la-borers by the quarter dollar, and accomplish it. The Methodists or Congregationalists can collect any sum they ask for; I continually read of their doing so; and it grieves me that Spiritualists are not doing more in the same direction. I often find myself wondering why their words and deeds do not correspond; why, as a class, they do not arouse themselves to the work with mind and means. I do not write for publication, but to free my mind; it aches to be able to do something to help along the good cause."

## Passed to Spirit-Life:

From Cedar Falls, Iowa, May 1, 1869, Sister Mary Ann, wife of F. S. Crane, formerly of Wisconsin, aged 62 years wife of F. S. Crane, formerly of Wisconsin, aged 62 years
The deceased and her companion were firm in the cause of
Spiritualism since its birth, their home in both States always
being open to mediums and lecturers. The many tests received proved to Sister C. that her religion was not only
worthy to live by but to die by. Although a great sufferer
for eight months with heart disease, which had been upon her
for twenty-five years, she was very patient, and ready to go.
Soon after first meeting her in the winter, she requested the
writer to give the discourse at her funeral. I replied that I
would willingly, yet she might remain in the form to see the
flowers bloom and fade again. "Ah no," said she, "I shall
pass on before you leave the State." Three days before she
let she had a beautiful visien of the river she should pass
over; her three children came to meet her. It was a consolation to the companion, son and daughter. She made all her
arrangements with calmness. A very large gathering assembled at the funeral. As I stood beside the casket, as an instrument for angels' words, fall well I knew her snirt was pres
ent. Her companion deeply felt the loss, as they had lived
together for forty years, yet he is blessed in knowing she still
lives, and often visits him.

Fran North Waymouth Oct. 7th of directories.

From North Weymouth, Oct. 7th, of dintheria, Charlie W. aged 4 years and 18 days; Oct. 13th, Arthur F., aged 9 years and 23 days-only children of Elisha F. and Mary F. Pratt.

d 23 days—only emisters of entering reasons are successful.

Something sweet to think of, in this world of care, Though dear ones have left us, they bright spirits are; Something sweet to dream of—hark! the angels say, Call them not back again, they 're with you every day."

Another Landmark Gone.-Passed on, in West Millbury, ANOTHER LABMARK ONE.—Passed on, in West sillingly Mass., Oct. 30th, Ephralm Goulding, aged 68 years 3 months.

Mr. Goulding had lived in West Millbury forty-two years. For many years he had hold the offlees of postmaster and Justice of the Peace, and till within a few years his was the only store in the place. He was respected and beloved by all who knew him. His loss will be deeply felt, both by his own family circle and the community in which he has lived.

E. F. G.

From Middleboro', Mass., Oct. 27th, 1869, the spirit of Mrs.

From Middleboro', Mass., Oct. 27th, 1869, the spirit of Mrs. Lois Gammans, aged 86 years and 7 months.
She has left the tenement of clay to join the band of loved ones who waited on the shining shore of the beautiful Summer-Land to welcome her home. Although strictly adhering to the old theological faith, she has been for many years a firm believer in the return of spirits to communicate with earth's children. From suffering free, where sorrows ne'er can come, lives mother dear, in her bright spirit home.

Middelboro', Mass., Oct. 28th, 1869.

[Notices sent to us for insertion in this department willibe harged at the rate of twenty cents per line for every line exceeding twenty. Those making twenty or under, published gra-

### Convention of Mediums and Speakers at LeRoy, N. X.

A Quarterly Convention of Mediums and Speakers will be held at Starr Hall, LeRoy, N. Y., Saturday and Sunday, Nov. 26th and 21st, commencing at 10° clock each day, and holding afternoon and evening assistion. A cordial invitation is extended to all true workers and sympathizers with this great religious revolution to attend and participate in the joys and blessings derivable from such inarmonious and progressive convocations. Our last Convention, held at Johnson's Creek in May, was a season sever to be forgatten by those who were so fortunate as to attend—a most perfect and constant baptism and benediction from the Heavenly Fountains of Inspiration. Let this one prove its peer in the progressing series. Bro. Chumberlin of LeRoy writes us: "We can entertain the Medlums' and Speakers' Convention to good acceptance, and will therefore make preparations to entertain all that will come." Let us accept their generous proposal, and test its limit by greeting them with a numerous and fraternal assemblage.

