

really." But I must close this long epistle, and leave Washington to itself and the care of the earnest souls who he uphold the liberal standard.

Sincerely yours, L. S. WHEELER.

Washington, D. C., Nov. 4th, 1870.

FRIEND LUTHER—Your namesake, Martin Luther, when haunted by the devil, flung his toke-stick at him: if you and yourself haunted too often by my notes and jottings, you too can sling—this in the waste-basket. My second visit to the Capital is ended, a few weeks' labor finished, and I am about to visit Baltimore. I could fill a volume with the incidents of my visit and the reflections inspired by that which I have observed. I have only kindness, attention and honorable treatment to report, either of individuals or of the Society and its officers. In very few

I had an idea when I first came here that *funerals* were the principal business of Washington for the time, for almost all the people seemed to be in mourning. There was a general feeling as if there were an excessive mortality among all classes, and I was told the season had been very trying, even to the vigorous. Among those who passed on, was the good friend, Mrs. A. M. Foster, the widow of Judge Foster, of this city, and who died at the age of sixty years. She laid to rest the duties of a woman, wife and mother, and resumed her happiness and by her angel-ministrations from the spiritual world. In accordance with her desired request, it was my privilege to read the following program of prayer, and to deliver a short Spiritualism sermon to the thoughtful and open mind. I addressed a mixed audience, but I believe that which was presented was favorably received by all; and I thank I am so informed. In the presence of the grand old man, I felt that I was speaking to the people, and I only knew that fully supports the mind in view of our transmigration. To the Spiritualist, death is but an incident of life, and we come to look upon it, when life has been filled with use, with less distress than some of the other phases of life. The tolerance and the circumstances of existence impose upon us.

I learned while here that that remarkable and progressive man, the "inspirational speaker," Lorenzo Dow, died near by was buried in Washington, and at once planned a pilgrimage to his grave. It was on the 22d of March, 1873, at the end of 26th street, in a small and antiquated cemetery, surrounded by the highway. Here, under a heavy slab of sandstone, slightly raised on pedestals, under the trees, amidst tangled, creeping vines, are deposited his ashes. Dow was a man of great power, and his name is still a household word. *His natural man*, hence his memory should be honored by the free. Perhaps it is enough to recommend him to Spiritualists by saying that he, even in his time, wore a full beard, and was the symbol of a man of great natural power. I think it is a good thing for all men to include in their lives in Washington, and a friend who loved him for his truth, caused this stone to be chiseled. The slab bears the following inscription: "The Repository of Lorenzo Dow, who was born March 23d, 1783, & 25. A Christian is the highest style of a man." It is

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Dr. Newman, who, as pastor of the President, may be supposed to have, to some extent, his countrymen's confidence secured by his position at the University of Utah, to converse with the polygamists by polemics. As the pastor of the *National Methodist church*, patronized by the President, it would seem fair for the Mormons to suppose that he had been specially selected to represent the United States Government, and in some sense assumed to speak, as it were, by the inspiration of the head of this "Christian" (?) nation. The report is, Dr. Newman came off lame from a contest with the polygamists, and was afterwards seen to limp because O. threw such ugly hard *sexts* and *into Dr.* Anyway, he made short tarry. However, since his return his wife has been speaking publicly against the practice of polygamy, and has been prominent on the national platform, their policy trade of Sunday morning, and the next thing attributed to the Doctor, I know not how justly. One thing is evident, all those trifling things point in one direction—namely, to show that the effort under a single individual, and that is a feeling for the fact that the Executive patronage by ecclesiastics! However much they have promised themselves from the good natured, kind, and generous Grant, they are for I am confident as well as all the members of BASE.

Sincerely yours,
Washington, D. C., Nov. 4th, 1870. E. S. WHEELER.

Oh!-We-Go!

Since my last "Say" through the medium of the beautifully word-embossed folds of our **DANER** or **LICIT**, I have visited and spoken in several places both in Pennsylvania and New York. Some intelligent power directed my steps to the beautiful village of Owego, N. Y.; a place of some seven thousand inhabitants—dormant in the realm of spiritual effort—"hedged in" by **guy** theology—cold and uninviting. I found the first inspirations of its spiritual sluggish atmosphere.

Many years ago the people of Owego were aroused by the startling voice of the infant, modern Spiritualism. The manifestations of the phenomena resounded along the corridors of human sensation, both in the physical and mental spheres. I was convinced. That hypothesis was expounded by the able apostles of the "non-caritative state," those who to the normal speakers were heard. The tide flowed to the non-aligned to the few who still dared to cling to the "Christianity of Spiritualism;" but perhaps all did doubt there being sufficient number of "the righteous" to save Owego.

I have been told that at one time two or three "mediums" of those wonderful and convincing phenomena which belong to their mediocrity. The manifestations were so real and convincing, awakening new interest.

At Owego, N.Y., in 1860, a meeting was held. A large number of friends were assembled on a Sunday at the residence of Mrs. Lymann, whose wife (born first Spiritualist) is now a member of Congress. We indulged in a "Parlor Convention" speech; others followed... A few earnest and generous results came forward and agreed to sustain lectures before the ladies' association and the next day we had a public assembly and the earliest hall to speak in it has been my lot to occupy. The acoustic effects being as perfect as, perhaps, it could be obtained, where I gave two lectures.

To moderate audiences.

The visits of "the Davenport" and myself, I hope are
 God, open the way for a new work in Owego. Bro. Peckham
 has been here several times, and has been very successful in
 all that is required to move on the work there is determined
 energy, perseverance and power. Ah! *that's* the
 subject slavery! "Necessary evil!" When, oh, when will
 "Fates" more equally distribute thy "winning smiles"
 upon those who are a servant of might, broadest, noblest
 cause, linked to that of a servant of might, noblest, broadest,
 hasten the day of the world's release from bondage to the
 materialistic hebeoth, oh money!

Oh, in these genial, generous, noble spirits of
 G. O. Green and J. M. Lewis, my family, I may de-
 molo G. in addition and lady Bro. Durfee and lady, Bro.
 Merchant and lady, Bro. J. M. Lewis, Mrs. Wm. the m
 the work shall not again "die out" there. He not only
 it. It was Bro. Martin "look here" and "look here"
 made the lectures a possibility. It is he who is determin-
 the work shall not again "die out" there. He not only
 proper means to move it. He is willing to "sweat and
 deans—as "willing to pay"—but, it seemed to me, lack of
 motive faith which alone "removes the mountain" of
 stated meetings, even though you cannot provide for
 or continuous lectures, and you will succeed.

Bro. Daniels, though not making a public avowal of
 faith, has been very successful in his efforts to make
 public lectures, and somewhat identified himself with
 movement by urging me to partake of the hospitalities
 his home, and by driving me, in his carriage, around the
 manifested generous liberality and unusual liberality
 the friends at Owego are hereby tendered my most grate-
 acknowledgments for the many favors bestowed—for ever
 depending liberant in the cause of an unpopular, though
 heaven-horn, scientific religion. May none ever with-
 these golden sun-rays from any weary "pilgrim."

These golden sun-rays from any weary "pilgrim."
 this village. Although conservatism—worse, rank fan-
 —religism almost supreme here in the religious district
 there are a few of "God's people," "the salt of the earth"
 and publisher of the *Dryden News*, is a full-fledged Spi-
 ualist. His wife also, and a medium, O. H. Green and
 ally, are among the few of God's sunny-faced children.
 and other names not now remembered
 at N. H. Co. family.

From here "move on" Eastward. Until further notice may be addressed, Baltimore, Chennango Co. N. Y., where I am entertaining her family; House No. 10, 1st St. N. of the Port, Ind. Dr. J. K. BAILEY, Dryden, Conn. N. Y., Nov. 17th, 1870.

New York.

LETTER FROM J. F. HOWLAND.—A few weeks since question before the New York Lyceum was: "Upon what are the so-called Christian Churches built? *What is the chief corner-stone?*" I therefore send to you my answer to the question

I would inquire in the first place: What is implied by expression, "chief corner-stone?" Evidently it is the underlying principle or fact upon which, the whole superstructure depends for its support, and which, if taken away or moved, the whole edifice would topple and fall.

But, what is the answer? The answer, with a goal of self-complacency, replies, "The church is built on the prophets and apostles, Jesus Christ being the cul-

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devil in the form of a serpent, tempted Eve, and she ate the forbidden fruit. The serpent was Satan, and he had also a wife, and thereby was sin and transgression. Satan takes upon the race, and his character of purity and holiness goes. Again I ask, "Then it was in consequence of the fall of man that we have sin?" "Yes, that is the starting her husband that you transgress?" "Yes, if the devil had not tempted Eve she probably would have sinned?" "No." And if she had not enticed her husband he probably would have sinned?" "No." "Then the cause of sin and transgression there would have been no need of an atonement or healing, would there?" "Well, no, no, supposed not." Now, then, we seem to be coming to the root of the whole thing; without a devil there would have been no sin, and without sin there would have been no need of an atonement; without a devil there would have been no sin. So then it seems that the devil, and not the church, is the cause of sin. This is the great, old, new dilemma for the churches: The devil is dead; is sin dead? Has sin killed him. Their chief corner-stone is gone.

and the pride of their high towers has departed.
Harlem, N. Y., Oct. 26th, 1870.

Washington, D. C.

THE NEWS BOYS.—A subscriber writes: I should like to correct a statement made in the *Banner* of Nov. 12th,

I have never understood that the people of this city were to deprive the boys of their right to sell papers on Sabbath. What they did wish to repress was the fearful clamor of the selling at the very early hour at which it commences. *Imagine yourself a hard-worked individual all the week your duties calling for early rising, and you no doubt would be glad to have the street free from the noise and confusion of the boys—first and sometimes earlier—by the horrid screaming and yelling of a dozen boys under your window up the street, down the street, everywhere.*

One wants to rest on the Sabbath—at least I do. I have no objection to the boys selling their newspapers on Sunday, and I would be glad to see them do so, but I would be rudely deprived of rest so essential, most unpleasant, fact. The boys need neither start as early as I do, nor need I be disturbed by their noise. I would be as well as lost; indeed, it is my private opinion that they need not yell at all, much less keep up the din for a few hours more. They could easily be taught to sell their papers in a more quiet, more judicious manner. *But, I have to call upon you to be patient, and to be patient with me.*

I know you will kindly give this a place, and that will feed that sick and the sleepy, especially the former, as he could not sleep until 5 when they asked me to quiet Sunday morning.

I should like to go on further and say how much I see the principles of the belief you advocate that harmonize with the religion that has been my solace from childhood. Let us love each other, Love is the key to unlock. *Persuade* men, and leave the fighting to those who have no use for the Golden Rule.

Card from J. G. Fith.

DEAR BANNER—May I ask you to allow me space for following card?

Having spent much time, in the last twenty years, in investigation of geological science, and monumental art as written history, and having furnished myself with best appliances for lecturing on these subjects, I am now a superior set of London, exalating in the geological and monumental art, and I am prepared to accept of any position in England and ancient history, with the

very vitals of society, while infant science it seeks to strangle by drawing still closer its serpent coils around it. Let the people read or listen to the ravelling of God's great readable of all times past, and the echo that comes from the dusty sepulchres of ante-historic nations, and learn the grandeur of the works of God and the littleness of human bibles and human creeds. Address Bordentown, N. J.

California.
SACRAMENTO.—L. Armstrong writes, Oct. 22d, as follows: I have taken the *Banner of Light* from the first number, and intend to take it as long as I live and it is published. I know it is very well liked and appreciated in Sacramento. We have had no lectures here this summer, but we have regular meetings every Sunday afternoon, when we often get very good discourses through Mr. Pauline Stephens, of this city, a very good test medium. We have heard from H. G. Wright and Father Owen, Professor Smith and others, and have been very much benefited by all, as each of whom gave us excellent discourses in our meetings, through Mrs. Stephens. We also have two public circles on Friday and Sunday evenings. Mr. Cuyler Smith is about to return from his field work in California, for the winter, and then will probably return to the Eastern side of the continent for active work in the field of reform. He will leave many friends in California who will

Oregon.
LAFAYETTE.—E. Morgan adds a postscript to a business letter, as follows: "Thinking perhaps you would like to hear something about Spiritualism in this young and thriving State, I take the liberty to say that it is gaining ground, and pervades all society more or less; but yet there is a great deal of bigotry and intolerance in the churches. There is work here for a lecturer and test medium, but I am not able to say how well they would be remunerated. I am not sure why they could not, at least, receive a fair remuneration, inasmuch as they are the prospect for the future teachers and preachers of the land of freedom."

SPIRITUALISM ABROAD AND AT HOME
BY DR. G. L. DITSON.
EDITED BY BANNARD, ON LIGHT Spiritualism

for us a belt of beautiful light around our souls, and by it and through it are seen those angelic faces that picture the celestial walls, the inner chamber of our better natures. And it is not here nor there; in modern or ancient times particularly, that hours in seeming, golden-haired and star-crowned—the loved, which to us are ever beautiful—flutter their white wings within the hearing of mortals, bare their glittering teeth with smiles of sweet content, and point the faint finger, tall man of faith, to 'home, sweet home,' perchance in a mother's bosom, or where, we now know, the good, sad or sorrowing, as they may be, find a resting place.

To these remarks I have been led by an article in the Barcelona *Revista Espiritista*, in which my loving husband, mourning over a life made desolate by the chrysmatosis of a wife, finds, first, hope, then joy unpeakable in Spiritualism. He found, he says, in a medium in a little circle of friends, and there discovered, by the communications which they obtained, that the true life is not on the earth, but in "the land of souls"; that Clemencia was happy; and, almost, more so, was laboring for the happiness of those who were left in this sphere. But brooding his questions to ascertain whether their union, thus cruelly severed, here, was to be renewed or continued forever in "the hereafter," was told that (and here I can see that a malicious spirit may have intervened) I have known it to happen thus more than once; they were not mated forever; "for," said Clemencia, "such unions are rare on earth; still they happen, but it is a great favor of God." She then asked what the true cause was a poor Asiatic; she heard, that the cause was—

"By our will," said Abeldar, "two make but we journey through space and enjoy all things we love each other with an illimitable love which only the love of God and perfect beings can surpass. Your greatest joys are as nothing compared with our least. The idea of eternal halves pleases me. It seems to me that God in creating humanity has made it double, and said, separating the two halves of one soul, 'Go to the world and seek incarnation. If you do well, your voyage will be short, and you will be permitted to reunite; if contrary, ages may fly away ere you obtain the felicity!'"

ject, effected the following:

Q—Have souls been created double? A—Double, simple as they are, they would be imperfect.

Q—Is it possible for two souls to reunite again and form but one? A—No.

Q—You and Holaise—did you form from the first two distinct souls? A—Yes.

