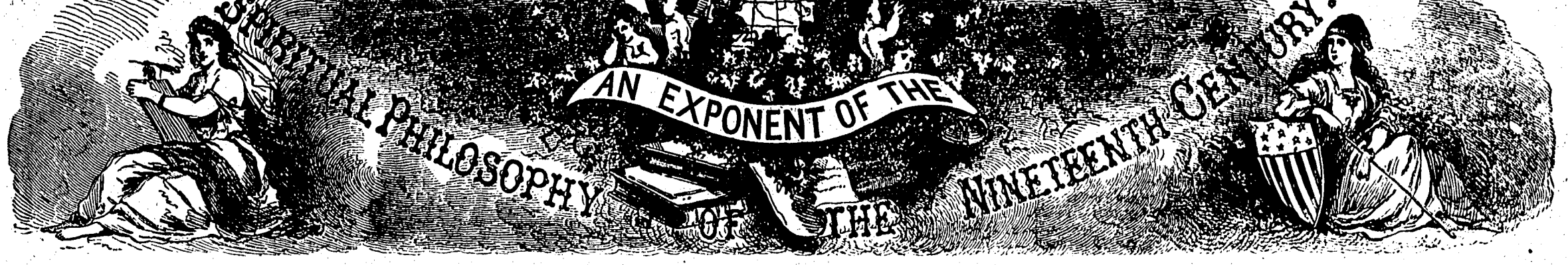


BANNER OF LIGHT.



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THE SUNSET OF THE STORM-CLOUD.

Written for the Banner of Light.
BY LITA BARNET SATLES.

The middle of December: All the day
The clouds have thickly wropt their tears away;
Like April drops they cooed, 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And twice he had withdrawn in sad disgrace;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 Sol, 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! 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,
Full combination in the firmament!

I watched its radiance till the orb of day
Had swiftly sunk in billowy clouds away,
And then returned unto my western chair,
To bathe my soul in equal glories there!
The sunbeams 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.
Orison with gold, and blue with silver flow,
Irradiating gloriously below.
Flame-scarlets, solerisins, all the hues
That fashion may invent or poet choose;
With fleecy clouds of darker background piled,
Like weakness to the stronger one beguiled,
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 gleams of a living light,
And every twig premonitory glowed,
And paid in beauty for its tiny load.

When all our storm-cloud life is finished here,
Such gorgeous radiance may we learn to wear!
The primal colors of the perfect bow
Reflecting in pure white to those below.
As all the prism's various hues so bright,
Combined, form a spotless ray of light,
So may each God-like attribute within
Expanded be 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 selfish than each earthly wight,
They joy on sorrowing souls to shed their light?
And such, indeed, must be their generous aim,
And such our life-long gratitude must claim.
Oh, come to us, ye 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 here,
And charm the senses that shall never die;
Inspire us with your beauty's love and lore,
And help our sinful hearts to sin no more.
Dayville, Ct.

HERE AND HEREAFTER.

Written for the Banner of Light.
TO EMMA—BY ELIZA M. HICKOK.

There are sweet, green leaves '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 woes.

Not the friends who surround 'mid the sunshine of life,
With a smile and a sweet, winning tone;
But alas! 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 sorrows will weep,
And love us whatever befalls.

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 glides the pathway anew.

Oh, a jewel most rare, and a gift most divine,
Is friendship in deed and in thought;
Then we'll love it and prize it wherever 't is found,
And the faithful shall never be forgot.

And beyond where the veil 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,
In that land of the real evermore.

We shall know in that world all the noble soul's worth,
And sweetly the ages will glide,
With no shadow of dim, and no sorrow to grieve,
And no barrier true hearts to divide.

AUTUMN LEAVES.

Oh! from these leaves that grow so strangely lovely,
While Autumn weathers them round her funeral urn;
From these dead flowers that shall regain their beauty
When Spring's soft winds and sunny skies return—
We, too, may learn that Death is but a Winter
From which the soul, triumphant o'er the tomb,
Shall rise, exulting in its new-found freedom,
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 night;
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 Shakespeare's line, "Out, brief candle," into French, thus, "Get out, you short candle."

The Lecture Room.

Spiritual Ethics.

A LECTURE BY MRS. CORA L. V. TAPPAN,
In Tremont Temple, Boston, Wednesday Even-
ing, Oct. 20th, 1869.
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 any-
thing 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
sweet voices of little children, their loving smiles
and beautiful forms, are not eloquent with the
truth, then there are no words that can be articu-
lated which can meet the case, and we must
stand in their presence speechless. Total depravi-
ty indeed! Why, we may gaze upon their coun-
tenances forever, and grow more and more elo-
quent 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 unfold-
ment. The infant is as old as you or I in spirit;
but the germ which it inherits requires the pro-
cess 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 sing-
ing 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 essen-
tial 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 re-
ality, in the conception of these laws we are
babes; babes in knowledge; babes in the under-
standing 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 in-
dividuality of the soul. Any rostrum, pulpit, theo-
logical edifice 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 eloquence 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 eter-
nity which step by step reveals the image of the
Most High. Bear with us while we speak 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 thrill-
ed your souls, and whether by gesture, motion,
song or recitation have caused you to say: "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 per-
haps 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 babes from whom we may receive the
lessons of a vast infinitude. Let us all, like little
children, prepare ourselves to grow till every ten-
dency of our beings shall have attained its possi-
bilities and exhibited itself through all depart-
ments 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
exist; if they fail to do that, then you may know
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 spir-
its 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
here." It is true that the instructions of the past
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 exist-
ence, 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 ex-
perience. 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 commu-
nication 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 in-
harmonious form; if insanity, 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 es-
cape it only by gaining all the light which the
earth can give. This light must be found in the
harmonious development 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 immor-
tal being, but so finely attuned and sublimely
trained that they shall feel every vibration of
spiritual attraction, and know that they are im-
mortal. 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 how-
ever again and again you may be called upon
to struggle with these surroundings, there shall
come a time when you shall receive divine ex-
perience in all that it is possible for a human
spirit to compass in this or any other world.
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 con-
demned to disappointment? No; each effort
which he makes, brings strength to his mind; he
arrives a little nearer to the goal at every experi-
ment, and finally perseverance will overcome and
gain the mastery. So your spirits, while sur-
rounded 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 suc-
cess. If a world is born, it is recorded there—if
chaos comes, it is not recorded, for the latter pre-
cedes 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 in-
finite being; and as the oak, shooting up from be-
neath the soil, contains in itself the germ of an
infinitesimal past and future of matter, so your spirit,
unfolding day by day and hour by hour, at last at-
tain to that height where thought comes dropping
down like ripe 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 yield their fruit 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 growth
and 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 suc-
cess 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 ripen-
ed fruit of which shall adorn that eternity which
called it into being, and whose songs shall one
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- ITY.

EDITORS BANNER OF LIGHT: Dear Sirs—I
have just read a quotation from a lecture of Wen-
dell Phillips upon Christianity, against which I
think there are several objections.

Mr. Phillips has stood before the American peo-
ple for many years as a very singular man, but
not a truly great man; an agitator, but not a re-
former; 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 in-
dividual sovereignty of manhood and the endless
progression of the race. Taking his turbulent
life 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
flat of it when he undertakes to interpret Chris-
tianity 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 ex-
posed 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 re-
ligions of Asia and the mythologies of Rome and
Athens Christianity rose up, he states that which
the underlying facts do not support.

The term Christianity is essentially and dis-
tinctively 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 iden-
tity of his knife after having worn out several
blades and handles and supplied new ones. No
Christianity of to-day, notwithstanding 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 re-
bellion, the principles of patriotism and states-
manship taught by Jefferson.

Disguise morality, charity and justice as you
please, but in all ages they have been the soul of
all religions, and without them prophets, miracles
and seers are of no avail. These—morality, char-
ity and justice—work out the religion of the ages;
and these are inborn in the human soul, and re-
quire no ashes of bulls and goats, or the blood of
God, to make them efficacious.