Dated Oct. 14th, 1889. P. I. Clum,

## Mediums in Boston.

MRS. A. C. LATHAM,

MEDICAL CLAIRVOYANT AND HEALING MEDIUM,
292 Washington street, Boston. Mrs. Latham is eminently successful in treating Humors, Rheumatism, diseases of the Lungs, Kidneys, and all Billous Complaints. Parties at a distance examined by a lock of hair. Price \$1,00. 4w\*—Nov. 5.

#### DR. MAIN'S HEALTH INSTITUTE,

\* AT NO. 226 HARRISON AVENUE, BOSTON, THOSE requesting examinations by letter will please en-close \$1.69, a lock of hair, a return postage stamp, and the address, and state sex and ago. 13w\*-Oct. 2.

MRS. E. C. LITTLEJOHN,

BUSINESS and Medical Chairvoyant, also examines disease
by letter, or lock of hair, from any distance: particular
attention paid to female weaknesses.

No. 10 Davis street,
Roston. Hours from 9 A. M. to 9 P. M. 2w\*-Nov. 6.

MRS. N. J. ANDREWS, ELECTROPATHIC and Magnetic Physician, 1061 Washington street, Boston. Especial attention paid to Rheumatic and Neuralgic Diseases, and all Nervous Affections.

AURA H. HATCH will give Inspirational Musical Séances overy Monday, Wednesday, Tharsday and Friday evening, at 8 o'clock. No. 10 Appleton street, first house on left from Berkeley, Boston, Mass. Terms 25 cents. For sale, the following pieces of inspirational music: Zephyr Waltz: Fairy Land Polka; Mozart's March of Triumph; Merrily Sing; March D'Amour—each 30 cents; and Battle of the Wilderness, 75 cts. Sentto any address on receipt of price. Nov. 13.—1w\*

MARY M. HARDY, Test and Business Meters answered by enclosing \$2.00 and two red stamps. Circles every Thursday and Sunday evening. Admittance 25 cents.

MRS. F. C. SILSBEE, Chairvoyant, Business and Test Medium. Examines persons by a lock of heir, heals by laying on of hands. Price \$1,00 No 3 Irving, corner Cambridge street (first flight). Hours, 8 A. M. to 6 P. M. Nov. 6.—4w\*

A. HODGES, Test Medium, holds circles Sun-day and Wednesday evenings at 74, Thursday 3 P. M. Office hours from 10 A. M. to 8 P. M. No. 36 Carverst., Boston. Nov. 13.—1w\*

MRS. L. W. LITCH, Trance, Test and Healing Medium. Circle Tuesday and Sunday evenings and Wednesday afternoon. 97 Sudbury street, room No. 18.

MISSES SEVERANCE AND HATCH— TRANCH, TEST AND BUSINESS MEDIUMS. Medical exam-inations given. No. 268 Washington street, Boston, room No. 6. Hours from 9 to 12, and 1 to 8. MRS, N. L. STEWARD, Electric and Magnetic Physician, No. 14 Avon street. Hours from 9 A. M. to 4w - Nov. 13

MRS. OBED GRIDLEY, Trance and Test Business Medium, 44 Essex street, Boston. 5w\*-Oct 16. MRS. R. COLLINS, Clairvoyant Physician and Healing Medium, 19 Pine street, Boston. 12w\*-Oct. 2.

MRS. M. A. LOVELL, Magnetic Healer, No. 1061 Washington street, Boston. 4w\*-Oct. 23.

## Miscellaneons.

#### SPIRITUAL CLAIRVOYANCE. AND MEDICAL PRACTICE. By request of many friends and patients,

DR. H. B. STORER, (Principal Office, 120 Harrison Avenue, Boston,) Accompanied by

MRS. JULIA M. FRIEND Widely known throughout New England as one of the most remarkable Mediums and Spiritual Clairvoyants of the age, will visit

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OF Psychometrical Delineation of Character.

