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Written for the Banner of Light. SHUT THE DOOR SOFTLY.

BY J. WILLIAM VAN NAMER. Little Lilly 's gone to rest. Angels bright above Bore her in their loving arms To the land of love. Closed are now her eyes so blue, Sealed her lips of red, And she lies so motionless On her snow-white bed.

> CHORUS. Shut the door, oh, softly now, Bridle the warm breath: Little Lilly folded lies In the arms of death.

We will miss her merry laugh. And her sunny smile, And the light from her blue eyes, Free from every guile. We will miss her presence dear, And her pattering feet, But we know when life is o'er. Lilly we shall meet.

And when sorrow's clouds o'ercast Life's corulean sky, Little Lilly then will come From hor home on high, And wo'll feel her presence near, See her angel form, And 't will give us strength to bear Sorrow, care, and storm.

The Vecture Room. THE RELIGION OF THE DIVINE HUMANITY.

A LECTURE BY MES. EMMA HARDINGE, In Music Hall, Boston, Sunday, Oct. 1st, 1871.

Reported for the Banner of Light. INVOCATION.

Great Spirit, thou eternal Presence who hast made the stones thy preachers, the stars of heaven thy Scriptures, the flowers and the sunbeams thy ministers to us; thou who art omnipresent, thou who art omnipotent, be thou our inspiration this hour. Look upon these thy children gathered from the highways and byways of life asking alone of thee for light; with no mediatorial priests, with no anointed building or consecrated fane beyond the consecration of thy sacred presence." Oh thou high priest of sternity, behold and an swor thy children, who to-day and at all times stand beneath the overarching temple of thy love. To thee, oh Infinite One, High Priest and Lord, Father and Friend, do we consecrate the services of this hour.

ADDRESS.

The subject upon which we propose to invite your attention during this and the succeeding addresses of your speaker's ministration, will be: "The Religion of the Divine Humanity." We propose to institute an inquiry first into the religious demands of the age; next, into the methods of supply, which the age affords. Romember that utilitarianism is the genius that rules this century, and to its bar of judgment all things are being inevitably brought for trial: alistic and scient

mands variety, and in search of this we have ransacked the earth for that which answers to the call of our necessities. Go back to the simplest homes of our civilization, and look upon the variety of condiments that, from the different quarters of the globe, have been obtained to minister to the needs of man., We have searched the far islands of the sea for spices; we have robbed the tropics of their juicy store of fruit; we have brought the tea of China and Japan, and the coffee of Arabia and La Plata to cheer the sinking forms of those borne down by the weight of daily toll; and, in so loing, we have learned much concerning the differing countries of our earth, its nations, and their customs of life. We have spanned that earth itself. In searching for the necessities which answer only to the domands of our sensuous nature, we have grown to mighty giants in knowledge. We have subdued to our uses the beasts of the field, the fish of the sea, the birds of the air. We have explored the denths of ocean, gauged the mighty heights of the mountains, traveled over nearly every foot of the habitable globe, and all to minister to our appetite. Is this a mere sensuous element of our nature, or is it not rather a demand which the great Schoolmaster writes in the deep recesses of the mind? Is it not a command to us to move on, and learn that, in the very lowest parts of our nature, we are to make humanity a vast battle-ground, where all the forces of the material universe shall yield up their fruits to the triumphant, over-victorious powers of man!

upon its frame, but as we advance, our sensuous nature de-

Again: See, in the supplying of the demand for shelterwhich is only a physical necessity-what a vast array of arts and sciences we have compassed! Look at the glorious walls that are reared about you, and compare them with the weak, rough wigwam of the savage-with a simple shelter which is able to protect us from the atmosphere, but not to answer the demands of this irresistible physiology of mind. And, by the necessities of the case, we must move on-on to fresh experiences and conquests. All the knowledge we have gained, all arrangement for system, all management of those creatures which hear swiftly our burdens from place to place, all labor-saving machinery-all these have been recognized and applied simply in the processes of architecture-simply in that outreaching of man by which were elaborated from the first rude attempts at shelter, the palatial residences which constitute the beauty and pride of our cities.

The same growth of mind is built up by the efforts to cover our shrinking forms with protecting tissues that shall keep out the cold. The skins of wild beasts, or the simplest fabrics of the woods, are sufficient to protect our unshielded forms from the atmosphere; but, in place of these, the physiology of mind compels us to seek for beauty; and, in the satisfaction of this demand, behold the graceful, delicate textures which employ in their accomplishment the efforts of millions and the ceaseless whirl of myriad-handed machinery. Behold, in the compassing of our natural demand, the varied colors which we extract from earths and minerals, and which scarcely suffice to vary the beautiful array of tissues with which we adorn ourselves. All the lofty palaces of our cities are adorned with fabrics which have grown out of the simple necessities of food, clothing and shelter. Oh, how much grander is the physiology of the mind than that of the body! Answer the demand of mind we cannot. Though we should gather up the starbeams and weave them into garments; though we should drag down the sunbeams, that, from their revivifying power, we might obtain new ministrants to our annetite, we should still learn something more practical of star-beams and sunbeams ; we should find something more to satisfy the de-

mand of this all-masterful element in man! Take the next element of mind: our affectional nature. It is claimed by physiologists that this propensity which subjected to examination at the bar of utilitarianism, and if more than an instinct; that the second element in the binds together individuals of opposite sexuality, is nothing young child-the affection evinced by it for its parents, to those who are most kind to it-is but the utterance of spontaneity. But this limited range is not for long. Our affections grow till they cover the entire of humanity. Our philanthropists and philosophers and legislators are as fathers and mothers. The love we bear to one another constitutes the glory of human life. The sweet beam of affection which is reflected on the face we love best is to us a cleam of that divine love with which the great Creater en compasses us all. For the sake of affection, the world's patriots and reformers have laid down their lives; for the ake of affection, our laborers and tollers work like beasts of burden, that their loved may be sustained; for the sake of affection, the grandest monuments are upreared. The physiology of the mind declares that the affections are ever expanding-are not narrowed down to the simple monition which binds men and women in the links of family and kindred. Our affections are our divinest, holicst attributes. Where do they reside? What physiologist has located those beautiful instincts that supremely glow in the love of the mother, the devotion of the father, the affectionate reliance of the child? Next comes morality; and here, again, we find that the simple physiology of matter demands only that we shall exercise the same degree of right to others which we require for ourselves-no more than this. The simplest law of right which is exhibited by the savage is all that is necessary to satisfy matter, but not so the demands of the mind. The solid counterpoise which constitutes civilization resolves itself into the laws of morality. We see this fact expressed in our young children. From the first hour when they find their playmates have rights as well as themselves, the great Schoolmaster has begun to impress upon them the lesson which, in after years, shows that the rights of others must not be impinged upon. As we extend the significance of this lesson, we resolve it into political economy, till, at last, our nationality itself depends upon the expansion and justice of our system of morals. This is the third element in the physiology of mind: and the fourth is the culminating point, in which it is said by science, that the highest attainment of the human mind is reached-and this is intelligence. Vainly should I attempt to trace up for you the progress of the race, from the rude conditions of savageism to the splendid victories which we have acquired in this glorious day of the nineteenth century in satisfying the demand of our intellectual nature. We have gauged the heavens; we have analyzed the air; we have captured the sunbeams, and made them paint for us our pictures; the swift lightnings are our post-boys; a girdle of electricity has been put around the world. In all the varied fields of experiment and discovery, the intellect of man has tolled, till nearly every foot of our little planet has become a footstool for the sovereignty of humanity to tread upon. The forces of Nature are ours; ours are the elements to do our bidding: ours the wondrons power to explore the starry heavens. No mystery is hid from the investigating mind of man. Age after age we have drawn aside the veil of obscurity, and resolved from out the subtle recesses of the natural world fresh triumphs and the added improvement of our intellectual natures. Can we go beyond this? oh, can we? Even if we stop there, and upon these four elements of the physiology of mind demand of the materialist what mind is, he cannot answer us. But in the results manifest, as the very first indication of life and motion, the of all, from the sensuous nature to the intellectual, tell me, do you not find the elements of the religion of the divine huclaim that that is an instinct which arises from a natural | manity? do you not find that these elements are of themdemand for matter to build up the structure, and protect it selves divine ? that they have been and are boundless and lllimitable in their expression of the possibilities of our nanot pause with this necessity, but from step to step increases | tore? We recognize, then, that, even in these elements, in demands; thus the first cry of the infant is a demand there is an evidence of divinity, an alliance with something for food, or a lamentation for the effects of cold or heat more powerful and better instructed than ourselves. Did I

pauso hero, I should claim that there must be the elements of religion oven in these four physiological subdivisions of Christianity-appeal to our affectional nature? It does apour mind. The sensuous nature preaches religion; it prehend that truth, for its founder told us that "God is teaches us that there must be a limit to the extent of our natural appotite-that every demand imposes upon us that is, there is the kingdom of heaven. How has this worked beautiful restraint which leads us into the solid morality of during eighteen hundred years? Answer it, yo coloses life. Our appetites preach to us restraint, even in lowest elements. The law of kindness, of morality, requires that so shall exercise not alone temperance toward ourselves. but justice to others. Our intellectual natures, grand as hoy are, are not given us for oursolves alone; there is an absolute computation upon us to give again as we have received. Here I stand, and, in my own nature, in the mysteclous physiology of mind within me, I pronounce that God has reared up an altar-an altar of progress, an altar which bears me up, and on which I trace that my nature is divine.

But I pause not here. Even as I number up the powers of my mind, I stand before the velled Isis the wondrou mystery that the mind of man has nover unfolded. I ask. Whence came this wonderful power of the mind within me, which so far transcends the forces of this weak body? Behold this feeble hand: how forceless it becomes to minister to the demands of any power except the power of my own will exercised through the volition of my mind. But by the physiology of that mind I can command the hands of thousands to do my bldding, and work out for my use the varied charms or necessities of civilization. Behold this weak foot, how powerless to bear me about, in comparison with the soaring domands of the intellect within; but by the physiology of my spirit I can command the wings of the wind, the waves of the ccean, the hot breath of the flory steed to bear me wheresoever I will, over land or sea. I long to traverse the far desort or behold the splendor of ancient lands, to scale the glittering, arial heights of snow that lean in solemn majesty against the skies, but my human step is powerless for the task. Behold ! by the grand physiology of my mind, the sun shall paint my pictures to adorn the walls of my dwelling, ere my foot move from my own fireside ! How can we begin to compare the wondrous power of the mind with the poor atoms which physiologists call the all of man?

The first question that arises, then, is, whence and what s this mighty mind of man? When I look back upon this wonderful planet, rich with the memorials of days past away, and behold the vast extent of that long, long history through whose flory changes the world was born, still I find nothing to explain whence came mind. Back to the ages of the past I still direct the action of my mind-back to the first men as they moved, back even to the blazing crucible of time in which my planet, was incepted-answer me, oh, materialist, whence comes mind? But this is not the only question that presses upon me. Wondrous as is the physiology of mind, how weak does it become in the face of the storm and tempest, when the voice of destruction deepens the swelling anthem of the winds, and contending waves along the raging breast of ocean, wholm the foundering Where is the power of mind then? Where is the ahlpl power of mind to stay the hand of sickness at its final close, and restore to the faded form the glow of health, the return of sensation ? Where is the power of mind to quench one of the eternal lights that burn above my head? where the power of mind to close for me that yast stone book beneath my feet, which, mile after mile, stretches away as I look, till I stand before the mighty Alchemist who furnished these powers ? Times, periods, revolving suns retire, and I stand in the midst of the procession of the ages, and listen to the song of the ringing wheels of creation, and I ask, Who and what is the mighty Law-giver who has impressed his majestic power on the scheme of which I am a part?

But I pause not there. There is yet another and a closing principle before me, which tells me there is a fifth element

Thus much for our material. How does this system-this love," "love is the fulfilling of the law;" that where love armies called out to slay one another, that ami litions mer may transcend each other in their grasp for political power! Answer it, law courts, Jalls, penitentiaries, where hundreds and thousands of Christian men, day by day, and year by year, sit in judgment on their fellow-creatures. Tell crim inals that God is love, while they themselves are cold and hungry ; prate of the sacredness of human life, while they themselves are driven forth, as a spectacle for men and angels and slaughtered to prove the sacredness of that existence; toll them they shall not steal, when the whole system of commerce, as known to civilization, is one stupendous nockery and fraud. [Applause.]

Oh, friends! do you marvel that the system scems a falluro lo you marvel that a woman stands in your midst this day, in the name of a bleeding, starving, slaughtered humanity, vainly asking for justice ?- in the name of that humanity whose only system is reduced from the processes of Naturein the name of that humanity which, in despite of a had system of falsest religion, will rise and triumph over that clog and hindrance, and speak out in the immortal cadences of that nature which is its own ? I say, friends, it is because we have no appeals to the last element of Nature-it is because of this that a woman stands in your midst this day, and pleads; it is because the spiritual alone has not been renarked. Have I not shown you that it is the spirit that transcends the mere animal in our nature, and rises in art and civilization? have I not shown that it is the spirit that loves, and not the mere external monition of the basic proporties ?- that it is the solvit which is the interior essence of all the magnificent victories of the intellect? How can I divide the spirit from that humanity which the materialist claims as a mere physical structure?

And now is there indeed a religion of the divine humanity-one that not only teaches us the law of humanity, but the law of life : one that not only answers our lower nature in its lower monitions, but also will answer those great questions whence we come, whither are we bound, and by what power are we governed ? Oh, my friends, it has been my hope and yours that such a revelation has been granted to us; it has been my belief that in this nineteenth century the immortals discourse to us of these wondrous problems that I have this day spoken upon. It has been our belief that the morning time of this great spiritual religion is upon us, and that in this great, beautiful dawn all our questions will be answered, and we be beckoned forward to the fulfillment of our highest aspirations. Think of it! They came to us from a hitherto unknown country, some twenty years ago, bringing with them the evidence of the law of our sensuous natures, showing us that that sensuousness is not of the material only-not the monition of the body alone, but it is the tenching of a great and wise spirit, who had implanted there affections within us to fit us to go forth and search for a supply to the demand, and in this search to compass sea and land to prove his law. They come to us to teach us the truth of the sublime assertion that God is love, and love is the fulfilling of the law; for they come to us the dimwrecked visions which the want of it has made, or glorious in the proportion with which they have humbly obeyed the law of love. They come to us teaching us the fact that this doctrine of morality is not a mere transitory philosophy-a thing of a day-but an active legislation, a solemn law, which we cannot break without paying the penalty, even to the uttermost faithing. They come with all their powers retained-this spirit people-with every fragment of knowledge preserved; they come to us with the faculties of mind

Extracts from the Argument on "Constitutional Equality,

In adde SGadice-

Delivered by Victoria C. Woodhull, at Lynn, Muss.; Saturday Evening. Oct. 21, 1871.

Reported for the Banner of Light:

In commencing, the lecturer referred to her efforts to lace the matter of woman suffrage before Congress :

On the 19th of December, 1870, I memorialized Congress, "On the 19th of December, 1870, I memorialized Congress, setting forth what I believed to be the truth and right to-garding equal suffrage for all elitzens. This memorial was referred to the Judiciary Committees of Congress. On the 12th of January I appeared before the House Judiciary Com-mittee and submitted to them the constitutional and legal points upon which I predicated such equality. January '20, Mr. Bingham, on behalf of the majority of said Commit-tee, submitted his report to the House, in which, while he admitted all my basic proposition's, Congress was recom-mended to take he action, Rebruary ist, Mester, Lough-ridge and Butler, of said Committee, submitted a report in their own hebalf, which fully sustained the motions I has to appear There are control of a report their own behalf, which fully subtimed the positions I sumed, and is commended that Congress *thould* pass a claratory Act, forever settling the mooted question of frage, 0 = 0

frage, 0 0 0 0. I come before yon, to declare that, my sex are entitled to the lumitenable right to life, liberty, and the purenit of hap-places. The first two I cannot be deprived of except for cauto and by due process of nw; but upon the last, a right is usurped to place restrictions reogeneral as to include the whole, of my sex, and for which no reasons of public good can be assigned. Task the right to pursue happiness by having a voice in that government to which 1 am denied. Was assumed arbitrary authority ever more arbitrarily exer-cised.²¹ fined ?"

It was not a valid objection to woman suffrage that a maotity of women were indifferent to its ares; for when a right existed, though only one in a thousand chose to exerclso it, government should not deny it to that one. When a government is fashioned for the people it cannot be republican, for that only is purely republican that is formed by the people. The condition of the people of this country to day was this; hereelf and others of her sex found themselves controlled by a form of government, in which they had no voice, and did not participate in its administration. though they were a large part of the people of the country. If a free man pays no taxes without representation, why should a free woman be obliged to do to? According to Franklin, they who have no volce or vote in the election of representatives do not enjoy liberty, but are absolutely enslaved : for to be englaved is to have governore, whom others have set over us. Is the tyranny of George III's rule to be continued, and that principle of taxation without representation and consent, to be still enforced upon some ten

millions of citizens, because they are women? "I am suffect to tyranny! I am taxed in every conceivable way. For publishing a paper 1 must pay—for engaging in the banking and brokerage business 1 must pay—of what it is my fortune to acquire each year 1 must turn over a cer-In the banking and brokerage business i must pay—of what it is my fortune to acquire each year I must turn over a cer-tain percent,—I must pay high prices for tea, coffee and sugar: to all these must I submit, that men's government may be maintained, a government in the administration of which I am denied a voice, and from its edicts there is no appeal. I must submit to a heavy advance upon the first cost of nearly everything I wear, in order that industries in which I have no interest may exist at my expense. I am compelled to pay extrawgant rates of fare wherever I travel, because the franchises, extended to gigantic corporations, enable them to zap the vitality of the country, to make their managers money kings, by means of which they boast of leaf under any circumstances, is had enough; but to be com-pelled to pay extra is a tyranny more oftons than that which, being rebelled against, gave this country how any method is a strans and also denied the right to cast my ote against them, is a tyranny more oftons than that which, being rebelled against, gave this country indepen dence." dence

Sec. 1, of the XIVth Amendment declares that "All persons, born or naturalized in the United States and subject to the jurisdiction thereof, are clitzens of the United States and of the State wherein they reside. No State shall make or enthe state wherein they reade. No state shall make or en-force any law which shall abviole the privileges and immu-nities of citizens of the United States. Nor shall any State deprive any person of life, liberty and property without due process of law, nor deny any person within its jurisdiction the equal protection of the law."

found wanting, they are relentlessly condemned, and their empire is divided between oblivion and ignominy.

Religion must share the fate of all these elements of human thought in this ago. None can regard the mighty sliting that is now going on in religious systems, creeds, dogmas and opinions, without coming to the conclusion that the question, which one hundred years ago no lips would have dared to utter : "What is the use of it ?" is now being proposed in every department of religious belief. It is for us to determine, in the process of our inquiry, how far religious systems have seen the handwriting on the wallhow far creeds and dogmas and long cherished beliefs have read that handwriting, and interpreted it into the "Mene, Mone, Tekel, Unharsin." There are not wanting those that have already proclaimed these words-the common people have spoken them; the common people, who are cold and hungry, and houseless and comfortless, have spoken it; the common people, who work very hard during the six days of the week, and desire to know why and wherefore life's bur dons hang so heavily upon them. And not alone comes this question from the lips of the common people. There are the thinkers of the age, those who have beheld in science, and realized in all the varied elements of knowledge, how far religious systems are at war with scientific affirmations. Those who lead public opinion-those who are best qualified to judge, and to proclaim judgment on the works of Godhave not these written upon the walls and temples: "Thou art weighed in the balance, and found wanting"?

We know, then, that when the two classes who the most demand it inquire a reason for its "sacred " claims, there is something yet wanting in that which we call the religious element of the age. It is now our purpose to inquire how far humanity itself supplies this roligious element; and, where this is wanting, to demonstrate whether there be not a competency to be found in those revelations which in the past ages have been the foundations of all religious beliefsrevelations from the world of spirits. What is humanity? and can we find in this aught of that religious element for which we seek ? Science denies the proposition; science affirms that humanity, though a great microcosm of all forms and forces-though itself the cosmos of creationthough grand and glorious in the symmetry which I see around me, in which are enclasped the glory of the stars and the sunbeams, the majesty of the rushing winds of ocean, the grandeur of the mountain's toworing creat-is but the epitome of matter. But as I behold all the forces of the universe concreted within the bounds of humanity, I ask : Is there nothing in that humanity itself that demands and supplies the religious element for which we seek ? Let us inquire. Humanity is not alone a physiological structure of matter-it also has a physiological structure of mind. These physiologists declare that every atom is connected with the whole-that not a single hair of our heads is so fashioned but it becomes related to the entire organismevery atom is a physiological necessity.

Now I take the same ground for the physiological structure of the mind, and insist that every fragment, every idea, every faculty, in the structure of that mind, is just as potential a demand upon the Creator for an adequate supply, as every portion of the physical organism demands from the God that made it, food, clothing and shelter. We find, therefore, that the first element of this physiology of mind exists in our sensuous nature. Both the infant and the savage necessity for food, clothing and shelter. Physiologists exfrom atmospheric forces. But the physiology of mind does

within me. I stand before the still, cold form of him or her that I most loved; I stand before the awful mystery of death. But an hour ago the beaming eyo, the ruddy cheek, the reseate hue of health upon the new white lins, and all the glorious machinery of life pulsating in the beautiful form. gave me assurance that there was something there like myself-tomething to love, something to answer me. But nownow I look with horror, with fear, with allent awe, mon the solemn mystery of death! Though no voice is heard, no whisper breaks the dim stillness of the charnel of death, I hear a chorus of Nature's voices saying, Whence and whither is the wondrous element of mind ? Then it is that I declare that this humanity, this mystery of mind, suggests a fifth element-the spiritual, which has given breath in all ages of the past to the mass of creeds called religion. Thus, then, do I stand before that divine humanity-thus do I stand before the image of man, the microcosm; and as I trace through the various departments of mind, from the sensuous to the intellectual, from the intellectual to the moral, and to the coronal glory of the whole, I recognize that every indi vidual is in himself a religious being-a being who demand the religion or law of life.

And now my question narrows itself down to the cearch or the supply of that demand. Heretofore religious systems have undertaken to answer that demand, and afford that supply, by legislating for the fifth element alone; heretofore cientific systems have undertaken to answer that demand by legislating for the four material elements alone. They acknowledge the sensuous, the moral, the affectional, the intellectual elements in man, but not the spiritual; and in this denial they never give us an answer to these tremen dous questions: Whence do we come? Who is the Law-Giver ? and Whither are we bound ? Thus it is that we stand to-day in an age when religion and science are divorcedwhen neither give us the religion of the full and complete divine humanity. Let us inquire even into the highest form of religious teachings which the age acknowledges-the Christian system. I charge home upon it not the failures. the mistakes or discrepancies of any particular sect, but desire rather to take the whole system as one, and to ask, how Your sneaker has come from a land where tens of thousands element of our nature is not answered ; where the pale faces of helpless children meet you at every corner, as they, for a scanty subsistence, peddle their small wares in the streets of the great metropolis; where beggary creeps forth, sucing for an insufficient crust of bread, or, with fainting form sinks by the wayside for lack of charity. Not in one land alone-not in the one great Babylon of London alone-but throughout the length and breadth of old, grand, glorious Europe, with her centuries of history, her palatial resilences, which the years have builded; her wonders of luxury and art, which age after age has brought; her flags of many nations uplifted in splendor to the skies; I speak of every land, of every nation, wherever the tall steeples point up to heaven, speaking of a Christian legislation. I speak of a people who are not alone hungry, but are cold and poorly clothed-the millions whose toil presses so heavily upon them that they cry, with the Jew of old, in the morning: were morning." Is all this misery the result of a want of religion ? is it for want of a system which inculcates the necessity of attending to the lowest wants of man? For eighteen hundred years, the last words of the great founder of the Christian religion have been echoed down the ages, and when men asked of him what they could do to prove their love for him, he answered: "Feed my lambs." These words are spoken Sabbath after Sabbath; they are weekly and daily and hourly reheatsed in the solemn cars of a starving people, as the loving and gentle utterances of the founder of Christianity.

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ipened, and suggesting the brighter colleges, the broade schools and the grander Lyceums in this world of theirs.