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 princi-
ples of Christianity which distinguished it from
other religions, 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 over-
looks and fails to tell the public of a greater prin-
ciple than that of forbearance. It is the great
principle 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 reli-
gion 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
falseness—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 robe of Persia, as many golden axioms ut-
tered by the golly man of the "Celestial Em-
pire," and infinitely more prestige and power in
the hands of the prophet of the desert than in the
simple words but pure Nazarene. With fifty-
spoken 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 hu-
man race. The very contrary is true; Christiani-
ty 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 dis-
tinguishing feature of Christianity is its ideal
woman—that expression properly belongs to
Scotch metaphysics. But supposing Mr. Phil-
lips to mean that Christianity has for one of its
objects the elevation of women in the scale of
civilization, we have but to invite him to the
facts of history.

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

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 bones, 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 he
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 influ-
ence of the arts and sciences for the last five cen-
turies, 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 transi-
tion 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 al-
ready said, a technical name, partisan and sectar-
ian 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 knowl-
edge, he will soon learn what religions have done
for mankind, and also will he learn whether
knowledge has served a better purpose to ad-
vance humanity than faith, or religions founded
upon faith. The whole controversy in the re-
ligions 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
ages?

With the long line of religious history behind
us, made black with war, persecution, supersti-
tion, ignorance, bigotry and intolerance, and with
the dark veil still hanging over the race, there is
no redemption for man through the churches.
To-day, the hope of the race is civilization, the of-
fscay 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 magno-
lilla flower, in the church of the future, which
will be founded upon an atonement—not of blood,
but upon a recognition of the divine life of the
race.

L. U. REAVIS.
St. Louis, Mo., 1869.

DEATH.

In these days, dating from the commencement
of and existing with the growth of modern
Spiritualism, nothing in the moral and intellec-
tual world is more remarkable than the change in
the views of the most intelligent portion of man-
kind 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 ex-
istence is to eliminate the spirit from its in-
herent 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 ten-
dency (in spite of our selfish and ignorant wills
or inclinations) is toward the one Infinite Prin-
ciple which is comprehended in the word God—a
word which, interpreted by the highest under-
standing, means truth, perfection, happiness.

If one really thinks aright, man and his rela-
tions 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 wis-
dom, and has placed him in this "first estate"
preliminary to and necessary for an intense ap-
preciation of a higher man, being an imperfect
being, through a misapprehension or ignorance of
truth, and exposed, by God's wisdom, to tempta-
tion, follows not in the ways of right, but in the
ways of error, hence he suffers, and by suffering
improvement in the apprehension of truth.

For, why is man placed upon this earth? He
is placed here to assist, work out his own salva-
tion, 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 Cre-
ator. Man, in opposing, or in neglecting his Cre-
ator'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 fol-
low 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
race," so long talked of, is coming off.

PASSED BEYOND.

BY H. C. O'NEILL.

Another little angel
Entered in
The shining, silver gates,
Free from sin—
Passed beyond.

Another little mortal,
Free from strife,
Has passed beyond the veil
Of this life—
Passed beyond.

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

Angels—
In thy hands we trust
This jewel 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 *fiat* 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, "money 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 selling 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 borrower, because 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 governments. The coinage of money is quite another thing. 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 RELATIONS.

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 inquiry sent by the Commonwealth of Massachusetts 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 scrofulous, forty-four were idiots." Nature here points to facts, and no prejudice or sentiment can overthrow the evidence. Every one knows the consequences 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 children. 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 greeting and flashing wit, and the God-given brightness that all children are entitled to, and would possess, if parents were more careful in the formation of marriage relations. Let this truth be deeply engraven upon their hearts: that Nature makes no mistakes. She points to facts, to rules that cannot be despised without retribution, for the punishment is delinquency on the offspring, reflected back in sorrow on the parents. Hereditary diseases affect families to the remotest periods; as consumption, gout 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 individuals 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 deformities.

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 beauty of form in the one, and comparative unlikeliness 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—that nobody cares for—and say, "Fellow-mortals, 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, in which he says, "his opponent had tried to show that the Bible was plagiarized. But where did he get his evidence? From the hieroglyphs 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 Egyptian 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 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 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 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 irreconcilable the former may appear, by any aid of philology and history, however unfathomable the latter." Again: "The assumption 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 exterior 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."

A. H. W.

MONSIEUR CLAVAIROZ.

MESSRS. EDITORS.—Please accept my thanks for the *Revue Spiritualiste*. I am gratified to notice that it makes appreciative reference to yourself 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 acerbity 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 mere 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 blameworthy, calcedin magnesia and the *cochine* of Berthé. 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 Glafarro, born in Venice in 1418, and making his *chrysmatolo* (or golden change) at Verona in 1510.

Monsieur Clavairoz says further that he has often heard physicians dispute with Glafarro, making new anacronisms, 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 Glafarro. 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 Glafarro, 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 coyness, no illusion of the imagination. I call Glafarro; 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. I hope the good angels who have manifested their loving, healing energies through him will long keep him in his regained health to boldly proclaim to the world the great truths of Spiritualism.

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 Chagnat'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.

I have coined a word which I think we much need, *Chrysalis* is from *chryso* (yellow), gold; and *metallo* being added, gives an agreeable expression for what we call death.

An Evening with H. G. Eddy.

EDITORS BANNER OF LIGHT.—I spent an evening 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 séances, 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 any other séance for like manifestations.

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 given to us on this occasion. The first was the 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 Hill, N. H., by the name of Dearborn. The hand was disguised 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 partially formed hand was protruded through the aperture three times, which resembled a hand without skin more than anything else, and quite red.

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

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

Why is the figure nine like a peacock? Because it's nothing without its tail.

ITEMS OF PROGRESS.

BY J. H. POWELL.
Cincinnati.

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 quarters.

It is all well enough for fixtures to quarrel with locomotives, just to keep the order of human nature 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 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 conflicting somewhat. If one puts his hand to the plow, another don't. If the former don't, the latter won't. A few are determined to encourage some 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 Cincinnati. I see the greater need for the teacher, but others do not.

Stage thunder inspires 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 reformer who is afraid of pain?

Speakers who are sensitive know what it is to be adjudged according to some preconceived standard on the first appearance. Those who excel themselves on the first essay run the risk of falling not so low as Lucifer. Thinkers know how to wait for and value thought. But the multitude 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 places. 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? Tying first fiddle is not always the best task a man can undertake. Whatever they hand findeth to do, do it with all thy might," is a salutary text for us all.

The Brothers Davenport and Mr. William Fay have been giving a series of séances here. I attended several, and find no reason to alter the opinion 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 knolls, showing how one Hartman, in Dresden, Germany, managed, as it is said, to perform the entire programme of the Brothers, even to the "four test."

The explanation of this interest is simply ridiculous. Hartman wore a white vest and a white shawl, out of his properly adjusted knolls placed the flour in his vest pocket. But it happens that the Brothers wear black vests. Truly the explanations of how the mediums operate, if they do operate of themselves, which I doubt, are placed in mental 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 beyond what took place in England. They have a good work to do. I wish their success. All mediums are necessary; I ignore none. Milk for the babe; strong meat for the man. Spiritual physical phenomena are the basic stones of the temple of Spiritualism, not the temple. Science, philosophy and religion are higher, and consequently 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 crucify the Christ and count the religious life as a cross compared with the idols of physical manifestations.

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 sensationalism. Two little girls, Miss Cecilia Ascher and Miss Etta Soule, were forced, in gladiatorial armor, before the public, at Pike's Music Hall, to discuss the question of "Woman's Rights." What a puff of wind! 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 "Children's Rights." The advertisements announcing this, to me, sickening sensation, show 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 in a few years.

How much the woman movement will benefit from this exhibition of inexperience and precocity. I am at a loss to predict. One thing, I don't wish to see the women touched with the frenzy of excitement. Their success is gradual and sure, "like a star unobscured yet unretiring." If they adopt mere sensational methods of arresting public attention, woe 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 attentions shown toward me, as the work I perform drags upon my health, and often makes my spirit sick. 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 the higher type. Sensative as a flower, she is readily influenced by spirits both in and out of the form. Went into silence, Mr. Ward, myself and the medium. 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, 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 in rapport with invisible forces 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, but how much more blissful to know that the mortal is but the message giver, whilst the message descends from the angels.