M RS. A. B. REVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give psychometrical readings of character, answer questific; physical disease, with prescription their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical and mental adaptation of those intending marriage; and hints to the inharmonlously married. Full delineation, 42,00; Brief delineation, 41,00 and two 3-cent stamps Address, Oct. 2. No. 402 Sycamore street, Milwaukee, Wis. Oct. 2. No. 402 Sycamore street, Milwaukee, Wis. Oct. 2. No. 402 Sycamore street, Milwaukee, Wis. Oct. 2. No. 90 Sycamore street, Milwaukee, Wis. Oct. 2

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J. WILLIAM VAN NAMEE, CLAIRVOYANT, will, on receiving a tock of hair, with the case, make a clairvoyant examination, and give full directions as to means of cure. Examination 82,00, which will be applied on medicines if treatment is desired. Address, Oct. 9.—13w J. W. VAN NAMEE, Elmira, N. Y.

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Nov. 6.—3m

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Yours very truly, CAPT. D. FOSTER.

CAPT. FOSTER is a ship owner and builder, residing at Port Burwell, Canada.

Sold by PERRY DAVIS & SON, General Nov. 6. Agents. 3w

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Nov. 6.—2w

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4w-Nov. 6.

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Aug. 21.—tf

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Oct. 16.—6w

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AND

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By J. M. PEEBLES and J. O. BARRETT. E. H. HAILEY, Musical Editor.

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E. H. ISAILEY, Musical Editor.

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each day. MIS. A. HULL, Clairvoyant and Test Medium, has returned to New York, and may be seen at 433 fourth avenue, corner 28th street.

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## OLDTOWN FOLKS.

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EDITORIAL CORRESPONDENCE.

No Ell North Fifth street, St. Louis, Mo.

CONVENTIONS.

We live in an age of conventions, fairs, and exhibitions, convulsions, eruptions and general progress never before equaled in the world. Catho-He dignitaries are drifting toward a great world convention, called to review the progress of God's cause and work on earth and in the hearts of men (not women, as no women are to participate, and it is yet doubtful whether any are saved.) What this convention of sanctified servants of God will do to benefit the race we cannot yet confeeture, but shall wait and watch results. Hope

Bro. Peobles will take a peep at them and report. Next in importance is the woman's rights conventions, which have increased in numbers and importance till the old anti-slavery wheel-horses have taken hold and given the subject a national character, and seem likely soon to secure one object and move the elective franchise forward so as to include women among the voters, a principle we advocated publicly long before any of its present leaders took part in the then ridlenlons subject. We are glad to see the world move, and care little who moves it, so it goes forward, but we would most cautiously and respectfully suggest to these woman's rights champions that there are other and greater wrongs of woman in our social system than being deprived of voting or representation in Congress, and some of them of a nature that these champions dare not yet talk about in public.

The Spiritualists are also trying to centralize, in local, state and national conventions, the incongruous mass of independent minds which compose its ten or twelve millions of believers in the United States, and making no distinction between men and women, priests and laymen, black or white, rich or poor, old or young, learned or unlearned, are trying to organize a movement embracing all other reforms, moral, social, political and religious, but as yet seem to have accomplished little more than to meet and resolve and re-resolve, then meet again; but we anticipate a glorious future and a great result from this source in due time, consequently it has our hearty cooperation, and, despite the unsuccessful efforts heretofore to make the conventions practical, we have the fullest confidence that in good time the spirit-world will cooperate with us, and then success will be certain.

But the convention that called out this notice was one in session, while we write it, in Library Hall, in St. Louis, composed of delegates and others, nearly all from Western States, who have met to inaugurate measures to secure the removal of the National capitol from Washington, D. C., to the Mississippi Valley, which means, of course, to St. Louis, although not so stated. There was certainly a large amount of talent and both physical and intellectual strength assembled there, but as the eastern slope of the Alleghanies and New England were not represented, it is not probable they will at present move the capitol so far from the Hub, without the Eastern aid which built the Pacific Railroad and other great Western enterprises. While the National Territory is held so loosely together and encumbered with so large a debt, it seems hardly wise to undertake so large and expensive a work as removing the old or building a new capitol, and yet we think no one can fail to see that at no very distant day, if the nation remains intact, its capital must be at or near St. Louis; but, instead of removing the old one, we would propose to sell it to the twelve millions of Spiritualists for a university on the Alexandrian plan, and build a new one better suited for the legislation of the nation, as the time will no doubt come when the Congress will have to be divided and hold separate sessions in different parts of the country, with perhaps a common and central senate and executive.