Thus have they come to us; and oh ! what a glorious fulfilment have they made of the soul's great demand to know its whence and whither ! They tell us that spirit ever wasthat it is eternal; that the evidence of this spirit is universal intelligence; that intelligence infills the heavens, and steers the mighty ship of creation, in which, through the ocean of eternity, millions of worlds are safely sailing on-Intelligence is the power which made there blossoms so fair, [alluding to a fine bouquet upon the desk.] and affection compounded with it makes them so beauteous and graceful-for our blessing and benefit. Intelligence surrounds us on every side-and what is intelligence, but spirit? And so the question is answered: therefore we are enclosed in an ocean of spirit, to whose totality I how my head and acknowledge it as my God! They answer us this problem of what the law is, by the sorrow that is upon the face of the shipwrecked spirit that has broken that law-by the glory and light that is radiantly beaming upon those that have fulfilled that law's domands, and followed it even to the death of martyrdom. This is the teaching that we have here, and this is the answer that my soul and yours have

received concerning the reality of the divine humanity i Why do I not commend it to you, in this hour, as the blessing which God has youcheafed to us? Because I do not see the standard in the hands of the right standardbearors; because I hear the specious philosophy, the cunning sophistry, which (existing since the days of Moses.) have never answered the demands of the spirit. Romember, Spiritualists, that you are not Spiritualism; that this great and glorious light that has been vouchsafed to us, is brought us by those who are themselves living in the actual fulfill ment of the law of which they tell. Look to it that you obey this law; see to it that you do not look only to the liberty which tramples under foot effete ideas, and raises us but one step above materialism. Materialism docs acknowledge that there is a law of use even in our intellectual natures; but when materialism breaks up all the barriers of religion and has no fear of God or hope of the hereafter, beware o does it appeal to that humanity of which I have given so the day-beware when the high walls are broken asunder, imperfect a sketch? Does it appeal to our material nature? as in unhappy France, and you stand as irresponsible beings, below the animal! Look to it, my Spiritualist friends, are longing for foud and clothing and shelter; where the first that you do not interpret that only as large liberty which i without restraint, and rush into a blind bellef in the mero disorganization of your own individuality. I believe Spiritualism is a religion-the religion of the divine humanity that it comes to us as a revelation of those things that I have spoken of to day; that it comes to prove how beautiful and holy should be our affections, and not how groveling and licentious; that it comes to show the stern, strict rule of morality-a law of right more absolute and potential than any that has yet been eliminated; that it comes to show that the glory of our intellectual achievements is nothing, so long as we stand baffled by the very power by which we investigate our own mind. This is the religion which Spiritualism has come to teach us, and as long as we can thus interpret it, I do believe it has come to us, in this day, as our Saviour. It has come to save us from the darkness of atheism and the grossness of materialism; to teach us to make every hour an hour of worship, and every act of our lives an Would God it were even;" and at evening: "Would God it act of prayer; to prove to us the presence of ministering angels, and the existence, nearness and care of a better world; to prove to us the divisity that is within us, and to give us a conclusive assurance that though clouds may rise, give us a conclusive assurance that though crouds may rise, and stormy occase roll, there is an ever-living and deathless tablet within us, upon which the law of life and eternity is inscribed; there is an altar upon which the fires of inspira-tion shall never be quenched—and that is in our own spirits, instructed by the spirits that have gone on before—the full revelation of which will_preach to us the religion of the di-rise humanity!

rine humanity! To the God of all—the Grand Man of creation—he whose somic is in the golden somboam—whose beauty is in these lovely flowers, whose spirit in their perfumed loaves, we reverently commend our service and our uttorances i

The additional amendment (NVth) parred afterward, to secure the exercise of the right to yote to all, who were declared citizens in the XIVth, reads as follows :

Carted CHIZCHS in the ATY (n, reads as follows: "'This right of citizens of the United States to vate shall not be denied or abridged by the United States or by any State on account of race, color or previous condition of serv-ftude.' Nothing could be more explicit than this language, and nothing more comprehensive. 'Int,' says the object-or, ever on the alort, 'It may be denied on account of sex.' It has been insisted, again and again, that the denial may be more a more the citizent that it is the third to be alord. ie made on account of rex, and that it was not intended those who framed this amendment to make such a bread there was interested to be a tweeping confranchievement as my in-terpretation embraces. This is not the first time, even in legislation, that people, having a single point in view which they were determined to gain, have overneached themselves; happing, however, this time it was in the cause of liberty, happing, nowever, this time it was not be cause of liberty. humanity and equal rights. All law may not be the deductions of logic, but where law

All law may not be the deductions of logic, but where law does not apply, fact and logic must. Here, however, law and fact do apply, while the deductions me very clear. This amendment declares that the right to vote shall not be denied on account of race. The class of opporers who still wish to deny women the right to vote, declare this means the African race. Let us see how this would read. The right to vote shall not be denied on account of the Afri-can race. To where shall it not be denied on account of the African race. This certainly does not inform us, for it sim-ply declares that it shall not be denied on account of the African race. Therefore, if this amendment were even modified by saying the African race, it would still fail to leave any form for denial. But it does not any African race, and cannot, therefore, be interpreted to mean the African the African race. leave any form for denial. But field, in *Way Arrican* race, and cannot, therefore, be interpreted to *mean* the African race, when there are so many other faces represented in this country. Who would pretend that though the right to vote could not be denied to the African race, it *might be* de-nied to the Teuton, the Celt or the Scandhavian? Under any other interpretation of this amendment than the broad one I make, the right to vote *may* be denied to any race, or *all* other races except the African. Does Congress desire that an interpretation shall stand upon the Constitution, that should the time come when the Angle Saxons would not be predominant, would permit other races to unite and deny the right to vote o. the Angle Saxon race? Set the dilemma in which this matter is placed by persisting in denying women the right to vote.

There is but one construction the language of this amendant is succeptible of, and this becomes apparent if the ment is succeptible of, and this becomes apparent if the section is properly rendered. It simply means that the right to vote shall not be denied on account of race to any-body. By the interpolation of this word the sense of this amendment is complete and unmistakable. From the sim-ple negative it changes it to an all-powerful command, by which the sovereign people declare that the right to vote shall not be denied by the United States nor by any State to any person of any race." my person of any race."

The fifteenth amendment, when adopted, became fuet a much a part of the Constitution as if it had always existed. Previous to its adoption, there were no citizens of the United States. Immediately it was adopted, persons became citizens, but had not voted as citizens of the United States under it. "A race is composed of two sexes. If you speak of a race, you include both sexes. If you speak of a part I a race, you must designate which part, in order to make yourselves intelligible."" Therefore, women, not being designated specially, came under the provisions of the act, according to the lecturer's view, and were citizens in the ullest sense.

"If the right to vote shall not be dealed to any person of any race, how shall it be denied to the female part of at races? Even if it could be denied on account of sex. I ask what warrant men have to pressure that it is the *female* sex to whom such denial can be made insteal of the male sex? Men, you are wrong; and you stand convicted before the world of denying mo, a woman, the right to vote, not by any right of law, but simply because you have usurped the power so to do, just as all other tyrants in all ages have, to rule their subjects; the extant of the tyranny, in either case, being limited only by the power to enforce it. And this brings us to the 'qualification' argument, which, before entering upon. I must premise by anying, I consider the most stupid of them all. If there is little of sound logic in the other objections, in this there is none at all. It is inv race, how shall it be denied to the female

BANNER OF LIGHT.

the purest attempt at quackery that was ever paimed of

the purest attempt as quarkery over upon a nation. The only reason that can be offered for which women can be denied the right to role is, that they do not "possess the requisite qualifications for electors of the most numerous branch of the state i.egislature." Article 1, section 2, of the

be defined the right to rate is, that they do not "possess the requisite qualifications for electors of the most humerous branch of the state Legislature." Article 1, section 2, of the Federal Constitution Again : "The times, places and manner of holding, elections for senators and representatives shall be prepertied in each State by the Legislature thereoil; but the Constraining at any time by has make of alter such regulations." Federal Constitution, article 1, section 6 paragraph 1. Upon there is an ordit, "qualifications" and "regulations." Federal Constitution, article 1, section 6 paragraph 1. Upon there is an ordit, "qualifications" and "regulations." Federal constitution, article 1, section 6 paragraph 1. Upon there is all thranchites and 'negulation of the right to vote is disfanchitement synonymous? Qualifications regulation and disfanchitement synonymous? Qualifications are what cuitens can acquire, and, after having acquired, can use them or not. Disfanchitement is not a qualification, which cannot be mather a disqualification, the aution of the legislature of legislation and disfanchitement is for the Constitution or of distanchitement; for how can a person, a cuitern, be disfanchitement; for how can a person, a cuitern, be disfanchitement; for how can a person, a cuitern, be disfanchitement; for how can a person, a cuitern, being a women, but i have had "song" sounded in my ears until can earcely there or induced or park of it with potential of the argument, but i have had "song" sounded in my ears for the argument, but i have had "song" sounded in my ears and the actions of regress of regress of a control women. The argument was qualification which which a disqualification which women must overcome? Was ever a more intolerable thoug? It is like a spin the state and the regist of a control of a chart and regress of regress in a single in the state and the spin of a chart and regress and the shall menerow women into the regress which which are and a spin of a chart and the spin of a chart and the

Being cutizens, women are of the sovereign people, are

intitled to the enjoyment of an entire equality of privileges, civil and institutest.

The joints made by the lecturer weres 1st, That the rights, privileges and immunities of all citi-

2.5. That no current, as a class, can be denied the right to vote, event, they first forfert it as a class. 3. That the qualifications which as firster may require of electors must be such as can be neglited by all persons by the same such as a can be neglited by all persons by the same meater.

4th. That the State may make regulations, but cannot en-

Wh. That the two may make required, which is importations. Stree productions, that may be required, which is importation of one half of the people, or any considerable class, presented at the other qualifications required for electors, other and a state which distanchies any part of its entire of a logical or which distanchies any part of its entire of a logical o

After reviewing the unjust state of affiirs now existing,

and the modes which must be a footed by woman for its remoral-even to the establishment (if necessary) of a new government, which should truly represent her-the speaker remarked in conclusion that if Congress refused to legislate opportunity in this matter, every woman who desired to you should take all the steps required in the case to become qualified, and if prevented from voting, should prosecute those who prevented them, under the plainly-worded act of May 20th, 1870, and so continue to do until the government of the United States, and of the several States, should be made to enf ree the supteme law of the land, and thus eccure to every citizen equal right and exact justice, under a Republican form of government,

Republican form of government, "Decause 1 have taken this hold and positive position: because 1 have advected radical political action: because 1 have anneunced a few party, and myself as a candidate for the next Presidency. I am charged with being influenced by an unwarrantade anibition. Though this is rearely the place for the introduction of a privileged question, I will, how ever, take fifth secanon to, once and for all time, state 1 have no personal ambition whatever. All that have done, I did because I believed the interests of humanity would be advanced thereby.

advanced thereby. Rad 1 been ambitions to become the next President, I should have proceeded very differently to accomplish it. 1 did announce myself as a conducate, and this -imple fact has done a great work in competition people to ask. And why not? This service I have rendered women at the expense

not? This service 1 bave rendered women at the expense of any ambition 1 might have had, which is apparent if the matter be but candidiv considered. In conclusion, permit the again to recur to the importance of following up the advantages we have already gained, by rapid and decose blows for complete victory. Let us do this through the courts, wherever possible, and by direct ap-peals to Congress during the next session. And I again di-clare it as my candid belief that if women will do one-half their duty until Congress meets, that they will be competied to pass such laws are beceasiry to enforce the provisions of the Fourteenth and Friteenth Atticles of Amendment to, the Constitution, one of which is cond to builted rich for all the Constitution, one of which is equal political right for all citizens."

This address was cogent in

free Chought. MONUMENTS TO THE DEPARTED.

BTAURA COPPT SWITH. I have been informed that there is a project on foot, originated by Michigan Spiritualists, to erect a monument to the memory of our beloved fileral and co-worker, A. B. Whiting. Now, if the erection of a costly marble shaft is an appropriate tribute to, a good man's memory, why, then, hever lived there a man more worthy such token of appreciation than our translated brother. But can we so esteem it, in the light of our present unfoldment and angel teachings? Is there not some loftier tribute we can pay to a beloved and sacred memory than this? Let us see. In 1853, when the choice of Napoleon Third raised the beautiful Eugenie to, the throne, the city of Paris, represented by the Municipal Commission, voted the sum of six hundred thousand france for the purchase of a diamond necklace to be presented to her Majesty. But, on the 18th of January, two days after the vote of the Municipal Commission, Eugenie expressed a wish that the six hundred thousand france hould be devoted to the crection of an educational institution for boor young girls of the Faubourg St Anteine. The

pious wish has been executed. An elegant edifice, with charming gardens, has been built. Here a hundred and fifty young girls at first, but now as many as four hundred, have been placed, and receive, under the management of there angels of charity, the Sisters of St. Vincent de Paul, an excellent education. It is called the Maison Eugenic-Napoleon, and was opened on the 1st of January, 1857.

M. Veron, the journalist, since Deputy of the Seine, wrote of if, a few years since, thus: "The girls are usually wretchedly clad, pinched and prematurely old, from privation and suffering. They leave this house educated, young,

oyous, happy." Burely, amid the sail and bitter memories of an evanercent glory, the dethroned Empress must recall with emo tions of sacred joy the heautiful deed, that rested upon the dazzling brilliancy of the royal marriage like a benediction. And Progressive Spiritualists can think of nothing nobler and better to do in order to express their recognition of a departed brother's worth, than to erect a costly marble nonument! And at a time, too, when those who have for years labored faithfully to disseminate our principles through the press, have seen the results of their busy enterprise reduced to ashes. I picture to myself brave little Lou Kimball, chivering with cold and horror on the night o the Chicago fire, houseless, homeless, standing through the long night by the lake-side, and watching the angry flames greedily devour the savings of a life-long industry, and reduce to ashes the children's dearly-loved "Lyceum Banner." I see the friendly office of the Religio-Philosophical Journal -the paper that has always been ready to speak a word for the workers in this cause in every hour of trial-burned to, the ground. I think of the Present Age in type at the time of the fire, and about to give its readers a biographic sketch of A. B. Whiting, and I can well conceive, from my knowledge of my dear friend's character, that, as he looked upon this accumulation of disaster, he would exclaim, "Friends If you desire to henor my memory, erect no shaft of perish-

able marble over the dust so fast returning to its kindred elements, but take the money you would thus have spent, and bestow it upon my impoverished brothers and sister, and bil them labor with renewed energy for the downfall of every refuge of Hes and stronghold of oppression and hightry ; never to compromise with wrong, or tamper with truth ; and give them the means to carry on this great work, in the name of their translated brother, A. B. Whiting, whose last words in public were: "I have given to this cause seven teen of the best years of my-life, and I do not regret it!" Or, if they prefer it, let them rercue from a life of degrada-

tion, ignorance and shame some poor boy in some of our large cities, provide for his education and secure his redemption, and say to him, "We enatch you from vice and infamy, and consecrate you to a life of usefulness and virtue. in the name of our brother, who devoted his life to the ser vice of humanity"-thus building up a life immortal as his own, to be in its divine unfoldment the noblest monument to our brave worker, who is not dead, "but risen." Believe me, I appreciate the gentle, kindly affection that

seeks expression in the proposed monument, and I do not in the least sympathize with the cold disregard of the graves of the dead that characterizes some Spiritualists. The perishing temp les that were once inhabited by spirite

loving and beloved, are precious, even in their decay, to us who prize so fondly the garments they have worn, even the old glove that once was theirs ; and I would fain plant trees and scatter flowers over their freasured dust, and, on som simple slab, tell the passer-by whose earthly form lies here. that he may tread more lightly-but when you propose a onument, then, I say, let us do better than build it of marhle-let us inscribe A. B. Whiting's cherished name upon ome warm, living heart Port Huron, Mich., Oct. 28th, 1871.

"THE DOUBLE."

hemselves-and there they are!" he exclaimed excitedly, European, a negro and an Indian."

I have since main some two or three sittings under preisely the same conditions, and received as satisfactory results, the forms appearing each and every time as previously stated through the young man. I relate the above to how why and under what conditions I was taking a picture for the young man, so you can more fully comprehend this most wonderful of them all.

1115 1-0TBLE He came into my studio precisely as he had done on pretious occasions, and desired I would make a sitting for him, which I did-there appearing on the negative a well defined picture of an elderly lady and gentleman, whom he declared to be his grandmother and grandfather, who, he said, had promised to come. It then occurred to me to take him while entranced, and see if I could obtain a picture of the controlling power; and, to that end, I asked some spirit to entrance him, which was done in a few moments. I then took the picture, which I here enclose. You will see he is sitting in a chair, with his head thrown back, and eyes closed, apparently in a deep trance. Standing behind him, with one hand resting on his shoulder, and looking down on him, is another picture of himself, but in an entirely different position

I neked him if he remembered anything. He said, "he remembered standing and looking down on his own bodythat was asleep."

In conclusion, I will say that I think this one of the most wonderful pictures I have ever taken. I know that double pictures of a person can be made by making two exposures of the same plate, and changing the position of the sitter; but in this case, nothing of the kind was done. In fact, any artist can see that it bears no resemblance to pictures made in that manner. It is a phenomenon that challenges the whole scientific world to produce its counterfeit by any mechanical contrivance.

Most respectfully yours, W. H. MUMLER. 170 West Springfield street, Boston, Oct. 27, 1871.

PRE-EXISTENCE.

MESSES, EDITORS-In the Banner of Sept. 9th, I read an article from Austin Kent, as a query to cortain points in Warren Chase's theory of predxistence, etc., to which, as I somewhat naturally concur with Bro. Kent, I would ask the liberty to venture a suggestion.

As to the pro or con, of predixistence and re-incarnation, I have nothing to offer. But as regards "life," which is the soul of things "--- of things as well as men--my humble impression is, that there is no other "life" than that which is "immortal," is "eternal." Life is that all-pervading power in Naturo by which matter takes tangibility, growth and development, and from which those forms of matter which we term animals receive the power of locomotion. This life, or "soul of things," is a power in Nature which is forever pushing forward in the production and reproduction of plants, trees, flowers, insects, animals, men, and worlds for their habitations; and of this power, lof which man is the highest demonstration on earth, or pertaining to earth.) man exercises a more positive agency than many are aware of, since he can, by conforming to the laws ema nating from this divine force, reproduce his species in kind, or, by a simple infringement, produce or cause (which you will) a misconception, whereby a "thing of life," but not a living identity, is produced; and, to my mind, it is clear that it is upon this principle that all rapacious animals, ojsonous insects and venomous reptiles are produced. It is simply the result of Nature's forces misdirected. We have cases of evidence to sustain this position.

It has been proven, beyond the possibility of doubt, that fith will gender vermin where there was before neither vermin nor the barest possibility of eggs. Yet, if we take a orrect view of those principles in Nature by which these things come, there is nothing marvelous in it. Since it. cems to be an inevitable as well as an indispensable law of Nature, that one evil must be corrected by another, thus fifth, to the human organism, is an evil from which (without an autidate) disease must arize. So Nature causes her avengers to develop from the same eternal Life-Source of which we are a part. Yet these scavengers, these regulators, have no individual identity. Like the common outo-fly, their mission is to absorb the poisonous gases exhaled from foul and putrid substances, and make for erring man a purer atmosphere. This accomplished, and their mission ended, the life of these creatures returns to his original source, and is as much oternal as that which constitutes the human soul; and the instinctive knowledge of this

fact may in some measure account for the idea of a preexistence. I should be asking too much, did I ask you for sufficient pace to enter upon this subject argumentatively ; so I will leave it at present to my manuscript, where it is considered at some length, and where, in all probability, it will remain

ad infinitum-hoping, however, that wiser heads will give this subject some attention, and report their investigations for the benefit of "whom it may concorn." Will you please pardon this, my last intrusion, and believe me, fraternally your friend in the cause of progression, B nham, Tex., 1971.

BEAU CHAMP.

it cau, under favorable conditions, so control the elements surrounding mortal organisms as to talk in a limited manner with earth ones. But there is a time for all things. When our dear earth-the as plane the need of this light-the evidences that are elicited through spirit communion-then they seldom ever fail to receive it, provided they place themselves in rapport with those of their fear departed. Until such a condition of feeling exists, and they are beyond the fear of what the "would-be wise" might say, attempts at convinc-ing them of the reality of spirit communion are of no account. When the time finally arrives, and my darling, kind and loving Finnelia wishes in her heart, and is ready to believe the truths of spirit intercourse, then I will be only so much time lost. As a man, as a gentleman, Mrs. A. re-spects you; yet, to say she sympathizes one parti-cle in the failth of that which you and I know to be a reality, I am sorry to say she has not a parti-cle? I have met Mf. Lincoln and the dear lad Wil-liam; was present at the receiving of son Thomas.

I have met Mr. Lincoin and the dear fait wil-liam; was present at the receiving of son Thomas. The meeting was touching indeed. As ever, those two boys are their father's pets. I met Messrs. Eames, Foote, Baxter, Stanton, Thaddeus Blevens, Lewis Cass, Winfield Scott, and others I shall not now have time to enumerate

Stevens, Lewis Cass, Winfield Scott, and others I shall not now have time to enumerate. Be faithful to the light within you, my dear Thiers. Allow no one to crush that spark of light which now is lighting up your pathway. Allow me to talk with you whenever an opportu-nity presents. I will be of signal service. Sincerely and truly yours, August 8, 1871. From J. B. ALENANDER.

REV. ROBERT TAYLOR IN THE SPIRIT DEFENDS HIS WRITINGS IN THE "FORM."

No. 72 I street, Washington, D. C. August 24th, 1871. TO RAJAH BAMMOHUND ROY: Most Esteemed and Revered Spirit Guide: Will you kindly suggest anything in your power for my guidance and advancement? Can you inform me if the Rev Rohert Taylor author of the my guidance and anviatement. Can your motion me if the Rev. Rohert Tavlor, author of the "Diegesis Syntagama," "Astro-Theological Sermons," "S., &C., has not now in spirit-life seen that his views were erroneous? I cannot but helieve that he was a good man at heart, but failed to, catch those gleams of divine light which are so cheering o the human soul.

Will my darling spirit-child Lillie, and Dr. Alexander, Col. William Cox, and each and all lend their aid in giving the information desired lend their and in giving the information deeled through the kind and generous Mr. Mansfield, No. 301 Sixth avenue, Now York? Heaven's choicest blessings attend you all. In the fullness of earthly love and affection, I remain, ever devoted, WM F. J. THIERS. [Received at New York, August 25th, 1871.]

ANSWER TO REQUEST AS PER LETTER.

My DEAR THIERS-In absence of your guide, R. R. Roy, I have concluded to make a few remarks in response to some questions embodied in your sealed package, which makes reference to our humble servant.

your humble servant. I do not regret my course of earth-life! Why should 1? having acted up to the highest light within my soul? As then, I believe now—that the Christian religion is a fraud; that the monks of Egynt were the fabricators of the system called the Christian religion; I not only believed it then —that is during my life-time on earth—but I am as sure of it now as that I am a spirit! But while I say that I am having to acknowle

as sure of it now as that I am appret? But while I say that I am happy to acknowl-edge I was wrong in my conclusions of the fu-ture, had I had the evidences you are favored with this day—that the thinking part of man could have communion with earth beings, then I would have arrived at conclusions vasily different from those I taught while living; but that was denied me, and what else could I have done as an honest man, than to have spoken out fearlessly— even though the iron bars of Oakham Jail stared me in the face? No, no, I regret not the course I took, though it crauped my limbs, and some say soured my disposition. I had then, and have nois, the satisfaction of knowing I fought sin in high laces, and forthermore have now the satisfaction of knowing my labors, my writings are sought after by the thinking and reasoning portion of earth-inhabitants.

earth-infinitiates. Colonso has done well; and the only reason why he is not now in jail for daring to proclaim what he knows to be truth, is, that the public mind has become enlightened and the majorities shield him.

The time is at hand when all those who have Albany. There I had a stince hitherto howed to the declarations of priest and who was one of the best of media. clergy shall dare to think for themselves. When an honest man dares to think and reason aloud, then wicked pretenders tremble!

all-sufficient—there is no need of another! God is all-powerful—all good! He is the mov-ing power or principle that permeates all matter, animate or inanimate—the same one time as at another—not a person, but a spirit principle! You see him only in Nature, and you never will RoBERT TAYLOR.

tempt to influence me or Quartey against our fa-ther-no, never; you were prejudiced by what evil minded persons said, and one was Dr. L. Now, papa dear, do not think your Lillie has been scolding you. No, no; I have said just what I would have said had you come to see me as I was ideas or preconceived meas of the world of spirits at present forbid it. But their eyes will be open-ed by and by; time works wonders. Love to grandma and dear S—, and Charles, dear ma, finally, all—all—all. Let me talk with you, dear papa; I will tell you of my sphere home. Your spirit-daughter, LYRANTHIA. (LUIG)

(Lillie.)

P. S.-Here comes Dr. Alexander. He says, "Ask your father if he called for those — that were to be nickel-plated. He left them at York the last time he was there; says he desires you to have them as a keepsake from him."

SPIRIT-WRITING A REALITY.

BY MOSES A. DOW.

EDITORS BANNER OF LIGHT-In your paper of March 18th, you published an article of mine on the subject of "Spirit Pictures," in which I endeavored to prove (and, I hope, successfully,) that our spirit friends do, for the moment, make themselves visible, so that they can give their pictures to their friends. The one which I have, as described in that article, was obtained after so many promises and suggestions by my spirit friends, through Mrs. Hardy, that its reality and truthfulness cannot for a moment be doubted by me.

Mr. Mumler, the medium photographer who took that picture, said it was the best he ever obtained -it was his masterpiece. The oredit does not so much belong to Mr. Mumler as an artist, as to the honest power of his mediumship and that of his wife, and to the determined effort of my friend to give me a strong and perfect likeness of herself, that I might add my testimony (as she has since told me) to the mass of witnesses that have already come forward and staked their all in the advocacy of the heavenly truth that is now spreading its brilliant halo over the whole earth.

I have had, I think, as good evidence that spirits do actually write on stone slates, with stone pencils, without the aid of human fingers, or any other assistance from human-agency, except the magnetism which they take from persons forming the circle in which they act.

About the first of last September I took a flying trip for the benefit of my health. The day before. I'started I called at Mrs. Hardy's, and had a talk with my friend Mabel. I told her I was going on a journey, and she said she should be with me, and if I could find a good medium on my way, she would talk with me. I made inquiries, hoping to find a medium, but did not succeed till I reached Albany. There I had a scince with Mrs. Ross.

I took the steamer from Albany to New York, mostly for the purpose of seeing Dr. Slade, the Your hope of immortality is founded on evi-dence—tanglible evidence, tool You have no rea-son for doubt in the premises—you know; there-fore faith is out of the question! famous medium, whose manifestations are given It gives me pleasure to say I was happy to find bookstore, and bought a stone slate about six The only God is the God of Nature, and that is all sufficient—there is no need of another! house, and soon was ushered into the medium's laboratory. I took my slate from my pocket, and laid it on the table before me. He said he was glad I had brought it, as no one could say it was one of his own contrivance. He said he wished Dr. Alexander and your darling (daughter) me to hold it, in my own hand, and he would not are now with me at this control. R. TAYLOR. have anything to do with it. have anything to do with it. I hope the reader will follow me closely, and see the importance of what I say, for it goes to prove I have been about to answer your grandmother's that spirits do write; and if they write, then letter, which is enclosed, and as I cannot do so Spiritualism is a truth that cannot be overthrown without acerbity of feelings. I have thought bet by science, theology or ridicule. I write you this at the repeated request of my spirit friends. They said it was a test that could not be doubted. The table at which we sat was a plain one, about four feet square. Dr. Slade sat on one side, and I sat on another, at his right. He told me to take my slate and hold it under the table, as then I should know there was no contrivance of his own about it. I placed it under the table with the four lingers of my left hand, the thumb resting on the top, to enable me the easier to support the weight. There was a very small piece of pencil on it, about the size of a kernel of rye. My right arm was extended, and my right hand placed on the centre of the table, and Dr. Slade also reached out and placed both of his hands on mine, in order to keep up the electric power or circle. Instantly the small pencil began to write, and it was heard to move distinctly. There was only about a sixteenth of an inch of room in which the pencil could move. We both remarked that we should get quite a long message, as it continued. to write so long. In a few moments there were three raps on the slate with the pencil, which meant "That is all," and I took the slate out and found it all covered with writing. It was a letter from my father, who has been dead over fifteen years. It was as follows, word for word, and the parenthesis was used—as herein shown: " My Dear Son-Many times I have came to you to tell you I am still with you as a loving father. But you have so many spirit-friends with you I have to stand back. This morning Mabel (your loving friend) has let me come. I want you to go and see Mrs. Hardy. She is one of God's workers. I will come and sec vou. J. DOW. P. S. Your slate is too small. M. says give you her love. J. D." Dr. Slade did not touch the slate, and had never seen it till within five minutes before the writing was given. No hand touched it but mine, and I did not touch the pencil at all, as Dr. Slade dropped it on the slate while I held it. I have the slate at my office, covered with glass, where any one can see it who chooses to call. I would like to ask the cavilers at Spiritualism this question: If my father's spirit did not write the letter on the slate, by what means was it put there? To me the answer is not a question of guess work, for I know it is so. I will not occupy any more space in your paper at this time. I am anxious that all should understand this truth, for, if they do, it will make them

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compact as to its diction. It was fortified by liberal quotations from the United States Constitution, and that of New York State, the Virginia Bill of Rights, the writings of Franklin, Madison, Olis, Chief Justice Tancy and others, and was an unanewerable argument for the cause of Woman Suffrage. Want of souce compels this abstract, which is but a meagre outline of the original.

its reasoning, and

From Professor Denton's "Radical Rhymes. MY LAMB.