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 gentleman whom I will call Mr. T. gave me details of his experiences with Mrs. Ward, which I thought it right to add to the list of tests of Spiritualism. 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 upright 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 not to open it, or let any other person see it. Mr. T. preserved the letter, intending to obey the

judge should he 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., who was a firm materialist, having read the Bible and Josephus over and over again, to discover evidence of immortality, but always failing, 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 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 made to see and describe a vision. She said she saw Judge T. and a lady entering a carriage. The Judge had a robe, and was dressed in black coat and pants, white vest with a blue tinge. He assisted the lady into the carriage, and they were soon invisible. Mr. T. listened to this with some suspicion. He had no knowledge of any such circumstance in his spirit-brother's career. Presently the spirit said: Write to our sister, and you will ascertain the truth of the 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 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 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. He is one of the kindest and happiest of men, and owes his condition to the manifestations from spirit-life through the mediumship 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 gave 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 Paradise.

At the house of Mr. and Mrs. Waters, Mrs. Ward was entranced, and her 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, 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 bless 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 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.

At the house of the Rev. Mr. and Mrs. E. H. Green, of Aurora, Ind., Mr. Green did in my presence sit for manifestations; her husband, however, gave evidence of his own powers, which are singular, to say the least, and spoke of his wife's development as being extraordinary.

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 defense of the spiritual cause can be entrusted. I shall write to say that I can meet Mr. Moore, if he will take me as I am, without one plea. 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.

SHE HAS FALLEN!

BY VIOLET.

Yes, she has fallen! What now have you to do but wring 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 all-defending shield of Divine Grace? What know you, cold-hearted, passionless moralizer, of the height and depth and strength of that all-absorbing, all-sacrificing "first love" of a pure, gushing, 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 "Magdalena" is written upon her brow with an indelible 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 essayed to thrust aside! You can calmly, unreluctantly 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 defending 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 fashionable of the Long Branch order, and exquisite swells with light kidneys and rattan canes, with fresh from Broadway, gentlemen sportsmen, with their English suits and eye-glasses; together with rowdies from all quarters. One young lady came in with biggame quoniam, who brought her wife and trunk—the gentleman three and the lady seven. He charges this class with being unfit to enjoy 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 hindered the deer from coming so numerous to the river bottoms.

reward for their ser- | fect description of the patient, with all her pecul- | WHEN AND

tion of a quickly returning pecuniary reward for their ser-

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 charged to prevent the errors, mistakes and frauds of other religions, so that people may judge of their comparative value.

After a spirited debate the resolutions were adopted.

Mr. Townbridge made some remarks, and gave some illustrations of the phenomena.

Mrs. Roberts gave the regular lecture of the evening, showing the manifestations of God through the agency of our loved and loved ones of the home circle. Very interesting and acceptable.

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

In view of the fact that the so-called evangelists seek lend us no hospitality or aid in our labors for a living and elevated standard of mediocrity which shall secure us from the perils and imperfections of the past, and bless

the world of humanity with the gospel of truth and angelic aid. We are not to be satisfied with the mere fact of our being called to this, to invite all who can fraternize with us in securing the objects of this meeting, to meet us in next convention or to confer with us by letter, and assist in every possible manner to commensurate with their means, the chosen apostles of love, to be sent forth to the world, to be the heralds of the 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 travel, nor the hearts that are lacerated by the cruel slanders. Inasmuch as ye have done it unto the least of these, ye have done it unto me. Many of you have ministered 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 you, to bless us with your presence, and we will be able to say, "Many thanks be to thee, who mayest now when we lay off the mantle of mortality. We propose a counseling committee, whose duty shall be to keep a list of names of all worthy speakers who choose to visit, and enter themselves upon the fraternal list; and also those who are desirous of visiting, and who are unable to do so, and whom they may call have a private room, with food and facilities for all rapid recuperation and development, thither they may be able the more speedily to return to their patriotic ministry. From long exposure to cold and the changing elements, and from the fatigue of travel, many of our friends have times when we become almost the sport of the elements—and at such times, seclusion and continuous rest—and in some little retreat, for a brief period, would, under the care and magnanimity of our heavenly guides and teachers, restore us.

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.

los 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 bur-
dens. "Rest for the weary does that sells the billows o'er."
Then, again, we want employment that will keep us above
a condition of idleness, and enable us to combine our work
so that we may stand upon an equality with other self-sup-
porting laborers; and we call for charity, hospitality and co-
operation as a means to a noble end, viz: one that in the
order of progress shall ultimate individual independence
and the happiness of all. We want a community which
in the career and security of its mediums and speakers as in
its majority of millions, and its unanswerable logic of princi-
ples.

The following persons were in due form elected as coun-
selling members for the next year from date of adjournment of
this convention: the same persons being elected by the
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. B. Brown,
425 Milwaukee street, Milwaukee; Mrs. Mary J. Wilcox,
1000 Franklin street, St. Paul; Mrs. J. V. Wilcox,
St. Paul; Mrs. J. W. Brown, 1000 Franklin street, St.
Paul; Lombard, III.; Mrs. Palina Robinson, Racine, Wis.; Mrs.
Ann Warren, Darion, Wis.

A number of names were immediately signed as pledges
to this noble and redeeming enterprise, a list of which will
be found in the programme, who are ready to consecrate
themselves to this noble work as noble and as
wisdom can engender into the truly worthy and unfortunate
unworthy or otherwise. Heaven herald the day of humani-
ty and brotherhood in our every soul! All persons who stand
ready to furnish homes or aid, will send to any one of the
above named homes, or to the nearest address, which will
make them silent members of this fraternity.

The object of this plan is protective to all parties.
The public list would inevitably introduce a large number of
drones and impostors, as well as some dishonestly personate
to the homes of true reformers and philanthropists who
upon their labors, and in carrying out their duties, those
drones would be a hindrance.

This would be locked again against the truly needy and worthy
 who is our only reason for making them " silent members,
 leaving all hope to disburse directly for their own charities, I
 accordance with their own individual choice. " We hope
 truly that our good friends will never forget our beautiful
 principles, but that while we seek self-protection in harmo-
 nious homes and influences, we may all prove compassionate
 ate to the dying and unfortunate of every name under heav-
 en, and that we will be able to stand side by side in making
 more truly independent, more truly self-supporting and free-
 dom.

Milwaukee—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. Be-
 its power, and other periodicals, and by consul-
 ing together in conferences, we are steadily en-
 riching our stock of knowledge, and are able to
 disarm 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 hear-
 ings were warmed by angel presence and manifesta-
 tions, 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
 was, " that they still need here, and the answer

love: "Call upon all who love to hear the angels speak, and have homes larger than they wish to occupy, and food and comforts more than they wish for themselves, to give of them to these mediums." The plan was presented by Mrs. Wilcoxson; you will have a copy for publication, no doubt, so I will not trouble you with it, but will say that at 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. E. Brown, M. A. 425 Madison street, Chicago, Ill., or Mrs. W. Wilcoxson, care of the *R. N. Y.*, Chicago, Ill., E. W. Wilson, Lombard, Ill., Mrs. Paulina Roberts, Racine, Wis., Rev. A. 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 wearied speakers and mediums for a week or more, that they may recuperate, and then go forth to gladden the hearts of those who hear them.

It must be remembered that a home for the

[illegible]

tion; and as we Spiritualists as a rule do not in formal manner bless God for the food on our tables, or return thanks to him for the nourishment received, after partaking our meals might profitably spend a few moments in consulting the spirits from the table in consultation about the duties of each day, in so that we would go intelligently and gladly to work to those duties; and the angels might come and gladden their counsels in short, and not weary the mediums 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 so; and all others of homes, endeavor not to weary the medium.