Q—Do you form at this moment two distinct souls? A—Yes, but always united.

Q—Do you find all men in the same condition? A—According as they are more or less perfect.

Q—Are all souls destined some day to unite with another? A—Each one has a propensity to seek its similitude; this is called *sympatia*.

Q—In this union is there a condition of sex?

St. Louis have no sex.

Q.—Souls which then Interrogated: "How could such a union be so unequal, wars the predestinated union from their origin, as each one in some part of the universe his to which he must be *falsely* joined?" A.—There exists no particular and fatal union between souls. A union exists between all the spirits, inasmuch as they are all united in the same rank in the perfection they have attained: the more imperfect, the more united they are. From disunion arises all the evils of humanity; from concord complete felicity results.

Q.—How are we to understand the words, "other spirits" used in the words "spirits in sympathy with us?" A.—The expression is inexact; if spirit is the half of another, and separated from

Q.—Two spirits in perfect harmony and united, is it for eternity, or can they separate and unite with others? A.—All spirits are united among themselves speaking of those who will be in the inferior section. In the superior sphere when one rises, it is in sympathy with another from whom it has been separated. Complete sympathy is the result of a perfect concordancia of circumstances and instincts.

Q.—Those not in harmony now, can they come so by-and-by? A.—Yes. A spirit who is day in an inferior sphere, can rise, by perfecting himself, to that of another. Their union, i. e., of spirits in sympathy, will be sooner accomplished if the more elevated one, supporting badly the condition assigned him, remains in the same state. It is the same as the separation of two

The gentle spirit of one Marietta has made the *Revista*, a pleasing reply to the question: "What is Spiritualism?" Spiritualism is "glory, la dignidad, of the spirit, as the physical sciences are the glory of matter, la materia."

The September number of the journal is quoted as full of able and interesting articles, too long to be translated here; so I will bring notice one or two of the more strikingly phenomenal:

De Sainte Foix, in his history of the Order Esprits Santo (edition of 1778), cited the following passage, taken from the writings of the Marquis Orsini Juvenal, Lieutenant-Governor of Paris: "The 31st of August (1772), some soldiers, or vagabonds, or conspirators, as they

with Madame Fleisque. It being exceedingly warm weather, we went to a little balcony by the river, to get the fresh breeze, when suddenly we heard in the air a horrible screaming—tumultuous voices, mingling cries of rage and fury. We were immovable, fixed to the spot in terror, and gazing at each other speechless. This noise, I believe, continued for nearly half an hour. It is certain that the king (Charles IX.) heard it, and was dismayed. He could not sleep the rest of the night. Henry IV. has many times stated to his courtiers (see Danbuge, lib. i. p. 561) that eight days after the St. Bartholomew massacre he saw a great many ravens gathered on the pavilion of the Louvre; that, the same night, Charles IX., two hours after he had retired to rest, leaped from his bed in a fright, summoned his household, and sent them to listen and seek out the great noise, the groans that filled the air. These cries were so distinct that the king thought it possible the enemies of the Montmorencies and their partisans had surprised and were attacking them; and he sent a detachment of his guard to repulse them; but they returned with the report that Paris was tranquil, and that the noise that was heard proceeded from the air."

Some of your readers may have seen, though I escaped my notice till it appeared in the Spanish magazine under review, an account that was published in the *Courrier des Etais-Unis*, of the death of a woman in Baltimore, and her return to life. Madame Schwabenhaus, after a long illness, appeared to have yielded up her last breath on Monday night. All the usual symptoms of death supervened; her body became cold, her limbs rigid. Preliminary preparations were made for her burial, and she was left alone, her husband, however, remaining in an adjoining apartment, though giving himself up to the repose long watching now made imperative. But Mr. S.'s sleep was agitated, and at six o'clock in the morning it seemed to him that he heard the voice of his wife. Presently his name was several times repeated, evidently by her. He hastened to the room, where he now found her sitting upright in her bed, and stronger than she had been any time during her illness. She asked for water, and subsequently for some tea and some wine. She then, smiling, bade him good night, and fell asleep.

she then uttered her sublime and halleluiah song, which was crying in a clambur near by. Greatly excited, however, by what he witnessed, he aroused the family, who were all troubled by the bedside at the awakened dead. He was surprised at the narrations which she gave, and had been made, and remarked that she had not slept; but during that time, she said, "my soul fled to the celestial regions." An angel came for me, and in a few instants we swept through space. This angel who conducted me was our daughter, whom we lost last year. Ah, soon shall go to join her! Now, having enjoyed the glories of heaven, I do not wish to live any more on the earth. I asked the angel to allow me to embrace once more my husband and children, but soon to return for me." At eight o'clock, after having tenderly taken leave of her husband, her children, and a multitude of persons who had gathered about her, she really expired. The scene greatly agitated the Bathynopians.

A similarly startling event occurred in Alban only a few weeks since. A long-suffering, patient, gentle little girl, about ten years of age, was supposed to have passed away, which caused her mother to fall frantically upon the floor, and cry and mourn despairingly. By-and-by the child revived, and, the next day, I think, telling her mother of the joys she had experienced in sweet, swift journey into the spirit-land, added: "Now, dear mother, promise me you will not grieve, will not cry at anything that may happen. Something may happen, but I do not want you to cry over it. I came back because you cried so." Almost broken-hearted, with fear and trembling, the mother made the promise. Two days after the gentle spirit of the little one left the form, and revisited it no more; and, strange to say, the mother did not now weep. She said she seemed to have support from on high, to have new strength, really feeling that she had done wrong to receive her dear child back to earth by her grief. Though the little one was no longer in the form, the mother felt that its loving spirit could and would hover around her; would still partake of her joys and sorrows; would still be of her household though her wings were tipped with the light of new, celestial morning.

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

J. MADISON ALLEN, concelsusfrican speaker, is now preparing to make engagements with Universal Societies for fall winter work. He will lecture at evening meetings when desired, on "the Science of Language, and Insue of the Race," and also on "The Negro's Position in America." His funerals' and weddings. Address, Boston, Mass., care of *Light*.

MRS. ANNIE ALLIEN will speak in Cincinnati, O., during November; in Chicago, Ill., during December; in Topeka, Kan., during January; in Fort Scott, Kan., during February.

J. MADISON ALEXANDER, inspirational and street speaker, Chicago, Ill., will answer calls East or West.

WILLIAM B. ANDERSON, General Agent, Chicago, Ill., lectures on Adams, laws of life, Temperance, and Reform in Progress.

MRS. N. A. ADAMS, box 717, Pittsburg, Mass.

HARRISON AUGUR, Charles City, Iowa.

DR. J. M. ARNOLD, New York, N. Y.; Detroit, Wis.

DR. T. J. AMOS, box 100, Rochester, N. Y.

REV. J. O. BARRETT, Glenhead, Wis.

DR. J. W. ARNOLD, New York, N. Y., will give lectures and receive subscriptions for the *Banner of Light*. Address, Chicago, Ill., care *Lecum Bureau*.

Dr. J. W. ARNOLD will speak in Plymouth, Mass., Nov. 27, Dec. 4 and 11; in Woonsocket, R. I., Jan. 1 and 8; in New Bedford, Mass., Feb. 1 and 8.

ments, address, 57 Spring street, East Cambridge, Mass.
 MRS. NELLIE J. J. WHEAT will speak in Troy, N. Y., at
 the meetings of the Y. M. C. A. during the following:
 Boston on February 1; Hartford, Conn., during Feb.
 May, address, Elm Grove, Connecticut.
 DR. JAMES K. BAILEY, address for the present is Baltimore,
 N. Y., 100 West 10th street.
 ANNE L. BALLOU, inspirational speaker, Chicago, Ill.,
 C. P. Journal.
 MRS. GEORGE F. JAY BRYLLEN, 151 West 12th st., New York
 Wm. HIGDON, box 3, Camden P. O., Mich.
 REV. DR. HARRARD, Hattie Creek, Mich.
 DR. A. D. BARTON, inspirational speaker, Boston, Mass.;
 Mrs. J. H. BROWN, Mrs. J. H. BROWN, Mrs. J. H. BROWN,
 Mrs. H. H. HUNN, inspirational speaker, box 7, Southford, Con-
 Mrs. M. A. C. BROWN, West Randolph, Vt.
 Mrs. J. H. BROWN, Mrs. J. H. BROWN, Mrs. J. H. BROWN,
 Mrs. FRANCES H. DOTT BRADSHAW, speaks in Wingham,
 one-fourth of the time, address, North Madison, Me.
 Mrs. J. H. BROWN, inspirational speaker, 10 Church
 DR. J. J. C. BROWN, 33 Wall street, Boston, Mass.

near St. Joseph's, Boston, Mass., care Mrs. M. E. Hartwell.
WARREN CHASE, 60 North Fifth street, St. Louis, Mo.
WILLIAM C. DAVIS, 187 West 19th street, New York City.
MISS ANNE M. CARVAK, trance speaker, Cincinnati, O.
DEAN CLARK speaks in Chelsea, Mass., Nov. 27. Address
Boston, Mass., care Mrs. M. E. Hartwell.
DR A. B. CHILD will lecture at convenient distances from
Boston, Address 50 School street.
JAMES H. COOPER, 100 Washington avenue, Boston.
MRS. M. A. CAMPBELL, 69 Niagara street, Buffalo, N. Y.
MRS. CHARIE M. CESMAN, trance, Concord, N. H. Will lecture
at convenient places. Correspondence, care Mrs. M. E. Hartwell.
Take subscriptions for the "Banner of Light."
MISS MARITTE F. CROSS, trance speaker, Bradford, Mass.
Address, Bradford, Mass., care Mrs. M. E. Hartwell.
J. P. COWLES, M. D., will lecture on "Human Nature."
Address: Hingham, N. H., box 191.
DANIEL J. CURRAN, 100 Washington street, Boston, Mass.
PROF. WM. DEXTER, Wellesley, Mass.
MISS LIZZIE DUTTON, Pavilion, 51 Tremont street, Boston.
Dr. W. D. DIXON, 100 Washington street, Boston.
MISS AGNES M. DAVIS, 208 Main street, Cambridgeport.
MISS SALLIE L. DAVIS will speak in Salem during November.
Write her before she leaves for New March. Address:
Butterfield street, Lowell, Mass.
Miss E. B. FARROW, M. D., trance speaker, (former),
Lowell, Mass.

Dr. H. E. HARRIS, lecturer, South Country, Conn.
 THOMAS GILLES FOSTER speaks in New York during Nov-
 ember; in Music Hall, Boston, during December; in Phila-
 delphia, during January; in New York, during February;
 March; in Troy, N. Y., during April; in Salem, Mass., during
 May. Address, 16 Eighth street, Washington, D. C.
 JAMES H. HARRIS, lecturer, South Country, Conn. For
 winter in Massachusetts. Address, Portland, Me., care J. W.
 Mansfield, Ed. Hall brother under.
 ANTHONY FINE, lecturer, N. H.
 Rev. A. J. FINEBAUGH, Port Huron, Mich.
 Mrs. FANNIE B. FULTON, South Malden, Mass.
 J. G. FURCH, Portland, Me.
 J. G. FINE, Hinghamton, N. J.
 J. G. FINE, Hinghamton, N. J.
 31 Waver street, Washington Village; South Boston, Mass.
 H. T. FINE, Jr. will speak in Wilmington, Conn., during
 the winter. Address in Portland, Me., during January.
 Address, N. J.
 STANLEY H. A. FINEBO, trance, Williamsburg, L. I. N. Y.

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EMMA M. MARTIN, inspirational speaker, Birmingham, Ala.
 MR. P. B. MAJOR, inspirational speaker, San Conway, S. C.
 P. M. MANN, inspirational speaker, New York City, N. Y.
 New York City Address, Holokuk, N. C. O. box 68
 DR. JOHN MATTHEW, WASHINGTON, D. C., P. O. box 68
 DR. J. M. MCGEE, inspirational speaker, Hartford, Conn.
 Mrs. SARAH HELEN MATTHEWS, Quincy, Minn.
 Mrs. M. L. MITCHELL, Marietta and Grace and inspirational
 speaker, New York City, N. Y. Address, 70 4th
 Avenue, New York
 J. W. MATTHEWS, lecturer, Haverly, Meadson, Co., Ill.
 DR. W. H. C. MARTIN, 17 Windsor street, Hartford, Conn.
 DR. A. E. MESSOR, inspirational, Dayton, O.
 DR. J. M. MESSOR, inspirational speaker, New York City, N. Y.
 E. E. NASH, lecturer, Rochester, N. Y.
 HILEY C. NASH, inspirational speaker, Deerfield, Mich.
 DR. J. C. NASH, inspirational speaker, New York City, N. Y.
 M. P. PERKINS will be in Cleveland, D. every Sunday
 (H) further notice, in La Jolla, Md., during May. Per-
 mitted to leave
 L. L. PORTER, trance speaker, Marquette, Minn.
 LUDIA AND FRANCESCA, inspirational speaker, Disc. Mich.
 DR. J. C. PORTER, inspirational speaker, Atlanta, N.
 C. Address, 1000, box 10, Auburn, Me.
 EDWARD PALMER, trance speaker, Cambridge, Somerset Co., Me.
 DR. J. C. PORTER, inspirational speaker, New York City, N. Y.
 J. EVA PERL, Crown Point, Essex Co., N. Y.
 J. H. POWELL, 140 Chesnut street, East London, Mass.
 DR. J. C. PORTER, inspirational speaker, New York City, N. Y.
 DR. H. B. PATRICK, trance speaker, Sacramento, Cal.
 Mrs. ANNA M. L. PORTER, M. D., lecturer, various, Mich.
 DR. J. C. PORTER, inspirational speaker, New York City, N. Y.
 Mrs. E. S. PALMER, trance speaker, the Flat, N. Y.
 Mrs. NETTIE M. PRANK, trance speaker, S. W. Albany Ind.
 DR. J. C. PORTER, inspirational speaker, New York City, N. Y.
 A. POSE, inspirational speaker, Rochester Depot, Ohio.
 DR. J. H. L. PRANK, inspirational speaker, New York City, N. Y.
 DR. J. C. PORTER, inspirational speaker, New York City, N. Y.
 (Gulf), at convenient distance, 110 Hunter street, Boston
 DR. P. B. HASTINGS, 80 Court street, Room 29, Boston, M.
 Mrs. JESSIE S. RUDY, inspirational speaker, New York City, N. Y.
 DR. J. C. PORTER, inspirational speaker, New York City, N. Y.
 C. A. ROBINSON, Salem, Mass.
 DR. J. C. PORTER, inspirational speaker, New York City, N. Y.