I had a Lymb, from our Father's fold. More dear to me than the finest gold : Its fleece was whiter than driven snow, And pure as streams from the mountain flow Its eye was clear as the glist'ning dow, Where love looked out at those windows blue And I was happy as man could be. Whene'er those starry eyes beamed on me.

We roamed together at morning's dawn, With glad steps over the leweled lawn : We crossed the valleys, and climbed the hills. And drank with birds at the crystal rills; The earth was greener, more bright the sky Fairer all things, when that Lamb was night

At eve, when weary we sank to rest, Its head was pillowed upon my breast; 'T was then I heard the celostlal rong : Of heaven my dreams were the bleat night long ; For angels guarded my Lamb an i me, And filled the night with their melody.

But yeil d in gloom were my glad dreams, when Our Father rent for his Lamb again. I strove to keep her; but Death said, "No ? The Shepherd calls, and the Lamb must go ! But though I take her, it is in love; She goes to feed with the flocks above.

The pastures there are forever green. And streams unfailing flow on between: There dwells the Shepherd, whose name is Love, Around him gath'ring the blest above.'

"Then sorrow not for the dear one dead :" 'T was thus the spirit delivirer said ; And Hope with angel voice whispered then, Weep not : thy Lamb thou wilt find again !"

The latest computation of creeds, if we go by strictly Orthod-x rule, gives the devil an undue proportion of the barvest. All the Christian sects together comprise a membership of about 330 000. 000 while the them, work human court over 1 000 68,169,000; and when one considers that the Cal violets dann the Methodists and Raplists; and the High Church Episcopalians hold that none can be saved, except by a special act of grace, outside of their particular pale; and the Baptists entertain strong doubts whether a mere sprink-ling can fit any one for Parailse; and the Catho-lics sweepingly consign all Protestants to indiscriminate perdition; one cannot help thinking that the ideal heaven of some Christians must be a remarkably soug place compared with the very ample accommodations afforded to mapkind at large in the lower regions .- Springfield Republican.

The Newspaper Reporter has in six successive numbers propounded the conundrum : " Who first advertised Western railway bonds in New York?" Its readers have agreed to "give it up."

MESSARY, EDITORS re scoma te inquiry in relation to the "double," or man and his counterpart being seen in two different places at the same time, The question is a very interesting one and goes far in on tablishing the fact that the spirit of man is a "a spiritual body" of itself, is independent of and can exist without the material body ; and any facts bearing upon the subject must be of interest to your readers. For this reason I take the liberty of relating two instances that have come within my own personal knowledge. The first happened in the early part of this last summer, and was that of my father appearng to my mother. My parents are yet in the form, "halo and hearty " in

their general health for persons of their ages, having passed their "three score years and ten." My mother (being perhaus a little superstitions) related this to me quito secretly, thinking that it was a "forewarning" that my father was to pass to spirit-life. But I quieted her, fears in that respeet by telling her that it was not an uncomm rence, and that it was no doubt subject to natural laws. T will give it, as near as I can in her own words, as she rolated it to me. She said, "I was sitting in the parlor, by myself, quietly recking, and thinking of nothing in particu-Inr askde from what I was doing, which was a little rewing, when suddenly I was startled by seeing the apparition or counterpart of your father walk into the room. I recognized him as readily as if he stood before me in his natural body, yet there seemed to be a something about him that I cannot describe, something that is apparition-like, and that told me this was not his material body, but his counterpart. He held in his hand this book (laying her hand on a small Bible that laid on the table.) and appeared to be reading it. A voice came to me, saying, 'This is your present husband.' I answered audibly, 'Yes, I know it,' when, as suddenly as he came, he disappeared." I said, "Now, mother, did n't you drop asteep and dream this ?" She replied, " No, William, I was as wide awake as I am at this. noment: and determined to see where father was. I went down stairs, and found him sitting there in a kind of revele, from which he started as I entered the room. I asked father," sho continued, "if he had been up stairs ! He re plied, 'No; Thave been sitting here, kind of resting my self." She then told him what she had seen, and asked him if he remembered anything about it. He replied that he was in what he called a "brown study," a kind of, semi-unonscious state, and did not seem to have remembered anything for the past ten or fifteen minutes.

This is a very interesting case of "Double" to me, comng as it does in my own family, and from two aged people who are entirely above making any such statement for personal netoriety or mercenary motives. Indeed, they had no dea that it would'ever be mentioned outside of our immediate family, and I am giving it this publicity without their knowledge or consent.

The other instance is of more recent date, and relates to a oung man about sixteen yoars of age, son of Mr. Samuel Herrod, of North Bridgewater, Mass .-- a very reliable gentleman, engaged largely in shoo manufacturing in that town, Mr.-Herrod tells me that his son has only lately been devel oped as a medium, since which time most astonishing tests and communications have been given through him. My first acquaintance with Mr. II, and his son dates but a few weeks back, when they called on me to have a sitting for a spirit photograph; they did not say who or what they exsected to receive. I made a sitting of the young man, and there appeared three forms on the negative, which I imme distely showed them. Mr. H. remarked. "Mr. Mumler. that is the most wonderful picture you over have taken, he

aides being the greatest test I over received." I asked him to explain. He said. " Before coming here my son was controlled by three different influences, representing Europe Africa and America, and they desired to have him come to

Spiritual Phenomena. SPIRIT COMMUNION.

72 I STREET, WASHINGTON, D. C.,) Sept. 11, 1871. MESSIS, EDITORS-Enclosed you will find three

very remarkable communications, as I think, brough the mediumship of Mr. J. V. Mansfield, of No. 361 6th avenue, New York.

The one great point-nay, the vital point, as I hink-for the conscientious Spiritualist to deternine, is how far the inspiration of the Bible is to he rolied upon as a guide to " his faith and prac-

My belief is more and more confirmed, the more investigate, that from the spiritual standpoint lone can we understand the Old and New Testaments; and when thus revealed, they are all they claim to be, anachronisms and historical discrepneies to the contrary notwithstanding.

But now, the grand query as regards the comnunication of the learned Robert Taylor, enclosed. He asserts that the Christian religion he leemed a fraud while in the form, and now he is positive of it as a spirit. Now, may not this all be, and still my daughter be correct as to the divine mission of Jesus of Nazareth? May not the learned Taylor be correct as regards the Orthodox practice of Christianity, and my spirit-daughter be equally correct in regard to the essentiality of the teachings of the Divine Record?

Trusting you will find this question well worthy of your consideration, I place the following entirely at your disposition.

Very respectfully. Your obt, servant, W. F. J. THIERS, M. D.

[EXPLANATORY NOTE.-Joseph B. Alexander, M. D., was a prominent medical gentleman of Washington, D. C., well known as the physician who embalmed Mr. Lincoln and his n. "Willie !! (previously). He died of disease of the heart, July 12th, 1871. Having been in intimate communication with Dr. Alexander during a month's cruise on a government vessel, and finding him decidedly atheistic in his belief, he was asked the verification of such belief in spirit-life, through the most remarkable mediumship of Mr. . V. Mansfield, who was, at the time, personally an entire stranger to the undersigned. The subjoined is the response, W. F. J. THIERS.] verbatim et literatim.

LETTER FROM J. BELL ALENANDER,

LETTER FROM J. INDU. ADEARATION, Received through J. V. Mansfield Aug. 8th, 1871, No 361 6th avenue, New York City. My DEAR THERS-Yours of the 8th 1s before me, for which my soul thanks you beyond any power of mine to express it. I recollect you power of mine to express it. I recollect you kindly-not less so the conversation that passed hetween us on the "Tallapoosa"-what you then avowed to be your candid thoughts touching the future of man (if any he had); for, with all your hope, and those ever guiding interior impressions of yours, you were not clear or positive in your evidences of the soul's immortality.

evilonces of the sonl's immortancy. Well say you, Doctor, "Were my views correct in any particular?" It becomes my very pleasant duty to say to you, in all candor, that the soul has a conscious existence—as much of an indi-viduality as it ever had, even previous in the your studio and sit for a picture, when they would show form-body; and, more than that, my dear Thiers,

72 I street, Washington, D. C., Sept. 7th, 1871. My Darling Spirit Daughter Lillie-Several times ter to give you the opportunity of auswering it yourself, so far as your spirit condition may permit and you may deem proper. Knowing I always enjoy your augello presence, which is my great happiness, I feel assured you will feel hap-py in concurring with this request as far as pos-sible, through the mediumship of our good friend, Mr. Mansfield.

From your affectionate father, W. F. J. THIERS.

ANSWER RECEIVED THROUGH THE MEDIUMSHIP OF J. V. MANSFIELD, NO. 361 SINTH AVENUE, NEW YORK, SEPT. OTH, 1871.

My Duon Dear Father-How can I sufficiently

My Don Dear Father-How can I sufficiently bless you for thus allowing me to talk with you through the source of a mortal organism? Sin-gular as it may appear to you, my dear papa, yet I embrace the opportunity with feelin is of de-light. I have much to communicate to you on my own account when I have more perfect con-trol than I now have. Oh, papa, did you know or could you have known how much your dear Lillie desired to see you as her mortal form was wasting away, you would have come to see me-would you have not? I prayed so earnestly for your appearance at my bedsidet. My greatest de-sire was, oh, could my papa but hold my emaciat-ed hand while life was obling away, then I would have departed perfect by satisfied; but as it was I did not want to leave. Finally, after grandma assured me, and Charles too, that papa would not did not want to leave. Finally, after grandma assured me, and Charles too, that papa would not come, all I had to do was to be resigned, and throw myself into the arms of my Saviour Jesus, who ever heard my prayer, save when I prayed that my papa would come, if but once, and see his Lillie. Papa, you will allow your pet to talk plainly, yet it is with love, dear papa, I speak. I want to disabuse your mind of the mistake you-were laboring under with regard to grandma and ma being at eumity toward you. Had it not been

ma being at cumity toward you. Had it not been for what Dr. L reported, you would never have harbored such thoughts of your dear ones. Dr. L.

harbored such thoughts of your dear ones. Dr. L. will have that to answer for when he comes to the land of souts. Now, papa, go and see ma and grandma and Charles—in fact, all the family and relatives, and if aught ever existed that should have caused the inharmony that has apparently been manifested, bury it all-all—and live as you and they one and all will wish you had when you come to be with Lillie: he at peace with all, for as that life leaves you; this will find you. That life was given you to prepare for this, so make the love in your heart so fully exemplified in the life love in your heart so fully exemplified in the life

of the pattern of patterns—Jesus of Nazareth— that it will prepare you for a life of peace and usefulness on earth, and for a happy life in that world whither your steps fast hasten. Life is but a moment, as associated with the body form, . c., when compared with the life which is eter 1. C., when compared with the life which is eter-nal. You may, my dear papa, live even to your three-score and ten years, and then on grace for ten years longer, and yet that is but a breath when compared to the life awaiting you in the world beyond. So, then, dear father, be at peace free indeed.

Written for the Banner of Light. AUTUMN.

BY MRS. M. A. TWITCHELL. Ab, whither, sweet Autumn of beauty, So swiftly art hieing away? Oh, wait until labor and duty

Be done for one bright holiday ! For my spirit is sad with toiling, My heart is oppressed with care; And I sigh with homesick longing

For scenes of my youth so fair. Then, oh for the joyous freedom O'er wilds and waters to roam. Till I breathe the air of the mountains That sheltered that happy home!

I would greet the friends of life's morning. And our old, glad songs would sing; Shake brown nuts down from the tree-tops That stadow the dear old spring,

Where I played with brothers and sisters, And gathered the May-flowers sweet. And sought in faith for the vessel Of gold at the rainbow's feet.

I would fish from the rocky river. As I did in childish glee. And rustle the leaves in the orchard,

For fruit from my favorito tree.

I would roam in the fields at sunset. With one who loves the scene,

When mountain and vale and hamlet Are bathed in a crimson sheen.

For the starry white clover and dalay

Would smile as I passed them by ; And the little frost-flowers, I fancy, Would kiss me a kind good-by.

Washington, D. C.

Banner Correspondence.

Ohlo.

Obio. MIDDLEPORT — Ellie E. Evans writes, Oct. 21st, thus: We in this benighted region have been enjoying such a spiritual feast that I feel, in the fuliness of my joy and gratitude, I must commu-nicate it to all our friends, known or unknown. We are all united by kindred feelings and hopes, and I know that the good neonle who desire the

and I know that the good people who desire the spreading of our beloved faith will be glad to hear of our attempt at progress. You can hardly imagine how dark the place and people are here. Our town is several thousand strong in number of arediants but there is not a course of columnit of residents, but there is not a score of acknowledged Spiritualists for miles around. We have bravely fought the good fight among bigoted Orthodox and ignorant neeple, to whom our faith was a frightful lure of Satan; trying, in the mean-time, not to lose that spirit of charity "which thinketh no evil."

Two years ago Mrs. Nellie Bronson gave a few lectures here, and although the ball was crowded, the audience attentive and interested, how many converts were made we cannot say. In the in dicted that "we would soon get over our Spiritualism.'

We had to disappoint these prophets, for we could not "get over" a belief which appeals to all the tenderest memories of our hearts-memorie of our cherished darlings gone before-and which converts there memories into living, dear and dai ly realities. We are proud of our name, which some sneer at, others shup, or warn against, but we know it to be the outward symbol of the inner peace and patience which enters and abides in the heart of every true Spiritualist.

Miss Lizzle Keizer has given us, during this week, two of her fine scances. We obtained the Universalist Church, which, when full, holds some three hundred persons. The doors were opened at the hour named, and the people rushed in. Every seat, aisle and gallery, and even to the very foot of the desk, was overflowing with men, women and children. And still they came, car-riage after carriage, and far out into the streets, on all sides.

The first evening was a complete success, and every spirit described was recordized. The sec-ond evening a fee of twenty cents, and closed ond evening a fee of twenty cents, and closed doors when the house was full, secured the com-fort and quiet desirable. A few out of the many spirit friends were not known at first, but have since been identified. One, a George W., was not correct, the audience

said, because George W. was alive and well. The next day we learned that the spirit, while on earth, had always been called Daniel, and that his name was George Daniel W. Another, a foreign teacher of music, one Harr

Wolf, was not known at first, but a lady in the Lyceum Banner for each family connected with audience remembered hearing a friend say her daughter had, in Switzerland, been the pupil of a NY

Miss E. Annie Hinman, and well and nobly has she done her work. Once more the hanner of Spiritualism has been unfolded in old Hartford. For a long while the Macedonian call has been heard, and now it has been answered. The thanks of all Spiritualists are due Col. S. A. Cooley, to whose unflinching energy is due the revival once more of our spiritual meetings. Our meeting today, both afternoon and evening, was of the most encouraging kind, the hall being well filled with attentive ligteners on both occasions. The sub-ject (spiritual intercourse, ancient and modern) was handled in a masterly manner, and it has soldom been my lot to be present in an audience that listened so intensely as on both occasions this day. Make up your mind, dear Banner, to hear from us again; the fires have not smouldered for nothing; iron-clad bigotry is not to have everything its own way, even here. Spiritualism in this city after years of quiet rest has sprung to its feet stronger than ever, armed and equipped to do battle for the truth. The State Spiritual Association of Connecticut

may feel proud of their General Agent. Miss Hinman is a noble worker; let us give her all the encouragement possible. It is a matter of congratulation to ber that her volce was the first to sound the call to arms in this city. We have made a splendid beginning; lot us push on the column.

'Satan's kingdom's tumbling down, glory halleluiah.' "

New York.

truths of the Harmonial Philosophy in the com-munity, and their labors have been crowned with success. We cannot boast of organizations and compacts of sufficient power to 'scale speakers,' yet in our management we have succeeded in un-settling one or two who had an eye singly to the glory of self, and whose God is their belly—I should have said stomach. Those of our speakers and mediums who have visited and labored hou-cetter with us such as Warren Chase E. With and mediums who have visited and labored hon-estly with us, such as Warren Chase, E. V. Wil-ron, Mrs. Woolcott and Dr. Holden, will bear us witness that we deal justly with all, and have never sent one away without full compensation for services, and, in some cases, more than was expected. And we now send herein our cordial invitation to all honest workers and speakers, that we shall be pleased to receive. you at our homes, and extend to yon the friendly hand and heart, with the horpitalities usually extended to those who have visited our county. We would especially invite you who are traveling West for money, or East for *light*, to call at this half way place and 'rest' a day or two, and speak to us once or twice; it will help us, and perhaps you. We are all very anxious to hear (and see) Moses Hull and Cephas B. Lynn, whom none of us have Hull and Cephas B. Lynn, whom none of us have heard; therefore a special invitation is extended to them, and we would not be considered partial

to them, and we would not be considered partial in our invitations. Persons going from Boston West, via Vermont Central Railroud and Lake Shore or Grand Trunk, strike our county either at Ogdensburg or Prescott, Ont. At Potsdam Junction, six miles by rail from here, parties going east or west by those routes can stop off, and not be obliged to pay for extra tickets. We cannot see why we cannot have calls from speakers as well as towns on the New York Central Rulload. We will give you good rooms at the best of hotels and 'warm meals at all hours, without hash.'"

TROY — Will you permit me, through the Ban-ner of Light, to call the attention of the officers and members of the Children's Progressive Ly-ceums to one of the many sufferers by that awful fire at Chicago? I mean Mrs. Lou H. Kimball, of

the Lyceum Banner. In that fire she lost everything except the clothes she had on as she ran from the flames, and her noble courage and energy. Our Lyceum, auxious that the should again throw her Banner to the breeze, has sent her one hundred dollars to assist her in this emergency. Will not the other Lyceums through the country do likewise, and do as their means will let them to restablish the only truly liberal children's paper in our land? Our children must have papers to read. The Ly-ceum Banner, under Lou H. Kimball's manage-ment, was the best children's paper I have ever

seen. A slang phrase, a vulgar sentence or a reary story was never seen in its columns. Our Lyceum, from its first publishing, has taken one hundred copies, and we are very anxious to again have it amongst us.

Believing it is only necessary at this time to call the attention of our Lyceums to this paper, and to the noble woman who has given and is giving the best years of her life to place in our children's hands a paper in all respects unexceptional. I close with the hope that every Lycenm in the land will at once send material aid to Mrs. Lou H Kimball, No. 54 Twenty-Eighth street, China-

go, Ill., and subscribe for at least one copy of the Lyceum Banner for each family connected with N. Y.

BANNER ÓF LIGHT.

form. Silently but steadily the work progresses. Assisted by the invisible bosts who have 'en-camped around about us,' we have every reason to be encouraged. By many the glad things are being received and appreciated. Some hitherto oreed-bound souls are rejoloing in the n=w light, while others are timidly tasting of the living wa-ters. Orthodoxy has received some sturdy blows through the mediumship of W. F. Jamieson and Dr. E. O. Dunn, and others who have heen with through the mediumship of W. F. Jamieson and Dr. E C. Dunn, and others who have been with us during the year. The above named speakers have promised to return to us. J. M. Peebles is engaged for the month of June. We are corre-sponding with others, and have reason to hope that their services can be secured. We have need of a read reliable modum for physical profession tions, and such an one would be well sustained."

Missourl.

KANSAS CITY. - Dr. Perkins writes: "We KANSAS CITY. — Dr. Perkins writes: "We wish to say to Spiritualists, mediams and speak-ers, that the new society of Spiritualists of Kan-ans City. Mo., was duly organized on the 28th of Sept., 1871, with the following officers duly elected and installed: J. L. Morton, Moderator; Dr. E Perkins, Treasurer; T. B. Johnson, Secretary; and that we will hold regular meetings at the Good Templers Hall, corner of 8th and Main street, Kanass City, Mo. Mrs. L. H. Perkins, trance speaker, has been laboring with us, com-mencing on the last Sunday of September, and the two first Sundays of October. with pleasing effect to all, our hall being well filled each day. Bro. C. B. Wheelock, of Pleasant, Kanasa, ad-dressed us last Sunday, and verily he is a power

Bro. C. B. Wheelock, of Pleasant, Kansas, ad-dressed us last Sunday, and verily he is a power in the spiritual ranks. Speakers contemplating visiting Kansas City will please give us a call, as our rostrum is *free*. On arriving in our etty, they will address Mr. J. L. Morton, our Moderator, who will give all necessary information. We have resolved by our own endeavors and the assistance of the angel world to do all we can to promote the cause of Spiritualism in Kansas City."

Note from Mrs. Stearns.

VINELAND, N. J.-Allow mé, Messrs. Elitors, to thank you for the publication of my letter in your issue of Oct, 14th. I would now return thanks to the few kind friends who have responded to that appeal. It would not have been made had I not had three months' sickness before this, had 1 not nat three montos ackness denors this, the past year, unfitting me for work. I have warm thanks for the aid from my sisters in Cir-penter, my tried and true friends in Tioga and Ti-tusville, and I fully appreciate the kindness of the unknown friend in Philadelphia. The dollar received through a friend here, from Baltimore, we account on runitance for her contage on white we accept as remittance for per centrge on sub-scription to paper, for which the sender will please accept our thanks. As yet we are confined to the house; we are slowly gaining strength; hope to be able this winter to resume our work in Pennsylvania. For the truth, H. T. STEARNS.

Colorado.

MOUNT VERNON.-P. Achey writes, Oct. 17th, 1871: "It may, perhaps, be interesting to many of your readers, dear Bauner, outside of Colorado, to know that the Spiritualies of this Territory are

We held our third general meeting at Golden, We held our third general meeting at Golden, on the 14th and 15th of October. The meeting was very harmonious, and full of the progressive spirit. After transacting the necessary husiness for the promotion of the cause, and electing the for the promotion or the cause, and electing the following officers, the meeting adjourned, to meet at Golden on the first Saturday and Sunday in July, 1872; Hon. D. D. Belden, of Denvar, Presi-dent; Mrs. C. M. Johnson, of Golden, Vice Pres-ident; Philip Achev, of Mount Vernon, Secretary; Mrs. Mackey, of Boulder, Treasurer.

Florida

HOUSTON.— Julia A. B. Seiver writes, Oct. 7th: "It may, perhaps, interest you to learn that the light is slowly breaking over this portion of Florida. Several of our leading minds are begin-Florida. Beveral of our leading minus are begin-ning to inquire into the truths of Spiritualism. Oh, that the little stream, whose murmur is yets of faint and indistinct, may deepen and grow into a mighty river, before whose cleausing waters error and superstition may flee away. Hoping that kind angels may ever guide you in your noble work, I am very truly yours for the truth."

Pennsylvania.

OLEARFIELD BRIDGE-A correspondent writes: "If we had a good medium here we could s on have a large circle of Spiritualists and make the 'dry bones' of the Orthodox and Methodists tremble. As it now is, a man dare not speak his mind on religious or political subjects if he depends on the opposite side for his bread and but-

ings and their probable results.

The New Departure of the Old Catholies.

It is well known that a congress of those Cath-It is well known that a congress of those Unit. olics who make the views of Dr. Döllinger their basis of difference from the Church of Lonne, was held at Munich toward the close of last month. The reports of what was done at the meeting have been very slow in coming, but we have at Net determine the function of the meeting have been very slow in coming, but we have at Net determine the function of the meeting have been very slow in coming, but we have at Net determine the function of the meeting have been very slow in coming, but we have at Net determine the function of the meeting have been very slow in coming, but we have at Net determine the function of the meeting have been very slow in coming, but we have at Net determine the function of the meeting have been very slow in coming, but we have at Net determine the function of the meeting have been very slow in coming, but we have at Net determine the function of the meeting have been very slow in coming, but we have at Net determine the blow from filends that walk the sliver

the bishops and clergy made amonable to all civi

The congress was composed of three or for

hundred gentlemen, mostly Germans, but includ-

ng also Father Hyacinthe, the Spanish ambassa

er belief. The more advanced did not, therefore, press their views upon the conservative, but the

programme was so drawn up that all who were unable to assent to the new Vatican dogma could

The declaration consists of eight articles, seven of which were the work of Dr. Döllinger. The first declares that the adherents cling to the Catho-

more religious age.

unite upon it.

the right to unrestricted control of their own diocases, and admits the primacy of the Pope as it has been acknowledged in the old and unoivided Catholic Church, on the foundation of the Script-ures, the fathers and the councils. It denies the right of a Pope, backed by ecclesiantics sworn to obey him, to define new dogmas. Any new dog-ma must be in accordance with the Scriptures and the belief of the Catholic world, and even an vote introduce a new doctrine at variance with the traditions and the past history of the church. The right is reserved to the Catholic clergy and haity and to theological scholars to pronounce upon and reject such new dogmas. The third article calls for a reform of the church,

recognizes the church of Utrecht as in substantial agreement with the anti-infalliblists, declares the separation of the Greek, Oriental and Russian churches from the Catholic Church Illogical, and looks forward to the time when not only these, but the various Protestant churches and the Enisco pal churches of England and America, will be In the next article the assembly demanded that

In the bast article the assembly demanded that the Catholic clergy should be allowed to study modern science, and deprecated the artificial se-clusion in which the lower clergy are compelled to live, the tyranny exercised over them by the bishops, and the arbitrary practice of removing priests from one parish to another. The tifth article asserts the faithfulness of the

old Catholics to the potitical constitutions of their respective countries, and rejects the idea of the respective countries, and rejects the idea of the syllabus that their duty to the Pope is above all

The sixth is a vigorous indictment of the Jesuits as teachers and supporters of a false and corrupt-ing system of morals, and asks that the permius activity of the order be put an end to by

their governments. The seventh article merely maintains the right of those who adhere to this programme to the property of the church. The eighth article was proposed by Dr. Schulte,

of Prague, and was carried in spite of the opposition of Dr. Döllinger. As it is altogether the most important resolution of the congress, and is really the starting-point for the new movement, without which it would be a mere-collection of negations, we give it entire:

"Considering that we resorved the following rights in the programme adopted at Monfels, that the priests under cen-sure for their dielity to the faith are interdicted from per-forming the ceremonies of the church; that these priests have nevertheless declared their readiness to perform these have nevertheless declared their readiness to perform these, functions; that we are justified, by necessity, in thus going back to the apostelical times when there, were no distinct parishes; that the having recourse to such priestly action is dependent on local circumstances and individual wants; that, until such changes in the law can be effected as will satisfy there wants, Catholics adhering to the old faith of their church cannot be left without the legal benefit of cer-tain ecclesiantical acts, the Catholic congress resolves, [1, That, in all places where the want is felt regular par-ish priests shall be⁻ appointed—the question whether there is a want being left to the decision of the local committee. 2. We claim to have our priests secondized by the secular 2. We claim to have our prices account of the deat hommittee 2. We claim to have our prices account of the recular authorities as entitled to perform these religious functions on which civil rights are based, in accordance with the ex-isting logislation of many States.