There was another convention we intended to notice, recently convened at Louisville, Ky., for the ostensible object of promoting Southern and Western trade, &c., but specifically to secure route for freight and travel to and from Norfolk, Va., and make it as a port of foreign trade, second only to New York, for which it certainly has geographical advantages, but the trade has been so long diverted from it, and so many other routes are already constructed, that it will require younger and far more practical and efficient men to change it than were assembled in that body of old and superannuated politicians and merchants. Perhaps, however, it may have opened like the one in St. Louis, with a prayer, in which the minister said God disposed of all great and small events in his own time and by his own wisdom, and yet the shrewd old heads assembled there would not leave it to him to remove the capital in that time and manner.

One more important convention was the one held at Memphis to take steps or measures to secure Chinese laborers to take the place of the freed slaves of the Cotton States.

It seems to be a pity there cannot be some degraded race found to do the work for little or nothing, so that a few can be ruined by wealth.

## SCOLDING.

There are few persons who do not indulge more or less in the foolish and pernicious habit of scolding. It requires no education, and yet educated persons are as much addicted to it as the illiterate; it requires no thought, and yet thoughtful people indulge in it; it requires no reason, and yet even reasoning people are often addicted to it; it requires no wisdom, and the wise seldom resort to it. It is the last bad habit abandoned by reformers, and few attain a perfect mastery over it. It is hard to break as a habit, and difficult to conquer as a disturber of the peace of soul. Those who use tobacco, or liquor, seldom master it until they have rid themselves entirely of these causes of that nervous irritability which breaks out in scolding. Nothing is more disagreeable than a fretting and scolding disposition, and yet many persons mean no harm, and like swearing or whistling, only use it to keep up their courage and show their smartness. We knew a lady many years ago who was incessantly scolding her large family of children, and her husband also took a large share, and seemed never to notice it, and yet she was one of the best of wives, mothers and housekeepers in all but this terrific habit of belching out invectives of meaningless words. We have known men, too, who have a most obnoxious habit of fretting and scolding or swearing, yet have the best of hearts, kindest of feelings, and most charitable and lov-

God to swear, or, as they call it, take his holy name in vain, and we believe the clergyman in the pulpit takes it as much in vain and as wickedly often as the swearer, and yet we wholly repudiate swearing, and however much we scold in other language, have never indulged in profanity.

Scolding teaches fretfulness to children who bear it, and is extremely had in example for the young, and we think swearing is its worst mode of expression, and hope all Spiritualists will avoid it as much as possible.

#### ANOTHER FLYING MACHINE PROJECT.

Paducah, Ky, seems at last likely to gain a balloon notoriety, probably as flattering as the reputation it got during the war. Men, women or angels flying through the air with wings may do for fables, but are hardly up to the discoveries of this age. However, we give the Kentuckian's account of the new flying machine:

"A member of one of the oldest and most successful business establishments in this city has been for several years experimenting with a flying machine that he has invented, and is now san-guine will be entirely successful. Discarding entriely the common modes of meeting the difficul-ties of keeping the machine pendant in the air by some form of balloon, our Paducah inventor ele-vates his machine and keeps it affoat by mechanical means, and the use of materials that combine strength with extension. His present machine, which may be called indeed a model, employs vo engines with two inch cylinders, and its supporting and propulsive agency is a perpendicular shaft with two arms to which beautiful wings are attached. These wings strike the air at about the same angle as the wings of a bird do, and operate more like screw propellers than the wings used on any other flying machine yet proposed. The steam was put on last Thursday in the presence of several competent machinists, and everything worked in a satisfactory manner. The inventor is now engaged in ascertaining, by actual experiment, the exact lifting power of his machine. Those to whom he had exhibited it are unanimous in their opinion that he will achieve the great feat of making a machine that will fly; will be elevated or depressed at pleasure; will go in a direction contrary to the wind, and will not need a balloon to give it buoyancy."

#### THE SEASONS.

Oct. 20th and 24th each came to St. Louis with a snow storm and cold weather-extremely cold for the season and latitude. We have noticed for years a great difference in the seasons since our boyhood-more of a mixture of summer and winter-each greatly modified, and making fall and spring of nearly the whole year round. A few hot days and a few extremely cold ones make up most of our summers and winterssnow in the summer and rain in the winter-and yet the crops do not materially vary from fifty years ago on land then cultivated. There is surely a steady change in climate—to what condition, (if any,) we know not-but every old person must have observed it in all parts of our country with which he or she is acquainted. Settlement and what the real cause is we are not able to decide, whether it be changes in the sun, or the atmosphere, or the electric condition of the earth and for the appearance among us of spirits and their any idea." communications to us, and also facilitating our spiritual development and the opening of communications and visions of a spiritual nature among the people of our world.