Mrs. C. A. ROBERTS speaks in Watkins and Danvers, N. Y. on alternate Sundays.
Wm. Rose, M. D., inspirational speaker, 122 Second street, Louisville, Ky.
Mrs. S. A. ROGERS, Rock Island, Ill., care A. J. Grover, M. D.
Rev. A. B. RANDALL, Appleton, Wis.
Mrs. J. H. STEEDMAN BRANSCOME, M. D., Milwaukee, Wis.
Dr. H. B. STOKER, 61 Harrison avenue, Boston, Mass.
Dr. H. SLADE, Rock Island, Mich.
Mrs. FANNIE DAVIS SMITH, Brandt, N. Y.
Wendell, Va.

[illegible]

MRS. SARAH M. THOMPSON, inspirational speaker, 161 Clair street, Cleveland, O.

W. H. WATSON will speak in Stafford, Conn., during December. Address, box 12, Montpelier, Vt.

IRVINGMAN TODD, San Francisco, Cal.

S. FRASER will speak in New Haven, N. J., during November. Write for addresses in that vicinity.

Address through December, January, February and March, New York, N. Y.: Applications from the South will be made to the Editor.

S. V. WILSON, Lombard, Ill.

E. S. WHEELER will speak in Baltimore during November in the University of Maryland. Address, care American Spectator, Cleveland, O.

W. H. WILLIAMS, M. D., Glenora, Yates Co., N. Y.

M. N. WILSON, Philadelphia, Pa., will be the speaker to the effect on the New England States. Address, Boston, Mass., care Banner of Light.

MICHAEL E. WARRICK, box 35, Cordova, Ill.

W. H. WATSON, 2000 North Dearborn street, Chicago, Ill.

MRS. E. M. WOLCOTT, Canton, N. H. Lawrence Co., N. Y.

THOMAS E. WHITFIELD, Clyde, O.

W. H. WATSON, box 1454

J. I. WHITNEY, inspirational speaker, Rock Grove, C.
FLOYD CO., IOWA.
W. L. WILKINSON, inspirational speaker, Hato Crest, C.
WARREN WOODMAN, trance speaker, Hastings, N. Y.
MISS E. A. WILLIAMS, Duaneville, N. Y.
W. L. WILKINSON, trance speaker, Rock Grove, C.
A. C. and MISS ELIZA C. WOOLFEY, Eagle Harbor, N. Y.
A. B. WITTBRAD will speak in Louisville, Ky., during
the month of March 1898.
MISS MARTY WILKINSON, Chicago, Ill., care of P. J. Poiry.
MISS WASHINGTON'S address is Denver, Col., box 44.
MISS W. L. WILKINSON, care of Mrs. J. H. W. W. W.
MISS MARTY W. WITMER, Holliston, Mass.
MISS S. C. WILSON, trance speaker, Farmington, Me.
MISS W. L. WILKINSON, care of Mrs. J. H. W. W. W.
MISS MARTY W. WILSON, 66 Carver street, Boston.
DR. R. G. WELLS, trance speaker, Cambridgeport, Mass.
A. A. WILKINSON, Cleveland, 40, care American Spiritual
MRS. N. A. WILLIAMS, Duaneville, N. Y.
MISS MARTY WILKINSON, care of Mrs. J. H. W. W. W.
MISS ELIZABETH YAW will lecture in Philadelphia, Pa.,
the November; in New York, N. Y., the 1st of
the January; in Woonsocket, R. I., Feb. 2;
in Mansfield, Ct., Feb. 26. Address, Northboro',
Mass., care of Dr. H. C. Coburn.
C. W. YAW, trance speaker, address, R.
MISS MARTY WILKINSON, care of Mrs. J. H. W. W. W.

Passed to Spirit-Life:
From Morristown, Rice Co., Minn., Al Hershey, only son of J. and Katharine Hershey.
Just one month ago their oldest girl passed the river; they are left with only one to cheer them. The funeral services were conducted by the writer, Oct. 16th, 1870.
HARRIET E. PO

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ed years.

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

Banner of Light.

BOSTON, SATURDAY, NOVEMBER 26, 1870.

OFFICE 158 WASHINGTON STREET,
Room No. 3, 2d Floor.
AGENCY IN NEW YORK,
THE AMERICAN NEWS COMPANY, 119 NASSAU STREET.
WILLIAM WHITE & CO.,
PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE, EDITOR.
LESTER COLBY, ASSISTANT EDITOR.
LEWIS B. WILSON, BUSINESS MANAGER.

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

The Spiritualist Lecturers' Club.

We trust every reader of the *Banner* has read the succinct but definite statement of the origin, purposes and present condition of the above-named institution, by Dr. H. B. Storer, in our issue of Oct. 29th, and that each and all will join with us in a hearty endorsement of its purposes, and will use their means and influence to promote its aims.

At a time when the opposition of both the sectarian and materialistic classes is becoming rife and virulent against our phenomena, philosophy, and the instrumentalities through which both are presented to the world, we regard the formation of this Club as opportune and necessary both for defensive and offensive purposes. We have long felt the necessity of some such scheme of co-operation and protection for a class of persons the most misunderstood, "best abused," and least appreciated and supported of any of the working factors in the great movements of the age; and had the means been placed in our hands, we should long since have ministered personally to the necessities of every worthy worker in the field, whose earnest labors have been so poorly requited by an unappreciating public.

That this project was inaugurated by those loved ones in the Higher Life whose protecting panoply is thrown around the media who serve them so faithfully for humanity's sake, we learn from a statement of the fact, by Bro. Dean Clark, that, while at the recent camp meeting at Harwich, he was awakened during the night previous to the time appointed for him to speak, and informed by the spirits that he would speak in behalf of mediums and mediumship on the following day. Previous to speaking, he was moved to request Mrs. S. A. Byrnes to follow and support his remarks, without the least conception of what they were to be, or what she might aid thereto. This request was made privately, and without conferring with the committee of arrangements as to who should succeed him; but, as a striking coincidence—yes, more, a positive guidance by spirit power, Mrs. B. was selected by the committee as his successor upon the platform.

Bro. Clark, moved by a powerful inspiration, presented the condition and demands of media, and their relation to the two worlds for which they are at work, in a lucid and pathetic manner; and the entire audience, moved by the truth and justice of his statements, endorsed them with a vote of thanks. Mrs. Byrnes followed in a similar strain, referred to the presence of some of those noble workers who were pioneers while in the form, and are still with us to work and bless, and stated the proposition, as coming from them, that an association among the speakers be formed at once for co-operation and protection. This was acted upon as detailed by Bro. Storer; and now the plan is before the spiritualistic public for their approval and support.

We hail this movement as auspicious of the prosperity of our holy cause, for it is to our media that we are indebted for the most valuable knowledge that this age has unfolded; and we trust that this project will be so successful that its scope will be enlarged and include all media in its beneficent purposes.

It was well that its benefits be first conferred upon speakers; for, under the present unsystematized method of itinerancy, their expenses are greater, in proportion to their income, than with any other class.

We trust that this association will also become a bureau for arranging the business of lecturing between speakers and the public, so that less of their valuable time and substance will be wasted in capricious labors at remote distances and with meagre compensation.

Furthermore, may not this movement be incipient to a new and more successful plan of organizing the entire spiritualistic forces? We opine that it may, and sincerely hope it will. We have ever been in favor of organization just so soon as the heterogeneous elements of which the fraternity of faith is composed are sufficiently spiritualized to harmonize in a common purpose, and so soon as wise and unselfish servants of humanity in both worlds can be found to carry out the plans of that Power that superintends the whole movement.

We were assured by wise spirits that those organizations which have been attempted in the past must be ephemeral because premature, hence our want of faith in and a hearty endorsement of them. But we know that organization is indispensable to success, and trust that the way and the means will soon be found whereby more permanent success may be achieved.

Let our workers fraternize and unite in these labors of love, and a nucleus is formed around which all the elements of a common faith will gravitate. Let us ever bear in mind the important fact that all human workers are but agents of a higher and wiser Power, and that all of our personal plans and purposes must be subservient to their will, and consequently that all personal ambition for place and power is a bar to success, and will of itself bring defeat and ignominy upon every such aspirant for leadership, and their schemes of personal aggrandizement.

We have ever been the defender of media, both from the assaults of skeptics and sectarians, and the too frequently hasty and inconsiderate condemnation of professed friends of the cause we advocate. We covet and accept honest criticism, and desire a careful investigation and analysis of mediumship, and the laws of spirit control, and wish carefully to avoid the extremes of credulity and stolid skepticism, and we know the frailty of many media and their need of protection and encouragement, and we shall gladly enroll our name among the honorary members of this club, and sincerely hope that every true Spiritualist in the land who is able will follow the suggestion of Bro. Storer, doing likewise.

We have ever deprecated the conduct of many professed Spiritualists in neglecting our speakers, and patronizing our enemies—the churches—and employing their ministers while many of our able and every-way-worthy speakers were passed by, and often compelled to leave the field for want of proper support. How such rascality to duty and honor can be reconciled with the teachings of our

faith, or the consciences of those who profess to believe in justice, is more than we could ever see. Especially do we deem such conduct very reprehensible at this time, when professedly "Liberal Christians" are "stealing our thunder," and making capital out of ideas they have borrowed ("speaking gently to the erring") from our literature and the inspired utterances of media whom they contemptuously ignore, or sneeringly malign!

When both materialistic and sectarian bigots assail the means of the world's spiritual enlightenment, and seize upon every folly that their eager and mote-bellied eyes may discover in the undeveloped conditions of the media, and the imperfections of the manifestations, when they seek to disparage our philosophy, misrepresent the facts, and traduce our workers, it is high time that we be just to our friends, as well as generous to our enemies, and untiedly stand by those who have suffered and borne so much for truth and humanity.

Feeling the importance and knowing the truth of Bro. Storer's earnest and eloquent appeal, we cordially endorse, and would emphasize every word of his sentiments which follow:

"Every Spiritualist in the land who has any adequate conception of the nature of the reformatory and progressive movement in which we are engaged, knows that its public champions are called to a work of self-denial and sacrifice. To them, the ordinary channels of lucrative business, by which wealth or even competence is secured, are closed. Whatever energy or natural ability they may possess for successful competition in business pursuits, is transmitted into the force by which the ideas of the New Dispensation are apprehended, and conveyed to the public mind. If true to their work of universal philanthropy and the genius of the great movement which they represent, they cannot stop to chaffer and bargain for personal emolument or pecuniary gain. The temptation arises, the necessity is to do this should be removed from them. While we believe that the laborer is worthy of his hire, experience has taught us that current funds form a small part of the payment which advocates of reform have reason, as yet, to expect for their services. While they are able to work, they can usually obtain food and clothing, and conveyance from place to place; but when sickness or debility comes upon them, they have no funds laid by for a rainy day.

This Club intends to care for its members, and its core idea is absolute fraternal unity."

This "core idea of absolute fraternal unity," is a watchword of success, and if its true spirit is carried out, many of the evils, hardships and obstacles that have stood in the way of our valiant co-workers will be removed. Let those who use tongue, press and pen unite in one common spirit of unity in feeling and purpose, and we may soon become a banded brotherhood that shall protect and defend one another in all emergencies, and then the spirit-world will blend more perfectly with our own, and through us as instrumentalities, work for humanity in all relations and conditions.

Above all things, let us sustain more justly those who have forsaken home, kindred, friends, secular positions of honor and success, and bravely sallied forth to promulgate unpopular truths in the face of storms of sectarian wrath and materialistic sneers, and worked most assiduously with the least pecuniary reward of any class of laborers in the intellectual and moral world.

Let lecturers everywhere agitate this subject, and we know that "Heaven will help those who help themselves." The officers who have been chosen to inaugurate this institution we know to be honest and faithful laborers, and we again commend this effort to every lover of our noble cause.

What for the Winter?

As the summer follies and vanities are gone, and the female part of society is back home from its long vacation of lassitude, the *New York Tribune* pertinently asks concerning the social plans for the winter. Is woman—the American woman—to think of her absolute power in society, and, thus thinking of it, to endeavor to purify, exalt and elevate it by improving its motives and renewing its freshness?—or is she to suffer herself to be dragged along at the heels of any fashion, mode or extravagance which her foolish sisters may choose to invent, and thus abdicate a throne on which her rule might be established beyond dispute? The settling of so great a question, thinks the *Tribune*, would properly be a good winter's work for those who are acknowledged to be at the head of the social ranks. Why not begin, then, and organize a truer social sentiment in respect to marriage, to charity, to labor, and to a score more of matters that lie at the foundation of social health and prosperity? Who is to blame for the sufferings to which woman is finally subjected, if, while she holds the supreme power in her own hands, she wastes her time in attending to the follies, when it is her province to shape and control the framework itself? There is too much room for the administering of deserved rebuke on this negligence. The assurance that women were seriously thinking of matters of such weight and importance would be equivalent to a new pledge for the elevation of society.

A Separation.

Mrs. Colby, the venerated mother of the senior editor of the *Banner of Light*, was released from earth-life by the gentle process of death, at her home in Amesbury, Mass., on the 15th inst., at the ripe age of eighty-seven years. Her falling physical force had been noted with affectionate solicitude for some time past, and the event of final dissolution was therefore not wholly unexpected. For some years previous to her departure, she was clairvoyant and impressionable, and known to be often in close personal communion with the world of invisible spirits, who to her clearer sight were visible. She conversed with them frequently; they often visited her bedside at night; and they invariably comforted her with tender assurances that they had prepared for her a home in the eternal world, that she would at last enter with the joy of revived youth. They likewise assured her that, as she had already lived on earth to the limit of a ripe old age, in harmony with the beautiful statutes of Nature, she would at length pass on without the stir of a single regret, which was the case when the hour of separation arrived. Her last birthday fell on the 11th of October. The uncounted friends of the senior editor of the *Banner* will mingle their sympathies with his own, over this bereavement, which brings but a larger and more blessed freedom.

Mrs. Walsbrook's Books.

"Helen Harlow" and "Alice Vale" continue to sell rapidly. The *Providence Press*, speaking of the former, says: "It is a thrilling story, and illustrates a phase of woman's life which unfortunately is quite too frequent." The *Western Rural* says:

"No writer could be animated by a better spirit and intention than the author of this rather crude, but exceedingly interesting story. It touches upon the most delicate relations that exist between the sexes, as well as wrongs old as civilization at least, and shows how woman, by long effort, can rise above the most unfortunate circumstance, and stand alone respectable and respected, victor over both sin and society. No mother need hesitate to put the book into the hands of her daughter, for its morality is sound, and its language choice, while at the same time it portrays the innate strength of a true woman's character, and her undeniable tendencies toward purity of heart and life."

E. S. Wheeler's letter in another column treats on a variety of interesting subjects.

The Year-Book.