 The various governments are to be petitioned to accord by these rights.

 The various governments are to a particular state of the ight moment has come, we shall be justified in procuring a egular Episcopal juripdiction.?

Such in brief, was the result of the congress, and such is the platform on which is stands with entry unanimity. We have not space at present to speak in detail of the incortant and enthusias-Hyacinthe and others, or of the interesting and spirited but harmonious debates on certain points of policy; but we have already said enough to show that the old Catholics are in earnest that they have no misgivings as to the future, and that they present a precise and tangible programme that separates them formally and finally from the

Written for the Banner of Light.

BY WILLIAM BRUNTON.

We have the poet's native gift, as free as yonder sky, But few there be that answer with a deep and full reply; But few indeed there be that rise on easie's searing wing, That rise to great the sun of Truth, and, rising, sweetly sing; But few there he with strength and skill to leave the earth bohind.

With bird-like joy to soar in heavon, yot keep a manly mind! So praise to yo that thus have done by inspiration's spell, And force of royal character, that ever speaketh well.

Welcome, then, "Pooms of Progress," from the old and burled past,

That bless the now with sweetest love, and reach the future

be trained for husbands and wives, for fathers and mothers of healthy and beautiful children, for farmers, mechanics and housewives, for all the avocations of life which are so much more important than the learned professions. She was followed by Prof. Chaney, who spoke at length on the same subject

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She was followed by Prof. Chancy, who spoke at length on the same subject. The committee appointed at the Juno meeting presented the following report: "We, your committee on school reform, recommend that a sufficient number of perrons interested in-the movement incorporate themselves under the laws of the State, for the purpose of instituting a reform school, to be free as possi-ble from all sectation influences: that such incorporated heady receive propositions from different the loca-tion of said school, and also receive propositions from differ-ent leachers as to plans for conducting such a school; that said incorporate bedy open heads for subscription to zapital said incorporate body open books for subscription to capital stock, and do all business calculated to advance the cause of education

The following resolutions were adopted by the Conven-

tion: Resolved, That it is the duty of all Splritualists to stand by the faith they profess, to use all the pecuniary means they can space for the encouragement of free thought and the promulgation of truth. Resolved, That Spiritualism tends to purity of thought and holiness of life, and that all who indulge in protonity, sen-suality, licentingeness, dishonesty, or any form of immorall-is should be for monitorial truth the add misses means the

ty, violate its fundamental principles, and misrepresent its

egitimate tendencies and plain teachings; Though the time was shortened and numbers decreased by the manipictons weather, all second to test that our meeting was a success, II. K. Eves, Sec'y, Salem, Oct, 13, 1871,

"This Hollow Glong "-M. E. P. Ames, Indian Valley, Plumas County, Cal., writes as follows: "I have read, with much pleasure and interest, the work entitled 'The Hollow Globe,' and consider it a most marvelous production, emicoutly attractive in style, being bold, fearless and independ ent in the promulgation of truth, . It is a work that should be highly prized and appreciated by all progressive minds. It deals with questions that must widely and deeply engross the attention of both thinking men and women. Indeed, the ideas expressed throughout the entire work seem to be those of an honest, carnest thinking mind No worshiper of antiquated customs is expected to admire this truly

wonderful work; for it arraigns and convicts, before the bar of reason, many prevalent false ideas of the day. Where there is so much to admire, it is difficult to particularize; but the chapters on "Inherent Powers," 'Forces,' ' The World Builders,' and 'Vision,' are replete with interest, and contain many gems of thought which cannot fail to please even the most fastidious of progressive minds."

Passed to Spirit-Life:

From Landgrove, Vt., Oct. 4th, Lydia Ann, wife of Page Warner, in the 31st year of her age.

warner, in the list year of her age. She leaves a kind comparit a, * fair daughter of nine sum-mers, a fair ber and meilter, stere and brothers, to meitra her sudden departure. May they all he sustained in their great trial. "I was much to lay away the beautiful term, and the many tears shed by the sumpathizing friends testilited of her-spiritual worth. May the kind ministrations of her spirit he, near, and whisper peace to their souls, is the prayer of the writer.

From South Londonderry, Oct. 7th, Reuben Harrington,

Read 5 years aged 55 years He was one of the dist settlers in the town, and leaves a while and eight children, siven of whom were proced at its functal, and it was never us polylage to us be the exclusion ance of a more harmonicus lamits. For the first time one link in two golden chain has been withdrawn; but they are conforted by the truths the spiritual philosophy riverbalo them, and rives are the thought first the harbord and father eaught side of the beauties of the Summ related ere bis spirit, was released from its worn temement; in the change he had ne fors. Friends crowed the charch to over the first wire an nefer and, the poor a field. May be remember us all, and bring light from across the river. From Andover, Vt., Oct sth, Mry R. R. 40 keys, wife of George Stickney, in the 53 year other casthalle.

From Andover, VL, Oct 8th, Wry R, B, 80% here, wife of George Silekney, in the 53d year of her cavitalife. For many vertus size had suffered much, but being necessared of a strong will not meeting powers, she was at le meet of the time to attend to the dathes of her howehad. And not alone with her comparison sets and doughters indexide riked and gentle preserve but a large circle of relighbors and thends mount the loss of a true woman. Truty the Summe-Land grays dearer as our loved ones gather there, and but for the light that Spirituali in bings us how can disc but for the strong and the work hat "though she went away, she will come again".

From Antrim, N. H., Oct. 10th, Abby M., aged 10 years, daughter of William and the fate Cynthin Pobl

daughter of William and the late Cynthla Pobb Truly has the anti-ted father been called to drick of the cup of sorrow. In less than tour months has he laid away the forms of first a tir daughter, then he companion, and again an sther daughter. The single through the charge on privile previous for consolation, bat formed it not, and new be truly cried : "Give me hight". And he listened to the tesportion from the angels for the first time, when we we to that dreary more, ere we had her beautiful form by the side of the dear ones. May angels blass and help to ende the remaining son and daughter, and give the atter he bit of strong the. Mass SARAH A. WILEY.

From Abington, Mass., Sept. 19th, Ferdle, youngest child of George B. and Eleanor W. Merrill, axed 1 year 6 months and

The bereaved parents feel deeply the departure of their little Parile, but fird sweet consolution in the pt flowedby of Spirit nation as presented by 1. S. Harrington, who efficiated at the internal commencing the services by reading a poem by H. W. Longfellow:

"The relising death (whigt seems so is transition; This lie of mortal breath Is but a suburb of the life elvelan, Whose port diwe call death."

We are port if we call death." In addressing the monraers, Mr. Harrington said: "Is it possible that you have so haved the little bud o promise that a jealous God has brasted it for yor, that he might threely turn your affections to hinz. Nay, it cannot be! I here a thousand volces proclaiming that the God. C Nature not pos-sensing the power to suspend her have that it methat unfid here smill the bighting millers of sectors and dicase has taken it to be Summer-land, there to transport it, where it will be we ched and water d by guarding ange's until it shall unfold and blossom and become a benefits. "In our dower." The striftes crossed with a norm, commencing. " Quardian angels! do we doubt them?" I, T. II.

the public meetings. In connection with the con-gress, of the admirable speeches made by Father

Church of Rome.

A WELCOME TO "POEMS OF PRO-GRESS" AND "RADICAL RHYMES."

daughter had, in Switzerland, been the pupil of a man by that name. Many beautiful and encouraging messages were given — one lady, to another: "They gave my poor mother cold comfort when I died; I did not belong to the church and they did not know where I had gone." A spirit to his brokher, tell-ing him to "persevere in his present course, even if, people did not approve; some day we may have the privilege of turning the cold shoulder on their religion." their religion.'

The people are awakening from their stupor of ignorance and prejudice. The town is alive with comment and argument. The great work is be-gun, and we intend it shall not drop for lack of help. Laborers shall be called from afar to assist in sowing the seeds, from which shall spring a golden harvest of kind deeds and enlightened thoughts. We shall try very earnestly to make the bridge between the spirit-world and this place free from the stones and rubbish of superstition and fear. Then the stainless feet of those whom we love, and who love us, can draw near, and the vail of mortality he brushed aside in the twinkling of an eye, while we stand face to face in the visible presence of our spirit friends.

Our kindest wishes and loving recollections follow dear Lizzie in all her travels. She is a true and noble woman, an earnest minister in an earn

To the Memory of A. B. Whiting. On the wings of the wind comes the wall of hu-man woe, and loving bearts are crushed in their sad bereavement. A fond mother mourns the early departure of a dear and only son; a kind and most noble sister grieves o'er the loss of one endeared to her by the strongest ties of kindred affection, while hosts of sympathizing friends, who have for years listened to the eloquence of that voice, sorrow in their hearts that they can hear it no more.

near it no more. Can you tell us, oh sighing breath of Nature, whither has that spirit fied? Through the portals of the grave our brother passed into the land of souls, in the morning of his life; horne by a shin-ing hand, his heauiful spirit crossed the dark valley, made resplendent by the light of blessed faith. Why was his mission mone as the ard faith. Why was his mission upon earth so sud-denly ended? Through mental labor, the vital energies of his existence were exhausted. For years our brother was a noble worker in the great field of humanity, with heartfelt and untiring zeal expounding spiritual truths. He awak-ened a lively interest among all classes who came within the sound of his voice. Those who once heard him desired to hear him again. Farewell, dear brother; long will it be ere we find another Who must the out though you have paraded form that beautiful land whither you have gone, again to hear the sweet melody of that voice which so oft has charmed the listening ear, for now it is at-tuned in harmony with those seraphic lyres whose chords are swept by angel bands, Detroit Moh

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Tilinoti

CORINTH.-Wm. A. Thompson, recently writing, gives us an account of his experience as an investigator of Spiritualism. He gladly wol-comes the weekly visits of the Banner of Light to his family. He investigated the offered teach-ings of Christian theology for some twenty years -being converted some four years ago to Univer-salism, from Orthodoxy; since when, he has grad-ually broadened out into an examination of the facts of spirit communion, and the reading of the works of A. J. Davis and others upon the "Har-monial" and Spiritual Philosophy. He found great opposition to Spiritualism among the Uni-versalists, but that could not deter him-although

he was publicly advocating the doctrine of that church—from investigating the new truth. He felt that his inquiries were giving him a comforting assurance of life and its duites and the future state. He continued his examinations till the first of July last, when he attended a discussion between one of the Universalist clergy and a Campbellite advocate. During this discussion, the Universalist so denounced Spiritualism as to disgust our correspondent, and he returned home, determined not to sneak publicly in the name of est cause. We can wish her no greater joy than that she already nossesses. May our good angels guide and prosper her in all her future career! in his opinion, can never be reunited. He refers to the case of the curious manifestations in the

presence of the Misses Williams, near Corinthan account of which we published some time since-saying that he is cognizant of the circum-stances, and also says that himself and family iave been much persecuted on account of his liberal views.

Indiana.

OHESTERFIELD.-Mary Thomas Clark says: The Association of Progressive Friends meeting on Osborn Prairie, Fountain Co., held their anaal gathering on the 14th and 15th of October. nual gathering on the 14th and 15th of October, Among the speakers present were Daniel W. Hull, Mary Thomas Olark, Simon Brown, Dr. Whitehall and others. We had an especially good time. Such meetings as these ought to be noticed; we cannot estimate the good done by them. There, in the prairie, away from the busy world, a number of farmers have raised a meet-ing-house, organized. a Lyceum, and, within their own circle, under their own hand, they have the elements of apritual and obvial improvement. A splendid physical and the daughters and son of two of the first and the daughters and son of two of within the sound of his voice. Those who once heard him desired to hear him again. Farewell, dear brother; long will it be ere we find another like unto thee, and though you have passed from among us, we know you will extend your aid in advancing the noble work which you so early in advancing the noble work which you so early in the farmers group around the organ, making mu-sic, both vocal and instrumental, worth going far to hear. The neighborhood cannot help but feel and sister Spiritualist, here is a way to invest capital and make sure of the pay as time rolls on. Right out in the heart of Nature-just where the people are dependent on Orthodox churches for all the spiritual food they get-is soil wherein any should my earthly being, may I meet you in that beautiful land whither you have gone, again done by these self-sustaining organizations than by the grand gatherings of the cities. All are All are good in their place. The spirits prosper them all."

Michigan.

Whose chords are swept by angel bands. Detroit, Mich. MRS. R. L. DOTY. Connecticut. HARTFORD -S. W. Lincoln writes, Oct. 29, We yet livel After three years of complete si-lence the 'voice of the new gaspel of peace' bas once more been heard in our city. It has been our privilege to-day to listen to two lectures from our privilege to-day to listen to two lectures from

length a reasonably full account of the speeches and votes. We propose at this time to confine shore.

Oh, comfort-breathing book to those distressed with loss ing to another occasion an estimate of their bearand pain !

Ob- strengthener of the weak, to help, to counsel and sustain !

Before the congress there was little agreement among the discontients, either in their views or in We welcome thee with joy for all thy kind and welcome their plans. Indeed it may be said that there words,

Thy sweet, pure angel-tones and sougs of summer-singing birds!

their plans. Indeed it may be said that there were three parties among those who met at. Mu-nich. First there was the party of professors, headed by Dr. Döllinger, who wished for a decla-fation against the dogmas of the council, against the syllabus, and against the Jesuits, but who And welcome, "Radical Rhymes," that bravely speak for love and truth ;

did not like the idea of any separation from the great Catholic body even in name. They wished That tear away the falsehoods shronding manhood's living youth ;

to have the laymen admitted to a share in church government, but would propose no definite plan That call us from our sleepy graves that we may live in life, And dare with some herole blood to enter in its strife. Your words are words to suit the times, for common cheer

to bring that reform about. In brief, they desired a stand made against the new dogmas and the ecclesiastical pressure brought to bear upon the and thought. Such words we ask from poet's pen, and long such rhymes aity and clorgy in securing assent to them, leav-

laity and clergy in securing assent to mem, jeav-ing all other questions to work themselves out in the future. The Stuttgart party went much fur-ther. A reform was demanded in many things, Not only were the new dogmas to be opposed with vigor, but the election of all grades of the -have sought. Then welcome, free, out-spoken truths, welcome to hearth and home!

A greating for thy soldier-spirit, chught from ancient Rome hierarchy by the community was to he a part of the programme, with abandonment of the laws Then welcome, "Radical Rhymes" and "Poems of Progress"

free: against marriage of priests, abolition of auricular confession and of advoration of relics, images, etc. Your work in the coming conflict each watching soul shall.

The church was to be completely disestablished And may they win for truth our service, not our vain apgions education abolished in public schools, and plause-

A deep devotion to the truth and her divinest cause. They sing not idle songs to wile away our idle time,

have. The third out was made up of liberals who had no definite programme, who were at-tached to the church and desired its reform, but But songs to make us greatly good 1 in duty's work sublime Let not their soul-impassioned words fall lightly on our ears, despairel of that reform taking place until a But come with welcome sound, our guides through many

coming years.

Boston, Mass.

OREGON.

State Association Convention.

ing also Father Hyacinthe, the Spanish ambassa-dor, a few Hungarians, a delegation from the church of Utrecht, and a few Englishmen. The programme drawn up by Dr. Döllinger was final-ly adopted with some minor and, with one excep-tion, unimportant amendments. The spirit of the meetings was the best possible. There were dis agreements and some hot discussion, but the pur-State Association Convention. A meeting of the Oregon State Association of Spiritual-ists was held by appointment, Sept. 22d, 23d and 24th, at the grove mear Wondhurn station. The weather on Fridiy, the 22d, was so unfavorable that very few assembled on the ground, and it was late Saturday morning when the meet-ing was organized. D. H. Hendeo, of Portland, was elected Prosident, O A. Reed, of Salem, Vice President, and H. K. Evos, Scretary; P. R. Eves, J. Hawkins and E. Cooley, Committee of Arrangements. The remainder of the ses-sion was deviced to conference. In the at rosen, Mr. Charles Lohmietler, trancé speaker, delivered an address on the duties of the physical and the science of astroi-egy, in which he endeavored to answer the chief objections to it, and to show that it was in perfect harmony with all natural laws now understood. The evening session was devoted to conference. Mr. Nartheut, chairvoyant, gave some satisfactory test. Sev eral genilement spoke briefty, and Prof. Chaney gave a long and interesting account of his experiences as a Spiritualit. Bunday morning, the meeting was opened by the reading pose of all the delegates was the same, and they came to their conclusions with substantial unanimity. The spirit that prevailed was one of wise conservatism. The members found themselves cut off from religious privileges, because they would not and could not conscientiously accept a new doctrine which their spiritual superiors attempted to force upon them. Some among them had more points of difference between them and the Church of Rome than others. But the position of all was that no man or collection of men had the right to impose upon them any new doc-trines, or demand the relinquishment of any form-

and interesting account of the experiences as a spirituality. Bunday morning, the meeting was opened by the reading of a poem entitled "Footsteps of Angels" from the pen of Cora L. V. Tappan; followed by a lecture by Mr. Lohmuel-ler, on "Immortality." Prof. Chanev volunteered an astro-logical test, With a knowledge only of the date of birth and sox of an individual, he gave a remarkably correct descrip-tion of personal appearance, character, and tendencies to disease. liseate

Its faith, that they will not be expelled from the Catholic church nor renounce their rights in it. disease, The question, "Shall we establish a scinol in Oregon where Literalists may educate their children without sub-jecting them to the cramping influences of old theology?" is being agitaricit; and, for this reason, the best session was The penalties declared against them they de-nounce as arbitrary and aband. They take their stand on the creed of the Council of Trent, and ntirely devoted to the subject of education. Mrs. Harriet entirely devoted to the subject of education. Are, harder K. Eves apoke first. She objected to the present system because of the lack of physical culture, and the institution to that all-important department, physiology, and also the large proportion of time devoted to the study of anoient innguages; claiming that the young should be taught such things as would fit them for practical life—that they should

From Boston, Oct. 21th, Isaac A. Cholidge, aged 73 years, From Boston, Oct. 21th, Isaac A. Colldge, aged 73 years. He was imany years non-keeper of the Lavrett-street Jalf, and went from these to be error of the Superior Court, where he faithfully served the Sate nearly half the num errof years he lived, estermed and respected by all who knew him. His transition was a ble sed release to the wears spirit, who had waited here while those he loved naised on hence, but now, triumblant over wearlness, Juliant with renewed youth, united to those who love him he serves trehigher laws of the spirit in the raidant courts of the Better Lan. A stood by that peaceful couch, uttering the works of the angels 1 re-joleed at the welcome given this according sout, who from lickness, silence and inaction, swept up with song and new life to the blessed home of the spirit.

From Columbus, Pa., Oct. 234, Mrs. Delin Raymond, wife of Francis Raymond, aged 47 years.

Francis Raymond, aged 47 years. Mrs. Raymond had formany years been aftern and consistent believer in Sufricultum, ever trying to ave up to its glopious truths and been did to achieve. The funeral discourse Aas derivered Oct. 25th by Mrs. Libble Watson, of Thussi'le, Pa, and (as her discourses always are,) was, from it woration to benediction, tuil (beautiful it next and to at kind of clo-quence that ever softens the heart, molstens the eye, and makes humanity better. Columbus, Pa.

From Salem, Mass , Oct. 25th, Mrs. Mary E. Tolman, wife of Stephen N. Tolman, aced 46 years.

Stephen N. Tolman, ared bi years. The subject of this notice was a true Spiritualist, and took much interast in reading the Banner of Light – Refore she passed over the saw her spirit mother, brotter and staters. The sight was so cloridus that her tongue tailed to fully de-scribe the score. She was a devoted wite, and a large circle of frights and relatives mourn her loss. The functional sector were conducted on the 28th, by Rev. C. C. Vinal, of Kennebunk, Me. S. N. JOLMAN.

From Waltham, Mass., Oct. 13th, Capta'n Stephen Harriden, in the 57th year of his age.

In the Sith year of his a.c. Functal iscretices were held at Salem, conducted by Mrs. N. J. Willis, Sunday, O.G. 15th. The Capitain had been for a long per od a fitrm bellever in the discrimes of modern. Spirit-nation, and for all in their teachings consolution at the time of his departure. He was a member of the Fraternity (Free-masons, and was honered by them at his burish: A. C. R.

From Philadelphia, Oct. 12th, suddenly, of small pox, Elias

H, Shaw, aged 42 years. He was an estimable man, well'known in his neighbothood as a prominent Spiritualist. He leaves an interesting family in morm their loss. II. M.

(Notices sent us for insertion in this department will be charged at the rate of thenty cents per line for every line ex-ceding then two Notices not exceeding then by lines published gratuitously.]

CONVENTION NOTICES.

Third Annual Meeting of the New Jersey State Boclety of Apritualists and Friends of Progress. The Trind Annual Meeting of the Society will be held in Canden, at Contral Hall, corner of Fourth and Plum streets, on Weineaday, Nov. 28th, at two and seven o'cloce, r.M. Vetoria G. Woodhull, Dr. H. T. Child and Mrs. Kingman will be present. Also, Dr.L.K. Coonley and other speakers are expected.

Will ou pressue Answer throughout the State, and of other All friends of the cause throughout the State, and of other States, are containly invited. HINAN C, WATERS, President of Society. STACY TAYLOR, Chairman of E. Commutee, Bordentorn, N. J.

Northwestern Woman Suffcage Association. The annual meeting of the Northwestern Woman Suffrage Association is to be held in the Representatives' Hab in In-ranapolis Ind., on Wednesday and Thureday, the 10th and d'anapolis Ind., on Wednesday and Thursday, the 1sta and 16'n of November. All the prominent suffrage speakers in the Northwess are uwited, and every effort will be made for a great meetiny. Indianapolis being the home of Senator Morton. a strong effort will be made to induce him to address, the Convention. This society was formed in Chicago, in May, 1s70, by delegrates from the various Northwestern Sintes, and the first summal meeting was held in Detroit, that Novem ber, and was a decid d success. A large and successint Con-vention was held under the auspices of this society at Fort Wayne, 1.d., in March last. Advise M. HazLITT, Pres.

-----Rhode Island Woman Suffrage Convention. The annual meeting of the khode 1-land Woman Suffrago Association wi-1 be held in Providence Thursday, Nov Sth. A large and interesting meeting is promised, and a general at-tendance urged. Rhona A. F. PECKHAM, Sec y.

reject all the dogmas proclaimed during the pres ent pontificate, especially the dogma of infallibili-ty and of the supreme and immediate jurisdiction of the Pope. The second article claims for individual bishops

LIGHT. BANNER \mathbf{OF}

THE SPIRITUAL PILGRIM,

A Biography of James M. Pecbles, by his in limate friend, J. O. Barrett-just leaned from the press of William White & Co. 's a book of ne ordinary interest; indeed, portions of it are thrilling, while others excite the liveliest merriment. In writing the life of so prominent a worker in the ranks of Spiritualism, much of its Philosophy necessarily had to be introduced, and It proves highly instructive. Mrs. Emma Hardiage wrote, in her characteristic style, the "Preface." A fine steel engraving of Mr. Peebles embellishes the book. Price \$1,50, postage 30 cents. Send june orders to WM. WHITE & CO., 15" Washington street, Boston, Mass.

This paper is issued every Saturday Mora ag, one week in advance of date.

In quoting from the Banner of Light, case should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspond-ents. Our columns are open for the expression of free thought, when not too personal; but of course we cannot to endorse the varied shales of opinion to which our correspondents give utterance.



Lake City, and a more impudent dodging-of the question than it exhibits we have rarely seen. even in the pleading of a third-rate pettifogger. It appears that the Mormons of Utah, in their Territora) laws, have the following, among other provisions, in the Act relating to crimes and punishments: " Every person who commits the crime of adultery shall be puntshed by imprisonment not exceeding twenty years, and not less than three years, or by fine not exceeding one thousand dollars, and not less than three hundred dollars, or by both fine and imprisonment at the discretion of the court."

The laws, be it remembered, of which this is r part, are the laws of a polygamic community, intended to be in harmony with their peculiar beliefs and institutions.

We are aware that an apologetic attempt has been made by Judge Mc Kean and his advocates to blunt the force of this fact by pleading that the Territorial Act against adultery was approved March 5th, 1852, while the revelation of the polyg: amy of the Mormons was not made till August 29th, 1852. This feeble attempt to pallinte the injustice of the present persecution amounts to nothing, except as showing the straits to which the persecutors are driven in defence of their tyrannous and high-handed course. Everybody knew that polygamy was practiced and defended by the Mormons long before 1852.

The first part of Judge Mc Kean's charge is a quibbling attempt to show that the fact that the men who framed the law were polygamists, makes no difference as to the intent of the provis-ion, inasmuch as it has often been the case that law-makers have violated their own statutes ! Suppose, says this modern Dogherry, that King Henry the Eighth, who was a licentious adulterer, had signed an act of Parliament against adultery, would it be said he meant no such thing, because of his own character? Or suppose a Legislature. five-sevenths of whom were gamblers, should pass a law against gambling, would they be exempt from its penalties because their practice might indicate a different intent? In all this pettifogging and puerile sophistry, and throughout his charge, the Judge does not once refer to the one pertinent and notorious fact, that in all Christian teaching, and in all the legislation by the provisions of which he was judicially bound, polygamy is in no instance set down as involving adultery. Here was the only essential point; and, silly as the Judge has shown himself, not only in this charge, but in his insolent address to Hawkins, and in his remarks on the bailing of Mayor Wells, he must have known that throughout his charge he was evading the one great question which was the pivot on which the whole prosecution ought to turn, the question, namely, whether polygamy, in a polygamous community, and practiced openly and with religious rites, could be branded by any honest judge as adultery? Will any intelligent Christian venture to say that polygamy is adultery? First, let him read his Bible and learn that Abraham, Jacob and David, men after God's "own heart," were polygamists, and separated distinctly from the "whoremongers and adulterers whom God will judge." Did Christ condemn polygamy? Far from it. He accepted the institution. He never stigmatized it as adultery, though, at the time of his advent, it was practiced throughout Judea and Galilee. and in all the other countries of Asia and Africa: He boldly condemned hypocrisy, adultery, and covetousness; made free with the ancient notions in regard to divorce and the returning of evil for evil; and fearlessly denounced the Pharisees; but he never told the people to whom he preached that their polygamy was a sin.