#### INTERESTING LETTER FROM NEW YORK.

DEAR BANNER-That the bulwarks of creedal systems of theology, like the walls of Jericho, tremble to their fall, no one can doubt who carefully observes the "signs of the times." The growth of Free Thought-the Power of the Spirit of Progress-may be measured by the marshaling of the forces of bigotry and superstition against the spread of the harmonial philosophy, as they have never been arrayed before.

not only the pulpit, but the rostrum, are launching the thunders of their denunciation and the shafts of ridicule against Spiritualism. Only a few days ago the liberal " Tribune" devoted over a column of its valuable space on the editorial page to a virulent article against " Home, the Humbug "-the remarkable and thoroughly accredited manifestations through whom-failing to disprove by scientific investigation—the editor tries to squelch, by "whistling down the wind."

It is a clieering evidence of the strength and rapid progress of our cause, when thus we see all the elements of priestcraft and ignorance combine to put it down; but it also shows that we are not to be allowed to win our victory without a desperate struggle-a contest that threatens to inflame the lowest of human passions, and to terminate in a baptism of blood! Soldiers of the Army of Progress, stand to your guns; calmly push forward your columns to the very walls of the city of old theology, prepared for the final assault!

Last evening, Miss Nettie Pease concluded her engagement with the Everett Rooms Spiritualist Society. I have seen no larger or more attentive audiences, during the past year, than those which greeted her; and, considering the lack of sympathy on the part of some of those who should have been the first to sustain her, she may regard her success as most gratifying. Next month, we have N. Frank White, who needs no endorsement of his ability to meet and demolish the enemies of apiritual freedom.

Let me tell you of a remarkable cure performed by that noble-heated brother, Dr. James Cooper, of Bellefontaine, Ohio, which I give in his own words from a private letter, dated 22d ult.:

"Yours of the 14th came to hand in my absence "Yours of the 14th came to hand in my absence. I was called away two hundred and six niles north east of this, on the Pennsylvania line, to see a woman who had not stood on her limbs for three months, and had been confined to her bed for nearly five. Her physicians had about given up all hope of ever doing anything for her. They sent for me. I arrived at 71 o'clock in the evening, gave her a treatment that relieved her pains, and much of the soreness along the spinal column. The next morning I treated her again and in the The next morning I treated her again, and in five minutes had her on her feet and able to walk about! in the atternoon she dressed herself, walked out into the dining-room, and took tea with us. I lett her feeling well and cheerful as a bird next day. I did all this with my hands, the good spirits assisting—and frequently do such things without giving medicine, though I practice the celectic, and was educated an allopath."

"How to Escape Hell," was the subject of a lecture at the Cooper Institute last evening, by Oliver Dyer, Esq. He gave the Swedenborgian view of the question, which, however, is a welldirected blow at the Orthodox system of rewards and punishments. The following epitome of the lecture, from the Tribune's report, will, I doubt not, interest the readers of the Banner of Light:

men, because we seldom hear that kind of scolding from women. We have no sympathy with
those superstitious bigots who call it a sin against themselves. God's punishments are simply bulthose superstitious bigots who call it a sin against themselves. God's punishments are simply bulthose superstitious bigots who call it a sin against themselves. God's punishments are simply bulthemselves. God's punishments are simply bulthe simple the stmost infinite difference between God's treatment of the violators of his law and men's treatment of offenders against themselves. God's punishments are simply bulwarks which he throws around us for our protection. We should never learn anything if God dealt with us in the hodge-podge, arbitrary, illugical manner in which we deal with each other. Men being near akin to hell, and punishing or wishing to punish their enemies in an arbitrary manner, they have imagined that God punishes his children and takes vengeance on his enemies in the same spirit. These errors have misplaced all the theological switches on the road to heaven; and the Church, instead of teaching that man has become alienated from man. And, finally, instead of teaching that God is a being of infinite love, it teaches that he is a being of infinite vengeance, and then it invents a trinity of independent gods and the dectrine of an atonement, whereby a peaceable, loving God propitates an angry, insatiable God by delivering himself to death. The true Scripture dectrine is that God is a being of infinite love, and that if any are lost it is in spite of God's love and cherishing care. And how are they lost? Imagine a couple of hundred people with diseased eyes brought into the light! Some are so diseased that they ercep into the darkest places they can find—into holes and dungeons even, not because they are arbitrarily driven there, but because they cannot endure thelight. And when we come up into the light of divine truth, we are judged in the same way. Our spiritual state is revealed to us, and if we can stand God's lig t, well and good: if we can bear miore, we go forward where there is less, not as a matter of arbitrary punishment, but just as the man with the diseased eyes goes back into the dungeons to escape the sunlight. How, then, shall we get rid of our fitness for hell? Get all animosity out of your hearts. Run a hem of prayer around each day to keep it from raveling. Show your religion at home, where a man always shows his meanness