This great product of spiritual power, to which we made but a brief allusion last week, deserves the enthusiastic greeting with which it has been received by the Spiritualists of the country. As an Annual, it is the cream of all similar products. Its editors—J. M. Peebles and Hudson Tuttle—are the best possible guarantee of its superior worth. The several articles that compose its contents are pregnant with the best thought, experience and inspiration of the gifted contributors. The latter are both English and American, and their productions are original and specially written. Among their names we mention Prof. Wallace, William H. Harrison, Prof. Gunning, Emma Hardinge, William Howitt, J. O. Barrett, E. S. Wheeler, Anna Blackwell, Emma Tuttle, J. H. Powell, J. M. Spear, J. R. Newton, Danskin and Bacon, Mrs. H. E. M. Brown, H. T. Child, J. C. Luxmore, of England—all representative names in the ranks of Spiritualists. Articles from such pens could not well be other than striking, exhaustive and impressive. The body of the contents of this grand book likewise embraces a statement of the progress of Spiritualism in the several countries of the Old World, full and exhaustive reviews of current spiritual literature, lists of its State organizations, lyceums, local societies, media, lecturers, periodicals, books and correspondence, together with free and pregnant suggestions in relation to Spiritualism in the future.

In a work of such splendid variety, it is impossible to more than allude to its characteristics. Their discussion is impossible in ordinary limits. There is positively nothing which the eager Spiritualist will not find here to satisfy his want, whether in recital or discussion, philosophy or history, investigation or impression, prose or poetry. The article of introduction is a rapid and striking summary of this grand movement of the age, and naturally paves the way to what follows as the feast for the reader. The sketches of the condition of spiritual belief in the different countries of the globe are at once of the highest interest and value. The "Records of Spiritual Manifestations" are invaluable, and from a capable hand. Nothing could be more complete than Prof. Gunning's essay on "The New Sciences, and their Bearing on Spiritualism." "Spirit-Art," by Emma Hardinge, will be perused with profound interest, the contribution itself being one of remarkable beauty. The purely practical discussions of lyceums, speakers, media, healing, sealed letters, and the like, will satisfy wants that can nowhere else be so quickly and perfectly gratified. The venerable William Howitt runs out a most striking parallel between Christianity and Spiritualism, in their history and establishment, which no reader can afford to pass over. Anna Blackwell's article on "Re-incarnation" is especially happy, and in the course of it she puts the following pertinent inquiries:

1. If it be assumed, according to the general belief, that the soul is born into existence at the same time as its body, or that, previous to the birth of its body, it possesses only negative faculties, how is it to be explained the following questions? Why do souls manifest so great a diversity of attributes independently of the ideas acquired by education?

2. Whence comes the extra-normal aptitude displayed by many children, while still very young, for certain arts and sciences, while others remain in a state of inferiority or mediocrity all their life?

3. Whence do certain individuals derive the innate or intuitive ideas that are lacking in others?

4. Whence do certain children derive the pre-conscious instincts of vice or of virtue, the innate sentiments of dignity or of baseness, which often contrast so strikingly with the circumstances into which they are born?

5. How is it that some persons, independently of education, are more developed than others?

6. How is it, that, among the races that people the globe, some are savage and others civilized? If you took a Hottentot baby from its mother's breast, and brought it up in the most refined society, could it ever succeed in making it a Laplace or a Newton?

From the superb article of Prof. Gunning, we extract thus:

"It is not, then, altogether by the forces assimilated from the food, or by the size or texture of the brain, that we can interpret the powers that dwell in a man. You may find an equation between his muscular force and the forces assimilated from his beef, his bread and his tea; but you cannot find in Nature the equivalent of his will-force. In all the vultures on his table, you cannot find an element which is transmutable into thought, or will, or consciousness. In the most complicated tissues of his body, you cannot find the source of consciousness or will-force. They do not come into him by conversion of the primary forces of Nature without; they are not developed in him by molecular changes within. They do not exist in the molecule; they cannot exist there, for the existence of molecules, of nothing can appear in the whole which does not exist, in degree, in the parts. Thought, will, consciousness, then, are not the result of organization in tissue, nerve or brain. They are things separate and distinct from matter. If they exist in matter, that is incidental. As they are separate and distinct from matter, they can exist outside of matter. We, in the existence of thinking, conscious beings not clothed in material bodies. We accept the demonstration in its full sweep and significance. As consciousness cannot belong in any way to matter, every conscious being is a spirit. The will put forth by a bird in constructing a nest is the same, in kind, as that put forth by a man in building a house; and the one has no more connection with the primary forces than the other. I can draw no line of distinction between a bird's consciousness of pain or pleasure or being and that of a man; and the one was no more evolved out of molecular chemistries than the other. We do not shrink from the conclusion; and we say that, as that power which thinks and wills and feels is distinct from the material body, and is only manifested through it, all beings who manifest these spiritual powers can and do exist outside of material organisms. And as the will is a force as real as heat or electricity or gravitation, although, as we have seen, having no correlation with them, our second conclusion is, that beings not manifest to our senses can affect material organisms."

Our space will not permit further quotations from this golden treasury of Spiritualism, but we feel bound to repeat, and with all possible emphasis, that such a volume is just what the Spiritualist will need on his table for the coming year. If he peruses its pages thoughtfully during 1871, he will find his soul enriched beyond calculation. For the comparatively insignificant price asked for this book, it is a publication which will prove to all intents a royal gift to those who are hungering already for its teachings and truths.

Mrs. Tappan at Waltham.

On Wednesday evening, Nov. 16th, Mrs. Cora L. V. Tappan repeated her "Sermon of Sermons," at Rumford Hall, Waltham. The meeting, which was a crowded one, was presided over by Dr. Sherman. All present were highly pleased with the lecture, as also with the inspirational poem with which she closed the exercises.

We have procured some excellent photograph copies of the portrait of "The Maid of Orleans," Joan of Arc—the most wonderful medium of her time. Send 25 cents for a copy.

The London monthlies, "The Spiritual Magazine" and "Human Nature," for November, have arrived. They are richly laden with good things.

Movements of Lecturers and Mediums.

Mrs. Nellie J. T. Brigham was so well appreciated by her friends in Troy, N. Y., where she lectured during October, that they insisted upon her remaining with them through November, and she has yielded to their wishes. She goes thence to Washington, and then we shall have her in Boston in the Music Hall course of lectures.

Miss Helen Grover, who not long since entered the lecturing field as an inspirational speaker, is recommended by Mrs. Nellie Brigham as a lady of excellent reputation, splendid education and good address. Her terms are moderate. Her present address is Hoosic Corners, N. Y. She is not engaged for the balance of this month and December.

William F. Jamieson and Rev. J. M. Pryse commenced a debate on Tuesday evening, Nov. 15th, in Lake City, Minn. It was to continue eight sessions. Mr. Jamieson recently debated with an Orthodox clergyman in Laport, Ind., on the subject of Spiritualism and Christianity. The *Laport Herald*, speaking of the discussion, says:

"It has been the sensation of the week, and so far as we know, has quite met the expectations of its projectors. The attendance has been large and deeply attentive, with a constantly increasing interest, and those present seem to have been excellently well entertained, and we believe we may safely say, most of them not a little profited. The conflict between the disputants has, throughout, been keen and hard fought—at times exciting and even dramatic. The disputants were both able, earnest, acute, and spoke out of minds filled and disciplined for the occasion. Hundreds of intelligent men and women of all classes and shades of belief harkened closely to what was said. To assert that they were not in the least influenced thereby, and that the whole thing amounts to nothing, is idle, is repugnant to common sense and to what we know of human nature. This community knows far more about Orthodoxy and Spiritualism than it did a week ago. The conflict of minds has awakened thought and stimulated investigation. If Mr. Jamieson can shake the foundations of Christianity, if he can move a stone thereof, the edifice is not worth the keeping."

Mrs. Fannie B. Felton has returned again to the lecturing field after an absence of six months, during which time she has devoted her time to restoring the sick. She will meet with a cordial welcome. She spoke Sunday, Nov. 13th, and her inspiration returned to her "with redoubled force." Her address is Everett, Mass.

Cephas B. Lynn's address during November, December and January, is box 1211, Kansas City, Mo.

Mrs. Clara A. Field lectured in Lowell, Mass., Sunday, Nov. 13th, and will continue to during the month.

Miss M. Lou Hopper, the inspirational speaker and clairvoyant medium, is now prepared to answer calls to lecture in the West and the Southwest for the winter. Permanent address 933 Brooklyn street, St. Louis, Mo.

Mrs. Fannie T. Young is going West and South to lecture during the winter and spring. She will leave her residence in New Hampshire Dec. 15th. She will pass over the Grand Trunk road, stopping a short time in Canada to fill engagements. Those desiring her services along the route of the Vermont Central, Port Huron, Detroit and Michigan Central Railroads, for lectures on week evenings or Sundays, will please address her at once, care of Dr. H. C. Coburn, Centre Strafford, N. H.

"Mrs. E. T. Booth, who is a lady of culture and spirituality, and of great zeal in our cause," writes Dean Clark, "is ready to take the field. She is highly inspirational and impressive in her manner, and will do efficient work as a religious Spiritualist. Her address is Milford, N. H."

Dr. Edmund Cherrington, of South Boston, is strongly recommended by a correspondent for his remarkable healing powers and success in effecting cures.

Mrs. Belle Chamberlain, writes Dr. P. Barton, from West St. Paul, Minn., is now before the public as a lecturer and test medium. She sees and describes spirits very accurately; she is doing a good work for Spiritualism, and it is expected that the Spiritualists of Minnesota will lend her a helping hand.

Moses Hall lectures in Baltimore during December.

Mrs. Emma R. Still, well known in the field of reform, has become developed as a trance speaker, and is ready to answer calls. Her address is 54 Hudson street, Boston.

Agnes M. Davis is again in the lecturing field. Her address is 441 Windsor street, Cambridgeport, Mass. See her card in another column.

C. Fannie Allyn speaks in Chicago, Ill., during December.

Mrs. Laura Cuppy Smith addressed a large and delighted audience on Sunday evening last, says the *San Francisco Pioneer*, of Nov. 5th, in Good Templar's Hall, on Market street. We understand that this excellent and talented lady will continue her lectures in this hall on Sunday evenings till a more spacious lecture room can be procured.

Music Hall Spiritual Meetings.

Mrs. Cora L. V. Tappan, Sunday afternoon, Nov. 13, gave the most interesting spiritual feast we have enjoyed in Music Hall for a long while. Instead of confining herself to one subject for a discourse, the audience furnished ten questions of a very interesting nature, which she answered, under the inspiration of her spirit guide, in a manner that elicited the hearty approbation of all present, and the audience unanimously requested that the same course of answering questions be continued the succeeding Sunday.

Hudson Tuttle in Music Hall.

It is expected that Hudson Tuttle, the well-known author and lecturer, will speak in the Music Hall course of lectures, next Sunday afternoon, Nov. 27th. Mr. Tuttle is a profound thinker, and his numerous works have all been well received, and attracted the attention of scholars, as well as the seeker after spiritual knowledge. Some of his books have been republished in Germany. As a lecturer he is sound and logical. We bespeak for him a large audience.

Dean Clark in Chelsea.

Dean Clark is to speak in Granite Hall, Chelsea, Sunday evening, Nov. 27th. He is, as we have before stated, one of the most promising inspirational lecturers in our ranks. He has been in the field in that capacity about four years, and has been well received in nearly all the large cities in the Middle and Western States. His style of oratory is fervent, and the rich tones of his voice strike the ear pleasantly. Mr. Clark also wields a strong and vigorous pen, as our readers can testify.

The London *Times* understands that an eminent London publisher has offered £10,000 for the exclusive right, for ten years, of publishing the revised version of the Bible now in progress. Tinker away, rev. gent, at the Bible as much as you please, but do not call it any longer the infallible Word.

Spiritualist Lyceums and Lectures.

Boston.—*Mercantile Hall*.—The Children's Progressive Lyceum met at this hall each Sunday morning at half past ten, and presents an interesting view of the practical workings of Spiritualism to the inquiry, and a pleasant place of resort for the young. Its meeting on Sunday, Nov. 14th, was highly successful.

A series of assemblies for dancing is now going on (proceeds to benefit the Lyceum and the Lyceum Aid Society,) at Codman Hall, 170 Tremont street, each Monday evening.

Spiritualist Conference.—The regular meeting of the Boston Spiritualist Conference was held at this hall Sunday evening, Nov. 13th.—President H. S. Williams in the chair. The consideration of the question, "What evidence is there of human existence after death?" was opened in an able and thorough manner by George A. Bacon. Evidence was the ground on which he belabored or disbelieved anything, and in this connection, he proved that Spiritualism is the fact of the immortality of the human soul, by its twenty methods of demonstration, through as many phenomena, and that a belief in such immortality was in accordance with the aspirations of mankind, the facts of history and the needs of humanity. Material science established the conservation of matter, and spiritual science proved the conservation of spiritual existence with added power.

Mr. Campbell followed, urging, as a necessity for such immortality for the soul, that there must be some antecedent, creative source from whence that soul sprang; it could not be the result of developed matter.

John Wetherbee said Spiritualism must answer the question of evidence concerning immortality: outside of its facts no answer could be given. He rapidly sketched the difference between the belief of the Orthodox and that of the Spiritualist, and referred to the saying of Ernest Renan that man's conscience within him pointed to the certainty of a life beyond. Mr. Wetherbee said that he, being thoroughly mathematical in his make up, had not the fortune to possess such a conscience. Spiritualism had raised him up from materialism. Renan had further said that if we could be allowed two minutes' talk with the loved and lost there would be no more death. Spiritualism had proved that there was no death by giving such communion, and more.

Mr. Damon replied to some strictures laid on his argument at a previous meeting, and restated it, declaring that all man's desires and conceptions pointed to a fulfillment in the future, and that the Great Workman would not leave an unfinished plan.

Joshua Wolcott made a few remarks, and was followed by Mr. Davis in somewhat the same strain concerning the unreliability of the spirit-phenomena.

Dr. H. B. Storer defended the phenomena and Spiritualism generally. He referred to an interesting test once occurring in the presence of N. Frank White, where a telegraphic operator asked (mentally) for a friend, (also an operator), to return and answer his mental queries by the telegraphic taps. The medium was much disconcerted by the great number of irregular sounds, and apologized to his visitor, saying that all would be regular by-and-by, and was much astonished to be informed by the gentleman that everything was regular, and that his guest was receiving test after test through a series of signals which he (the medium) did not understand.

Dr. Dillingham gave his experience as an investigator of Spiritualism in its early days, at Rochester, where his mental questions were answered correctly by the use of the alphabet, since which time he had been a firm believer. After further remarks by G. A. Bacon and Dr. Chesley, the meeting adjourned—the same subject being up for discussion at the next session.