Huxley on Spiritualism.

cred and profane, and coolly tells Mr. Hawkins There is semething in the subtle and evasive that he is very sorry for him, very sorry indeed, phonomena of Spiritualism, which seems to be but that he shall have to sentence him to a fine of three hundred dollars, and to imprisonment for provocative of the deadly animosity of those men of science, whose investigations, instead of inthree years, because, under Mormon laws, he, Hawkins, is guilty of adultery! The judge might spiring the bumility of a Newton, have merely conducted their minds to that stage where arrorith just as much reason call it burglary. Will such a mockery of all law and cogrimon gance comes in. We all remember the contemptnse he allowed to to unpunished? Will our uous conduct of Faraday toward Mr. Home and eminent lawyers-such men as Curtis, Evarts, his proffered experiments. Mr. Tyndall expressed his entire approval of Faraday's higoted inso-Whiting, O'Connor - allow such a decision to lence; and now Mr. Huxley comes forward with In resisting this diagrant violation of law the

his petty fling at the great phenomena which are Mormons may rest assured that they will have doing more to revolutionize the opinions of manthe sympathy of all true friends of republican kind on the subject of man's spiritual nature liberty. It is now no longer a question of polyg- than all the philosophers and all the scientists amy versus monogamy, but a question of high- past and present.

There are many noble exceptions to this tenhanded oppression against popular rights. The last reports from I'tah are that polygamy will dency of the positive sciences to seal up those probably be abolished if our government will faculties which open the mind to the reception of consent to admit Utah as a State. We have no the facts of spiritual science. We need only mendesire to retard the abolition of polygamy; but tion the names of Hare, Loomis, Elliotson, Ashprobably any such concession on the part of the burner, Varley, Wallace, Grookes, Gunning, Den-Mormons at this time would be merely the sur- ton, and others to show that it is not always that ender of a name while the material fact would a scientific training has the effect of so inflating a remain. Their extra wives would be nominally man with a notion of the indispensable importconcubines or mistresses, though, under the pro- ance of his own narrow processes of investigation visions of the church, a matrimonial sanctity as to blind him to truths of the most vital mocould be given to the relation. For it is one of ment.

the beauties of our present social system, that Few attempts, more illiberal and more melan-Hawkins might have a dozen mistresses, and no choly than that of Mr. Huxley, have been made packed jury or illiterate judge would ever dis- to throw discredit on phenomena the witnesses to turb him; but let Hawkins take two of his mis- which may now be numbered by millions. In a tresses, and provide for them, and he true to recent letter Mr. Huxley, after saying that he has them, as wires, and call them wives, and immedi- no time to investigate. the subject of Spiritualism, ately the hounds would be after him, and the vir- and that he is not interested in it, adds: "The only case of Spiritualism I have had the

tue of the public would be up in arms.

pass without their protest?

Much of this immediate persecution of the Mormons no doubt arises from the vague hope of tice. But supposing the phenomena to be genuine certain land thieves that the Mormons will guit -they do not interest me. If anybody would en-Utah, and leave their pleasant homes to those dow me with the faculty of listo ning to the chatgentlemen who may first walk into the vacated ter of old women and curates in the nearest cathedentiemen who may next walk into the vacated houses and hang up their hats. But probably the present raid is still more largely prompted by itual world do not talk more wisely and sensibly that same old spirit of bigotry which lighted the fires of the inquisition-which arrayed, and still in the same category. The only good that I can see in a d monstration of the truth of 'Spiritualarrays, Catholics against Protestants, and Proestants against Catholics—and which says to the suicide. Better live a crossing sweeper than die dissenter, " Think as I do, or disappear from the face and he made to twaddle by a medium hired at a guinea a seance. f the earth."

And such are the patience and the courtesy of Such is the brutal, intolerant spirit which now, inder the inspiration of Judge Me Kean and his one who assumes to be a man of science ! Truth, according to his notions, is not a divinity to he packed jury, is rampant in the minds of a conwaited on, courted, sought in all her moods, revemptible minority of the people of Utah toward erently studied and a crutinized in spite of many the large majority who have done the great work rebuffs and failures, but she is a prostitute who of settling and peopling the country and making ought at once to unveil herself before an august the wilderness blossom. "Think as we do, or scientist like Huxley; she ought not to be so coy prepare for another bloody exodus like that from as to shun his first unmannerly approach; but Nauvoo." Such is the temper of much of the ought to fall nakel into his arms the moment he xultation elicited both among the " Gentiles" of condescends to say, "I am Professor Huxley-so Utah and of the rest of the Union. Such is the now show yourself if you are not a humbug.' spirit that could approve a verdict and a sentence

" I have no time to investigate," says this pretend like those of Judge Mc Kean and his jury-so flaal seeker after truth; and then, on the strength of grantly in violation of all law.

having once examined a case of Spiritualism Unless we would repeat over and over again in which was an imposture, he dismisses the whole this free and grand America-in this stupendous subject as unworthy of his attention. But supposarena of liberty, of individualism, and of righting that it was not a case of Spiritualism, this one the same "dull, dismal, damnable old story" of case that you saw, Mr. Huxley-shall there be no persecution for opinion's sake, which stains the genuine coin because you have detected one annals of the old world, let us cry Hold to the counterfeit? But the phenomena," even if genuland-thieves, the packed juries, and imbecile ine," do not interest you! How do you know what judges, who would strain the laws of Utah in the they are if you have seen only one case, and that service of bigotry, uncharitableness, and wrong. a spurious one? The cause of the Mormons is now the cause of It is quite true, as Mr. Huxley intimates, that

freedom and of justice. many of the professed communications from the We may be sure that the poisoned chalice will spirit-world are poor, foolish, commonplace and he some day returned to our own lips if we stand twaddling: oftentimes as silly and impertment as tamely by and see our Mormon brethren persehis own letter on the subject. This part of the cuted and crushed out in violation of law and of phenomena is well known to every intelligent liberty. Under the constitution of the United Spiritualist. It was well known, centuries ago, to States there is no power to prevent any State Plutarch, who, in his Dialogues, speculates on the from establishing or abolishing such marriage subject and wonders why the mediums of his day laws as it may please, so long as they do not viowho professed to be inspired by Apollo did not late the principles of republican freedom and civsay something more worthy of such an inspirailized society. However we may deplore the extion. But Plutarch was none the less a Spiritualistence of polygamy we have no right to say that it shall not exist in a State where a majority of ist because of these belittling and puzzling inconsistencies. There were larger phenomena which the men and women desire it. The general govabsorbed and superseded these; phenomena emernment has just as much right to persecute the bracing the inexplicable marvels of clairvovance. people of Illinois and Indiana because of their liberal divorce laws as to persecute the people of prescience, levitation, movements of objects, in-

The present movement against Mormonism appears to have been instigated mainly by the

ing confirmatory remarks on the subject: "We find Brigham Young was not so far out of the way in declaring that the present judicial movement of the government against his system, and even against his own immaculate person, is due to the Methodists. Dr. Newman's argument in the Temple began the war. Our missionaries organized it by fortifying themselves on the field, and the camp-meeting brethren gave it the last stroke before the arm of the State was raised to carry out its just decrees. We have seen letters from members of the Committee, and from Judge Mc Kean, the brave man who is doing this work, MC Kean, the brave man who is doing this work, confirmatory of these facts. One of the ministers writes that, during the delivery of the Rev. W. H. Boole's powerful sermon on 'Polygamy,' in the presence of Brigham Young, Orson Pratt, George L. Cannon and three thousand Mormons, 'the entire mass literally and bodily shook and ouslied under the micht proger of God''' pualled under the mighty power of God."

The Methodists on the War Path.

President Grant, it is well known, is a Methodist, and largely under the influence of Bishop Simpson and other leading members of the church; and we are now told that government will strenuously back up the action of Judge Mc Kean and his nacked jury.

We trust that this report may prove to be unfounded, and that we shall be spared the mortifying spectacle of a government crusade against the Mormons because of their adoption of a social system not forbidden by the constitution of the United States nor by the territorial laws of Utah.

But it cannot be disguised that the Methodists, against adultery into a provision against polygnmy.

The prejudices of the public against the polygamic system-prejudices, be it understood, which we fully partake-are so great that there is danoutrageous injustice, begun under Methodist auspices, after an utter inaction of more than twenty years on the part of the United States government toward the people now branded as crimi nals by a Methodist judge and a jury from which all persons friendly to the Mormons were excluded.

not the Methodists turn their attention to the against them 2

or through inattention to the illegal features of the case, will be made partakers in this violation of law and right.

There is not even the color of law for the at tempt to punish, under their own laws, the lawmakers of Utah for their marriage system. The whole argument of Judge Mc Kean is a miserable shift and quibble-a piece of lying sophistry on the face of it-and he utterly ignores the fact that there is no authority whatever for his arbitrary ruling that polygamy is adultery. Show us the Methodist parson who will dare to call Abraham and Isaac, and the rest of the Old Testament patriarchs, adulterers. He cannot do it without first repudiating Christianity; and he could not do it then without repudiating all the laws by which the real meaning of words is established.

NOVEMBER 18, 1871.

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Military Rule.

A timely criticism on Gen. Sheridan's rough rule by the sword in Chicago, appeared recently Methodists, and they do not seem to be at all in a city paper, which in its general features is backward in claiming credit for it. "Zion's Her- just and proper. While giving him fall credit for ald," a leading Methodist organ, has the follow- his efficiency in suppressing crime by the military occupancy of the city, it protests with earnestness against his employing the bayonet above the civil law instead of its adjunct and supporter. And it charges him by his military rule in Chicago, with being responsible for the death of Col. Grosvenor. He "picketed the city with raw troops of boys with guns in their hands," and this murder of a citizen is what came of it. That others were not killed in the same passion is ascribed to their good fortune rather than the rule itself. It does seem ominous that on every possible occasion and pretext the bayonet is ordered up to take the law out of the hands of the proper authorities. The raids on the Indians are ordered in the same military spirit. The bloody massacres that have been recorded to shock the sense of civilization and humanity are due to its relentless temper. It is high time the nationturned about and faced this dangerous tendency to military usurpation. No matter what party sustains it, or whether any does, it is in open conflict with Republicanism, and will inevitably trample it under unless itself suppressed. We should send men to Congress who are pledged to bridle so dangerous a power.

Williamsburg, N. Y.

Henry Witt, 179 South 4th street, has replenished his stock of books, preparatory to meeting the demands of the holidays. Among other deaided by government, have taken this matter sirable works he will have Miss Doten's "Poems earnestly in hand and have shown a disposition of Progress" and "Inner Life," Prof. Denton's to prosecute it to the bitter end. Many of the new book of "Radical Rhymes," Robert Dale officers sent out by government to lord it over the Owen's "Debatable Land," "Biography of J. M. Mormons are ardent Methodists, inspired un- Peebles," the new work on "Vital Magnetism," loubtedly by sectarian hate, and by a determina- and others of recent issue; in fact, he has a much ion to root out polygamy if persecution can do larger assortment of valuable books in relation t. We have elsewhere exposed the high-handed to the Spiritual Philosophy than ever before ofattempt of Judge Mc Kean and his packed jury fered in that city. Quite a large catalogue can to turn the laws of the territory against the fram- also be supplied to the general reader upon the ers of the laws, and to twist a simple provision circulating library plan. This store is quite an accommodation to friends in that city and vicinity. The Banner of Light can always be found

on his counter. The Wednesday evening lectures on Spiritualism are well attended. Moses Hull has just ger of our being blinded to the enormity of this closed an engagement there. He will be succeeded by Mrs. Emma Jay Bullene. Elder Fred. W. Evans is to deliver the lecture Nov. 15th. Cora L. V. Tappan will lecture once or twice.

"Looking Beyond."

Those whose intuitions are ever pointing them to another and brighter sphere of existence, un-But if we shut our eyes to the wrongs of the dimmed by the clouds and storms of earthly con-Mormons, simply because we disapprove of their ditions, will greet this book with unfeigned pleaspolygamy, then is the charter of our liberties not ure. It is from the pen of J. O. Barrett, whose worth the paper on which it is written. Having writings are too well known to the spiritualistic crushed out the Mormons, without any warrant public to require any eulogium at present at our from the constitution and the laws, why should hands. The author treats of "Life," "Soul," "Spirit," "Celestial Body," and kindred themes. Spiritualists and enlist the action of government He also furnishes the testimony of those departed respecting the new existence, as they experience The danger is imminent that a monstrous wrong it. The true signification of funeral services, and will be inflicted, and that the people of the United a higher and brighter view of the transition of States, through religious and social prejudices, death, are inculcated. The book is just issued by Wm. White & Co., 158 Washington street, Boston; those desiring it should send in their orders

at once. See advertisement for terms.

Col. S. F. Tappan, the Indian's Friend. Col. Tappan, formerly of Colorado, is spoken of at Washington in connection with the commissionership of Indian affairs. He was a member of the first Indian Peace Commission appointed in 1866, of which Gens. Sherman, Terry and Harney were also members. He has had considerable experience with the Indians, having, in addition to his services as a member of the Peace Commission, held an important military command among the Navajoes. For several years past, Col. Tappan has been prominently identified.

with the various efforts made to inaugurate a Unless we would deliver over this great country new policy of dealing with the tribes of the see to it that the present attempt on the part of Standard, we doubt not the government will secure an experienced, humane and faithful commissioner.

If any one is in doubt as to whether Christianity sanctions polygamy, let him turn to that passage, I. Tim. iii: 2, and Tit. 1: 6, where it is said that bishops and elders should have but one wife -thus plainly conceding and proving that polygamy was not forbidden to the rest, and that it was common in the church at that time.

Now we are not prepared to say that Christ was not censurable in failing to denounce polygamy, but we would ask, what right have an American judge and jury to assume that polygamy necessarily involves adultery? or that because the polygamists of Utah made a law against adultery they therefore stultified themselves, and set a trap for their own legs, whenever some artful dodger, like Judge Mc Kean; should come along with his packed jury to catch them? The lawmakers of Utah knew well what polygamy meant, and what adultery meant.

There is surely nothing in the definition of the word adultery to justify Judge Mc Kean in his assumption. Adultery is an offence wholly outside of marriage, and in violation of it. The Judge was probably aware that he could not deny that polygamy is marriage; inasmuch as in such a denial he would have to set aside the very meaning. of the word; and so he dodges the whole question -ignores the testimony of all the great Christian scholars and interpreters, ignores all history, sa-

I'tah because of their religious and social notions on the subject of marriage.

Of all people, Spiritualists are the last who can afford to favor these persecutions for opinion's sake; for within the churches, and perhaps with out, among the Huxleys and the Tyndalis, there are plenty of men who would tread out Spiritualism with the iron heel if they only dared to do it. Let us then cherish a broad and Catholic policy toward all men, however much they may differ from us in opinion and in practice.

The "Wright" Indian Frauds.

The frauds perpetrated on the Indians by Judge Wright, now undergoing ventilation at the hands of government officials, were partially examined, it seems, some two years since, by Secretary Browning, but were not carried to a full investigation by reason of the latter officer deciding that he had not jurisdiction in the matter. The facts, as stated in the daily press, are these: Judge Wright earned his judicial honors in Indiana many years since, and held an Indian agency under President Buchanan. He owns a large amount of real estate in the district, and has lately been building extensively in his son's name. He has been for a long time intimately associated with the Indian tribes of the South-west, one of his sons owning a trading-post near Fort Gibson, and another having married a full-blooded Cherokee Founw. He disbursed to the Creeks, Cherokees and Seminoles who performed military service during the recent war nearly \$500,000, pay and bounty, retaining a commission of thirty dollars from each of the 2500 claimants. He claims to hold the receipt in full from each of the Indians except for about \$90,000, for which he, could find no legal claimants. He is accused of having, in many instances, been instrumental in the cashing of checks upon the endorsement of dead persons-made by interested parties. He is also accused of having made assignments of land to parties not entitled thereto, in consideration of

certain per centage for his services. Another case of fraud directly upon the Indius is contained in the statements of Indian Agent Gibson, who reports that there are eight hundred white trespassers on the new Osage reservation. The surveyors have a fixed line of forty-six degrees, four miles west of the previous official report, which will deprive the Osages of the choicest lands in the valley of Cana River. In connection with this account we are informed that it is the intention of the Administration to defend this tribe in their original rights-which we hope will be the case-but while education in the laws is on the side of the trespasser, and ignorance is the fate of the Indian, we fear that in some way the benevolent intentions of the Gov-

Dr. Mead has taken rooms No. 6 and 7 of the brain and nervous system.

ernment will be frustrated.

sensibility to fire, and actual reappearances of the faces and forms of the departed.

For all such phenomena, attested not only by trustworthy witnesses in all ages of the world. but by many thousand intelligent persons among his contemporaries, Mr. Huxley has only expressions of decision and contempt.

Well, it is not the first time that men of science have stultified themselves by their opposition to new truths, or to new manifestations of old truths, Your arrogant man of science finds it intolerable. to think that the babes and the simpletons are far in advance of him in the knowledge of a grand and elevating truth. Hence he has no weapon but a sneer with which to discredit the testimony which if true would diminish his own importance as an infallibility.

The best of it is, that even Huxley with his blow-pipes, his microscopes, and his chemical tests, is not likely to annihilate the spirit-world. It will go on as it has gone on since the creation, and perhaps Huxley will himself by-and-by join. the innumerable caravan, and see future Haxleys turning up on this little globule in space, and exercising their small wits in ridiculing the idea that there should be such a thing as an emancipated and a humbled Huxley among the spirits who were once mortals like themselves.

Free Rum vs. Woman Suffrage.

In his harangee, or stump speech, last Sunday, at Tremont Temple, Mr. J. D. Fulton had the presumption to indulge in a fresh sensation before his audience. It must be understood that Fulton is nothing if not sensational. His observation was this: that, for himself, there was nothing to choose between free rum and woman suffrage. What the former is, in itself and its effects, no one needs to be told; what the latter is, every one supposed he understood, until Mr. Falton volunteered his new explanation; and he declares woman suffrage to mean only "free love and infidelity." Those are certainly bideous monsters, but the gentleman at Tremont Temple has put them in the wrong category. What has the exercise of the right to vote to do with "free love?" Has Mr. Fulton so low an opinion of the sex that he believes woman will straightway vote up a free-love social system as soon as she is invested with the ballot? Even those women who refuse to go with the new movement should indignantly reject so gross and unjust an interpretation. It is a base imputation upon the sex everywhere. What can have been Mr. Fulton's associations, that he confounds the emancipation and enfranchisement of woman with her immediate prostitution of the power that alone can make and keep her free?

Marriage of Mr. Home.

Mr. D. D. Home, the celebrated physical medium, has been married to the youngest daughter at No. 4 Hamilton Place, opposite Park-street of his Excellency, the late Hon. Basil de Gloume-Church, Boston, and may be consulted in diseases line, counselor of State to the Emperor of Rusala.

the Methodists to put an end to nonconformity among the Mormons is resisted by an aroused and impartial public opinion. Remember that this country is America, and that we live in the nineteenth century.

The Chicago Spiritual Press.

No. 7, Vol. XI., of Bro. Jones's paper is received, containing an editorial article on "Chicago and her Destiny." The editor states that he has purchased an entire new outfit of material for to hand, owing to the crowded state of transportation. He says in his miniature issue:

"Wo shall continue to look for them until they arrive, and then we shall make all possible haste to arrange our Publishing House and issue the Journal in regular size. We confess our impatience, but, nevertheless, our philosophy tells us to bide our time, and not to look for mechanical im-possibilities. It will be but a few days at furthest before we shall be fully under way in publishing our regular weekly editions of the Religio-Philosophical Journal. To those who have already so kindly responded to our urgent colls force have already so kindly responded to our urgent calls for re lief, we tender our heartfelt and unfeigned thanks."

Dr. Henry T. Child, in the Philadelphia Department, discourses on the Chicago disaster, and informs the reader that "Cephas B. Lynn has just closed a very successful course of lectures in the new hall of the First Association of Spiritualists of Philadelphia, at the corner of Broad and Spring arden streets."

The Present Age, No. 23, Vol. V, comes to us in the small size which the fire necessitates, containing editorial matter and communicated articles by Ed. S. Wheeler, Dr. F. L. H. Willis, and others. It makes an urgent appeal for help, saying that as "We can have the use of the material we are now using but one week longer, immediate action s necessary." It cites the case of the Standard (Baptist), which is in a fair way to receive \$25 000 as a gift to start it again after its loss, and points Spiritualists to the earnest determination evinced by the sects in the support of their journals:

by the sects in the support of their journals: "One-half the sum asked by the organ of the Baptist church would guarantee the publication of the Present Age. The more we have rediceted upon the subject, and realize that our all has been swept awy in the great fire storm, the better are we satisfied that our claim upon the friends of our common cause and of humanity is legitimate. Our readers and subscribers who have their homes left un-touched, many of them in the enjoyment of an abundance of this world's goods—all these we call upon to assist us in this, our time of trouble. We leave the subject in the hands of these who are, alike with ourselves, interested."

The Lyceum Banner, so ably edited and pubished in times past by Mrs. H. F. M. Brown and Lou II. Kimball, is soon to reappear among the children who miss it so much. Great efforts are being made by its managera to bring it up to its former standard of usefulness. Every Lyceum organization in the United States, and all individuals who have the good of the children at heart, should feel it an incumbent duty upon them to aid our Sisters Brown and Kimball to refit their journal, and add to its usefulness. The seed thus planted cannot fail of showing by the future harvest that it was not sown on sterile ground. All contributions may be sent to Mrs. Lou H. Kimball, 54 Twenty-eighth street, Chicago, Ill.

"The Temple."

The subject of the vast increase of diseased conditions in the human brain and nerves at our day, is attracting general attention, and many theories are advanced concerning the matter, some with and some without foundation in fact, Those who would examine, and profit by the teachings of a standard work on these mental his publishing house, but not a box has yet come | disorders, should address William White & Co., publishers, 158 Washington street, Boston, for a copy of "The Temple," written by that world-

known author, Andrew Jackson Davis. Here the origin and philosophy of mania, insanity and crime, find plain and scientific treatment from a spiritual and psychological standpoint, and rules for the cure of these difficulties are laid down with unerring exactitude. The book is issued in uniform style with Mr. Davis's other works, and will supply a want now undeniably felt in the community.

Woman's Rights in Russia.

The Czar has lately ordered that women shall be permitted to become druggists and chemists, and shall be eligible to fill the positions of clerks and accountants. More than this, in view of the efficiency of the Sisters of Mercy as nurses in hospitals, women are henceforth to be permitted to practice as surgeons—a permission which of course carries with it the right to qualify themselves by the preliminary studies. This is decidedly a greater victory than the females of this country as physicians have gained. Women are admitted to medical classes in certain institutions, but in no hospitals, except private ones designed exclusively for women, are they allowed to practice.

Mr. Owen's New Work.

We have already published what Judge Edmonds had to say of the "Debatable Land." Our readers will be pleased to have the opinion also of another veteran in the cause: therefore we here give them, with the writer's permission, an extract from a private letter addressed to Mr. Owen by Dr. John F. Gray of New York; than whom few persons, if any, have had a larger experience in studying the phenomena and the philosophy of spiritual science. He says:

"Give yourself no uneasiness about any part of the work; it is all well done. The charitable tem-per and earnest mood in which you have com-piled and written your good book will ensure its usefulness and acceptance among all classes of reading neople. reading people.

"Moreover, my friend, you will be very glad of this performance all the remaining days of your life on earth, and I doubt not during many stadia of that which is beyond."

Dr. Bascom has invented a very convenient way of reversing the slats in blinds without being obliged to raise the window. See his advertisement in another column, " agents wanted."

\mathbf{OF} LIGHT. BANNER

Vital Magnetic Cure.

This valuable addition to the library of medical knowledge, as viewed from the spiritual and progressive standpoint, is now before the public, and for sale by its publishers, William White & Co., 158 Washington street, Boston. This treatise is intended to give information as well to the patient as to the magnetizer, for both parties must understand, at least to some extent, the law governing in the case, in order to insure its successful application. The work is written by a magnetic physician of wide practice, and cannot fail of producing much good in the community. Chapters headed, "The Gift of Healing;" 2"Moral Integrity of Healers;" "Healing Practiced in all Ages;" "Diseases Remedial by Magnetism;" "Nature the Source of Oure;" " Contrast between Medicine and Magnetism;" "Biblical Account of Vital Magnetism;" "Hygienic Suggestions." and several other topics, will give some idea of the scope of the book. Peruse it, reader, and judge for yourself as to its merits.

Funeral Services.

Those Spiritualist lecturers residing in Boston or vicinity who are willing to attend funerals, are requested to forward their names to this office. As we have frequent calls from parties desiring to secure the presence of a Spiritualist speaker on these occasions, so full of meaning to those whose inner vision is opened, we hope the friends above designated will respond generally."

Robert Dale Owen's New Work. "The Debatable Land," owing to unavoidable circumstances, will not be issued until the 30th of November. In the mean time, the public will anxiously wait for it.

Music Mall Spiritual Meetings. Over three thousand people assembled in Music Hall last Sunday afternoon to hear Prof. Denton's lecture. Next Sunday his theme will be " What was Jesus?"

ALL SORTS OF PARAGRAPHS.

CONTENTS OF THIS NUMBER OF THE BANNER. First page : Poem-"Shut the Door Softly," by J. engaged in other branches of the fisherics have William Van Namee; "The Religion of the Di- also been lost, making a total of fifteen vessels, vine Humanity," a lecture by Mrs. Emma Har- and one hundred and thirty-six lives sacrificed, dinge; "Extracts from the Argument on 'Consti- thus far this season. tutional Equality," by Victoria C. Woodhull. Second : Poem-"My Lamb," by Prof. Wm. Denton; "Monuments to the Departed," by Laura Cuppy Smith; "The Double," by W. H. Mumler; "Preëxistence;" "Spirit Communion;" "Spirit-Writing a Reality," by Moses A. Dow. Third: Poem — "Autumn," by Mrs. M. A. Twitchell; Banner Correspondence from various localities; "The New Departure of the Old Catholics;" Poem-"A Welcome to 'Poems of Progress' and 'Radical Rhymes,'" by Wm. Brunton; "Oregon State Association Convention;" Obituaries; Convention Notices. Fourth and Fifth : Usual editorial matters, etc. Sixth : Message Department; List of Spiritualist Meetings. Seventh : Advertisements. Eighth : "Editorial Correspondence," by Warren Chase, etc., etc.

We had the pleasure, a few days since, of greeting Mr. Geo. S. Bowen, of the firm of Bowen, Hunt & Winslow, Chicago. The firm was burned out in the late confiagration, but immediately proceeded to make arrangements to resume business, and a substantial building is already nearly finished for its use. Mr. Bowon says much real estate in Chicago will necessarily have to change hands, and offers a good opportunity for investment, which eastern capitalists should take advantage of. Money is all that Chicago now needs to place it, within a year, in the position it was before the fire.