ILLINOIS.
A Good Test.

of Dr. T. J. Freeman, of Milwaukee, Wis.:
the early part of the past summer I had a petti-
tion that gave me considerable anxiety. The nature
of her case was very peculiar, and I watched
with much interest. But to my surprise I lo-
sight of her, she had left the city. I called
Dr. Freeman to see if I could gain any infor-
mation of her whereabouts. I had no sooner
commenced to tell him about the case than he
questioned me to stop. He then gave a full and p-

**APPEAL AT SPEAKERS' CONVENTION, TO THE TRUE FRIENDS OF
OUR CAUSE EVERYWHERE, BY MRS. WILCOXON.**

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 great need of a sacred and elevated standard of mediocrity which shall secure us from the perils and imperfections of the past, and bless

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.

The following persons were in due form elected as council members of the 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 Spokeners," at such time and place as the committee shall advise upon. Dr. H. H. Brown, 422-424 North Dearborn street, Chicago, Ill.; Dr. J. W. Brown, care of *Religio-Philosophical Journal*, Chicago; P. V. Wyman, Lombard, Ill.; Mrs. Palina Roberts, Racine, Wis.; Rev. A. A. Warren, Darion, Wis.

Those persons who were immediately signed as pledges to this noble and redeeming enterprise, a list of which will be held by the appointed committee, who will sincerely congregate these anglo ministrations as far as finite aid and assistance can be rendered, to the truly worthy and unflinching and unswerving others, who are the true and faithful of this system and brotherhood in our every soul! All persons who are ready to furnish homes or aid, will send to any one of the counselling-committee their name and address, which will make the list of benefactors.

The object of this plan is protective to all parties, public list would inevitably introduce a large number of drones and impostors, as well as some disorderly persons, to the meetings of the convention, and would also tend to the exclusion of true reformers and philanthropists who through the aid of a hierarchy, would be able to control the same.

Milwaukee—Homes for Speakers, &
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 bigots, but to the joy and happiness of every free honest one in their ranks.

The plan was presented by Mrs. Wilcoxson; yet she will have a copy for publication, no doubt, so she will not trouble you with it, but will say that any persons who would be glad to entertain anyone and know it, if they will send their names to either of the persons on the Committee—H. Brown, M. D., 425 Milwaukee street, Milwaukee, Wis., Mr. D. T. Wilcoxson, care of the Ziegler Bros. Grocery, 111 E. V. Street, Lombard, Ill. Mrs. Pallina Roberts, Racine, Wis., Rev. A. Warren, Darlen, Wis.—they shall be entered in our books of life, that is, such as will gladly give life and strength to the worn and wearied speakers and mediums for a week or more, that they may recuperate, and then go forth to gladden the hearts of those who hear them.

It must be remembered that a home for the

housekeeper. But this often requires counsel and consideration; and as we Spiritualists as a rule do not in formal manner bless God for the food on our tables, or return thanks to him for the nourishment received, after partaking of our meals, we should daily spend a few moments after meal, before rising from the table, in consultation about the duties of each for the day, so that each would go intelligently and gladly to work to those duties; and the angels might come and gladden their counsels in short, and not weary the means or speakers; and through these counsels, our homes may be made for the many that will have the hearts of all united as one. Mediums or speakers, strive to make home pleasant by doing the duties of the members of home, endeavor not to weary the neighbors.

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Respectfully yours,
DR. T. MATTHEWS.
87 Canal street, Chicago, Illinois.

Second Annual Convention

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

Evening Session.—Meeting called to order by the President, and the Convention 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-chosen.

President—E. K. Bangs, South Hond.
Vice Presidents—Mrs. M. J. Colburn, Champlin; Miss L. Michener, Cherry Grove; Mrs. L. A. P. Swain, Union Lake.
Corresponding and Recording Secretary—Mrs. Harriet Pope, Morristown.
Treasurer—Thomas R. Chapman, Morristown.
Executive Board—Mr. T. C. Flower, Mankato; John C. Field, Pawellin; A. B. Regester, Cherry Grove; Mrs. F. C. Shepherd, Minneapolis; Abbie J. Spaulding, Champlin.

Sunday Morning Session.—Opened with conference meeting, when Mrs. Bolz, Chamberlain spoke on the subject, "The Church and the World." Her remarks indicated that her "zeal" for the cause was not lessened in the least. In no wise abated. J. L. Potter gave one of his "best" lectures. The Association of Spiritualists of Minnesota may be heartily thankful that the services of J. L. Potter have been secured for the ensuing year as State Agent, realizing assured that he will be "instant in season and out of season." In disseminating the truths of the Harmonical Philosophy. He was followed by Mr. Thayer, and then by Mr.

The Executive Board decided to hire J. L. Potter as Steward for the ensuing year; also to give Certificate of Appreciation to Honorable Chubbuck, a very able and efficient man. It felt Smith; also that a Semi-Annual Convention be held some time in June.

Sister Logan has worked for the Association one year and has been sent to South, to a warm climate. May the good angels go with her, and may her ministrations ever be in love and good will. God bless Sister Logan, we all others who are willing to work in the blessed cause of humanity, wherever they go, may they find loving friends and kindred hearts.

FROM AN INDIAN SPIRIT.

A pithy sermon by *Shanky*, an Indian Spirit, given by request through the mediumship of *John C. Grinnell*, of Newport, R. I., Sunday afternoon, Sept. 5th, 1893:

Another by the same spirit, after taking, as we said, the Indian *tuismun* (twist) out of the mouth of my own tongue, spoke as follows:

"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 he will die, and beneath these waters, there is no tiny bud growing up on the surface, and on the surface of the soul. We see it first in its childhood near the growing and expanding and coming up on

WHEN AND HOW I BECAME A SPIRITUALIST

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

told that we were all in a high state of religious excitement. But I aver not more so than this 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, she of a sudden screamed in fright, and said: "I see James H——." 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

1st, She spoke every word in his voice. I did not think she was aware of this. To me, this was the 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

Letter from Cora Wilburn.

to the editors of the *Reverer* to its many readers, who for many years welcomed my contributions to its columns with appreciation and encouragement, I return herewith most grateful thanks for many favors in the past. And to my Spiritualist friends, whose hospitality I have enjoyed, whose kindness was allotted me in times of need, I tender my most grateful remembrance, and wish to be remembered to all.
 Ever for Truth and Progress,
 CORA, WILLIAMS
 Camden, Me., Oct. 21th, 1869.

Dr. HARRISON AKELT, M. D., 194 South Clark street, Chicago, Ill., lectures on Laws of Life, Temperance, and Reform.

-MRS. A. P. HOWES, 21, Johnsbury Center, Vt.
 -MRS. EMMA F. JAY HIRSHLE, 151 West 12th st., New York
 -W. H. HARRIS, 100 West 12th st., New York
 -W. H. HRYAN, box 53, Camden P. O., Mich.
 -M. C. KRIST, inspirational speaker, Almond, Wis.
 -H. H. HUNT, 100 West 12th st., New York
 -J. H. HUNTER, 21 D. C. Geysville, Yo Co., Cal.
 -ANDIE L. HALLOR, inspirational speaker, Mankato, Minn.
 -H. H. HICKFORD, inspirational speaker, New York
 -H. H. HILL, 100 West 12th st., New York
 -DR. J. H. HERNIMAN, 39 Wall street, Boston, Mass.
 -M. C. HUATTE, trances and inspirational lecturer. Add
 resses, care of Rev. J. H. HIRSHLE, 151 West 12th
 -WARREN CHASE, 227 North Fifth street, St. Louis, Mo.
 -ALBERT E. CARPENTER, care *Banner of Light*, Boston, Ma.
 -J. H. HARRIS, 100 West 12th st., New York
 -DEAN CLARK, Chicago, Ill., care R. P. Journal.