Temple Hall.—Sunday morning, Nov. 13th, an interesting circle was held, Mr. Carlisle conducting the exercises. In the afternoon the hall was crowded, and Mrs. Floyd, of Rochester, spoke to good acceptance. In the evening Dr. A. H. Richardson, of Charleston, addressed a large and appreciative audience upon spiritual topics generally. The members of the Temple Hall Lyceum, temporarily meeting at Codman Hall, will give an entertaining on Thursday evening, Nov. 24th, consisting of singing, instrumental music, reading and speaking by the members, after which the children will be furnished with refreshments. Dancing from nine to twelve o'clock. Admission—for ladies 25 cents; gentlemen 50 cents.

CAMBRIDGEPORT.—*Harmony Hall*.—Miss Black, Fphe Dowling, Celia Albee and Miss George Martin, diversified with declamations the session of the Children's Lyceum at this hall, Sunday a. m., Nov. 13th. The other exercises were as usual. Question for younger groups: "How can we be happy?" Older groups: "From what source does knowledge flow?" Remarks were made by Mrs. Fannie B. Felton, of Everett, and Capt. Brown, of Nebraska. In the evening, Mr. Felton lectured to a good audience at this hall.

CHATEAUX.—*Granite Hall*.—Mrs. Sarah A. Byrnes again addressed the Spiritualists of this city, Sunday evening, Nov. 13th. With reception of very favorable accounts from this part of the vineyard of spiritual labor.

CHARLESTOWN.—The opening meeting of the "Union Societies," held for the benefit of the First Spiritualist Association, took place at the house of Mr. Albee, on Thursday evening, Nov. 10th. A good number were present. Exercises consisted of remarks by Dr. A. H. Richardson, collection and general converse. These meetings will be held on each Thursday evening, at the houses of the different members, and the Committee earnestly request all interested in Spiritualism to give the encouragement of their presence.

NORTH BOSTON.—*Conchast Hall*.—Mrs. Susie A. Willis addressed the Spiritualists of this locality with good success, Sunday, Nov. 13th.

NEWBURYPORT.—J. H. Powell lectured in this place, Sunday, Nov. 13th, afternoon and evening. Subjects: "Spiritualism of Jesus," and "Spiritualism versus Christianity."

New Publications.

THE GALAXY.—The December number completes the tenth volume of *The Galaxy*. With larger resources than ever at their command, its conductors feel assured of their ability to fully maintain the reputation of the magazine for freshness, point, variety and interest. Contents of December number: Lady Judith, a Tale of Two Continents, by Justin McCarthy; Love and Friendship, by L. F. Friend the Feudal Baron, by T. A. Dodge; A New Phase of Druidism, by J. Jackson Jarves; Katrina on the Forth; A bit of Turner put into Words, by Alice Cary; Overland: Some of My Experiences—Extracts from the Autobiography of Mr. Thurlow Weed; A Happy Woman, by M. R. W.; International Copyright, by Oliver Asator; Britain, An Answer to Wilhelmshaven, by Alice Cary; Loss, by Mary L. Ritter; Told by an Occultist, by Maria Louise Pool; David, King of Israel, by A. H. Guernsey; Shakespeare as a Pilgrimage, by Abby Sage Richardson; Drift-wood, by Philip Quilbier; Current Literature; Memoranda, by Mark Twain; Nobles, by the Editor.

HARPER'S MAGAZINE for December presents the following attractive table of contents: The Brooklyn Navy-Yard; No Nono and his Counselors; Life in Brittany—Breton Fossils, their Traditions and Customs; A Vigil: Frederick the Great—The Seven Years' War—Its Commencement; The Rock of the Legion of Honor; The Statue; Bombay and the Taraces; Song of Fire; Involving Nature into a Disclosure of her Secrets; Antlers; The Sacred Flora; Under the Rose; Collected by a Valetudinarian; Blockade-Busting; What did Miss Darrington see? Matches; Orange-Blossoms and Night-Shade; Anne Furness; Editor's Easy-Chair; Editor's Literary Record; Editor's Scientific Record; Editor's Historical Record; Editor's Drawer.

Oliver Optic's "OUR BOYS AND GIRLS"—monthly part—for November has been received. It is, as usual, brimming full of "good things" for youth.

CONTENTS OF THIS NUMBER OF THE BANNER.—First page: Contribution of Spirit. Second: Free Thought; "Reincarnation," by Lita Barney Sayles; "What has been done, and what is to be done in Conventions," by H. S. Brown, M. D.; "Pony, 'Death at the Altar,' by Marshall S. Pike; 'More Evidence of the Reliability of J. V. Mansfield's Mediumship,' by John Mayhew; Reports of Spiritualist Conventions in New Hampshire and Minnesota. Third: Banner Correspondence; "Spiritualism Abroad and at Home," by G. L. Ditson, M. D.; List of Spiritual Lecturers. Fourth and Fifth: Editorials on matters of interest; Local Items; Movements of Mediums; War News, &c. Sixth: Message Department; Poem; "Footsteps of the Angels," by Mrs. Cora L. V. Tappan. Seventh: Editorial Business Announcements. Eighth: "Editorial Correspondence," by Warren Chase, and "Western Locals," by Cephas B. Lynn.

Message Department.

Each message in this department of the BANNER OF LIGHT is a message from the Spirit whose name it bears through the instrumentality of

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

The Banner of Light Free Circles.
These circles are held at No. 125 Washington Street, Room No. 4, (up stairs), on Monday, Tuesday and Thursday afternoons. The circle room will be open for visitors at 2 o'clock; services commence at 2:30 o'clock. After which time no one will be admitted. Seats reserved for strangers. Donations solicited.

Mrs. Conant receives no visitors on Monday, Tuesday, Wednesday or Thursday, until after six o'clock P. M. She gives to private circles.
Donations of flowers for our circle-room are solicited. The questions answered at these circles are often prompted by individuals among the audience. These sent to the controlling intelligence by the chairman, are sent to by correspondents.

Invocation.

Oh Spirit of Truth, we bring thee the worship of our souls. We praise thee, oh Truth, for what thou hast revealed to us through science and art and religion, for thy writing on rock and soil through all the kingdoms of Nature, and for what we find of thee in our souls. We praise thee, oh Truth, for the grand revelations that thou hast made to the soul in every age. We praise thee for those great souls that have recognized thee as present with them, and have not feared to speak of thee, to utter what thou dost reveal unto them; and no less for those souls of lesser strength who have felt thee and have not dared to speak thy revelations because of the giant error by which they were surrounded. Oh Soul of Truth, worlds have sung thy praises, souls have bowed before thee, tongues have confessed unto thee, and we, thy children, day by day and hour by hour would worship thee. Thou art the mediator between our souls and our God. Oh hear unto our God a record that shall be not a stain upon our being, but a bright wedding garment that shall fit us for the soul-life. We pray that the record that thou must carry to the great Eternal of us may be such as we shall not be ashamed to look upon. But, whatever may be our fate, oh Spirit of Truth, stand thou by us. Be with us wherever we are; inspire us, teach us, force us, if need be, into a recognition of thee at all times and under all circumstances. Thou hast been with us from the cradle to the grave, and from the grave to the heights of celestial life. Be with us still, and crown us with thine own fadeless flowers that shall bring peace to our souls forever and ever. Amen. Sept. 29.

Questions and Answers.

CONTROLLING SPIRIT.—If you have questions, Mr. Chairman, I will answer them.

QUES.—A correspondent asks: Is it true that all disease originates in spirit? If so, decay would originate in spirit also, would it not?

ANS.—Disease and death, or change, go hand in hand through life. I cannot realize that disease originates in spirit. To my mind, the spirit is incapable of holding positive and thorough control over any part of the body that has become diseased; for that part has, from the time of its becoming diseased, come under the action of another law, namely: the law of decay, of death, of change.

Q.—What were the Urim and Thummim, and how were answers obtained through the use of them by the high priest?

A.—They were instruments through which spirits in ancient times communicated—as your planchette is an instrument in modern times through which spirits communicate.

Q.—(From the audience.) Why is it necessary, when the spirit for the first time returns to the material body, to be affected by the disease of which the body died?

A.—All spiritual control is psychological in its nature; and, because it is, when the spirit comes in contact with physical life after death, it must of necessity instantly revert to the last scenes of its own mortal existence. And, in doing this, it lives again, so far as it is concerned, to all intents and purposes, in the past. It suffers as it did then; and, because it has a psychological control of the medium, it throws that suffering upon them, and presents to the observer all those scenes of suffering through which it passed just before the change called death. It is a necessity, and cannot be avoided. It is the law of return; for the spirit can no more help thinking of what it passed through when it was attached to the mortal body than it can help living. Because it thinks of it, it lives in it and suffers it again.

Q.—In the state of clairvoyance, is the cerebrum or the cerebellum inactive, or both?

A.—They are both intensely active. Generally, there is greater activity expressed through them than is ever expressed through them normally, or by their own expression. Sept. 29.

William H. Ford.

Dead and alive. [You have the advantage of me.] Yes—I know I have. Bro. Ford, from South Boston. [I am happy to meet you.] I am happy to come. [You went out suddenly.] I did—without even a good-by; and I am glad of it. I can only add my love to the great weight of testimony that you have received from the other life, assuring you that there is another life, and that the denizens of that sphere can return and communicate with you who are left; but, as small as it is, I am glad to offer it. I am glad to be able to say I know that Spiritualism is true. I am glad to bring the tidings to my friends who are left, because I know that every soul that lives here in the shadow of mortality has need of all the strength and all the proof that can be brought them from the land of souls. I do not blame the soul for asking for proof after proof concerning the other life. When we consider the amount of wisdom that the ages have received concerning that other life, we should not wonder that the soul sometimes goes beneath it again, and staggers to free itself. I know that the mighty host of spirits who are thronging the earth to-day, unseen but not unfit, will liberate many thousands of souls from the bondage of ignorance, from the darkness of religious error. I know, also, that their work will never cease, that they must be constantly pouring in the light, giving proof after proof, evidence after evidence of that life; and I have joined that company, and am willing to work in the ranks.

To the dear Boston Lyceum, I would say, Press on; for a glorious victory awaits you here in this life, and a more glorious one in the life to come. Fear not. As the clouds come to you, overcome them with the light of truth. You can do it. You will do it; and, from those little buds that are blossoming out from the Lyceum, you will receive a sweeter fragrance to your souls, in the future life, than anything else could possibly bestow upon you. So, then, go forward, and know that every one of your number that has

gone on to the other life is with you still—with you to work, with you to go forward on that great highway of truth over which no soul shall march in vain.

To my mother and my children, a blessing from the glorious land of souls, and the assurance that, though dead in the flesh, I am alive in the spirit; and, because I am, I shall labor for you. And when your time of change comes, God grant it may come as easy as mine did; and, if it does not, God grant I shall be there to make it light and take away your fear, and cause your spirits to rejoice that you have embraced modern Spiritualism as a religion. Good day. Press on. God bless you, and the angels will crown you in the other life, if not here. Sept. 29.

Hiram Patterson.

I would say, at the outset of my remarks, that I am obliged to depend upon what has been told me by my spirit relatives and friends concerning my death and those incidents which belonged to my earthly life by which I am to identify myself. For I was too young in passing from the earth-life, and have been too long in the spirit-world, to have any clear and positive recollection myself, although it is a truth, that, when I am told that I passed through this or that incident in earth-life, I immediately remember having passed through it. But it needs the aid of my spirit-relatives to call up that memory; but, without that aid, how long it might remain dormant I am unable to say.

I died in Philadelphia, on the second of August, 1829, at fifteen minutes past ten in the morning. I was eight years in the earthly body—eight years, four months and two days. They named me Hiram Patterson. It was the name of my grandfathers, who had departed some four years before my birth, in Tennessee. At four years of age, the gift of seeing spirits was vouchsafed to me; but I considered them to be like anybody else, so real, so tangible were they to my senses. At five years of age, this gift faded before another. Material bodies would move as I followed them, and I was frequently suspended in the air, and, while in that condition, would be thrown into the trance state by spirits, and would communicate with those who were around me, giving evidence of the action of a mind far superior to my own.

At six years I fell violently sick—so sick that those who attended me medically declared that I must die; there was no hope for me. But at that point my spirit-attendants stepped in, and, by a miracle, as it was termed, I was healed in the twinkling of an eye—taken from the bed and placed upon my own feet, and, being dressed by my parents, I was running around the house. Shortly after that the spirits, through myself, predicted another sickness which would end in death. It came, and the prophecy was fulfilled, and a record of what I now give to you has been preserved, and I am called upon to come here and, if possible, state what that record was. I have done so, and I hope those who have called me may remember the angel-world is expecting something of them. While they are willing to give, they ask for a return of favors; not that they may be especially benefited, but that lingering and thriving souls here may be benefited. I would say to those who have called me, look no longer upon me as a child, for I have matured in spirit as I should have matured had I remained here in the body. I dwell on the earth and amongst earthly scenes long enough to gather that experience that was necessary to my soul's progress. Having done that, I went on further and still further, but have not gone so far but that their call has reached me; and I have come, not as a child but as a matured spirit. [Do you wish your friends to verify this and have it published?] I certainly do. Sept. 29.

Jerusha Beck.

I get old again when I come here. I don't want you to think I am old when I am here, because I am not. My folks—some of 'em—want to know how old I was when I died, because they don't know, and it's kind of important that they should know in making some returns. I don't understand it, but they have got to know my exact age in order to be sure that I am the person that is entitled to the money which they are expecting to get. They won't get it [But you will give them your true age?] Oh, yes, give them my true age—yes. [Be careful.] Yes, I shall be careful. I was thirty-three years, three months and seven days, nearly, not quite, when I died. My name was Jerusha Beck. Now, they will find that what I have given here tallies precisely with the record; but there is something more than that wanted. They won't get the money—they won't get the money, because, you see, the laws in the old country ain't like what they are here, not by a good deal. They have got that to learn, yes, they have. They have received a letter, requiring my exact age. They got all the other particulars, but they didn't get that, because they didn't know it. They never knew it when I was here. And so, though they ain't Spiritualists at all, they are willing to avail themselves of this way of getting information, hoping to get the money. I can tell them that Queen Victoria don't do things in her kingdom as they are done here. They will find they have got something more to go through before they get it—and they won't get it at all. That's it—they won't get it at all.