Since the publication of that deeply interesting book, "THE SOUL OF THINGS," by Prof. Denton, with its irrefragable evidences of the value of Psychometry as a science, what has been done to gather new facts in the practical domain of human endeavor, or to illustrate the knowledge locked up in the rocks of all the geologic periods? Have the Professor and Mrs. Denton given up all further investigations of this great realm of history, written by the hand of Nature in characters ineffaceable?

To me Psychometry possesses an indefinable charm. I believe the positions taken in Prof. Denton's book, of its applicability to explorations for minerals, will yet be verified by concurrent facts.

"When properly cultivated," says Mr. D. (p. 273)" what an advantage psychometry will be to the miner and the world. Digging for metals will he as certain as the reaping of the ripened grain, Mining, at the present time, is a most hazardous business, more than half the mines worked never paying expenses; but it shall not always be so. The vast stores of lead, copper, silver, gold and preclous stones that are lying concealed in the dark recesses of the earth SHALL BE EXPOSED AND OBTAINED. Deep pits need no longer be made to bury the hones and the money of those that dig them; nor tunnels, made by incredible labor. cultivation do not seem to us to do it all, but be abandoned when success is nearly certain, by men whose future lives are embittered with poverty and disappointment. These things will become stories of the past to be repeated no more its magnetic currents and lines. Whatever it be, in the future. Of the wealth of the earth's interior we are inclined to believe the changes favorable few beyond psychometers who have examined it, have

> In my own mining operations, in California, during the past year, in which a tunnel has been driven for nearly four hundred feet through solid rock, psychometry has given me most important aid, thus far, in a most remarkable degree, corroborating what scientific, geological and mineralogical research had clearly indicated. It is my purpose hereafter to publish some interesting facts upon this subject.

Miss Jennie Reed, one of the best of women and most reliable of mediums, is now in Poughkeepsie, N. Y., where she is giving entire satisfaction to all who call for scances. She will return to this city in a few weeks, when her friends will be informed, through the Banner of Light, where to find her. It always gives me pleasure to help our mediums over some of the rough places of Not only the sectarian, but the secular press; life, to which their peculiar, sensitive natures make them so liable to suffer. Truly yours,

New York, Nov 1, 1869. J. WINCHESTER.

## OUR NEW PUBLICATIONS.

## Opinions of the Press.

From the Ohio Spiritualist. POEMS FROM THE INNER LIFE. By Lizzie Doten. Wm. White & Co., Boston, Mass.

The title of this book is its best preface and criticism, and it has been too long before the pub-

lic and too widely known to require introduc-Lizzie Doten was a poetle spirit from the first. She is of that order who "learn in suffering that they teach in song." Her career has been no idle holiday. Nursed among the stern realities of "a struggle for life," on the bleak coast of New England, her mind has learned to grasp the act-

nal, even while transported with vision of the everlasting real. The range of her genius is as wide as the scope of her sympathies, and she can say in truth, 'Nothing which concerns humanity is foreign to

me."

To such a character came the full influx of the modern wave of Spiritualism. The power of its inspiration specialized in the influence of the spirit of Edgar Allen Poe, or Robert Burns, "Poems" were then a necessity, and that they were "from the Inner Life" none need to read who heard them delivered.

The volume of which we write does not contain

all the poetry of the author. Her pen has done service in more than one field of labor: now weeping as a sister beside the dungeon and the felon. tears an angel might envy, grieving in sympathy over every form of wrong, her music wears the cypress drenched in tears, rather than berry leaves steeped in wine.