Mrs. M. J. COLBURN, Champlin, Hennepin Co., Minn.
Miss EMMA CHADWICK, inspirational speaker, Vineland

MISS CLAIR R. DEVEREK, inspirational speaker, Chicago
Ill., care J. Spettigue.
DR. T. M. DU MOIND, lecturer, Tallahassee, Fla.
A. C. EDMUNDS, lecturer, Newton, Iowa.
DR. H. F. EMERY, lecturer, South Coventry, Conn.
TOMMY CALKINS, 225 Spring Road, Baltimore, Md.
MISS CLARA A. FIELD, lecturer, Fort Worth, Texas.
ANDREW T. FOSS will speak in Leominster, Mass., Nov.
14; in Fall River, Dec. 5 and 18. Address, Manchester, N. H.
REV. A. J. FRIEDRICH, Sturgis, Mich.
MISS FANNIE B. FELTON, South Malden, Mass.

REV. JOSEPH C. GILES, Haverhill, Ill.
 MRS. LAURA P. FOLGER Gordon, Treasure City, White Pine, Nevada
 SARAH GRAVES, inspirational speaker, Berlin, Mich.
 MRS. J. C. GILES, Princeton, Mo.
 DR. GARRAGE, lecturer, 134 South Sixth St., Williamsburg, N.Y.
 DR. L. F. GRIGGS, inspirational, box 409, Fort Wayne, Ind.
 JOHN F. GRIFFIN, Lawrence, Mass., will answer calls to lecture
 MRS. W. H. HABZ, inspirational speaker, 35 Greenwich avenue, New York
 KENNEY GRAVES, Richmond, Ind.
 MISS JULIA J. HERNARD will lecture in North Selkirk, Mass., Nov. 29; in Salem, Feb. 6 and 13. Permanent address—
 Portsmouth, N. H., box 455

MRS. F. O. BYER, 122 East Madison Street, Baltimore, Md.
 Mrs. M. S. TOWNSEND HODGKIN, Bridge Street, Vt.
 J. H. HARRIS, 100 West 12th Street, Cleveland, O.
 WM. A. D. HURD, West Side P. O., Cleveland, O.
 ZELLA S. HASTING, Inspirational, North Granby, Conn.
 J. D. HAMEAL, M. D., Waterloo, Wis.
 LYMAN C. HOWE, Inspirational, Box 95, Fredonia, N. Y.
 AMOS HUNT, trance speaker, Cold Water, Mich.
 DR. E. B. HOLMES, Inspirational speaker, No. Clarendon, Vt.
 DR. E. B. HOLMES, Inspirational speaker, No. Clarendon, Vt.
 MRS. M. A. HORTON, 74 Wampanoet Street, Lowell, Mass.
 MISS SUELE M. JONES will speak in Washington during

Mrs. M. J. KUTZ, Rutwick Lake, Mich.
 CHARLES H. LINT, *inspirational speaker*, Cleveland, O., ca
American Spiritualist, 47 Prospect street; permanent ad
 dress, 9 Kingston street, Chestown, Mass.
 MARY E. LONGDON, *inspirational speaker*, 60 Montgome
 street, Jersey City, N. J.
 J. S. LOVELAND, Monmouth, Ill.
 Mrs. F. A. LOUGAS, Minneapolis, Minn., care E. F. Boyd.
 M. A. L. LAMONT, *trance and inspirational speaker*,
 Woburn, Mass.
 M. M. LAWRENCE, M. D., 6 Dartmouth place, Boston, Ma

MRS. HANNAH MORSE, trance speaker, Joliet, Will Co., Ill.
J. W. MATTHEWS, lecturer, Heyworth, McLean Co., Ill.
DR. JAMES MURKISSON, lecturer, McHenry, Ill.
MRS. EMMA L. MORSE PAUL, trance speaker, Alstead, N. H.
MR. J. L. MASSYFIELD, inspirational, box 137, Clyde, O.
DR. W. H. C. MARTIN, 175 Windsor street, Hartford, Conn.
MRS. ANNA M. MIDDLEBROOK, box 778, Bridgeport, Conn.
MRS. SARAH HELEN MATTHEWS, Quincy, Mass.
A. W. VAN NAMEY, trance, Elmira, N. Y., care J. H. M.
J. L. E. NASH, lecturer, Rochester, N. Y.

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MRS. M. E. B. SAWYER, Fitchburg, Mass.
J. W. SEAYNE, INQUIRER, sneaker, Byron, N. Y.
E. R. C. A. SHEKWIN, Townsend Center, Mass.
MRS. C. SWACKHAMER, 129 So. 3d street, Brooklyn, N. Y.
MRS. H. T. STEARNS, Missionary for the Pennsylvania A.
Association of Spiritualists. Address care of Dr. H. T. C.
634 Race street, Philadelphia, Pa.
JAMES THURN, lecturer on Spiritualism, Kenduskeag, Me.
HEDSON TUTTLE, Berlin Heights, O.
BENJAMIN TODD, San Francisco, Cal.

Lois Wainwright can be addressed at Charles City, F.
Co., Iowa, till further notice.

Mr. J. W. Wainwright, speaker in New York during No-
ber; in Washington during December.

Mrs. MARY E. WITHER, Holliston, Mass.

W. W. Wiest, speaker in New York, box 234.

Dr. R. G. WELLS, trance speaker, Beaufort, N. C.

Mrs. N. J. WILLIS, 75 Windsor street, Cambridgeport,
Mass.

Miss ELYN WHELOCK, normal speaker, Jamestown, N. Y.

A. A. WIERLOCK, Toledo, O., box 643.

Mrs. C. A. WILLIS, Massena, N. Y.

Dr. J. C. WILSET, Burlington, Iowa.

Mrs. HATTIE E. WILSON will speak in Maryland, Mo-
rath the month of January. Address, 34 Carter street,
Baltimore.

Rev. Dr. WENZLOK, inspirational speaker, State Center,
Iowa.

272. E. H. WORTHMAN, Buffalo, N. Y., box 1434.
J. G. WHITNEY, Inspirational speaker, Rock Grove
Floyd Co., Iowa.
II. Mrs. E. A. WILLIAMS, Hannibal, Osvego Co. N. Y., box
II. ELIZABETH WOODWORTH, Inspirational speaker, Leslie, Minn.
A. C. and Mrs. ELIZA C. WOODRUFF, Eagle Harbor, N.
Mrs. JULIETTE YEAW will speak in Lynn, Mass., Nov
in Lowell, Mass. 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 8

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"Draw nigh unto God, and he will draw nigh unto you," says the Scripture, which does but communicate a 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 evil 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 stumbling about without aim or intent, expecting 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 he 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 true way to do is to use the one to keep out the other, 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—hated, envy, 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, forgiveness, and the opposites of that family. And 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 dualism merely about this, but it is a simple fact, continually demonstrated in the lives of all of us as an irrefragable 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 dependent on 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 eloquent 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 greater 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 hailed as purifiers of life, and esteemed as among the great privileges of humanity. As when in cloudy weather at sea the anxious mariner is on the alert to catch the few glimpses of the heavenly bodies that are afforded by the lifting of the clouds, and hastens to take his observations before they are again obscured, 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 pathway.

Bro. Warren Chase has just been on an excursion 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 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. Peabody, Mrs. Charles S. Pierce, Mrs. Bullard, Mrs. Dr. Denmore, and Miss Marwedel. Mrs. Pierce was chosen President of the Convention, and Miss Emma C. Ward, Secretary. On assuming the chair Mrs. Pierce 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 themselves 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 associations, by their delegated representatives, shall constitute a Woman's Parliament, and this Parliament shall be the recognized channel of women's opinions upon every subject which has to do with her life and well-being.

Resolved, That a woman may become a member of the Woman's Council by registering her own name, and by the payment of a registry-tax of one dollar.

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 Children."

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 cast out from their homes, or who have been dropped here by the tide of immigration, or have drifted in from 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-lie employments in the streets and on the docks. From these come the pickpockets, petty thieves, small burglars, copper-smiths, 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 incessant 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 falls in both prevention and cure, notwithstanding all its boasted and cumbersome 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 idea of 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, mis-called 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 them, but prepared for useful, worthy and valued citizenship.

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 local organizations, and be called the Woman's Parliament.

Mill's work on "The Subjection of Women" is reported to have a wide circulation in Russia. A Woman's Rights Convention at St. Petersburg is talked of, and Mr. Mill, who has expressed 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 subject.