S. B. Brittan, M. D., has removed from Bruen Place to No. 166 Clinton a venue, Newark, N.J. He is one of the best physicians of the age. The New York Times says: "Dr. Brittan has for many years been an attentive student of psychological phenomena, and his views have great curiosity and value as evidences of the inluence of mind on matter, and the preponder-

the United States constitution, together with the Enforcement Act of May 31st, 1871, have secured the right to vote to the female citizens of Virginia as fully as it is now exercised and enjoyed by male citizens.

"POEMS OF PROGRESS."-The Milford Journal says: "Miss Lizzie Doten has established her claims as a poet by the production of many a gem of poesy, and in the volume before us we find that she has laid the world under still further obligations by the contributions of many poems of great excellence and beauty. Miss Doten is a noble woman, alive to the nobler impulses and wants and demands of the lines-true to womanhood and yet a most elequent teacher of good things. We trust that her mission will claim the full exercise of her powers for many years, and that she may continue to do good unto others as she certainly has unto us."

Theodore Parker was the object of all the church hatred of his tine, but to day the church could not spare the result of his work, though it has not taken his theology. His representation, not faultiess, was yet invaluable.—...LULIA WARD HOWE, at the "Church of the Disciples."

"The book is a picture of minds limited by time, who case to learn when they case to live. This is true of all books, and not least of the Bible, which loses by being received as entire and ab-solute truth. God is revealing himself every day and moment."-Ditto.

SCIENCES .- The Quincy Patrict says, "The second of the course of lectures given by L.S. Richards, Esq, on Sciences, was very largely attended on Monday evening last. We are pleased to say that Mr. Richards did exceedingly well on this occasion-improving in many respects on his first lecture. The task is arduous, and requires considerable study and practice, and we are gratified to find him so well versed in his subject."

THE FEDERATI OF ITALY, a Romance of Caucasian Capitylty, is the rather promising title of a story by G. L. Ditson, M. D., a member of the American Oriental Society, of the New York Historical Society, and the author of soveral very clever and interesting books of travel. William clever and interesting books of travel. W White & Co., Boston.-Home Journal, N. Y.

A SAD RECORD FOR GLOUCESTER. - There have been ten fishing vessels and eighty seven. lives lost on the Georges the present year. Five

Amherst College has a beneficiary fund of \$70,000, not a cent of which can be received by any student who uses tobacco or intoxicating liquor of any sort. This is laying the axe at the root of the tree in advance.

The capitol-mover, L U. Reavis, announces his intention of stumping New England to convert it to his scheme. He will begin in this city.-Boston Advertiser, Nov. 7th.

Eleven persons were trampled to death by a panic-stricken crowd in the African Baptist Church at Louisville, Ky., on Sunday evening, Nov. 5th. The cause of the excitement was the falling of a gallery while the congregation were at worship.

PRACTICAL SPIRITUALISM.—The overbrooding of the spiritual heavens and the inter-communion between the two worlds must result in outcomes of practical import, or essentially fail in its dis-tinctive purpose—the amelioration of the masses, the uplifting of all human kind.-Geo. A. Bacon.

Movements of Lecturers and Medkums. Mrs. Abby N. Burnham lectures in Plymouth, Mass., the two first Sundays in January. She spoke in Manchester, N. H., Sept. 10th, to a full audience, and in Salem, Mass., the last two Sundays in October to largely increased audiences.

having previously spoken there with good effect. N. Frank White will lecture during January in Vineland, N. J.; February, March and April, in Saginaw, Mich. Applications in advance for week evenings in the vicinity of the above places will be attended to.

A. T. Foss, the "great expounder," will occupy the plat-form of the Portland Spiritual Association on Sunday, 18th. Mrs. M. S. Hoadley lectures in Salem, this month, and in Lynn during December. Dr. H. P. Fairfield speaks in Clyde, Ohio, during Novom-

ber. Address accordingly, or Ancora, N. J. He is meeting with great success in the West.

Dean Clark spoke in Providence, Oct. 29th, to good audi-

Matters in this Country and Europe. | SPIRIT COMMUNICATIONS. - A SEALED LET-The whale oil business of America has now received TRR, \$1,00 and four stamps. Medical examina-tion by letter, \$100. Address, M. K. OASSIEN, here gradually driven from the seas by foreign connection. 185 Bank street, Newark, N. J. 4w.N4. been gradually driven from the seas by foreign competition,

and our fishermen are being soized at will by little Canada. the hand of the winter king has closed with a firm grip upon bring us long accounts of the destruction ensuing. The ment. business has been steadily declining on account of the lowering of the price of oil and whalebone in the country.

including those from the Sandwich Islands, and one from Melbourne, Three of these were lost, The whole number of vessels in the facet this season was about forty, Now Bed. ford owning the majority of them; othere sailing from Edgars town and New London. Of these it is now reported that thirty-three were abandoned, with their entire catch for the season. In addition to the pocunary loss, which will dat the avery on the marine interests of New Bed/red, the suffer ings of the officers and saliors must have been very great. The reported destruction of whole oil and whalehold of these products last year, will of course sections in the loss in shipping will able market. In addition to this the loss in shipping will able manuel to one and a half millions of dolars. On the last of June, the coupened and allowed the fleet to pass to within sight of Cape Navarino; the wholers followed into the Arctie Geena. Fair success was met with unit about the last of Beylember, when locefloes and bergs to a great extent commenced diffing down, and by the 10th a great extent commender diffing down, and by the 10th a great extent commender diffing down, and by the 10th a further were foot the sub banks in the ice, ground-ing in fourteon foet of water. On september 13th the esptains of the fleet, hermidel ho be ween foring the floet on the mult banks in the ice, ground-ing in fourteon foet of water. The vessels in the esptains of the fleet, hermidel ho be had closed in the was done, and twelve hundred had been fortunate enough to escope outside before to as yo thundred had been fortunate enough to escope outside before to as the to seeds. The vessels for are the Awashonke, Concordia, Contort, Elizabeth Swift, Emily Morgan, Eugenba, Fair, Surgeria, Fair and Reforer a Nave, Contors Anti-Toohnee's Positive and Neg-ative Forwelers. Nutefity, Bronkes, tett in the scale of misfortune. The usual revolutions are now yoing on in Mexico and Venezuela. Melbourne. Three of these were lost. The whole number of vessels in the fleet this season was about forty. New Bed

The usual revolutions are now going on in Mexico and

The usual revolutions are now going on in Mexico and Venezuela. In France Thiers refuses to pardon Rechefort. The par-tice charged with shooting Generals Lo Compto and Thomas are undergoing examination. Ministor Washburn has been presented with a set of silver, in Paris, by the Americans

who were there during the slege. An undertone of excitement is visible in England, Aus-tris, Prussia and Rpain. Turkey refuses any guarantees for the status of Catholies in that country.

The Austin Kent Fund.

The recent appeal in our paper for contributions to help sustain our destitute and helploss brother, Austin Kent, of Stockholm, N. Y., during the winter, has reached the hearts of quite a number, who have responded. John Wilcox. "A friend to the cause and humanity," Renj P. Froggatt, Buffalo, N. Y. Miss Lucinda Hill. L. M. H., Keokuk, Iowa Mr. Proctor, editor Advertiser, Gloucester, Mars. A. C., Distion. , Boston lord. . , Z. Mayes, Hoston , J. Zme, Muncle, Ind. , Astiton, Lynn, Mass. M. H. Clapp, Dorchester M. H. Clapp, Dorchester M. H. Clapp, Jorchester M. M. Saratoga, N. V. lend, monthly subscription , D. , D. , D. , D. \$37,00

Aid for the Chicago Spiritual Papers. Since our last issue the following sums have KEEP3 FOR SALE THE BANNER OF LIGHT been added to our subscription paper in aid of the burnt-out Spiritualist papers of Chicago, namely, the Religio-Philosophical Journal, Present Age, and Lyceum Banner, to enable them to resume nublication:

Previously recorded	.\$119,25
C. Monroe, Woburn, Mass	. 2,00
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John Tebbs, Patterson, N. J. P. Fleid, Sunderland, Mass.	. 2,00
	\$142,25

Donations for Mrs. L. H. Kimball, Proprietor of the Lyceum Banner.

MRS. GADE, 599° Broadway, New York-offices the hand of the winter king has closed with a firm grip upon 18 and 19-Clairyoyant, and other Phenomena of the whaling fleet, and (the New Bodford and other papers Spiritualism; Medical Examinations and Treat-4w.N11.

usiness has been steadily declining on account of the low-ring of the price of oil and whalebone in the country. Last year the Northern fleet numbered fify-eighb vessels. Using the four three cont stamps. O7.

C. H. FOSTER, "Test Medium," No. 16 Twelfth street, between University place and Fifth ave-nue, New York. O21.

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- GEORGE ELLIS, BOOKSELLER, No. 7 OLD LEVEE STREET, NEW ORLEANS, LA., Keeps constantly for sale the BANNEL OF LIGHT,
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- SPIRITUAL AND REPORM WORKS Published by William White & Co. -----J. HURNN.
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- burn, W. C., London, Eng. AND OTHER SPIRITUAL PUBLICATIONS.

ADVERTISEMENTS.

Each line in Agate type, twenty cents for the first, and fifteen cents for overy subsequent in-section. SPECIAL NOTICES.—Thirty cents per line for first insection and twenty-five cents for subequent insertions. BUSINEMN NOTICES. – Thirty cents per Ins. sach insertion, set in Minion, measured in Lutie. Payment'in all cases in advance.

TT For all Advertisements printed on the 5th page, 30 cents per line for each insertion.

GP Advertisements to be Renewed at Con-tinued Rates must be left at our Office before 13 M. on Monday.

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5

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ILLUSTRATIONS.

HILDOST RECEIVES. The Tedworth Physical Manifestations Astonish the Visitara. The Vision of the Screaming Woon in appears at the Window, Lady Berestord sees the Vision of Lord Tyrone. Moss Willow beholds the Vision of her Lover's Death. The Appartition of M. Caron appears to the Baron de Gulden-

MUME The Spectros appear to the New Incombent Automshment of Bruce upon beh-bling the Stranger. The Ghostiy Rider appears to Visilip and Fellen. The Ghost of the Cavaller at the Douge in Westminster.

The Growt of the Cavalier at the Douge in Westminster. The Growt of the Cavalier at the Douge in Westminster. The Spectre Headsman appears to As he Boleyn. The White Eady appears in the "Codar Boom" Loosely Rail—The Appartition of Sir Thomas More appears to his Daughter. The Appartition of the Head Keeper appears in the Hall. The Spirit of Fisher, as it appeared to the Settler. The Spirit of William Marstone appears to Mary Meadows. The Vision of the Cook. The Appartition of the Murdered Boy appears to Mrs. Atkins. The Appartition of Horace Travers. The Appartition of Horace Travers. The Vision appears to Faul Bernard. The Vision of the Gray Knight. The Vision of the Gray Knight. The Vision of Joines.

ance of spiritual over bodily power."

The Journal bulletin board gravely announced, a few days since, the following startling information: "The Disaster to the Whaling Fleet! -Excitement in the Oil Market! Rumored_Resignation of Secretary FISH!" Let us hope no joke was intended, as such levity upon a solemn subject is eminently reprehensible.

The Springfield Republican of Nov. 2d speaks of Prof. Denton's lectures in that city as follows:

"The popular interest in the 'make-up' of the terrestrial orb was shown, last evening, by the large and attentive audience that gathered at the Opera House to listen to Prof. Dent(m's lecture or generative Prof. Dent(m's lecture) on geology. The Professor spoke learnedly and interestingly of the glacial period, in its two divi-sions, and excited the wonder of his hearers by his statements of the work performed by glaclers in past ages, and of the constant changes which The past ages, and of the constant changes which are now being made by the action of water and the sinking and upheaval of land. The next lec-ture will be delivered at Franklin Hall, next Wednesday evening, upon 'The future of our globe and the future of man upon it as geologi-cally determined.'"

"We are deeply grieved to learn," says the Baltimore Crucible, "that Addie L. Ballou has been sadly bereaved by the Wisconsin fire. A letter to a friend in this city says: 'I have lost a sister and two children in the flames.' We know she will have the warmest sympathies of all her large circle of friends in the Western States."

The Earl of Dunraven died-at. Malvern, Worcestershire, England, Oct. 6th. The deceased Earl was a well-known Spiritualist, and in concert with his son, Lord Adair, printed a very valuable diary of phenomena through the mediumship of Mr. Home. This work was not published, but circulated amongst the Earl's friends, extracts from which have appeared in this paper.

POLITICAL.-The State election in Massachusetts took place Nov. 7th. The Republican ticket was elected. The same results are reported in New York, Maryland and Wisconsin. New Jersey elected the Democratic candidate for Govern-

Among the most trusty lighthouse keepers on the Atlantic coast are seven women.

or.

REV. ROBERT COLLYER.-This gentleman has set a noble example to the close calculating priests of the country, in a manly card sent to the New York Tribune, in which, after stating that forthcoming work is to be published on the same he had received a great many letters from the day in London and New York, it will not be East, inviting him to come and lecture on "The Chicago Fire," he says in effect that he does not intend to make capital out of other people's misfortunes, but will remain in Chicago and work for the benefit of humanity.

ance. He is to speak in Woonsocket, Nov. 12th, and if his services are immediately applied for, will remain in New England awhile longer. Address care of Banner of Light office.

Miss Jennio Leys lectures in Springfield, Mass., this month. In a private note she says: "I closed a month's pleasant engagement in Worcester, Sunday, Oct. 29th, and was gladdened and encouraged by the increase of interest and attendance. So the good work rolls on; and the world grows brighter and better under the faithful ministration of unscon intelligences, and the couperation of such true, brave souls as work in the visible world for the spiritualization of humanity."

Win. Denton will lecture in Social Hall, Harwichport, Mass., on Bunday, Nov. 20th, at the usual hours. In the morning, his subject will be "Jesus a Fanatic;" and in the afternoon, " Heaven."

I. P. Greenleaf will speak in New Bedford, Mass., Nov. 12. Emily Dearborn Ewer lectured in Gooper Institute, New York, Monday evening, Nov. 6th, on "Society-morally, socially and politically considered."

Dr. J. K. Balley attended the Minnesota Sinte Spiritualists' Convention, at Fairbault, the 27th, 28th and 20th ults. He delivered a course of lectures at Evota, Minn., the week following. He is making his way into and across Wisconsin, homeward. Those desiring his services will address him, box 394, La Porte, Ind.

Mrs. Emma Hardinge is lecturing in Apollo Hall, Now York, this month.

Miss Lizzie Doton is expected to speak in Music Hall, Boston, Sunday afternoon, Nov. 26th, to be followed by Dr. F. L. H. Willis.

Miss Lottic Fowler, the test medium and clairvoyant, s favorably known in this country for her mediumistic gifts, is holding scances in London, and, according to the Medium and Daybreak, is giving general satisfaction.

Miss Nellie L. Davis says: "Owing to a change in my engagements for the winter. I shall lecture in Maine through December, Appointments as follows: Bingham, Dec. 3d and 31st; Kendall's Mille, Dec. 10th and 17th; Norridgewock, Dec. 24th. My address for that month will be Kendall's Mills, caro of E. W. McFadden. Parties in that vicinity desiring lectures upon any of the reformatory questions of the day can apply to Mr. McFadden."

New Music.

Oliver Ditson & Co. have published "The Dying Child; or, Only a Little Brook "-song or ductt, by H. T. French, words by Addie Pottee, suggested by the charming engravng, "Only a Little Brook." The words and melody touch the sympathetic chords of the heart.

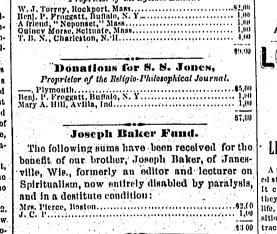
The Debatable Land.

EDITORS BANNER OF LIGHT-Dear Sirs: In reply to numerous inquiries, which I am unable, for lack of leisure, to answer in detail, will you allow me to state, through your columns, that in consequence of an arrangement under which my issued until the twenty eighth of this month?

ROBERT DALE OWEN. New York, Nov. 6, 1871.

Fall River, Mass.

for the benefit of humanity. WOMAN SUFFRAGE.—Judge Underwood, Unit-ed States District Judge for Virginia, has written a letter in which he says he feels very confident that the fourteenth and fifteenth amendments of



To Correspondents.

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

F. K., PHILADELPHIA.-Your essay is accepted, and will be published as soon as the crowded state of our columns will

TO those wishing to make money I will say I can furnish business to thousands, by noplying a new article to win dow blinds, by which the slats can be turned without raising Spiritual and Miscellaneous Periodicals for Sale at this Office :

dow bilnus, oy which he share that is required for a few pennics a bilnd. I can furnish all that is required for a few pennics a bilnd. Forward lifty cents, and I will send by express what is re-quired for two bilnds, with two tools, one of which is not fu-the market. The applicant can get one dollar for putting them on. 3 Court street, Brooklyn, N. Y. THE LORDON BFIRITUAL MAGAZINE. Price 80 cts. porcopy. HUMAN NATURE: A Monthly Journal of Zoistie Science und Intelligence. Published in London. Price 25 cents. THE MUDIUM AND DAYREEAK. A wookly papor published in London. Price 5 cents. THE AMERICAN SPIRITUALIST. Published at Cleveland, O.

8 cents.

Price 8 cents. THE GRUGIELE. Published in Baltimore. Price 5 cents. THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CUL-TURE. Published in New York. Price 20 cents per copy.

BUSINESS MATTERS.

IJR. SLADE, Clairvoyant, is now located at 210 West 43d street, New York. O28.

SEALED LETTERS ANSWERED by R. W. Flint, 34 Clinton place, one block west of Broadway, New York. Terms \$2 and 3 stamps. Money re-funded when not answered. N4.

CLAIRVOYANT .- MADAME CLARA A. ALMA DE PARIS, (Clara Antonia, late of San Francisco,) Business and Medical Clairvoyant, and Indo-pendent Trance Medium. Consultation in English, French or German. 1239 Broadway, between 30th and 31st streets, opposite Grand Hotel, New York. N11 28*

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HAS resumed her business at No. 799 Washington street; Room 3, Boston. Will attend to circles in the evenings, Nov. 18.-4w* N11.2 ** 25 ROWELL, STIEET, ROSTON, MASS., Intends to leave Boston in April next for Europe. The following afe my terms while 1 remain: Oral reading, \$1 or \$3, according to length of years read; writing a life nativity, \$5. Time of birth must be given. Letters promptly answered. Nov. 12.-6w MRS. BUELL gives full printed Charts, including the temperaments and all the known faculities of the human mind. 1061 Washington street, Boston. 1w--Nov. 18. MRS. MARY A. CHARTER, Successful De-tographs of controlling, rights forwarded, postpaid, on receipt. of 25 cents. 11 Central Square, East Boston. 8w-Nov. 18.

LIGHT. BANNER OF

Frances J. Robinson.

I died at the Bellevne Hospital, to day, in New

Invocation.

Questions and Answers.

ployer, who has passed from the earth-life, mak-

ing, therefore, direct restitution an impossibility,

what is the best use that can be made of the

amount thus fraudulently obtained, to mitigate

as far as possible the consequences of the wrong?

ANS.-Since the individual who has been de-

frauded seems to be beyond the need of material

things, so far as this world is concerned, to me.

the very best possible use that the money which

has been fraudulently obtained could be put to,

is to extend truth over all the world-the enlight-

oning of the human mind, so that it may know

that it cannot commit a sin for which it will over

be forgiven; that, if it defrauds its neighbor out

of even a thought which legitimately belongs to

go beyond the bar of conscience, into the law of

seeks. Amen.

Sept. 14,

Sept. 14,"

Sept. 18,

Message Department.

Each Message in this la-partment of the Banner of Light we claim was speken by the dpitt whose name it bears through the instrum miality of

Mrs. J. H. Connat, Mrs. J. E. Connat. while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the charao-teristics of their earth-life to that Layond-whether for good er owl. But those who leave the earth-sphere in an unde-veloped state, eventually progress into a higher condition. We ask the roader to receive no doctrine put forth by "spirite 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.

The Hanner of Light Free Circles. These Circles are held at No. 158 Washington stratt. Room No. 4, (up starts,) on Moster, Tusatar and Thum-par Astransons. The Circle Room will be open for visitors after which time no one will be admitted. Heats resorted for strangers. Donations solicited. Mas. Corast receives no visitors on Mondays, Tuesdays, Wedneedays or Thursdays, until after six offick r.M. Sho gives no private sittings. Methodays or thursdays, our Circle-Room are solicited. Self The questions answered at these Scances are often propounded by individuals among the audience. Those read to the controlling itelligence by the chairman, are sent in by correspondents.

sant in by correspondents.

BEALED LEATERS -Visitors at our Free Circles have the privilege of placing a scalid letter on the table for answer by the spirits. First, write one of two proper questions, sign-ing full type to the same, put them in an envelope, scaling, and address to the spirit with whom communication is de-sired. At the close of the scance the Charman will return the letter to the write, with the answer (if one is given), on the objection. on the envelope

Bonations in Aid of our Public Free Circles.

Mince out last report the following sums have been receive					
lar which the friend	• have our war	mest thanks :			
		3. Nowinan 📜			
James M.L.vars					
Danlei Collins 1 .	1 15 .	duitgens .	Iv I		
Friend		Hotting-brad	general H		
H.A. Kanzara international structures of the structure of					
H. Mayber					
E. B. Tildro	1,1993	and the second	e în e		

Invocation.

Infinite Wisdom, we would flee away from our Ignorance, we would abandon all those prejudices that have been like mill-stones about our necks, and would rise into a clearer atmosphere of truth. Thy children in mortal are weary with buffeting the rude waves of error and of doubt, of sailing upon the open sea of uncertainty, and they ask to he anchored menter to truth, nearer to thee. In the name of all past, present and future good, we ask for these blessings to rest upon them; and, in behalf of him who occupies the executive chair of this nation, we ask for greater wisdom, for a more perfect understanding of justice, of mercy and of truth, as they are meant by thee. And, oh, grant that, as he retires from office, his last deeds may bo his best, and that recording angels may give unto him a fair record, of which he shall not be ashamed in the hereafter. We pray thee for those who are sick and destitute. Ob, send to them ministering argels in the flesh, who shall give them of their means, and bestow upon them lov ing words that shall cheer their hearts and take them one step hearer to beaven. Abide thon con scionaly with us while we worship then this hour, and to these he all honor and praise forever and forever more. Amen. Sept. 14.

Questions and Answers.

Ores .- The body of an unknown woman, killed at the railroad accident, at Revere, Mass., still lies unrecognized in the bands of the authorities. Can the controlling intelligence give us the name of the lady in question, and oblige many anxious inquirers?

Ass .- We will look up the case, and report to you at our next seince.

Q.-P. H. J. Fisher, of Mount Pleasant, Iowa, desires information upon the subject of re-incarnation as taught at the public free circles of the Banner of Light. He asks, What is to become of the principles of individuality, if it is true? For Instance, if the soul, or immortal essence of the apostle Paul, when again re-incarnated, appears on the stage of earthly being as John Smith, where is Paul, the previous individual? and where are both Paul and John Smith when that soul essence is again re-incarnated?

much stress is laid

things, and so dwells between the worlds of Saviour, crucifying their Lord, and putting upon mind and matter, equally poised. When it has the brow of overlasting truth the crown of thorne. taken upon itself these seven succeeding degrees Shame, shame! that in this age of light and truth of development, it stands then in celestial life, it should be so. Arise, oh Church of Earth! arise, shake off your duliness, and let the brightness of and has overcome all the errors, all the weaknesses, all the earthly tendencies of its earthly truth be demonstrated through your members! This modern Jesus-clothe him, feed him, visit nature, and then it takes on angelhood. Its tendencies are all high and none of them low at this him, wherever he may be, that in the hereafter it period of existence, and then it is that it bogins to may be said of you: "Well done, good and faithful servants; you have been faithful on earth; you ask concerning its past-it begins to question conshall be rewarded in heaven." cerning what it has been and what experiences QUES .- (From the audience.) Will the speaker belong to it. It then goes into the wondrous ar-

permit a question? Does George Berkley rememhives of knowledge of the spirit-world; it searches the record of itself-for there is a record kept of ber any, and, if so, what incarnations he passed through previous to his birth as George Berkley? the experiences of every living soul-and in that ANS .- This is no time-no place for such a disway it quickens its former memory; it brings it to cussion. I do romember an existence prior to the the surface, and absolutely demonstrates to the soul what it was, from whence it has come, even one in which I figured as George Berkley; but my lown to its starting point, when it was but a time with the medium has expired, and I can say bright corruscation from the Infinite Soul." no more.

Q-Then it is to be inferred that every human being is to be re-incarnated in earthly life-that you have seven successive mothers, and have to be born seven successive times into earthly life?

York. My name was Frances J. Robinson. I wish A .- You entirely misunderstand me. I speak of my friends in Massachusetts and Connecticut to know of my death. Many of my friends are Spiritthese changes, these successive degrees, as occurring in spiritual life, after the death of the natural ualists, and patrons of the Banner of Light, and therefore I come here to announce my own death, body, not before. Q-In the case of John Smith, remembering and to say I am happy in the change. I was that he had been Paul, how could be prore that. twenty-five years of age.

such had been the case? I do not see that you make it clear. answered by " Woonie," A .- Then certainly you are very dull, exceed-

ingly so. QR.-That I do not deny. A .- Well, then, suppose, for instance, you want o inform yourself concerning a certain point in law. Why, perhaps you go to the record that Coke or Blackstone have left; that is the lawyer's authority. Now these records that are kept in the spirit-life are also absolute authority concern-

ing the past and present of the soul, and the soul is at liberty to go and search them for itself. Q.-Then John Smith can never demonstrate that he has been Paul, while he is John Smith? A -It is only in the suirit-world that he can perfectly demonstrate that he has had a prior existence; yet there have been many in the pres-

ent day, and in ancient times, who could recall a previous existence, even to the minutia of lifeeven to the name they bore. A belief in prefixistence is to be traced in the writings of the ancients. lythagoras says that he remembered a former life, when he was not Pythagoras. There are per sons dwelling among you to-day who claim the same, and positively assert to their friends that hey know that they have lived another life, what heir occupation was, and how they looked and acted. If human testimony is worth anything in any case, it is equally sacred in their case. We have no right to denounce them as liars, until we have proved them to be such. Sept. 14,

William F. Tuckerman.