I was born in Kittery. [That was my birth-place.] Yours? Why, who are you? What's your name? [My name is White.] Was you Nat White's son? [No.] Then I don't know you. Was you Isaac's son? [That was Nathan's son.] Well, didn't I say so? [You said Nat.] Well, well, it's all the same; I don't know what you make out of it. My father was an Englishman, and some of my folks expect they are going to get some money they think there is belonging to me in the old country. Well, there's a good many folks in just the same tight place, and they will always stay there, I guess, if they don't get some wisdom. I did n't live in Kittery [In Portsmouth?] Yes, yes, I lived in Portsmouth. [If suppose so.] You did? Did you know me? [No, but I had heard of the name there.] I see; yes, I suppose so. Let me see; let me see; remember, didn't your father die of typhus fever? [He died of some fever.] I was too young to remember distinctly. Yes, I know he died of typhus fever. It was round there. I did n't have it myself, but remember all about it.

Well, you print my message when you get ready. [Yes; you will have your turn.] Well, don't hurry yourself. It won't help them in getting the money at all. [Are your friends in Portsmouth?] Yes, some of 'em are. They ain't all there. Some are in Boston. I got a call from here in Boston. Good day, good day. Sept. 29.

Annie Dow.

I am Annie Dow. I was born in Plymouth, Mass. I was ten years old when I died. I have been gone most nine years. My father is with me, and my mother lives now in Minnesota, and I want her to know that I can come back, and tell her I've always tried to, but never learned

low till to-day. Tell her father is very anxious to communicate with her, too, and he is very glad she has prospered so well since he died. It has made him feel very happy. Sept. 29.

Scene conducted by John Pierpont; letters answered by "Spring Flower."

Invocation.

Oh, thou who art the first and all of life, forever and forever would our souls worship and adore thee; and perceiving through the eye of faith and hope and love thy many mighty works, the wondrous volume of thy being, we must forever and forever fall down and worship thee. Father, though thy light is within our souls, and thou dost perpetually speak unto us, yet there are times when we seem to be far from thee, when the mountains of ignorance, by which we are surrounded, rise up between ourselves and thee, and then cometh darkness and desolation and fear. Oh, mighty Spirit of Truth and Love and Wisdom, we ask thee for more strength; we ask thee for greater revelations of thy power toward us. We ask that we may feel the grasp of thy right hand more perfectly, that we may more clearly walk with thee. Oh, mighty Spirit, we praise thee for as much of thy love and thy power as we can comprehend. We know that thou hast not left thyself without a witness, no, not anywhere. Even in the soul of the criminal there thou art, and the Divine Power is calling him to rise above the darkness, and will finally overcome it and rejoice in wisdom and love and truth. Oh, then, our Father, why should we doubt thy presence with us? It is because we are finite and weak; it is because we have not attained those heights of wisdom and power and celestial strength from whence we can gaze in triumph upon ignorance and error. Lead us higher and still higher, our Father. Fling backward the shadows that would fall close around us, making us to dwell, as it were, within a living tomb. Oh, fling them back, great Source of Light, and lead us out of darkness, where we can rejoice more perfectly in thee and thy wisdom. Amen. Sept. 29.

Questions and Answers.

QUES.—(From the audience.) Does the spirit, in its development and acquisition of power, appropriate pabulum as food?

ANS.—It certainly does.

Q.—From whence is it derived?

A.—From what is equivalent to all the various kinds of food that you have here. Now do not suppose that we subsist in our spiritual state upon nothing, for we certainly do not.

Q.—Do you have a digestive apparatus corresponding to the one pertaining to the physical body?

A.—We certainly do.

Q.—Is the food appropriated in a similar manner?

A.—It is.

Q.—Do you, in the acquisition of strength and knowledge, grow in size?

A.—Yes; till we reach a stature that is sufficient for the necessities of the spirit. Having reached that, so far as size is concerned, we do not grow beyond it.

Q.—How is the power obtained after that? If not in size, wherein does it lie?

A.—It lies in intelligence—in the aggregation of thoughts, more than of material atoms.

Q.—Are thoughts material?

A.—They are.

Q.—Are they incorporated into the intellect of the individual?—are they appropriated?

A.—Not necessarily. Their results are, but they themselves are not.

Q.—Do the thoughts exist outside of the individual's brain?

A.—Yes, emphatically yes.

Q.—How are they appropriated by the spiritual brain?

A.—By spiritual assimilation—just the same as they are appropriated here. All thoughts that you can spiritually assimilate you receive; all others you reject.

Q.—Whence do these thoughts proceed, if they exist outside of ourselves—are not elaborated in the mental constitution?

A.—So far as individual consciousness is concerned, they are elaborated in the mental constitution, but really they proceed from everything that lives—from the rocks, from the soils, the mountains, the valleys, the ocean, the dry land, the singing birds, the roaring beasts, from everything, because everything is a witness of God, everything is a thought of God.

Q.—Have the life elements in our spiritual constitution once been in the rock, the flower and the bird?

A.—To my mind, yes.

Q.—Then we may be called an aggregation of life-elements, proceeding from all the infinite realms of Nature—may we not?

A.—Yes; if this were not so, you could hold no communication with the lower orders of Nature. Whatever you do not have within yourselves, you cannot be brought into rapport with. It matters not what it is. If the thing is not a truth to you, you cannot accept it as such. If there were not the elements of the granite within your physical composition, you could have no just comprehension of what the granite was; if you had not within your physical composition the elements that exist in yonder centre of the solar system, you could not understand what that centre of the solar system was in the smallest degree. The sun is taught by the law of correspondences.

Q.—Will you explain how the higher orders of the animal kingdom are unfolded from the lower, in accordance with that law that the higher has the elements of all the life-principles of the lower?

A.—It is impossible to give an accurate explanation concerning this method of life-growth, because it is a subject involving the whole philosophy of life, and therefore it is exceedingly extensive, and would require much more time than we have at our command to do it justice. This much we know: that every distinct formation of being that has taken a step higher in the scale of being over that which has preceded it, holds within itself all the lower orders or types of existence. In man we find the mineral, the vegetable, the animal, and still further and better, we find the spiritual. And what is that? It is that higher, the highest grade of intelligence that grasps at all that was, at all that is, and all that ever shall be; it is that infinite spark from the great centre, the mighty source of being that we call God. To define it would be impossible.

Q.—If we contain all within ourselves that is in the inferior orders, why may we not at once comprehend the mysterious orders of life below us?

A.—It is very obvious why we may not at once comprehend all. In coming up through the different strata of being, we have taken a very long journey; we have made many stopping-places; but in order to go back to our starting-point, we must first take cognizance of all the scenes through which we have passed; we must go step by step over this long road again. We cannot make the journey at a single bound, by no means. We must make it step by step, line by line, con-

dition by condition, just as we have come over it before. So, then, we can know what has been with us in the dim past only by retracing the magnetic line over which we have traveled.

Q.—Is that a species of recollection of what we have experienced in the lower orders of life?

A.—No; I do not so understand it. It is rather an exhibition of the power to call up past scenes, and analyze past events in which we have taken a part.

Q.—Do you, in your spiritual bodies, have a system corresponding to our sanguineous system?

A.—We do.

Q.—Have you a framework corresponding to the osseous system in man?

A.—We have.

Q.—Have you a heart that pulsates as the physical heart pulsates?

A.—We have.

Q.—What is the nature of the fluid that circulates through the heart and the system generally?

A.—It would be impossible to correctly delineate the nature of the fluids that circulate in the spiritual system, except by telling you that they are the spiritual part of the fluids that circulate in the physical system. All the component parts of the big old have a corresponding spiritual part, and these make up the spiritual body. The bones, muscles, tissues and nerves, all have their corresponding spiritual part. The imponderable essences of the system that defy the scalpel and escape analysis in human life—all have their corresponding spiritual parts, and these are taken to make up the spiritual body.

Q.—Has the spiritual framework or skeleton a spiritual solidity, as our bones have?

A.—It certainly has. Sept. 29.

John B. Gould.

I return in this way, simply to announce to my friends who remain on the earth, that the manner of my death has not affected my spiritual condition unfavorably. I do not know but I enjoy all the conditions of spirit-life as perfectly as if I had gone out of the body by disease, or by old age. They will tell you I committed suicide. I shall tell you that I did not, for I knew perfectly well what I was going to do, yet there was no thought of what the result would be connected with it. I did not even think of death or change in the case. I never reflected for an instant that I must either be maimed or killed outright, by taking such a course. But I felt, as I had felt many times before during the last few years of my life on earth, an impulse to do something daring, something out of the common course. Ever before I had been able to restrain myself, but at last I was not, and I felt that condition which seemed to be enforced upon me, never thinking that the issue would be death. And when I found myself absolutely out of the body and free from it, I was startled to know how it could be. Immediately I reverted to the conditions that forced me to do what I did; and even then I could not understand why I did it, nor did I till weeks after I had been an inhabitant of the spirit-world. Then I understood that I was an instrument in the hands of a class of spirits, who are God's agents no doubt, but they seem to be employed in bringing about earthly disasters of various kinds, small and great. I happened to be mediumistic to them, and they used me, and because they did I was called insane and a suicide. But I assure my friends who are left, that my condition in the spirit-world is far better than it was here. I would not return if I could, and I am altogether satisfied with the means used to relieve me from my earthly body. Name, John B. Gould, Boston. [When did you pass away?] Only a few months ago. My brother Augustus will understand my coming. Sept. 29.

Hiram Stevens.

[How do you do?] I am well. I never remember of having many sick days, either on earth or in the spirit-world, for we are sick sometimes, there, I tell you. [You have sickness there?] Oh yes, oh yes; so if you think to escape, you will be mistaken. [I hoped we should.] You may as well change your mind if you think it can't be, because it is the order of Nature there as here, now, I tell you. Things get out of tune with us as with you, and if they are out of tune, they will be inharmonious. [You do n't attain perfect wisdom the moment you pass the boundaries of the spirit-world.] No, I don't think we do. You do n't generally get the harvest as soon as you put your corn into the ground. Have to wait some time for it. I come here to-day to get straightened out myself, and to straighten out some of my folks if I can. [They are a little crooked, are they?] Well, in some matters they are. You see, a part of my folks believe that the dead can come back, and a part of them are terribly opposed to it—don't believe anything in it at all. And they are both part wrong, and both part right. Some of my folks believe that as quick as you die you are invested with superior power, and you can come back just when you are a mind to, take advantage of physical conditions to suit yourselves. But 'tain't so. 'Tain't so. The fact is, we are about as much subject to conditions after death as before. My half-brother wants to know why I left that letter with him, stating that in case of my death before I saw them again, two-thirds of what I owned should go to my sister, and the rest to my mother, and that my sister should always care for my mother, and in case what she had was n't sufficient for her, she should do for her. Well, now, it is impossible to tell why I wrote that letter. I felt like writing it, and leaving it with him, and I did it. And I am satisfied with what has been done, although I see that some of my folks are not. I suppose that an overruling intelligence, whatever it may be, may have impressed me to do as I did, a power that I know I should never return. At all events, be that as it may, it was a good move, and so far has resulted well. If I can give them any further advice, anything that will aid them spiritually, I shall be glad to, if they will only furnish me the means. My name, Hiram Stevens, of Fond du Lac, Wisconsin. I was on board the "Morning Star," and lost with her bodily, but spiritually saved. Sept. 29.

Hattie Glines.

My name, sir, was Hattie Glines. I was nine years old. I have got a mother living in Harrisburg, Penn. And she is very unhappy, because my father is a very bad man. He don't treat her well at all, and he treats her worse since I died. And I come here to tell her to cheer up, I've got a way all nearly fixed for her to go away from him and be happy. [Can't you reform your father?] I am going to try, but I must save my mother first. [She will be with you?] Yes, but I don't want her to come so unhappy. I want her to get happy first. Now, you see, Aunt Louisa is married, and lives in California, and she is very well off, and she is a medium, and I've been to her, and I've told her just how father's acting, and I've told her how mother suffered; and she says: Do you think if I send for your mother, she will come out and live with me? And I told her

I thought she would, and now she is going to do it. And I want mother to go, and she need n't be at all afraid of father's troubling her, because he won't. I will take care of him after I get her away. I can't do anything for him now, not till I get her away. But I will see that he don't follow her, and don't trouble her at all. I want her to say yes, and aunt will furnish her with the money to go, and she will be ever so much happier there. [Are you the only child?] Yes, sir. She thinks there ain't no help for her, and God has deserted her, but he hasn't. He has n't at all. And I think I am one of God's messengers to liberate her. Yes I do. I thought when I was here, when I grew up, I could help her, but I shan't wait now. I can do it now, because I've got plenty of folks to help me, and what I can't do they can. Poor dear mother! she has suffered long enough, and I couldn't be happy in any heaven God would give me when I knew she was suffering. She has prayed most every night for me to come, for God to let me come and give her just one word of comfort. And I've come now. I don't want her to be at all afraid. I will take care of father as soon as she is gone. Good-by, mister. I thank you. [Will your message reach her?] Oh yes, if you print it, it will, because she gets all the papers. She is a poor woman, but she is good. Sept. 29.

Johnnie Joice.

[What have you to say, Johnnie?] Oh, I haven't much to say to-day. The father of my murderer wants to know if I will talk to him. I come here to say, yes, I will be glad to. Make his own conditions, only give me a good medium, one that I can speak freely through, and fully control, and I will be glad to speak. That is all I have come to say. Sept. 29.

Scene conducted by Frederic T. Gray; letters answered by L. Judd Pardee.

MESSAGES TO BE PUBLISHED.

Monday, Sept. 26.—Invocation: Questions and Answers: William McDonald, of Glen Falls, N. Y., to his son Walter; Mary Allen, of Long Island, to her son James Kelley, died at the Tenth, New York City, to friends.
Tuesday, Sept. 27.—Invocation: Questions and Answers: Mary Ellen Rodgers, of Haverhill, Mass., to her son Harry; James Hogan, of South Boston, to his son; Annie Grimes, of St. Louis, Mo., to her mother.
Wednesday, Sept. 28.—Invocation: Questions and Answers: Annie Howard, to her father; Malinda Chase, of Central City, Col., to her mother; George Stevens, to his parents; David Dunbar, to his son.
Thursday, Sept. 29.—Invocation: Questions and Answers: Elizabeth Scott, to her parents; Oliver Poynt, of Philadelphia; Anna Wallace, of Boston, to her mother; Isaac H. Davis, killed in San Francisco, Cal., Nov. 8th.
Friday, Nov. 14.—Invocation: Questions and Answers: Esther Ross, of Somerville, Mass.; Lily Waterman, to her parents (printed in the Banner this week); Eldridge Jewell, to her mother and father; George Jewell, to his mother; Henry H. Orman, of New Orleans, La., to his friends; Lincoln Jarvis, of Galveston, Texas, to his mother.

Donations in Aid of our Public Free Circles.

Since our last report the following amounts have been received, for which the friends have our warmest thanks:
John Colburn..... \$1.00
Friend..... 50
Friend..... 50
Dr. R. H. Fisher..... 50
A. B. Osterander..... 50

"FOOTSTEPS OF ANGELS."