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, and Spiritual Parentage," a full report of which 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 principles pervading every form of life; these principles were coeternal; though of opposite form, they were really representatives of the same germ. These two powers by combination 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 socked 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 His 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 fiery 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 spherical 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 immersed within the slime,
The life hears the starry chime,
And struggles upward to the light,
Cleaving the waves with lips so white,
Till the bright golden clouds fill
With dew the maiden mist distills,
And love and life the water thrills.

Or as a germ beneath the soil,
Holds silent intercourse with God,
And by the secret chain of life
At last with beauty is most rife;
Unto 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 sunset 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 Melchior, 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 more
Shall all its radiance on you pour,
Where all the viewless waters meet,
Bringing rare treasures to your feet,
Ye shall your loved ones ever 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 e'er remain.

Prof. Wm. Denton next Sunday.

Prof. Denton will continue his very interesting course of lectures next Sunday afternoon, at 2 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 recklessness 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?

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Cabinet Seances at Mercantile Hall.

Horatio G. Eddy and Prof. Cadwell continued the course of seances 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 seance a number of very interesting 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 "spell."

During the seances 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 have attended have been eminently satisfied by the cabinet exercises, and convulsed with laughter at the psychological experiments. Mr. Munter, also, (the noted spirit photographer,) has 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.

Lycium Reunion in Chelsea.

On Sunday morning, Oct. 31st, the hall of the Chelsea Progressive Lycium (Banquet, Granite Building, corner Broadway and Fourth streets) was the scene of a very pleasant course of exercises. The Charlestown Lycium 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 organization made a fine appearance, and were cordially received by the resident Lycium, 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 discipline.

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 Suzanna M. Adams leading. A Silver-Chain recitation, from the Chelsea Lycium, was followed by declamations from Misses E. Morris, L. Whitcomb, S. Rounds, J. Abbott, A. Chatfield, E. Dodge, of Chelsea, 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 Chelsea Lycium, 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 Lycium, recited a poem, and the Chelsea Lycium 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 Lyciums—of Mr. Warren's "Lycium Banner." During the session Mr. Bragdon, Conductor, Miss Abbott, Guardian of the Chelsea Lycium, and the reporter of the Banner of Light, were presented with bouquets by the Chelsea Lycium, the speech being made by Hattie 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. Bury, 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 SPIRITUALISM, the noblest and most glorious of all reforms that the nineteenth century has produced.

The Banner Message Department.

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

Percious 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 Stonewall, on the Mississippi, when some two hundred persons lost their lives by fire and water. In addition to this melancholy affair there is an unusually long catalogue of murders, suicides and frightful atrocities chronicled in the daily papers. For instance, a negro nurse in Virginia threw her master's child into a hot fire; Gilbert Coombs, a Tennessean, 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 Roundout, 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 suffocation 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 Surplacug.

This time, the trouble among our Episcopal friends—that is, in Ohio—is over the dressing up of a choir in surplises 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 procedure, and a third for something else. At so moderate a rate of speed, the poor parson will hardly get to the end of his tether this year, but his trial will have to lap over. The worst that is boring under the skin of this fruit is Ritualism—the same that is making 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 behooves 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 distant 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 remodeling and inspiring of that mass of foreign intelligence, so as to adapt itself to the ends of republican hopes.

Lecture on Spirit-Photography.

Mr. Munter (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 Lycium, which is in much need of funds at this time. The lecture will commence at a 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 remains of the 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 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 angelic 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 yet 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 perception 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 often 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 descend at the thought of being an old maid. I honor the single woman, 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 Light*—each striving to obtain one or more new names—a 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 Melting, one; A. T. Schryver, one; Mrs. P. J. Hussey, one; J. L. Randall, one; A. H. Chase, one; J. Clynick, one; William Stewart, one; S. D. Cone, one; S. A. Thomas, one; F. M. Pusey, 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 Garretton, 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 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 Minnesota 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 Milwaukee, Wis., during the winter. Address 166 Mason street. In our estimation he is worthy of patronage.
N. Frank White lectures before the Everett Rooms Spiritualist Society in New York, during November.

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 literature, and as it fills a gap never yet occupied, it 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.—Rev. 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 payments—that he had heard well-to-do business men rattle 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 sayings, like "How is it with your soul, to-day?" he is disgusted.

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 Soldier's 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 in the public schools of that city or not. Time will tell which party wins.

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 your 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 annuities.

Dobbs says he would have died of yellow fever in 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. "Creed is the bible, and doctrine is the paragon," 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 gets it, but his who enjoys it.

Rev. Mr. Fulton is still publicly trading against woman suffrage. Admission, 25 cents. Query—Which is he the most selfish for money or notoriety? We turn him over to the tender mercies of *The Revolution*, however.

Father Hyacinthe eats his breakfast 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 once."

Sam Hilderbrand, the outlaw, has recently written a letter to the *Chicago Tribune*, 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 weak days.

AN INTELLIGENT PEOPLE.—During the past fiscal year 750,000,000 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 copypaper in a bed 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 whatever.

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

New Publications.

J. B. Burr & Co. are about publishing a new book from the irrepressible Barnum, 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 fond of the Barnum style of announcements, whether it is his woolly horse and glasses or himself that is exhibited, will be likely to make some inquiry after this book, to be named "Struggles and Triumphs."

THE RAPID for November has interesting articles from various pens, generally well known to and approved by its readers. There is one on the ruins of ancient cities; one on the Electric 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 a good number, vigorous and enterprising reading.

Loring sends us his new little brochure—*THE SOPRANO*, 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 talents secured merited recognition and brought profit and fame. It is a well told tale, and abounds with pleasing and many touching situations.

THE LADY'S FAIR 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 shall at once pay attention.

Good HEALTH gains rapidly in popularity and influence, as it deserves. The present number discusses our Drinks, the Ear, the Abuse of Physical Exercise, and many other topics of current interest. It is vivacious, judicious, carefully written, and an altogether excellent magazine.

Spiritualism in East Abington.

EDITORS BANNER OF LIGHT.—The friends of 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 Hallott, Guardian; Miss Lilla H. Shaw, Assistant Guardian; Mrs. E. A. Newell, Treasurer; Mr. Clarence Wheeler, Secretary; Mr. Elliott Holbrook, Librarian; Guards, Wesley Bonner, Mr. Frank H. Ballou, Miss Anna Shaw, Miss Irene Cushing; Musical Director, Mrs. Emily Daves; Assistant, Miss Ada Chase; Leaders, Mrs. Anna Shaw, Miss Hulda Lord, Mrs. L. J. Holbrook, Mrs. Mary Wouley, Mr. Daniel G. Wheeler, Mrs. Clara A. Huler, Mrs. Sarah Trumbull, Mrs. Florence Hallett, Mrs. Thida Curtis, Mr. Brainard 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 overwhelming 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 science 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 Bible—it was not given us to teach scientific, but spiritual things.

The question with me 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 yesterday 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. J. F. 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 Hidden 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 that hundreds of thousands of these volumes could be distributed through the United States. It would be far greater benefit to the people than the thirty thousand preachers."

Woman Suffrage Call.

The undersigned, being convinced of the necessity of an American Woman Suffrage Association, which shall secure the deliberate action of the State organizations, and shall carry 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. 1869.

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 State, 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 an 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 actually 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 LONDON SPIRITUAL MAGAZINE. Price 80 cts. per copy. HENRY VARNUM, A. Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cts. THE RELIGIO-Philosophical JOURNAL: Devoted to Spiritualism. Published in Chicago, Ill., by S. B. Jones, Esq. Price 8 cts. THE AMERICAN SPIRITUALIST. Published at Cleveland, O. THE JOURNAL OF THE GYNCEOLOGICAL SOCIETY OF BOSTON. Devoted to the advancement of the knowledge of the diseases of woman. Price 35 cts. DAYBREAK. Published in London. Price 5 cts.

Business Matters.

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

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

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

CONSULT your own valuable interest, and send for descriptive circular of the Munn Basin Association. Sent free. M. NELSON, 444 Broome street, New York.