I struggled with human life fifty-five-means, have been in the enjoyment of spiritual life hardly three days. This is the first day of my ascension from the body. I had promised some of my friends, who were favorably inclined toward Spirit it, it must suffer the consequences. It cannot unlism, if their theory or belief was correct, if I went first I would return, and give my evidence light, until it has paid the uttermost farthing. In favor of it, if I found it possible to return. There Give the money, then, where souls will be taught can be no greater evidence of its trnth-at least, I the law of truth, where they will be educated to can give no greater-than to come back and take upon myself a foreign body at so early a date from death. I cannot give them any dis incl account of my experience in this new life. It has been beautiful-an hour of rest, seemingly, to my weary and who do perform some of the manifestations

soul. I seem to have been emancipated from the conditions of the mortal life-from the thralldom of human existence. It is not a dream condition but it is a realizy-so vivid that I am dazzlad at its reality. I expected to live after death, but more than that I did not exceed. What that life was to be, I did not profess to understand. I hoped, in common with the Christian world, that it would be a life of happiness, exempt from the toil, the despair and the doubt of this life. It is, as nigh as of which I have no knowledge. can comprehend, a natural life-so beautifully natural that it is extremely difficult to realize own image," who is meant by us? that you have been separated from the earth, that ence, still on the earth. My friends will ask, doubtless, what was the real cause of my death. I shall answer that it was the action of my mind N. H. I was resurrected from the body in Boston, three days ago. My name-William F. Tuck-Sept. 14.

philosophical explanation that I can give concernerman.

vehicle of exchange that I can find nowhere else. To him it is a key note to immortality.... Sept, 18.

William Donnison.

I understand, by the law of correspondences that certain persons, who were relatives to the body I left here, are anxious to be extricated from certain family difficulties in which they have been plunged by the ignorant procedure of one of their number. I desire to open communication between them and myself, and, as I can give the requisite advice perhaps better than any one in the body, if they will meet me at any place where I have conditions necessary to control, I will unravel the mystery speedily, and set them right besides giving them assurance of another life than this, and the power of those who enjoy that life to return and communicate with those who remain here. I am William Donnison. I was several years adjutant general of the militia of Massachusetts. I died in Boston, in 1834. I was Sept. 18. fifty-two years of age.

Edward Ambrose Clark.

Granny keeps wishing I would come back and tell her all I can about the spirit-world, because she expects to come there pretty soon herself, because she's eighty-three years old. I lived in Augusta, Me., and granny lives there, and I was nine years old, most ten, but I wasn't quite ten. Seance conducted by Theodore Parker; letters I've been gone about four months. I died with the croup, and granny thought more of me than of anybody else. My name was Edward Ambrose Clark. Granny named me for her son that was lost at sea, and she wished I'd hunt him up when Thou God of the Sinner and of the Saint, thou Saving Presence that art with every soul, we I got used to things here. I have, and he is ready to come back as soon as he gets a chance; but he would worship and adore thee this hour, fearing thee never, but loving thee ever. We would says if he don't have the chance to come back and speak, he wants his mother to know that he bring heaven nearer to earth, and unvell somewill meet her when she comes here, and then all thing more than a statue-the living Spirit of her sorrows will end. I don't know what to say Truth. And, for these mortals, we ask that the darkness that may have gathered around them about this new world. I think it is a pretty jolly world. I don't think I'd want to come back on may pass away; that the sun of truth may shine into their being, making translucent all the chamearth to live. You can liave the things you want hers of their souls, giving them an assurance of here, and do n't have such hard work to get them, their own immortality and of their right to that and if you don't have any father and mother to happiness for which every soul so earnestly take care of you, there's always somebody ready to, and they don't think it is hard work either. Granny can tell mother I' ve come back, if she's a mind to, but I don't think it will do any good, QUES.-(From a correspondent.) Where the and if I can come to her so as to have her see law of trust and confidence has been violated. me, I will, but I don't think I can. Good-by, sir, and money secretly purloined from one's eni-

Sept 18. Scance conducted by T. Starr King; letters anwered by L Judd Pardee.

MESSAGES TO BE PUBLISHED.

Tuesday, Scpl. 19.—Invocation; Questions and Answers; icaule MacLanethan, of Olasgow, Scotland, to her mother; hames Farrar of Cambridgeport, to friends: Captain Samuel May, of Boston; Annie Parkons, of Kennebunk, Me., to her

no ner. - Thursday, Sept 21.—Invocation: Questions and Answers: snjamin Lakeman, of Conway, N.H., to his mother; samuel linehman, of New Orleans, La., to his bother in Ohio; Wm. - Chandhay, Sept. 2010; Sept

Hinchmann, of New Orlaans, La., to his biother in Ohio; Wm.,
 H. Chandler.
 Monday, Sept. 25.—Invocation: Questions and Answers;
 Henry J. Raymond: John Recey, of Westmoreinnel, Va., to his pranchildren; Sir Frederick Dane, to his relatives in Neather Sir Frederick Dane, to his relatives in Sectional; Panne, M., to her mother;
 Witsringht, 'to "Red Clou: '' Ann Canney; Sallto Wiggin, of Dover, N. H., to her children; Questions and Answers;
 Water Prior Company A. 9th N. Y. to his mother; Anna Morgan, of Too; to her mother; Lizzle Varney, of Weils River, Me., to her mother.
 Thursday, Sept. 25.—Invocation; Questions and Answers;
 William th, Crawford, of Lexington, Va ; Samuel McCloy; L.
 I. Merrick, of Pennsylvania; Emma Foster, of Providence;
 H. t, to Cat William Foster.
 Mondap, Oct. 2.—Invocation; Questions and Answers;
 Mondap, Oct. 2.—Invocation; Questions and Answers;
 Mondap, Oct. 3.—Invocation; Questions and Answers;
 Mondap, Oct. 4.—Invocation; Questions and Answers;
 Mondap, Oct. 4.—Invocation; Questions and Answers;
 Mondap, Of Bath, Me.; Allee Fales, of New York, to her mother.

a standard of knowledge, so that they will know that the consequences of evil cannot be evaded.

Q.-"L.S.H." asks: "Are not those persons who profess to expose spiritual manifestations,

Dunnam, of Bath, Me; Allco Fales, of New York, to hormsther,
Tuesday, Oct. 3.—Invocation; Questions and Answers;
Mary ("Moll") Pitcher, of Lynn, Mass.; Mary Pekins, of War ham, Mass, to her coliforon; "Big John," a Shoshone half beed, to a white irlend.
Thursday, Oct. 5.—Invocation; Questions and Answers;
Philip Orborne; of London, Eng., to Pitth Orborne in American John and Massers;
Philip Orborne; of London, Eng., to Pitth Orborne in American John and Charlend; American John, and Answers;
Philip Orborne; of London, Eng., to Pitth Orborne in American Johns and Answers;
Philip Orborne; of London, Eng., to Pitth Orborne in American Johns and Answers;
Philip Orborne; of London, Eng., to Pitth Orborne in American Johns and Gravita Joseph Davis;
John and Of Hurlington, Yt.; Maiy Schawl, of East Boston, to Ham Schawl; Joseph Davis; to his father, Jefferson Davis;
Ann Lang, Oct. 10. — Invocation; Questions and Answers;
Am Rang, Oct. 10. — Invocation; Questions and Answers;
Ann Garney, of Nova Scotta; Willia Demerest, of Now York;
I big space, ot his brother; Allee Hooper, of Winchester;
Tenn, the father; Waiter Montsomery.
Thoriday, Oct. 13.—invocation; Questions and Answers;
Thom Johns, and China, of Olen Bislan, Wis; Thomas Kellay, of Eng., ther father; Male Hooper, of Winchester;
Then, ther father; Waiter Montsomery.
Thoriday, Oct. 13.—invocation; Questions and Answers;
Thoriday, Oct. 13.—invocation; Questions and Answers;
Thoriday, Oct. 13.—invocation; Questions and Answers;
Thori, C. 20.—invocation; Questions and Answers;
Tan, ther father, Waiter Montsomery.
Thoriday, Oct. 13.—invocation; Questions and Answers;
Tan, Schan, and Thias, Schar, Dr. William Weather, Schort, Scho A .- In my opinion they are, since it is a known fact in material science that the phenomena performed through the instrumentality of your phys-Q.-(From the audience.) What spirit was

298 Superior street, opposite the Post Office morning and ovening, at the usual hours. D. U. Pratt, President; _______ Lown, Vice Fresident; Dr. M. C. Parker, Treasurer; Joseph (illison, Necretary, Children's Lycoum meets in the morning at Temperance Hall. 14 Augeriorstreet. C. I Thatcher, Con-ductor; Miss N. J. File, Guardian: E. W. Olds, Wase'man; Geonge W. Wilsey, Treasurer; W. H. Price, Musical Di-rector and Secretary. CANTHACK, MO.-The friends of progress hold their regular meetings on Nunday afternoons. C. C. Colby, President; A. W. Dickering, Nacretary.

W. Pickering, Secretary. W. PICKETING, NGCTGLATY. CISCINNATI, O.-The Nociety of Progressive Spiritualists hold meetings every Sunday morning and evening in Thomp-son's Music Hall. G. W. Kates, P. O. box 568, Becretary.

son's Music Hall. G. W. Kates, P. O. box 583, Secretary. CLYDE, O. — Progressive Association hold meetings every stunday in Willis Hall. Children's Progressive Lyceum meet in Kline's New Hall at H A. M. S. M. Terry, Conductor; J. Dewey, (hardian. DEASWILLE, N. Y. — Spiritualist meetings are held the first and third Sunday of every month. Mits. E. A. Williams is en-gaged to speak until the first of March. DES MOINES, IOWA.— The First Spiritualist Association will meet regularly each Sunday at Hood Templar's Hall (West Bide), for lectures. conferences and music, at 104 A. M. and 7 P. M., and the Children's Progressive Association of Spiritual-Der Awars, O.— The Progressive Association of Spiritual-DRLAWARK, O.-The Progressive Association of Spiritual-ists hold regular meetings at their hall on North street every Nunday at 74 p. u. Children's Lycoum meets at 10 A. M. Wm. Willis, Conductor; Mrs. H. M. Mcl'herson, Guardian. FOXBORD', MASS.--Progressive Lyccum meets every Sun-day at Town Hall, at 10 A. M. C. F. Howard, Conductor; Mrs. N. F. Howard, Guardian.

Mrs. N. F. Howard, Guardian. HARMONTON, N. J.-Meetings held overy Sunday, at 10 A. M., at the Spiritualist Hall on Third street. F. N. Fark-hurst, President; Gerry Valentine, Necretary. Lyceum at 1 P. M. Merrill Farkhurst, Conductor; Mrs. J. M. Peebles, Inardian.

Guardian. HISOBAK, MASS.—Children's Lycoum meets every Bunday, afternoon at 2 o'clock, at Temperance Hall, Lincoln's Build-ing. E. Wilder, 2d. Conductor; Ada A. Clark, Guardian. HOULTON, Mr.—Jecutings are held in Liberty Hall (owned by the Spritualist Society) Sunday afternoons and evenings. ILARRISBURG, PA.-The Spiritualists hold meetings every unday ovening, in Barr's Hall. B. Brenerman, President. KANSAS CITY Mo - Meetings are held in Good Templats Hall corner 8th and Mala streets J L. Morton, Moderator; Dr. E. P. Ferkins, Treasurer; T. B. Johnson, Scoretsry.

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leorge B Juardian,

Guardian. LA PORTE, IND. — The Association of Spiritualists hold meet-ings every Stinday at Huntaman's Hall. Lyceum at 10f A: M. Conference at 4 P. M. Warren Cochran, Cor. Nec. LONG LAKE, MINN.— The "Medina Society of Progressive Spiritualists" hold meetings in the North School-House the fourth Sunday of every month, at 10f A. M. and 2 P. M. Mirs. Mary J. Colburn. speaker. LAWENCE, KAN. — The Children's Descenting Y

foirth sounday of every month, at 10% A. M. and 27. M. MIT.
 Mary J. Colburn, speaker.
 LAWRENCE KAR — The Children's Pregressive Lyccem meets every Sunday. In Eldridge Hall, at 3 o'clock P. M. A. B. Bristol, Corductor; Ametia B Bristol, Guardian; Mis. Jones, Libratian. Sociable every Thursday evening.
 MAROHASTER, N. H. -The Spiritualist Association hold meetings every Sunday atternoon and evening, at Lyccum Hall. H. C. Sullivan, President: F. H. Saunders, Sec'y.
 MARDHASTER, N. H. -The Spiritualist Association hold meetings every Sunday atternoon and evening, at Lyccum Hall. H. C. Sullivan, President: F. H. Saunders, Sec'y.
 MARDHORU, MASS. -The Spiritualist Association hold meet-ings in Bierry's Hall every Sunday at 14 P. M. James Lowe, President; Mrs. Sarab S. Foster, Secretary.
 Milfoodb MASS.-Children's Progressive Lyccum meets at Washington Hall, at 11 A. M. J. L. Huxton, Conductor; Mrs. Cordelia Wales, Guardian; Mirs. Mary Bacon, Musical Direct-or; H. S. Bacon, Corresponding Secretary.
 Town Hall, -The Hilt the first and third Sundays o' each month, at 2 and 74 P. M. L. B. Felton, President; J. L. Smita, Cor.

MIDDLEBORO', MASS .- Meetings are held in Soulo's Hall every other Sunday at 13 and 63 P. 21. MILAN, O.-Bociety of Spiritualists and Liberalists and Chil Iren's Progressive Lycenin, meets at 11 A. M. Hudson Tuttle, Jondictor; Emma Tuttle, Guardian.

dron's progressive Lyceum, meats at 11 A. M. Hudson Tuttle, Conductor: Emma Tuttle, Guardian. Moragaania, N. Y.-First Society of Progressive Spiritual-ists-Assembly Rooms, corner Washington avonue and Filth street. Sorvices at 35 P. M., Norm Sourcarts, Mass.-The Spiritualist Association hold meetings the second and last Nunday in each month in Coni-hasset latel, at 105 A. M. and 14 P. M. Progressive Lyceum meets at the same hall on the dirst and third Sunday at 14 P. M. D. Battes, Conductor: Ibeboral N. Merritt Guard-lan, M. C. Morris, Sceretary Speakers engaged:-Mis S. A. Byrnes, Nov 12. Suise A. Wills, Nov. 26: J. P. Greenia af, Dec. 10; N. N. Greenleaf, Dec 21; Mra. Julie tto Yeaw, Jan. 7. Natick, Mass.-The Friends of Progress meet overy Sun-day at Templar S Hail, at 2 and 6 P. M. New York City.-Apolio Hall.-The Society of Progress-ive Spirituanists hold meetings every Nunday in Apollo Hall, corner Broadway and 3th street. Lectures at 104 A. M. and TP. M. D. U. Martin, Conductor, Speakers (N. Frank White during Docember Masone Hall, Docember Masone Hall, Conductor, Speakers N. Frank White during Docember Masone Hall, A. Lectures and Conference meets avery Sun-day at 24 o'clock in Masonic Hall, Jith street, between 3d and th avenues.

Min avenues. New ORERANS, LA.-Lectures and Conference on the Phi-lonophy of Salritualism, every Sunday, at 10% A.H., in the hall, No. 94 Exchange place, near Contre street. William R Miller, President; J. H. Horton, Secretary.

MINOR, President; J. H. HOFON, Secretary. New ALBASY, ISD.—The Society of Progressive Spiritual-ists hold meetings every Sumlay at 2 and 7 P. M. J. Kemble, President; Isaac Bruce, Vice President; A. R. Sharp. Record-ing Secretary; A. C. McFadden, Corresponding Secretary; J. W. Hartly, Treasurer.

W. Hartly, Freasurer. NEWBURTPORT, MASS.—The Children's Progressive Lycenm meets in Lycenm Hall every Sunday at 2 P. M. T. C. Carter, Conductor; Mrs. F. N. Landford, Guardian; J. T. Loring, Soc-retary; A. Lane, Treasurer; D. W. Green, Librarian, NORWALE, O.-The First Spiritualist Association hold meetings every Sunday at 1% and 7 o'clock P. M., at St. Charles Hall, Main street. Ira Lake, Agent.

OSSEO, MINN.-Children's Progressive Lyceum meets at Singer's Hall every other Sunday, at '03 A. M. Mrs. Mary J. Conburn, Conductor; Mrs. Susie Thayer Curtis, Guardian of Groups.

NOVEMBER 18, 1871.

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man individuality, by humans, that it is almost impossible for any spirit, either high or low in wisdom, to lead you out of this particular miasma of error. You should understand, at the outset. that you are constantly parting with your individualities day by day, hour by hour, moment by moment. You are not to-day what you were yesterday; you may seem to be, but, in totally, you are not; there is something gone that you had yesterday, and something more is gained that you did not have. What becomes of Paul in case he is re-lucarnated as John Smith? Why, Paul has lost nothing of his soul-identity, but he has taken upon him another human individuality. Allow us to illustrate: Before us is a maiden; fresh and pure from the hand of the Infinite God. "We follow her as she goes out in life. By-and-by she becomes a matron, surrounded by a family of children. To all intents and purposes she has lost the individuality of her childhood; she has become a matron, a mother; she has changed spheres; she has laid off one individuality and taken on another; and yet you who knew her in maidenhood will not fail to recognize her in matronbood. You know there is the same soul; the soul-life remains, although it has lost the vigor, the vivacity of youth, yet it is the same essentially. So it is with reference to re-incarnation: a Paul loses his Paul-ship, perhaps-that which identified him in a certain direction is obscured, eclipsed, but, in soul-life, he retains all the experiences which he had as Paul, though, as John Smith, he might not be able to demonstrate to the world that he had ever been Paul; because, forsooth, he is living under the special law of John Smith in physical life, and can project just so much of his soul-experiences through that life, and no more. A mother lays her little one away in death. She remembers it as a little child. It goes to youder spirit home, and grows in stature, in intellect, in beauty, in all the glory of personal attraction. Its mental qualities ascend the scale, and it is no longer a child. In after years the mother lass down the body here and enters the life there. If she expects to find her child the little one she laid away in death, certair ly she will be mistaken, and perhaps disappointed; but do you think she will fail to recognize it even in its new-blown beauty? No, it cannot be; because the soul of the child is there; even though blooming in the outer, in more perfectness and glory, yet the soul of the child is there, and she will respond to the mother's soul; there can be no mistake. Then, if the law of re-incarnation is true in this phase, it is equally true in all other phases. Q .- (From the andience,) When and how does John Smith become conscious that he has been Paul? A .- When he has ascended seven degrees of in-

telligence in spirit-life: Q .- And what are those degrees?

A .- They are spheres of experience. When it has passed out of the sphere of experience peculiar to earth, it has ascended one degree. The next in order is the sphere relating to that quality of mind which grasps at earthly things, and yet with the right hand of its power grasps at divine Annie Louisa Ames.

right with me. She do n't feel so, so I thought I'd | cognized, or has not been, ere this, by him. try and come back, because she wants to hear from me. I am glad the didn't preserve the flowers, because they are only the emblems of sorrow under such circumstances, and she had better be without them. Aunt Charlotte, that died before I did, wants me to say from her that she is that my mother need n't feel had about anything. because sho's perfectly satisfied with it. Goodby, sir. Sept. 14.

George Berkley.

In my last life on earth I was George Berkley Bishop of Cloyne, Ireland. I am here to day in behalf of the church, and in defense of the child Spiritualism, or Spiritism. It is well understood by my friends that, when here, my views on spiritual things harmonized with this modern Spiritualism, alth ggh at that period it was not in existence-at least, not in mortal life. The child Spiritualism had not then been born; but I was one of those souls that caught at abstract truths. and appropriated them to my religious life, and gave them out again in theory and practice. The clergy called me visionary. It mattered not, I went on with my visions, and rejoiced day by day in manifestations from God. And now that the church is living in the same epoch with modern Spiritualism-with this young Jesus of the hourwhen the church shall make up its jewels in heaven, this Jesus may not be arraigned against them-may not have to say: "I was an hungered, and ye fed me not; I was naked, and ye clothed me not; I was sick and in prison, and ye did not have this Jesus say to the church, when it shall

make up its jewels in the after-life: "Ye are my people, and I am your God." Now it is well-known by the church that this

Q .- When God said. " Let us make an in our

of spiritual media, unconscious mediums?"

ical media cannot be done in any other way.

represented itself upon the plate?

present to-day when my likeness was taken, and

A.-I do not know. That is a personal question

A .- A great many savings are accredited to you are not living in some beautiful Ede exist- God that belong exclusively to spirits, or to spirit. "Let us make man in our image"-that pre-supposes a plurality, certainly. The Trinitarian would tell you that the Father, the Son and upon the body. The mind destroyed the functions the Holy Ghost took counsel together ere man of the body, and it decayed. That is the only was made. The Unitarians, the Universalists and Spiritualists think differently. I believe that ing my decense. I was a pative of Portsmouth, the divine power of wisdom, love and truth met in Nature, and, by the union thereof, humanity came into existence.

CONTROLLING SPIRIT. - The question which was propounded at our last scance, concerning the unrecognized body—a victim of your late I have been gone nineteen months and two Eastern Railroad disaster-was laid over until days, and my mother wants to hear from me. My to-day. I have to announce that a spirit giving name was Annie Louiss Ames. I was born in us the name of Ann Carney, recently from Nova Fall River, Mass., and I died there. I was nine Scotla, claims the body. She says she was on years old. When I was sick my mother said she her way to Lynn, where she expected to meet never should be reconciled to my death, but I ber brother; and since he expected to meet her, have been trying to make her feel that it is all she is at a loss to know why the body is not re-Sept. 18,

J. Walter Walch.

Some ten years ago I frequently received and read with interest your Banner of Light. I was at that time a publisher in San Francisco, Cal. I satisfied with what was done after her death, and never could make up my mind you were advocating a truth, although you presented many evidences that such was the case; yet after all, if there was truth, if did n't reach me; but I confess to being very much interested in the Banner. Reverses came to me by sickness and imprudence, and nine days ago I took my exit from the body, in the poor-house.

I have many friends in New Orleans, who are favorably inclined to this beautiful Spiritual Philosophy. They do not know of my death, and, when they hear of it, will doubtless be shocked at my going out as I did; but I have to say it was all in the order of my being, for there is a truth, grand and beautiful, in this aphorism : " There's a divinity that shapes our ends, rough hew them as we may;" a power leading us perhaps from the throne to the dungeon, from places of trust and high position to the poor-house. It may be decreed in the horoscope of the millioniare that he shall die a pauper. It is useless to attempt to fathom the whys and wherefores of our fragmentary lives-the parts that go to make up our human ex-I pray that they may embrace its truths, that | istence, but if we have faith in a divine, overruling Presence in one thing, it seems to me we ought to have in all things.

To the friend, who is an editor-I will not say of what, because I know his feelings in this regard -dwelling in New Orleans, to whom I once sent come unto me." But, on the contrary, I would a copy of the Banner of Light, requesting that he would write me what he thought of it, and who answered in brief, saying, "It is n't worth a picayune," I have to ask that he will analyze the Presence, Power, or Spirit that has stretched out truth underlying the manifestations of modern a haud toward him from over the river of death Spiritualism, has been a reality with them-an to-day. In a word-if it is not J. Walter Walch, understood fact-since the church was a church; who is it? If it is, the Banner is worth something but, to-day, to the world they are denying their more than a picayune, at least to me, for it is a

Tabler, "Creating of the second of the second secon

White Monday, Oct 30.-Invocation; Or Somertine; to William Monday, Oct 30.-Invocation; Questients and Answers; Charlt. Goouwin, of Labcoln, Mo; E. Il Uliman, of Chicago, Ithe Jones, Ithe Chicago, Ithe Source Source, Source Source, Source Source, Stanley Northours, Mo; Hongan, Oct 31.-Invocation; Questions and Answers; Stanley Norgenaux, Of Morris, N.Y., to friends; J. 4. (aldweil, of Birmingham, Iowa, to bis wite; Bessy Cook, of Williamham, Source William Chity, Mass, Ito Friends; Fannie Cooper, of New York City, to her mother;

cluster, Edg., to Friends; Fannie Cooper, of New York City, Thursday, Nor. 2—Invocation; Questions and Answers; Thursday, Nor. 2—Invocation; Questions and Answers; Inouas Heard, of Bennington, Iows; Doctor Thomas Noyce, of Bistoberg, N. Y., to her mother; Thomas Binkley. Monday Nor. 5—Invocation; Questions and Answers; J. R. Stud, to frierds in Liberts. Ohlo; Otis Tufis; Captain Mayo; Atunic Lawrence, of Manchester, N. IL, to her aunt.

SPIRITUALIST MEETIN GS.

ANCORA, N. J. - The "First Apiritualist Society of Ancora' hold meetings each Sunday at 4 p. m. H. P. Fairfield, Presi dent, Children's Progressive Lyceum meets at 10% A. M Eber W. Bond, Conductor; Mrs. Emmeline E. S. Wood Quardian

ADRIAN, MIOH. - Regular Sunday meetings at 10% A. M. and 15 r. M., in Odd Feilows' Hall, Main street. Children's Pro-rresider. Mycoum meets at same place at 12 M. Mr. C, Case President. President.

Avoover, O. -- Children's Progressivo Lycoum meets at Morley's Hall every Sunday at 11 S A. M. J. S. Morley, Con-ductor; Mrs. T. A. . napp, Guardian; Mrs. E. P. Coleman, Assistant Guardian; Harriet Dayton, Secretary.

(distantian of orrange, Lecture at s r. m. oy mrs. L. F. Jay Bullene, Anstonic Temple.—The Spiritual and Progressive Associa tion at Branklyn, R. D., will hold meetings at the Missonic Temple, corner of 7th and Grand streets, our each Weinesilay evening (instead of Thursday), entirely throughout the sen-san. The mrst eminent trance, inspirational or normal speakers may be invariably expected.

BRIDGEPORT, GOWN, --Children's Progressive Lycoum meets every Sunday at 1 P. M., at Lyceum Hall, J. S. Shattuck, Conductor: Mrs. J. Willson, Guardian; Dr. Porter, Libra-rian; Edgar G. Splaning, Musical Director.

RATLE CREEK, MICH. The First Society of Spiritualists nold meetings at Stuart's liall every Sunday, at 10% A.M. and TW P.M. A. P. Averill, President; J. V. Spencer, Secre-ary; William Merritt, Treasurer.

tary; William Merritt, Treasurer. CIRLERA, MASS.-Granite Hall.-Regular meetings of Spirit-ualis, a set held every Sunday evening at Granite Hall. The heat of talent has been engaged, such as Mrs. Hardinge, Prof Denton. Dr. Willis of New York. Miss Jennie Leys, Thomas Gales Forster of Washington, Mrs. Nellie J. T. Brig ham, etc. All communications for the Asioclation should be addressed to Dr. B. H. Crandon. 4 Treronot Temple, Boston. Had hord-sized Chapel.-Jbe Bible Christian Spiritualists hold meetings every Sunday in Hawthorn-street Chapel, near Hellingham street, at 3 and 7 p. M. Mrs. M. A. Rickor, regu-lar speaker. Seats free. D. J. Ricker, Supt. CAMBLOGFORT, MASS.-Children's Lyceum meets avery

Ar speaker. Scale free. D. J. Ricker, Sup't. CAMBRJORFORT, MASS.—Children's Lyceum meets every Sunday at 10⁴ A. M., at Everett Hall, Hydo's Block. Charles H. Guild, Conductor: Miss A. R. Martain. Guardian: Mrs. Wm. Atkins, Assistant do.; D I. Pearson, Librarian; M. An-derson, Secretary: Mrs. E. Murray, Treasurer; Charles Wig-gin, Musical Director; Ars. D f. Pearson, twistant du. Speakers eurgaged:—Mrs. Wildo. Nov. 12: Rev. W. H. Cud-worth, Nov. 25; A. E. Carpenter, Dec. 3 and 10. CLEWER MD O.—The Eirry Speakers entry future Lyce.