BY MRS. CORA L. V. TAPPAN.

"When the forms of the departed
Enter at the open door,
The beloved ones, the true-hearted,
Come to visit me once more."
And their eyes of starry splendor
Beam like sapphires on my soul,
Flashing glances pure and tender
From the spirit's shining goal.
Tenderly their fond arms twining
Round my weak and weary form;
Lovingly they soothe my spirit,
Shielding me from sorrow's storm.
All the tear-drops shed in anguish,
Change beneath their smiles to gems,
And they say our souls shall wear them
In immortal diadems.
With their holy spells around me,
Time and sense all fade away,
And I pass the dreamy portal
To the realms of endless day.
Rapturous music thrills above me,
Hardest odors float around,
And the tones of those who love me
Cheer me with the witching sound.
Of the sweet words, so endearing,
Uttered in the life of pain,
But which live in heaven forever,
Recompense for all life's woe.
Ever repeat the story,
Chanting anthems all the while,
Up the golden mount of glory,
Neath the Father's loving smile.
Clasping still my eager spirit:
In their loving, true embrace,
Till each line of earthly sorrow
Banned is from heart and face.
Thus baptized in that bright fountain,
With sweet flowers in my hand,
Downward from the spirit's mountain,
Downward from that glowing land,
Floats my soul into its prison,
Now no more in fetters tied,
For through life and love and labor
Is the spirit glorified.
Ever tolling, ever striving,
Angels win us with their love,
Till we join them in the mansion
Fashioned for our souls above.

The following letter was intended for private perusal, but we think it best the public should see it, and trust that some of our friends will respond by engaging Bro. Camp as a speaker, or in some business capacity.

NEW HAVEN, CONN., Nov. 24, 1876.
MR. WILLIAM WHITE.—Dear Brother—As a reader of the "Banner," I do not feel that I am altogether a stranger, and I take the liberty of addressing you as such. I have long been a student of the Bible, and I have been so long a student of the Bible, that I have come to believe in the same glorious truths, revealed to us through Nature's Divine and Glorious Revelations, and which are to be of us a "satisfactory rule of faith and practice." I want, no letter says that these revelations found in books, and reading their claim for infallibility, as the Bible does, upon the "miraculous" but at the same time exceedingly unnatural accounts contained therein. I have lately discovered a way which leads into these truths and revelations of Nature, coming to me, as many of them have, from dear ones in the spirit-land, and as a result I have cast aside all the old biblical theology to which I formerly clung with great tenacity, but at the same time I have conscientiously, thinking that I was thereby doing God's service. My reasoning powers have somewhat expanded of late, until they are too broad and liberal to content to be guided for a single moment by anything that is at all unreasonable and most evidently superstitious, no matter how "sacred" the "oracles" may be in which such utterances may be found. To-day I am a simple child of Nature and of Reason. I want, no letter says that these revelations found in books, and reading their claim for infallibility, as the Bible does, upon the "miraculous" but at the same time exceedingly unnatural accounts contained therein. I have lately discovered a way which leads into these truths and revelations of Nature, coming to me, as many of them have, from dear ones in the spirit-land, and as a result I have cast aside all the old biblical theology to which I formerly clung with great tenacity, but at the same time I have conscientiously, thinking that I was thereby doing God's service. My reasoning powers have somewhat expanded of late, until they are too broad and liberal to content to be guided for a single moment by anything that is at all unreasonable and most evidently superstitious, no matter how "sacred" the "oracles" may be in which such utterances may be found. To-day I am a simple child of Nature and of Reason. I want, no letter says that these revelations found in books, and reading their claim for infallibility, as the Bible does, upon the "miraculous" but at the same time exceedingly unnatural accounts contained therein. I have lately discovered a way which leads into these truths and revelations of Nature, coming to me, as many of them have, from dear ones in the spirit-land, and as a result I have cast aside all the old biblical theology to which I formerly clung with great tenacity, but at the same time I have conscientiously, thinking that I was thereby doing God's service. My reasoning powers have somewhat expanded of late, until they are too broad and liberal to content to be guided for a single moment by anything that is at all unreasonable and most evidently superstitious, no matter how "sacred" the "oracles" may be in which such

Banner of Light.

Warren Chase, Corresponding Editor.
Office at his Liberal, Spiritual and Reform Bookstore, 101
North Fifth street, St. Louis, Mo.

PROTOPLASM.

Prof. Huxley says, "Protoplasm, simple or nucleated, is the formal basis of all life. It is the clay of the potter, which, baked by fire, and not by nature, from the common brick or sun-dried clay. Thus it becomes clear that all living powers are cognate, and that all living forms are fundamentally of one character." This able advocate of the Darwinian theory, and rational philosophy in general, is bringing us all down to the solid rock in our horizons for the origin of organic life. The early geologists ended their search for specimens when they reached the granite, as that was the basis of all combinations and formations of the earth's crust. So our talented professor, following all forms of being to protoplasm, and finding it in all living things, and at the base of all organic life, concludes we are all correlated and of one common parentage, and hence why not have a monkey for the mother of our race, since she had a worm for her's, and it had a germ of protoplasm. To us this theory is all well enough for forms and surfaces of earth-life, but we have yet to find what there is in and of protoplasm to make red-headed woodpeckers of some creatures and red-haired men of others, and why it runs in such uniform channels of race, type and species, and varied in plants and animals, and lifts us into spiritual life above them all. To us it seems to raise our race above itself, as the fountain, unless it is the Divine element of intelligence, and, if so, we have no objection to the theory when stripped of the simple, mechanical motions attributed to it to prove it subject to control, as water by wind and gravity. While it is treated as an imponderable element, controlled by other forms of matter, as oxygen and carbon, we cannot admit it as the origin of all things. That there is a Divine Essence permeating all things and shaping all life by a uniform law and ultimate all forms on the plane of their highest attainable operations, we have no doubt, and that the germ of each human soul is of this Essence, and hence intelligent, even in its unconscious action, we believe. Hence we believe in the eternal life of each soul, of course involving the past and future. If protoplasm is the Divine Essence, then the source of being is reached and all experiments cease there; but if protoplasm is not the Divine Essence, then further experiments may be made to reach the source of organic life and find the element that works out organic forms of being. We are glad to find such able minds as Prof. Huxley laying such facts as he presents before the people.

But we are not bound by his nor any man's conclusions or theories to search no further. This and several other recent theories are closely allied to the system of pre-existence, which we have held in manuscript for several years, for want of means to publish it, and which we feel sure will be reached and sustained before long by scientists.

The ultimates of all outward forms of ponderable matter, including the elements of life, love and ideas, with caloric, light and magnetism, can undoubtedly be experimented with in the laboratory before long, but the Divine Essence, which is the law and power over and in all, and controlling all, is not yet subject to our control, even in the organic world, however much we may, by proper feeding, vary the form and fat of animals and the flavor and fragrance of plants.

Protoplasm may be only the element life, with which we only know as yet what we have learned of its varied effects on organic bodies. Up to this time theologians teach that, in human forms, God gives and takes it as he pleases, and in all cases of life and death by direct action. Who or what God is, is for each one to determine for himself and herself, since the old foolish and fabled theory of a personal Jehovah renewed in an incarnated Christ, by Christians, is exploded.

UNSEEN FORCES AT WORK.

Missouri is probably not the only State that is so entangled politically that now formation of parties alone can extricate it, but such is surely the case here. In the recent election there were two Republican parties—one National and the other State, and the old line Democrats were sandwiched in between them with no State ticket and only distinguished by a few local candidates. The State party prevailed in its general ticket, but the locals can only be sorted and determined when the roll of the Legislature is called. The city of St. Louis and probably the State, is German Republican, which means with the larger beer in, and churches—especially the Catholic—out. Nearly one year ago we saw the finger of fate pointing at the present executive who had signified his desire publicly to have a part of the Christian religion put into the National Constitution, which of course implied a corresponding power in Congress to enforce it. We could not see the power that would be brought about to effect change, but unseen forces are at work in our country, and long have been, for the future good of coming generations, and surely one great object must be to prevent the union of Church and State, which would be our ruin. In the canvass he is left out of office.

STARTLING TO STRANGERS.

On the Iron Mountain Railroad, a few miles south of St. Louis, a train of cars ran over a man and killed him instantly, not long ago. On several occasions since, when the train passes that place, at the entrance of a short tunnel, conductor and passengers have heard a most unearthly shriek of agony and despair, apparently from some human voice; but no body is found from which it can proceed. An honest and most reliable friend of ours heard it, and related the particulars to us, and, as he conversed with the conductor, was assured by him that it had occurred several times, but no explanation except that of the Spiritualists had been given. A similar case of vision instead of sound has been related to us, as well authenticated. Several times a train had been stopped, at a place where a man had been run over, by the appearance of a man lying on the track, but which vanished when the engine reached the spot, or when the footman with a light reached it. These occurrences are not unlike those related by Mrs. Crowe, in the "Night-Side of Nature," and by R. D. Owen, in the "Footfalls on the Boundary of Another World." Such facts are as well established now as they ever have been, and well enough substantiated in both the past and present.

CITIES ON PAPER.

The rapid growth of Chicago, St. Louis, Omaha, Kansas City, and a few other prosperous towns in the West, has given rise to a wild spirit of speculation and city lot gambling that has al-

ready ruined its thousands financially, and will its thousands more before people will learn and be wise in selecting property for new homes. The rise and decay of towns on the great western roads, while the roads were in progress of construction, was almost like the growth and decay of mushrooms. We saw the spots and lots, the other day, where two towns had been built, and once had great notoriety. In one place, only one small shanty remains; the rest have been moved off. In the other, two dwellings and a blacksmith's shop remain to show where the city once stood. We also saw in Kansas several others quite similar. We are often surprised, on reaching a noted place, to find everybody anxious to sell out and get away. Having been taken in, they are ready to take in some one else; but this is not as easy after one sees the places as before, and when the stories in papers and plates only can be seen. We advise all persons to see for themselves before purchasing.

MEDIUMSHIP SACRIFICED TO CHRISTIANITY.

We have long known that many of the founders of new sects of Christians were mediums, and that either they themselves, or their followers, soon prostituted their gifts to a belief in the Bible, and hence to a creed, and thus the spirit-world lost the chance to open communication with this. The most marked instance of this was in Swedenborg, and Wesley and Fox were remarkable also, and now we have the testimony of the Salt Lake Tribune, that such was also the case of Joseph Smith, who, turning all his mediumship into Christianity, and fully accepting the Bible, he of course soon built up a new sect of Christians, and drew his crowd, polygamy and all, from the Holy Book, to which he and his followers only appended their new book, which with them never has set aside the Bible as authority. We append a brief extract from the Salt Lake Tribune, which is given in answer to some questions, and of course is authority as far as it goes:

"JOSEPH SMITH AND MEDIUMSHIP.—This question is with regard to the difference between Joseph Smith and other persons known as 'spiritual mediums.' We reply that, so far as the phenomena of spiritual manifestation went, there was no difference. Joseph Smith was simply a medium, although not so perfect in his mediumistic gifts as many persons now living. He saw spirits, comparatively speaking, but a few visions. So great has been the development of such powers since his time, that there are now hundreds of mediums who can see and talk with spiritual beings at any moment. Speaking of his first vision, Joseph Smith says that 'when he came to, he found himself lying upon his back looking up into heaven.' Evidently he had fallen into what is called a trance, and had been unconscious for a time, just as all mediums are when perfectly in that condition."

ST. LOUIS.

The meetings commenced in Avenue Hall, Oct. 6th, with a good audience and fine prospects. The interest manifested gives warrant of success for the winter equal at least to last year.

Mrs. M. L. Getchel has returned to the city, and is again giving universal satisfaction at her sittings. Dr. Persons, too, at the St. Nicholas Hotel, is awakening new interest by his remarkable healing powers and success in treating patients for acute and chronic diseases.

An editor in the city is watching anxiously the publication of the message from his child which was reported from the Banner Circle.

We could pick up many more little disturbances in the religious lethargy sleep of our great city, all of which are pushing into Spiritualism. The meetings have been opened independently of any organization or officers, but may lead to both as they become necessary. The platform will be the broadest and most liberal religious and rational toleration of all beliefs, and an effort made to secure talent that shall attract the thinking minds to the investigation of the evidences of a life beyond this, and the character and conditions of that life and its relation to this.

WOMAN'S RIGHTS.

Since the woman's rights and woman's suffrage movement has been surrendered to the control of Orthodoxy, to keep it respectable and to avoid the odium and scandal of free love which attaches to all who discuss the social question and marital relations with a view to making them more favorable to woman, the cause has steadily languished, until its meetings are attended by only a few genteel advocates who have no heart in the work and never will accomplish anything. When the temperance cause was sold out in the same way, many years ago, it stood still or went backward, and has never yet recovered from the palsy thus thrown upon it. We have most deeply regretted this course in the woman question, for it was in a fair way to be successful, had it not been yoked to the churches and loaded with a dead carcass, which it is obliged to carry along, in the old theology. However, a few independent workers, not at all identified with the organic movement, are still doing (not saying) more for the cause than those to whom the work is committed in trust as its guardians; and in due time it will fall back into the hands of its primitive movers.

NOTICE.

We have made an arrangement with an Antiquarian Bookstore, with an immense stock of old books, hundreds of which are out of print and rarely to be found anywhere, so that we can supply almost any demand for a copy by mail or express of Old or New Books. Address Warren Chase & Co., 601 North Fifth street, St. Louis, Mo.

Note from Agnes M. Davis.

Dear friends and Spiritualists generally.—Have I been silent so long that I am utterly forgotten? or do some of you still remember the existence of that State Agent who used so often to appear with subscription papers? Although I have been by sickness debilitated for so long from the privilege of active work in this great harvest field of human progress and angel ministry, yet my interest has never for a moment flagged; and now that I once more feel the quickening pulses of returning health and strength, I am eager to be up and doing—humbly it is true, but yet in my way and place working practically for the advancement of this great cause. And to those noble souls, who in my hour of darkest trial stood firm and true, strengthening me with their sympathy and encouragement, let me tender my sincere thanks—and I know the angels will do what I cannot, repay them in full—and to those others who recognized the necessity of discipline to perfect and develop the powers of our natures, and therefore added to the weight of physical illness and mental anxiety the stinging lash of slander, I thank you, too, for you have shown me the strength of my womanhood and its power of endurance—your too I feel totally incapable of repaying, but you know "virtue has its own reward."

I would be glad to make engagements for the winter anywhere in New England, and especially those more with those who have so kindly welcomed me in the past. Please address me at my home, 44 Windsor street, Cambridgeport, Mass.

AGNES M. DAVIS.