But then, from the inmost of her womanhood her spirit gathers strength. On eagle wings she climbs toward God; and from upper atmo pheres, lets fall the light of Christlike love, on the labor-ing and sorrowing, or clouds in anger to pour sharp, sleety scorn on popular shams, and blast with bitter frost of satire the fungus growth of social corruption.

Then the swelling floods of her argument arise, and the tornado of her eloquence sweeps down on every "refuge of lies," sending the denizens of those "coward's castles" flying in terror from their falling rulus; searching for truth, beneath which "Rock of Ages" to "shelter from the stormy blast."

A spirit canable of this became united in magnetic and spiritual rapport with the sphere of mind wherein mived Poe and Burns, and the gentle presence of Miss A. W. Sprague; then the literatures of the sphere of the sphere of the specific presence of Miss A. W. Sprague; then the literatures of the specific presence of th presence of Miss A. W. Sprague; then the literature of Spiritualism became enriched by such productions 'as "Compensation," "My Spirit Home," I Still Live," "Life," "Love," "For a' That," "Words o' Cheer," "Resurexi," "The Prophecy of Vala," "The Kingdom," "The Cradle or Coffin," "The Streets of Baltimore,"

The book contains all these, as well as a number of others, the very gems of the writer's inspiration. The volume commences with a most interesting preface by Miss Doten herself, concerning her mediumship and kindred matters.

The Prose Lecture, entitled "The Mysteries of Godliness," is a most instructive discourse, and especially valuable because made up in part of an analysis of Poe's character; which from such a source is the more peculiar, and must attract the at-

ing dispositions. Such persons show a much worse outside than they deserve, and are far better than they appear. Like the soiled boot, they only need polishing every day to be as good as new, and convey to the public the real character they possess. Swearing, which is a species of scolding, sounds badly in men and worse in wo-

spirit, full of the fire of immortal aspiration, spurns the clay of earth, and points along the eternal future, "Through the countless constellations upward to the 'Royal Arch," and hearing the cry of angels, "Come up higher,"

"Drawn by Love's celestial magnet,
Winged with Faith and Hope it files,
Upward o'er the starry pathway,
Leading onward to the skies,
To the land of light and beauty,

Where no bud of promise dies." It passes, and on us lets fall at once its benediction and "Farewell."
Such a book will grow in popularity with al

who freely love the true, the beautiful and good. From the Orange Chronicle.

DEATH AND THE AFTER-LIFE. First enlarged edition. Eight lectures by Andrew Jackson Davis.

We have received from the enterprising publishers, William White & Co., 158 Washington street, Boston, this remarkable book containing revelations, some of which remind one of those made by the Rev. William Tennant, of New Jersey, many years ago. The subjects treated in this volume are eminently worthy of attentive perusal. If, as the poet says, there is "good in everything," the unprejudiced reader of this wonderful book may possibly obtain here more light upon the dark problem of death and the future life.

From the Gloucester Telegraph. THE CHESTER FAMILY, or the Curso of the

Drunkard's Appetite. Mrs. Julia M. Friend, well known to many o our readers, has made her debut as an author in our renders, has made her debut as an author in an unpretending narrative bearing the above title. It consists of a series of letters, all dated "Boston, September, 1869," and addressed to Henry C. Wright, to whom the volume is dedi-cated. The story of the Chester Family, we are assured, is a true story, and is told in a simple and forcible manner; a story of every-day life, with many bright seepes and placent family. with many bright scenes and pleasant family and neighborly pictures, but with one baleful shadow ever present, as, alas! in too many lives and homes. Much sterling temperance thought and temperance argument are interspersed in the narrative, but not in a manner to be obtrusive or urally growing out of the narration and rendered more forcible by the facts presented. A lithomore forcible by the facts presented. A lithograph of Mrs. Friend appears opposite the title page. The book makes a neat little volume of 224 pages, and is published by William White &

#### Know Thyself.

I take pleasure in recommending Mrs. M. Lewis as a psychometric reader of character. She not only tells you about your "ups and downs" in the past, but gives you valuable hints with reference to the future. I speak from experience, and advise believers in the Spiritual Philosophy to investigate this phase of mediumship, which at present is but imperfectly understood.

G. Torgerson, M. D.

Farmington, Minn, Oct. 27, 1869.

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