MRS. ABBY M. LAFIN FERRER, Psychometrist. Psychometric readings, \$3.00; Directions in development, \$3.00; Personal directions, \$5.00. Address, San Francisco, Cal.

COUGHS AND COLDS are often overlooked. A continuance for any length of time causes irritation of the Lungs or some chronic Throat Disease. "Brown's Bronchial Troches" are offered with the fullest confidence in their efficacy, giving almost invariably cure and immediate relief.

THANKSGIVING DAY.

How sweet it sounds! Thanksgiving Day! When we may meet our friends once more; And joyous pass the hours away; Recalling scenes in days of yore; When those for months who've been abroad, Perilous in distant climes to roam, May come once more in sweet accord, To nestle in sweet Childhood's Home. THE BOYS are there in handsome "CLOTHES," Hat, Shoes, Coat, Pants and Vest complete, They've wisely bought at GEORGE FENNO'S, Corner of Beach and Washington street.

Boston Music Hall Spiritual Meetings.

Nov. 14th, Lecture by Prof. William Denton.

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

SUNDAY AFTERNOONS, at 2 o'clock, until the close of April (20 weeks), under the management of Lewis B. Wilson, who has made engagements with some of the ablest inspirational, trance and normal speakers in the lecturing field. Prof. William Denton will lecture in November, Mrs. Emma Harding in December, Miss Lizzie Doten, Jan. 9 and 10, Thomas Gales Foster, Jan. 23 and 24 and during February. Other announcements hereafter. Vocal exercises by an excellent quartette.

Season 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 \$12.50—less price than single tickets will cost for the course.

Special Notices.

WARREN CHAMBER & CO., No. 827 North Fifth street, St. Louis, Mo., keep constantly on hand all the publications of Wm. White & Co., J. P. Mendham, Adams & Co., and all other popular literature, including all the Spiritual Papers and Magazines, Photographs, Parlor Games, Golden Pens, Stationery, &c.

Herman Snow, at 310 Kearney street, San Francisco, Cal., keeps for sale a general variety of Spiritualist and Reform Books at Eastern prices. Also *Psychics*, *Spence's Positive and Negative Powders*, etc. Catalogues and Circulars mailed free. May 1—11.

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

ADVERTISEMENTS.

Each line in *Agate Type*, twenty cents for the first, and fifteen cents per line for every subsequent insertion. Payment in advance.

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

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

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FIRST AND ONLY SOLUTION ever made in one mixture of ALL THE TWELVE valuable active principles of the well-known curative agent.

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A recent cure in three to six hours. Dr. E. F. Garvin's new discovery dissolves and volatilizes, for the first time, the remedy called Tar. It contains twelve active Principles, but in its official use only two have ever been employed. This is the only remedy ever acknowledged by any protest in to have a direct action upon the system. In fact, it is the only one that can be used for inhaling the vapor to the Lungs, and the Tar and Mandrake Pills, form a reliable treatment for Consumption, and specific for Catarrh, Bronchitis, Asthma, Whooping Cough, Blood, Kidney, Bowel and Liver Diseases, Emphysema, and all forms of Scrophulous Pills. Female Diseases, &c. I am at liberty to use the following names:

Mr. William H. Depey, 157 1/2 street, Brooklyn, N. Y., after using all the popular remedies of the day, and given up, was cured by the New Solution of Tar.

Mr. D. W. Wood, 210 North Main street, Boston, was given up to die, and was cured by the Tar.

Mr. J. B. Seer, Singer's Sewing Machine Office, Chicago, Ill., was cured of *Bronchitis* and Consumption.

Mr. William Sherwood, New York City, Catarrh, Bronchitis and Consumption of the Blood.

Dr. E. F. Garvin, 333 Madison street, Chicago, Ill., Dyspepsia and Bronchitis of the Lungs cured by Tar.

Mr. W. A. Loring, Clerk American House, Boston, Mass., Heart Disease.

Mr. D. E. Justice, 42 Broadway, New York, Itching Eruption and Catarrh of the Throat.

Mr. Ellsworth, 261 Broadway, New York, Nervousness. OTHERS CAN BE REFERRED TO.

ONE TRIAL CONVINCES! First Solution and Compound Elixir of Tar, price \$1.00 per Bottle.

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

First Solution of Tar and Mandrake Pills: 25 and 50 cts. per Box.

Is the best Family and Liver Pill known, containing no Mercury.

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Phenomenal and Philosophical. PUBLISHED every other week by the AMERICAN SPIRITUALIST PUBLISHING COMPANY, Office 47 Prospect street, Cleveland, Ohio.

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Devoted to its name implies, especially to Spiritualism, the paper is addressed to the advanced Spiritualist and thoughtful investigator.

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PSYCHOMETRY AND CLAIRVOYANCE.

MRS. CARIE B. WRIGHT proposes to employ the mediumistic gifts with which she is endowed for the use and benefit of those who may desire her services. A thorough analysis and diagnosis of character will be given from sealed communications, from a lock of hair or from a picture, and full written delineations given. Correspondence promptly attended to and faithful returns guaranteed. Personal services by laying on of hands or prescription, describes spirits, answers letters, at 65 Dover street, Boston, Mass. Nov. 13—11

THE ELECTRO-MAGNETIC PLANCHETTE, With metallic plates. It is astonishing how many can read the contents of this wonderful instrument. Price \$1.50; without the plates, \$1.00; postage 50 cts. Also, "History and Revelations of Planchette," a supply book of 84 pages, 25 cts. Sent to any address upon receipt of price by C. H. W. & CO., 43 Bedford St., Address P. O. Box 2800, Boston, Mass. Nov. 13—11

MRS. J. L. PLUMB, PERFECTLY Unconscious Physician and Business Clairvoyant, at 20 Tremont street, (two flights) Boston. Don't ring. Nov. 13—11

MRS. A. JESPER, MAGNETIC, Healing and Developing Medium, delineates ailments and diagnoses of character by laying on of hands or by laying on of hands or prescription, describes spirits, answers letters, at 65 Dover street, Boston, Mass. Nov. 13—11

MRS. LIZZIE ARMSTEAD, Trance Medium, 55 Washington street, Boston, welcome entrance as the Parker Fraternity Rooms, Tuesday and Sunday evenings and Friday afternoons. Nov. 13—11

ATLANTIS, AND OTHER POEMS. BY AMANDA T. JONES. Price \$1.25; postage 16 cts. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston.

THE DOCTORS AND THE SPIRITS.

SPIRITS TRIUMPHANT!

THE following extract is taken from a letter written by Mrs. MARY A. STODOLSKY, of Kouta Station, Porter Co., Ind.:

"I have lately been called to take and treat several patients whom the M. Ds. 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 failed to cure her. I 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. Ds. who said they knew that she had the consumption, and could never be cured. Some two weeks afterwards, the learned DR. THOMAS of Chicago was here, at my house, on a visit. He examined her, and he too said that she was in the last stage of *Quick Consumption*, could not be cured, and he would not be surprised if she did not live but a few days. Mrs. Stodolsky said to me, 'she cannot live; have you any other way of curing her?' I answered, 'The spirits say that they will cure her if we obey their orders.' To 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 herself well. She will work all day, go to a party at night, dance until the small hours in the morning, take a short nap, and then get up and be 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 have her no other medicine. To the *Positive Powders*, God and angels we give the praise of saving her life and restoring her to health."

For further information the reader is referred to an advertisement of the *Positive and Negative Powders* in another column.

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Conventions of Mediums and Speakers at LeRoy, N. Y.

A Quarterly Convention of Mediums and Speakers will be held at LeRoy, N. Y., on Saturday and Sunday, Nov. 20th and 21st, commencing at 10 o'clock each day, and ending at 10 o'clock each day. 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 harmonious and progressive convocations. Our last Convention, held at Johnson's Creek in May, was a season never to be forgotten by those who were fortunate enough to attend. It was a most successful and profitable one, and it is our earnest desire to see it repeated. Let us make preparations to entertain all that will come. Let us have a large and successful one, and let us limit by greeting them with a numerous and fraternal assistance.