Mrs. Elizabeth Cady Stanton says that men have hitherto translated the Bible; but if women were allowed to try their hand, we should have another and an improved version.

WESTERN LOCALS, Etc.,

PREPARED EXPRESSLY FOR THE BANNER OF LIGHT.

We learn with pleasure that negotiations relative to a union between Mr. Abbot's society and the organization of Spiritualists in Toledo are going on. Side by side, Spiritualists and free religiousists should labor. Mr. Abbot is held in the highest esteem by our brothers and sisters in Toledo, as elsewhere. His society is small. The burden rests upon a few.

The meetings of the "Independent Society," in White's Hall, were not very successful—that is, in point of numbers. The preaching was excellent, of course. The audiences were appreciative, but small—very small. Technically speaking, Mr. Abbot is an essayist. He is not a man to draw large, promiscuous audiences—to sway the multitude by loud declamation and violent gestures.

How often we hear people say, "It is not so much what the speaker says, as how he says it." This is deplorable. It is superficial. It is on the surface entirely. Adopting this method, every well-dressed man is your friend; and genius, because ragged or gawky, or because lacking commanding presence, is rejected.

We started for White's Hall, to hear Mr. Abbot, with our expectations pretty high. As we have before observed, the audiences are very small. A majority present were Spiritualists. Mr. Abbot appears and takes his place on the platform. We look for the choir. We are passionately fond of music; it is so sweet and uplifting when one's mind is meditating on things eternal and divine; it is such an invaluable aid in producing harmony, in preparing the individual for spiritual instruction.

No choir was present. The sweet harmonies of song did not float upon the air. We regretted it. How frequently, among Spiritualist societies, this same deficiency is found! No religious meeting is complete without music, both instrumental and vocal; and the singing should be participated in, during some part of the session, by the entire congregation.

The hour arrives to commence the exercises. Mr. Abbot reads from Epictetus several paragraphs relating to the Divine Friend, and then turns to his essay, which he delivers in a very calm and dignified manner, rarely raising his eyes from the manuscript.

There is nothing pompous about Mr. Abbot. He is the most modest, unpretentious man conceivable, both in and out of the pulpit. We listened most attentively to his essay. It was a grand thing, fit for a first-class magazine article. We wish every clergyman in Toledo could have heard it. In our judgment, it was adapted for those individuals who make theology a special study; for it contained such practical yet radical views about God—the Infinite Spirit of the universe, and the basic idea of all religions. We departed spiritually refreshed and intellectually quickened.

We understand that the union of the societies above-mentioned will be something as follows: Mr. Abbot's members to pay half the rent of Lyceum Hall, where the Spiritualists now meet; their children to enter the Lyceum; Mr. Abbot to fill the desk on the platform; and the lectures engaged by the Spiritualists shall have an equal chance therein.

Though the society of Spiritualists is by far the stronger one, yet we feel confident that, unless this union does take place, neither society will accomplish much in the way of philanthropy or educating the people. United with each party holding their special ideas, a vast amount of good can be done.

We wait with considerable anxiety the final decision in relation to this matter.

CHICAGO.

Just a word about this marvel of the West. It would take four columns to begin to do the city. Chicago has long been a marvel in the world. It is a city that has taken rank as the largest city in the world. If you are at all passive or negative, they will argue this idea into you, and make you affirm it also. They will point back twenty-five or thirty years, and show you Chicago as a little trading post. Then they will show you the Chicago of the present, a city of a million inhabitants, with palatial residences and colossal business houses, whose architectural beauties compete with those of any other city in the Union.

We make our best bow to Chicago. It is a big city. We have seen its harbor, where a hundred vessels a day arrive and depart, and which has attracted the eyes of a world. As a railroad center, this city is really wonderful. Report has it that some two hundred trains arrive and depart daily, from and to the East; while an almost numberless quantity come and go, West, North, and South. As a market for grain, lumber and stock, Chicago has long been a marvel in the world. The streets are well laid out. Over a hundred miles of Nicholson pavement are down, and the street-car lines run about the same distance. Travel is so great over the bridges, in the business part of the city, that it has been found necessary to tunnel the river. One tunnel is completed. Thousands of dollars are being expended. It is cost upwards of \$300,000—so we were informed. Another one is in process of construction.

The water-works are an item of great interest. Water is taken from the lake by a tunnel dug two miles out under the beautiful waters of Lake Michigan, and is conveyed to the city by a large pipe. We visited the magnificent store of Field, Leiter & Co. the leading dry goods house of the entire western country. Mr. Lyman, the gentleman superintendent, gave us a most hospitable reception. We were shown through the entire building. Some six hundred clerks are employed, and everything goes like clock-work. This firm does an immense business. The store is on the corner of State and Washington streets. Eastern people, visiting Chicago, should not fail to call there.

Bostonians love Boston for what she is. Chicagoans seem to dwell entirely in the future. They are full of the grandest and most extravagant ideas between Europe and Asia. Soon, they say, with a canal cut from Lake Huron to Lake Ontario, Chicago will be a port of entry for European steamers. With the great railroad lines from the West centering in her limits, Chicago can then transport to any part of the world, the European trade in certain exports.

The claim is, and it seems a just one, that Chicago will keep up her rapid growth. Surely there is room enough for the city of the world. The country is so even and fertile, with no treacherous rivers to inundate the territory; with great inland seas on her hand to control commerce, and myriads of railroad lines, on the other, connecting her with the South and the great and grand glorious West, Chicago must march on to a high and noble destiny.

The suburbs are fast filling up. Real estate is rapidly rising in the Chicago lands as near Chicago as Somerville, Malden and Cambridge are near Boston, range from four thousand to twelve thousand dollars an acre. Jefferson, about twenty minutes' ride from Chicago Court House, bids fair to become one of the finest suburban towns. Trains pass this station almost every hour. Lots sell there from one hundred to five hundred dollars. Twelve per cent. advance is guaranteed, where Graham, Perry & Co., the real estate brokers, make the selections. This firm do business at Room 8, Major Block, corner La Salle and Madison streets, Chicago. To Bro. Free, a member of the firm, we are indebted for many kindnesses while in the city.

Now Jefferson is likely to be quite a settlement of Spiritualists. Several of our prominent lecturers own property there. It is a good investment. The advance is rapid. Eastern Spiritualists, visiting Chicago, should call on Bro. Free, at the rooms above mentioned. He directs the lights in enlightening strangers upon the intrinsic merits of Chicago.

NEWSPAPERIAL.

How potential the power of the press! Spiritualists should realize this fact more than they do. The Chicago press exerts a large influence through the country—spiritual papers included of course. Eastern Spiritualists, with no small degree of

pride, conduct their friends to the spacious rooms of the Banner of Light, in that elegant granite front building, 158 Washington street, Boston. People this way question us not a little about the Banner office. We tell them all about its beauty and neatness. We tell them how we are doing everything. (1)—The book department, facing Washington street, where all publications of a liberal and spiritual nature can be purchased; where Charles Dudley, the gentlemanly and accommodating clerk, is always on hand to transact business and impart information to strangers; and where William White manages affairs. (2)—The famous "Circle Room," so richly ornamented with paintings, and impregnated with the magnetic life of angels. Many, many there are this way, good, firm, consistent, appreciative Spiritualists, who have such a longing to see Mrs. Conant. As the interest is so great about the public mind, we have taken a detailed account of them. (3)—Next we talk about the editorial sanctum. It is really refreshing to see the interest manifested by our people in the editors, who have labored so long, and so faithfully, and so ably, for Spiritualism. We talk about Mr. Colby's sanctum and Mr. Weary about their arduous labors; about their kindness to media, and so on. Mr. Day's poems attract attention and elicit commendation, and so we have to tell them about the genial reporter of the Banner. Last, but by no means least, come interrogations about the financial management of the Banner institution (that is, the Banner of Light). Mr. Day then comes in for a share of consideration under that head.

When in Chicago we were anxious to enter the offices of the three spiritual papers there published. We called first at the rooms of that little gem and universal favorite among the children, the LYCEUM BANNER.

137 1/2 Randolph street, Room 85. Mrs. Len. H. Kimball, the enterprising, and we may add, the self-sacrificing publisher, was present; also Mr. Blackmar, who is so widely known as an excellent singer. The editor, Mrs. H. E. M. Brown, was in Cleveland. We regretted her absence. Her California notes to the children have been very interesting. The circulation of the Lyceum Banner is on the increase. It is a permanent thing, as a publication. The "book form" was more pleasing to us, but we learn that the subscribers generally like its present shape full as well.

This paper is exactly suited for the youthful mind. The articles are contributed by intelligent writers, who take great care to avoid the sensational style, now so lamentably extant in all kinds of reading. There is nothing in the Lyceum Banner to cultivate in the mind of a child a craving for the unnatural, the awful, or the terrific. It is healthy, and it is free from bigotry. We commend it to the liberally minded everywhere.

Patronize it, friends. You are in duty bound to exercise care over what you allow your little ones to read.

THE PRESENT AGE.

This paper appears as a riding on to success. Since its removal from Kalamazoo it has been enlarged. Col. D. M. Fox, the editor-in-chief, is well known throughout the country. J. S. Loveland has the control of the Pacific Department. His philosophical essays are admired by the readers of the Age. Miss Nettie Pease, the lecturer, makes an excellent position on the paper. The "Woman's Department," Miss Ellen M. Harris, editor, is always interesting. Miss Harris is a lady of refinement and cultivation, and her well written articles and sharp criticisms upon the opponents of the "Woman Question" appeal at once to the intellect and the heart. She should be more widely known. Intelligent and effective workers in the cause of woman's freedom, Annie D. Cridge talks to the children, weekly, through the columns of the Age. Col. Fox was absent from the city during our visit. We had hoped to meet him and converse with him upon the future of the great spiritual movement. One thing to our mind that promises well for the Age, is the fact that "organization," among Spiritualists, is made a special theme, and is most heartily and ably advocated.

We acknowledge many courtesies from Mr. Fred Allen, clerk in the Age office.

THE RELIGIOUS-PHILOSOPHICAL JOURNAL office is on Clark street, No. 189. This paper has a large circulation throughout the West. B. S. Jones is publisher and proprietor. E. V. Wilson edits the "Frontier Department." Mr. Francis, associate editor, is a man of energy and intelligence. We enjoyed our call at the Journal office very much. The paper is on a paying basis, and as far as we can learn, the future looks bright.

MEETINGS.

Spiritual meetings in Chicago, as elsewhere, are up and down; now prospering, now languishing. At present things drag a little. There is not unanimity enough among the people. There are ten thousand Spiritualists in Chicago. Meetings are held in Crosby's Music Hall, Oct. 30th we listened to an excellent discourse from Sister S. A. Horton. The audience was quite full. The lecture was excellent. The new song, "On the door for the children," published in the Lyceum Banner of Oct. 29th, is a favorite.

The Lyceum session in the morning was full of interest. The singing, under the direction of Mr. Blackmar, was excellent. The new song, "On the door for the children," published in the Lyceum Banner of Oct. 29th, is a favorite.

We learn that it is contemplated by some ten or twelve wealthy Spiritualists, Bro. Free among the number, to form a stock company and erect a fine hall. This is a move in the right direction. May prosperity crown the efforts of our friends.

WESTWARD, HO!

Mrs. Sarah A. Horton, well known as an eloquent speaker and a noble woman, intends to visit Kansas this fall. She will answer calls to lecture in any part of the State. We trust that Spiritualists, in that part of our vineyard, will see to it that Sister Horton is provided with all the work she is able to do. The people are waiting, we know, for her beautiful inspirations. Address her Kansas City, Mo.

CHIRS.

The tracts of the society, presided over by Prof. Dixon, are already doing a good work. The whole western country should be flooded with them. Bro. Geo. A. Bacon took up the cross, circulating them among the passengers on an Ohio railroad, while journeying to the Richmond Convention. Let us all follow suit.

We are ready for work in Kansas during November and January. Address us, box 1211, Kansas City, Mo.

A. J. Davis talks pretty plainly about Spiritualists and Spiritualism in his last work, "The Fountain: with Jets of New Meanings." See chapters 13th and 14th.

Christ is the only true centre, the fountain of harmony, said a clergyman to us the other day. Christ is the cause of a good deal of trouble among Unitarians. Their conventions would be very harmonious, were it not that "Christ, the truth as it is in Christ," is continually belittled by a few conservatives. And to think that the conservatives have conquered! But then, their defeat is only a question of time. The historical Jesus will be dropped by the Unitarians, as a body, inside of five years. Principles, modern thinkers are after, not individuals.

Spiritualism in New Orleans is prospering. There is one organized society in the city. The Banner is sold quite extensively. We had the good fortune to meet Bro. McDougall, a resident there. He is an enthusiastic Spiritualist.

There is a society in Chicago investigating the "social evil." It is reported that startling developments will soon be made.

The latest sin discovered by the D. D.s—crookedness in its methods. It has been too secretarian, yet too little organic; too narrow in its scope, and not enough systematic in its operations.—J. L. GUNN, Lawrence, Mass.

Hudson Tuttle assays the novelist. The American Spiritualist of Oct. 22, has the first installment. The story is entitled "Deering Heights; Free Love and Socialism, as there practiced, and its results." The editor of the Present Age says that we erred in our statement that an article had been written denunciatory of Mrs. Mollere, as a medium. We stand corrected. We gave our authority at the time. It was a mistake all round probably.

CERTAS B. LYNN.

IMPORTANT NOTICE

TO EVERY WOMAN, MAIDEN, WIFE OR MOTHER!

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A Rich Fluid Food to the Blood and Nervous System!

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DISEASES OF WOMEN,

INCLUDING

Ovarian Tumors, Prolapsus Uteri, Leucorrhoea or Whites, Nervous Debility, Pains in the Back and Limbs,

CHRONIC TENDENCY TO MISCARRIAGE,

Painful, Excessive or Suppressed Menses, Ulceration of the Uterus, Constipation,

AND ALL THE SYMPTOMS OF DEFICIENT

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PROLAPSUS UTERI, OR FALLING OF THE WOMB,

Often recedes without any replacing by mechanical means, and by strengthening the ligaments, complete restoration results.

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Heretofore removed by the knife, are entirely absorbed and gradually disappear.

UTERINE ULCERATION AND LEUCORRHOEA OR WHITES, find in this medicine their most powerful and reliable remedy.

4th.—As a

Sedative to the Nervous System, and in regulating the circulation of the blood, it is unequalled. Hence it is alike appropriate in diseases apparently calling for dissimilar properties—as, for instance,

Amenorrhoea, or Suppressed Menses, and Menorrhagia, or Excessive Menses.

As well as Dysmenorrhoea, or Painful Menstruation.

By restoring the natural functions of the organs, all deficiency or excess is cured.

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