J. W. SEEVER, Chairman.
FRANCIS RICK, Secretary.
F. L. CLUM, Committee.

Dated Oct. 14th, 1869.

Mediums in Boston.

MRS. A. C. LATHAM, MEDICAL CLAIRVOYANT AND HEALING MEDIUM, 242 Washington Street, Boston. She is successful in treating Humors, Rheumatism, diseases of the Lungs, Kidneys, and all Bilious Complaints. Parties at a distance examined by a lock of hair. Price \$1.00. 4w-Nov. 6.

DR. MAIN'S HEALTH INSTITUTE.

AT NO. 225 HARRISON AVENUE, BOSTON.

Those requesting examinations by letter will please enclose \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age. 13w-Nov. 6.

MRS. E. C. LITTLEJOHN.

BUSINESS and Medical Clairvoyant, also examines disease by letter, or lock of hair, from any distance; particular attention paid to female weaknesses. No. 10 1/2 Broadway, Boston. Hours from 9 A. M. to 9 P. M. 2w-Nov. 6.

MRS. N. J. ANDREWS.

ELECTROPATHIC and Magnetic Physician, 101 Washington Street, Boston. She is successful in treating all Rheumatic and Neuralgic Diseases, and all Nervous Affections. Oct. 9-6w.

LAURA H. HATCH will give Inspirational

Musical Services every Monday, Wednesday, Thursday and Friday evening, at 8 o'clock. No. 10 Apollon Street, first house on left from Boston. Terms 25 cents. For sale, the following pieces of Inspirational music: Zephyr Waltz; Fairy Land Polka; Mozart's March of Triumph; Merry Song; March of the Soldiers; and a number of the Widderness, 75 cts. Sent to any address on receipt of price. Nov. 13-1w.

MARY M. HARDY, Test and Business Medium.

No. 93 Poplar Street, Boston, Mass. Sealed letters answered by enclosing \$2.00 and two red stamps. Circles every Thursday and Sunday evening. Admittance 25 cents. Aug. 28-12w.

MRS. F. C. SILSBEE, Clairvoyant, Business

and Test Medium. Examines persons by a lock of hair, or by laying on of hands. Price \$1.00. No. 3 Irving, corner Cambridge Street (first light). Hours, 8 A. M. to 6 P. M. Nov. 6-4w.

A. HODGES, Test Medium, holds circles Sun-

day and Wednesday evenings at 7 1/2, Thursday 3 1/2. Office hours from 10 A. M. to 8 P. M. No. 36 Carver St., Boston. Nov. 13-1w.

MRS. L. W. LITCH, Trance, Test and Heal-

ing Medium. Circle Tuesday and Sunday evenings and Wednesday afternoon. 97 Duxbury Street, room No. 18. Nov. 13-1w.

MISS SEVERANCE AND HATCH—

Trance and Test Mediums. Medical examinations given. No. 208 Washington Street, Boston, room No. 6. Hours from 10 A. M. to 1 P. M. 13w-Sept. 11.

MRS. N. L. STEWARD, Electric and Magnetic

Physician, No. 14 Avon Street. Hours from 9 A. M. to 5 P. M. 4w-Nov. 6.

MRS. OBED GRIDLEY, Trance and Test Busi-

ness Medium, 41 Essex Street, Boston. 5w-Oct. 16.

MRS. R. COLLINS, Clairvoyant Physician and

Healing Medium, 19 Pine Street, Boston. 12w-Oct. 2.

MRS. A. A. LOVELL, Magnetic Healer, No.

1061 Washington Street, Boston. 4w-Oct. 23.

Miscellaneous.

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day, at Mrs. A. C. Potter's, 26 Union Street. Medical Ex-

aminations, \$1.00; for chronic cases, \$2.00. For a full

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to bodily and mental diseases, has been thoroughly tested

during more than eight years practice, with lock of hair

or hair for examination, must enclose \$2, and should be directed

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patients will be received on Mondays, Thursdays, Fridays

and Saturdays. 4w-Oct. 20.

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Or Psychometrical Revelation of Character.

MRS. A. B. SEEVERANCE would respectfully announce

to the public that those who wish, and will visit her in

person, or send their photograph or lock of hair, will give

an accurate description of their leading traits of character and

peculiarities of disposition; marked changes in past and future

life; physical disease, with prescription therefor; what business

they are best adapted to pursue in order to be successful;

the physical, mental and moral condition of the individual;

marriage; and hints to the inharmoniously married. Full de-

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ALL SPECIES OF DISEASE TREATED.

SPECIAL attention given to chronic diseases, such as Rheu-

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difficulties, Neuralgia, and Female Weakness in all its forms.

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PERFECTLY UNCONSCIOUS Examining Physician and Busi-

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answers all kinds of letters. Terms, \$1.00. 63 Russell Street,

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J. WILLIAM VAN NAMEE,

CLAIRVOYANT, will, on receiving a lock of hair, with the

full name and age, and one lending symptom of the dis-

ease, make a clear and accurate diagnosis, and give the

means of cure. Examination \$2.00, which will be

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Oct. 23-4w

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THE universal remedy for Internal and External Com-

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while some extol it as a liniment, they know but little of its

power in easing pain when taken internally, while others use

it internally with great success, but are equally ignorant of

its healing virtues when applied externally. We, therefore,

wish to say to all that it is equally successful whether used

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the great catalogue of Family Medicines, and its sale is un-

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foreign countries is equal to the demand at home, and it has

become known in these far-off countries by its merits. Dav-

id's Pain Killer is a purely vegetable compound, and while

it is a most efficient remedy for pain, it is a perfectly safe

medicine, even in the most unskillful hands. For summer

complaints, or any other form of bowel disease in children or

adults, it is an almost certain cure, and has, without doubt,

been more successful in curing the various kinds of Cholera,

than any other known remedy, or the most skillful physician.

In India, Africa and China, where this dreadful disease is

ever more or less prevalent, the PAIN KILLER is considered by

the natives, as well as European residents in those climates,

a sure remedy.

Sold by all medicine dealers. 3w-Nov. 6.

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ALLEN'S LUNG BALSAM

was first offered for sale. Its good qualities were soon

made known at home, and very soon its fame was noted

far and near; now it is sold in nearly every drug store in the

United States—South, East, North and West. No similar

medicine commands higher with the people. It is well known on

the Pacific coast, and is in liberal demand in San Francisco,

Sacramento in California, and Portland, Oregon; even from

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Read what Capt. Foster writes:

PORT BIRWELL, March 24, 1869.

MRS. PERRY DAVIS & SON:

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relieve me much more readily than anything I ever tried. My

wife has also derived great satisfaction from its use.

Yours very truly,

CAPT. FOSTER.

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

Birwell, Canada.

Sold by PERRY DAVIS & SON, General

Agents. 3w

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TWO Million Copies of the Annual SHAKESPEARIAN AL-

PHABETIC for 1870 will be given away free of charge to

the distributing may be made as rapidly as possible, I should

deem it a favor to send, prepaid, ten or fifteen copies to any

person who will judiciously distribute them in his locality.

One of the features are the Seven Ages of Man, elegantly

illustrated in a masterly manner. Address, DR. O. PHELPS

BROWN, No. 21 Grand Street, Jersey City, N. J.

Nov. 6-1w

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COMPANION—The only cheap book. Tells how

to hunt trap and catch the most valuable animals. Price

\$10.00. Tanning secrets, all kinds. How to make traps, boats,

&c., &c. Every hunter and trapper needs it. 2,500 sold

last year. A new and well bound edition. Price only 25

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CAN MACHINE. The simplest, cheapest and best

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Indian control of J. WILLIAM VAN NAMEE, as

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Should be in every Spiritualist's album. Sent by mail, post-

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R. M. SHERMAN,

Medical, Clairvoyant and Healing Medium. He will

diagnose diseases in person or by letter. Give name

and residence of patient. Examination and prescription,

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SPIRITUAL PHILOSOPHY OF THE
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