CLEVELAND, O.-The First Society of Spiritualists and Lib. Have the courage to wea eralists hold regular meetings every Sunday at Lycoum Hall, you can pay for new ones.

OMARA, NEB.—The Spiritualists hold meetings in the old Congregational Church, under Redick's Opera House, en-trance on 16th street, overy Sunday, Conference at 2 P. M. Lecture at 7 P. M. Admission free.

Lecture at 74 P. M. Admission irce. PORTLAND, MR.—Children's Progressive Lyceum meets at Army and Navy Union Hall, Congress street, corner of Brown, at 10% A. M. Capt. T. P. Beals, Conductor; R. I. Huil, Assistant Conductor and Treasurer: Mrs. T. P. Beals, Guardian; Miss M Ella Bonney, Musical Director. Al phones Venton, Libratian; Miss Abble Farrow, Secretary.

PLYNOUTI, MASS.—The Spiritualist Association hold meet-ings overy stunday in Leydon Hall. L. L. Bullard, President; Allce B. Sampson, Treasurer. Children's Progressive Ly-ceam meets in the same hall. L. L. Bullard, Conductor; Allce B. Sampson, Guardian; Clara Robbin, Librarian; Mrs. Lydia Henson, Musician.

Doma henson, al menni. Ртима, Сома.—Meetings are held at Central Hall every Bunday at 13 г. м. Progressive Lyceum at 103 л. н. РАНИВЗVILLE, O.—Progressive Lyceum meets Sundays at 10 л. м. A. (S. Muhh, Conductor: Mary E. Dowey, Guardian.

RENSSELARK, IND.-" Society of Progressive Spiritualists " meet every Sunday, in Willey's Hall, at 103 A. M. I. M. Stackhouse, Secretary.

Indet every winning, in which a hali, at 104 A. M. I. M.
 Btackhouse, Secretary.
 ROCKFORD, ILL.—The First Society of Spiritualists meet in Drown's Hall every Sunday ovening at 7 e clock.
 SYCAMORE, ILL.—The Children's Progressive Lyceum meets at the Universalist Church every Sunday at 4 P. M. Harvey A. Jones Conductor: Mias Agnea Brown, duardian; Agrippi Dowe, President of Society; Curtis Smith, First Vice Presi-dent and Treemers; Mrs. Sarah D. P. Jones, Corresponding and Recording Secretary.
 SPRINGFIELD, MASS.—Spiritualist Association hold meet-ings every Sunday in the Opera House, Corresponding Leys during November; Themas Gales, Foister during De-cember; Mrs Anna M. Middlebrook during January; Prof. Wan. Denton during February.

SURINGUERD, ILL.-The Children's Progressive Lycenm meets every Sunday morning at 9 v'clock in Capital Hall, southwest corner fifth and Adms streets. W. II. Planck, Conductor; Mrs. E. G. Planck, Guardian.

RTONEHAM, MASS.—Children's Progressive Lyceum meets every Sunday at 103 A. M. E. T. Whittier, Conductor; Ella Spiller, Guardian.

SAN FRANCISCO. CAL. - Spiritualists and other Liberal Thinkers meet tor conference and discussion every Sunday afternoon at 2 o'clock, at Dashaway Hall, on Post street.

SACRAMENTO, CAL.-Spiritualists hold meetings every Sun-day at 2 o'clock, in Pioneer Itali, 7th street. Mrs. P. W. Stephens, speaker.

SALEM, MASS.-Lyceum Hall,-The Spiritualist Society hold meetings every Sunday, at 27 and 7 p. M. Walter Harris, President; Henry M. Robinson, Socretary; Mrs. Abby Tyler, Tressurer.

President; Henry AL Roundon, Sector, and the by the Treasurer. Goodell Hall.-Free conference meetings are held by the Progressive Spiritualists every Sunday, at 52 p M. Sr. Jossini, Mo.-Meetings are held every Sunday at the Spiritualists' Hall John C. Bender President; C. F. Smith, Vice President; John B. Harder, Recording Mecretary; Dr. Daniel White, Corresponding Secretary; Geoige Seifert, Treasurer.

Treasurer. Sr. LOC13, Mo.-Lectures overy Sunday during the winter, in Avenue Hall corner of 9th street and Washington avenue, at II A 31 and 7 P. M. Scats free; collection for expenses. TopExA, RAN.-Tho "First Society of Spiritualists and Friends of Progress" meet overy Sunday, at 107 A. M. and 72 P. M. at Constitution Hall, No. 133 Kenesa avenue. A dimis-cion free. Mrs. 11. T. Thomay, inspirational speeker; F. L. Crano, President; F. P. Baker, Secretary; Miss Alice Hall, Organist. Organist.

TOLEDO, O.—Meetings are held and rogular spoaking in Old Masonic Hall, Summit street, at 73 pr. All are invited free. Children's Progressive Lyccum in same place every Sunday at 16 a. M. C. B. Eelis, Conductor; Miss Elia Knight, Guardian.

Guardian. VINELAND, N. J.-Friends of Progress meetings are held in Plum-street Hall every Sunday at 103 A. M., and in the even-ing. President, Mrs. Ellen Dickinson; Vice President, John Garge, Recording Scoretary, Mrs. Lucinda Ladd; Corre-sponding Scoretary, Mrs Mary E. Tillotson; Treasurer, C. B. Campbell, The Children's Progresive Lyceum meets at 123 F. M. Dr. D. W. Allen, Conductor; Mrs. H. H. Ladd, Guardian; Lucius Wood, Musical Director; Mrs. Ella Tanner Assistant do.; B. F. W. Tanner, Lirarian; Henry Wilbur, Assistant do.; Speakers desiring t: address said Society should write to the Corresponding Recratary.

WORCESTRE, MASS, The Spiritualists hold meetings every Sunday, afternoon and evening, in Horticultural Hall.

YATES CITY, ILL.-The First Society of Spiritualists and Friends of Progress meet for conference Sundays at 2} P. W. [We would respectfully request all interested in spiritual

meetings to forward us a correct list of officers and other matters pertaining thereto, as it is only by individual assistance that we can hope to make our announcements rellable.]

Have the courage to wear your old clothes until

Assistant Guardian; Harriet Dayton, Secretary. BALTINORE, MD. - Lyric Hall - The "First Spiritualist Congregation of Baltimore" bold meetings on Sunday and Wednesday evenings. Children's Progressive Lyceum meets every Sunday at UA M. Lyceum Hall, Baltimore street, opposite Post-Ofice areane. The Maryiand State Association of Spiritualist hold meet-ings in this hall. Levi Weaver, President; George Broom, Secretary; Wm. Leven Weaver, President; George Broom, Secretary; Wm. Leven Weaver, Conductor; Mrs. Bachel Walcott, Guardian; Mrs Elizaoth J. Wilhelm, Librarian: Gtorge Broom, Musical Director. BROOKLIN, N. Y. --The Children's Progressive Lyceum meets at Sawyer's Hall, corner Fulton Avenue and Jay street, overy Sunday, at 103 A. M. J. A. Wilson, Conductor; A. G. Kipp, Assistant Conductor; Mrs. Ada E. Cooley, Guardian of Groups. Levine at S. M. by Mrs. E. F. Jay Bullere.

NOVEMBER 18, 1871.

Mediums in Boston.

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WE SHORT DATE OF STATES (formerly J. M. slring Medical Examination, at her residence, 1857 Washington street, Boston, on Tuesdays, Thursdays and Saturdays, from 9% A. M to 4F. M. Examination by letter or otherwise, \$2,00. Nov 4.

MRS. EMMA RHODES, (late of Providence,) attend to break groups at 46 Breach street, Boston, and will attend to break grinouch spirit and clairvoyant power. She is permitted to refer to W. Foster, Jr, of Providence. No. 4 - 4w

MRS F. O. DEXTER, Clairvoyant, Business and Test Medlum. Examines persons by a lock of hair, heals by la,ing on of hands. Price 81. 494 Tremunt street, corner of Dover street, Boston. Hours 9 A. M., 4 P. M. Sept 9.-13w⁶

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MRS MARSHALL, Spiritual Medium, 19 Tem-plo place, Boston, Hours, 10 to 12, and 2 to 5. Nov. 4 -13w

SAMUEL GROVER, HEALING MEDIUM, NO. 23 Dix Flace (opposite Harvard street). 3m⁺-Sept. 9. MRS. M. A. PORTER, Medical Clairvoyant No. 8 Lagrange street, Boston. 6w*-Oct. 28.

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\$25 CABH SECURES IT, and the balance in three equal paymerts—two, three and four years, at B per cent Those who only want for a farm, and do n't care about being near the villago, had better secure 425 on each 24 aer plot they want, and take their Certificate of Location, which will in a short ime be worth the present price around the village. I locate for all who desire it without chargo. Purchasers can take form one to ten of the 20-aer plots they price Apply early, and get as near as possible to the first Settle-ment. J. NNOW, Manager N. E. Division Hyde Park Settlement. Hoston Office, No. 18 State street. 10w-Oct. 14.



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THE LYCEUM BANNER OFFICE Was totally destroyed in the

Great Fire in Chicago On the morning of Oct. 9th nothing being saved but the

SUBSCRIPTION BOOKS. The publication of the BANNER will be resumed as soon as we can replace, with new material, what has been burned; and we hope our many

DISAPPOINTED READERS will be patient with the delay, and render us such aid as may be within their means, to assist us in again sending out our

BANNER TO THE WORLD. Donations and subscriptions may be addressed for the pres-ent to Mills. LOU. H. KIMBALL. Oct. 28.-4w 54 28th street, Chicago, 11.

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OF



LIGHT. BANNER \mathbf{OF}

great deal more we have not noticed, that this Banner of Light. statesman should say in his speech: "There I must leave it, hoping that the great Buler of all things will, in his own good time, furnish the solution,"

Warren Chase, Corresponding Editor. Office at his Spiritual, Referm and Liberal Bookstore, 614 North Fifth stiert, St. Louis, Mo. Copies of the Banner of Light, including back, num-WHY DO SPIRITUALISTS FAIL TO OR-GANIZE?

THE WEST.

8

We are constantly asked this question, and knowing as we do, the necessity of organization for efficient action and use of the power we possess, we have diligently sought for the reason why we are not organized, with more power than the Methodist's possess, since we are admitted on all hands to exceed them in numbers, intelligence and wealth. There are many reasons to be given, and each, no doubt, has a share in the answer, but we only propose to notice one important reason; which to us sectus to be sufficient to divide and disperse most of the efforts thus far toward a general organization. It is well known: that our social institutions are as faulty, oppressive and unadapted to the needs of the age as our religions are, and everywhere, since this movement begin, the unseen intelligences have been as determined to change and reform them as they have been to correct the religious errors. They are as emphatically for women's rights as they are convinced thousands of the intercourse of spirits and well skilled, but it was a failure here, as etc., etc., Published by the A. O. F. Association, No. 00 Naswho were not ready for the changes required for a new and higher order of society, but were tenaclously wedded to the old order of social life which to them was sacred. When these persons met in conventions or societies they insisted on the passage of resolutions endorsing marriage as it is, and strongly condemning all tendencies toward what they call "free love," which some construe to include divorce, polygamy, communism, and Salmost every phase of social life that differs from

the one they are trained in and bound to. Spirits and many mortals know that the evils and corruptions in our social system, especially in the large citles, have become so great that a remedy must soon be applied, or a social revolution will overturn the whole system, and bury our marriage laws in the general rain from which they cannot be rescued. Those of us who have advocated the changes, such as woman's suffrage, equal wages and equal civil and political rights, that marriage might be saved and purified, have met only the grossest abuse, misrepresentation and the lowest kind of scandal, while the conservatives have tried to organize and carry on the great work of spreading Spiritualism without any social changes to adapt society to the new religion, but they have been most effectually distracted and defeated, and hence we are not organized, neither can we be until the spirits work with us in the effort, which they will not do while we ignore the social reform, and attempt to bolster up by our resolutions the old and offete institutions that are crushing out the bodies of their victims more effectually than our Orthodox religion does the souls of its subjects.

Social and religious reform must and will go together, securing to woman and the working classes the equal rights and justice which have been so long denied them. In religion it is no longer God and Mail, but God in Man; and in marriage, not the man and his wife, but the husband and wife veluntarily making one in equal action and equal partnership, and no ownership. Marriage must be rescued and slavery abolished from our social system, and woman educated for all the responsible duties of social, civil and political life. Temperance and the protection of laborers from the oppressions and tyranny of monopolizing capital, must also be incorporated in the new movement, and instead of resolving ourcar ania and navar can be such toal ving the reforms which human nature and the angels demand of us, and then we, with the spirit aid, can and shall organize and become a mighty power for good in the world.

(meaning the solution of what must be done, since he is not a prohibitionist.) He would walt for (lod to destroy alcohol. He has not yet learned that "God helps those who help themselves," and that if we would stop crime, we must stop the flowing cause of crime, by cutting off the tap at jest, and her stories are all full of real life and vivacity, and the distillery. The remainder of his long speech was too far behind the times to require any notice

DR. VON VLECK.

from us.

This distinguished individual has paid our city of St. Louis a professional visit. In company with "dood " on a pure Bible basis. another man, and under the popular title of me- The same indefatigable publisher has brought out "Mornwriting could be put on a slate, and letters present. brought out on the arm, Se. Only a few persons | THE AMERICAN ODD FELLOW for November is a most atthere was evidently no spirit-aid, and without it sau street, New York. there would be no use in the effort in this city, DB "WHERE ARE MY HORNS?" is a question for the wise and festations of the spirit, if they had not exceeded might call it a devil-ish good stump speech. deceived by the spurious efforts of clients, and require to start off with.

such as never trouble nor deceive us. We say let areausually the first to get mad in controversy." We anticipate more places where these exhibitions will not pay in the Wes!, where Spiritualism an influite God an Impossibility." It is published for the is well understood, but where it is not they will pay better-which advice is gratis.

APOTHEOSIS.

The following letter from Bro. Fishback tells as frankly as we can of the glorious transition of his beloved mother to her new home among the angels. Such births are the greatest blessing bestowed on our race, instead of being, as our BRO, WARREN CHASE-My mother, Mrs. Mary Fishback, aged seventy-four years, has gone to her home in the heavenly world. She was an undoubling, faithful Spiritualist, having been con-vinced through the mediumship of Mrs. N. O. Archer, of St. Louis, about six years ago. Her Archer, of St. Hous, about a year age. If a departure was calm, sweet and beaufint. I preached her funeral discourse in the Methodist Church at Independence, Ind., to a large and ap-preciative audience. My mother was a noble woman, as all can testify who know her; and she

died as she lived, at peace with herself and all mankind. A. J. FISHBACK. mankind. Attica, Ind., Oct. 22, 1871.

NOTICE OF LECTURES.

Last winter we lectured every Sunday for six months in St. Louis, and could not go out of the city a single Sunday; but this winter we are completing arragements, which we trust will soon be consummated, to secure other speakers for the city, so we can get acquainted with the friends in selves into harmony with the old and outgrown other localities near the city, where we can coninstitutions for the sake of a popularity which veniently reach them on Saturday and return to on Monday and w resolutions, we must boldly and openly advocate balls can be procured for little or no expense, Other expenses can be readily arranged with us our personal acquaintance in the towns near our WARREN CHASE. books and papers.

New Publications. Carleton has issued Miss Alcott's "MORNING GLORIES," a ollection of choice little stories from the most charming of pens, in attractive style-the type, binding, illustrations and ornamoniations happily harmonizing with the character of the contents. It is uscless to say a word in praise of anything that is written by the popular authoress of "Little Women " and " Little Men." Her English is of the pur-

inculeate the purest of healthy morals. An exceedingly pretty little juvenile story, with a didactic discourse annexed, is "HOUSES NOT MADE WITH HANDS," by Mamma Geogee, with illustrations by Hoppin-the whole rom the prolific press of Carleton. It will circulate to a while extent among the very young, whom 'it aims to make

dium detectives, he procured the Temple, one of ER Goose SET To MUSIC," with a preface explaining the neour best halls, three evenings, for one hundred cessity for such an edition of this mimortal work, and illusdollars, (which, by the way; is more than the ten brothers Dalzell. From between these beautiful covers, the or twenty thousand Spiritualists in the city can little folks may learn to sing the nursery songs that have afford for the ablest lecturer in the country,) and enchanted so many generations, and go to sleep every night proceeded to show how easily slip-knots could be with the melodies of home still ringing pleasantly in their made, from which the hands could be pulled out cars. It is a unique undertaking, but the repute of Mother and returned, and, also, how persons could snap Guese fully merits the outlay of skill, patience and money. the joints of the ankie and wrist, &c.; how the Every child onght to have a copy laid away for its Christmas

collected to witness, and those mostly Spiritual- tractive and valuable issue of this popular magazine. In its ists, who would pay readily fifty cents to see the expose, even if too poor to contribute to the other side. This, however, shows that they are desirous of knowing if they can, and how they could, be deceived. The parties were sharp and shrewd for rational religion, but the phenomena have deceived. The parties were sharp and shrewd teresting miscellany; correspondence from all quarters,

> there are not probably twenty persons in the city foolish, published and edited by Adam Hamilton, of this city. who, if convinced by phenomona at all, could It is a candid appeal of the Devil to the consideration which have been even interested in the genuine mani- he claims has been hitherty denied him, and some people

all that are exhibited by these parties. We do not see anything attractive or interesting in them, and see no reason why the Dictor should not be and see no reason why the Doctor should not be let alone by our friends, and left to keep our credu lous Christian brethren out of the danger of being hour minds, and he accordingly throws out the blints we

THE HERALD OF HEALTH for November contains a fine list the rogues be exposed; the honest are in no danger. of articles in its special field of discussion and reading; Truth never suffers from criticism. Errors and from the pens of some of the ablest and most popular writruths should be left free to grapple. Only the ters. We always find something on the Herald's pages to advocates of error have cause to fear, and they compel our reading, and, what is better, excite us to re form in our regimen,"

> Austin Kent is out with his tract, "Gob, on No Gob; of author by friends, and he has the sale of it himself. It will repay a perusal:

Jean Bruce Washburn publishes a poem, entitled "Yos SENITE," whose descriptions are extremely vivid, and whose verses are nervous and full of original power. It is very handsomely done, and-worthy +f the noble theme that is treated.

THE RELIGIOUS MAGAZINE and Monthly Review for November, is crowded with well written and thoughtful articles. William Mountford's criticism of "Humo and Hux-Christian theology teaches, a punishment for sin: ley," is able and richly worth perusing. We shall make quotations from it in a future number. Published by Leonard C. Bowles, proprietor, Boston.

> MERRY's MUSEUM for November is received. It is an exent number.

Spiritualist Lyceums and Lectures. CONFIGURATION LACCENTRS AND LACCENTRS. MEETINGS IN BOSTON, - Masse Hall. - Free admission. - The Fifth Series of Lectures on the Spiritual Philosophy com-menced in this degant and spacious hall Sunday afternon, thet. I, and will be continued every Sunday, at 24 PRECISELY; (except Lec. 17 and Feb. II.) Prof. Wm. Denton will lecture the first three Sundays of November, to be followed by other speakers of known ability, smong whom are Miss Lizzle Do-ten. Dr. F. L. H. Willis, Miss Jennie Leys, Thomas Gales Forster, Mrs Corra L. Y. Tanpan, Mrs. Nellio J. T. Brigham, and Mrs. Emma Hardinge, Reserved scats for the term, at \$10 cach, can be procured of Mr. Lewis II. Wilson, Trensurer, 154 Washington street, or at the hall. Donations are solicited, Ehot Hall, --The Children's Progressive Lyceum meets at Ehot Hall .- The Children's Progressive Lyceum meets at 103 A. M. Religio Philosophical Club (conference) at 73 P. H. John A. Andreie Hall, corner of Chauney and Esser streets. —Test circle at 103 A. M., Mrs. Mary Caritale, medium. Lec-ture and answering questions at 24 and 73 P. H., by Mrs. S. A

Temple Hall.-The Boylston-street Spiritualist Association meets regularly at this place (No. 18, up stairs). Circle morn-ing and afternoon; evening, lecture.

BORTON .- Ellot Hall .- On Sunday morning, Nov. 5th, the hall was crowded with visitors, and the ranks of the Children's Lycoum were unusually full-several new leaders making their appearance in the Banner March. A fine orchestra of six pieces from Cartor's Band gave "The Return by early application, as we are anxious to extend to Strasbourg " and other selections with excellent effect. Declamations and readings by Misses Ella Kittridge, Alida place of business, and spread more generally our Hubbard, Bertle Lovejoy, Minnie Simmons, Mary and Maggio Cling, Martha Hart, Carrio Oegood, Amy Drake, Ella Carr, and Masters Peter Balley, George Flint, Fred Simonds, Earnest Mead and Hebron Libboy, gave variety to the occasion. Marching, wing-movements, volunteer readings by Mrs. Hayward, Hubbard and Strong, and songs from the Lyceum Quartette, and Charles W. Sullivan, completed the exercises. Question for consideration next Sunday:

speech by Mrs. Maria Adams, to which Dr. Richardson sppropriately replied; a fine collation; a reading by Miss Georgie Turner, and a brief circle for spirit communion Mrs. M. A. French, of Boston, being the medium-passed the time pleasantly and profitably away. A remarkable manifestation occurred regarding the bringing of a rose to the meeting, an account of which we hope to give hereafter CAMBRIDGEPORT .- Ererett Hall, - Chas. H. Guild, Conluctor, writes : "The Children's Lyceum met at the usual time, on the morning of Bunday, Nov. 5th. The exercise were participated in by a goodly number. The session was particularly interesting. A ballad was sung by Mr. Charles Stevens, a reading given by Mrs. Ed. Ireland; recitations were participated in by Masters Jackson, Georgie Pearson Isaac Morandi, Misses Abbie Goss and Georgie Martain, and a dialogue by Misses Nellie Guild and Jennie Pratt. The sentiment, 'Hope,' was responded to by all the Leaders. In the evening, Horace Seaver, Enq. lectured to a large audlence.

Sunday, Nov. 12th, a test circle, for the pecuniary benefit f the society, will be held in Everett Hall (Hyde's Block), at half-past seven r. M., conducted by Mrs. C. H. Wildes (formerly Mrs. Armstead). All interested are invited to be present."

EAST ADINGTON .- Phaniz Hall .- Lilla H. Shaw, Guardian, vrites: "On Sunday, Nov. 5th, the songs and Bilver-Chain recitations were well rendered. The time for conversation in most of the groups is generally employed in answering written questions, in discussion, or in a study of some oblect. The recitations were as follows, wiz. : Harry Fish, Rosio Smith, Belle Holbrook, Lizzle Seavey, Mrs. Sarah Frumbull, Hattie Damon, Mrs. L. J. Holbrook, Cora Beal, Mrs. Harriet Turner, Emma Crocker, Hulda Cushing, Mrs. Daniel Wheeler, Mrs. Susan Wheeler, Elvira Deane, Nellie . Shaw, Ella Everson, Daniel G. Wheeler, Jennie Beal, Brackley Shaw, John Lyon. An excellent object lesson was given by Mrs. Jane Holbrook on the subject of "Water and its Condition." Bolids, liquids and gases were described and the subject of heat fully explained. The target march now took place, and the distribution of the library books by the Guards. This interesting ression was closed by singing Sweet Summer-Land."

QUINCY .- Rogers's Chapel .- Sarah A. Byrnes addressed the Spiritualists of this place, Sunday, Nov. 5th, to good acceptance.



THIS WORLD AND THE NEXT. BY ROBERT DALE OWEN.

Author of " Footfalls on the Boundary of Another World," & A Large, Handsome Volume, Beautifully

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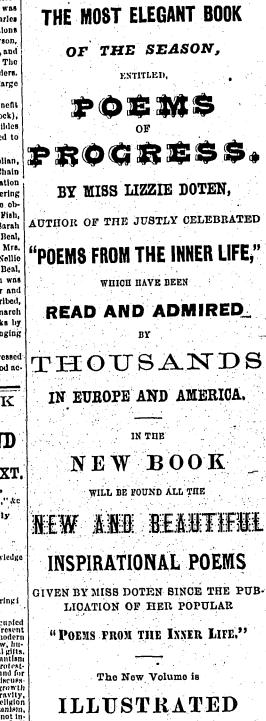
Prefatory Address to the Protestant Clergy, Book I.-Touching Communication of Religious Knowledge

o Man. Book II.—Some Characteristics of the Phenomena. Book II.—Physical Manifestations. Book V.—Idectuy of Spirits. Book VI.—Spiritual Gitts of the First Century Appearing i ar times.

our filmes. The scope of this book is broad. One-fourth of it is occupied by an Address to the Protestant Clergy, reviewing the present attitude, of the religious world in connection with modern release and with modern ideas touching the regran of law, hu-man infalishility, plenary inspiration, miracles, spiritual gifts. It acts forth the successes and reverses of early Protestantion and axis liker explanation. It inquires whether it is Protest-ant theology or Christianity that has been lowing ground for three hundred years against the Church of Rome. It discus-es the effects on morality and civilization and spiritual growth of such doctrings as vicarious atonement, original depravity, a personal devit, an eternal hell. It inquires whether religion is a progressive science. It contrasts Calvinism, Luberanism, Paulism, with Christianity. Inspiration it regards as not in-failible; yet an inestimable gift of God and the origin of all religions—a gift for all ages, not confined to one century nor to one church; a gift preciminently appearing in the author of our religion. Hut the main a chiect of the hoak it to generic conclusive

to one church; a gift precommently appearing in the author of our religion. It is the main object of the book is to afford conclusive proof, askie from historical evidence, of humoria, it. Is hows that we of to-day have the same evidence on that tublect as the aposites had. More them half the volume consists of nar-nercedible, at first sight, to many-yet which are sustained by evidence as strong as that which daily determines, in our courts of law, the life and death of men. The book affirms that the strongest of all historical evi-dences for modern Spiritualism are found in the Gospels, and that the origines that whe bristantiate the Gospels, and that the origines are found in the phenomena of Spiritualism sustaining Christianity. This book attimes? This a book eminently suited to an eralike the present, when the behatable fand of morals and religion is freely ex-plored, and when men are disposed to prove all things ere they hold fast to that which is good. **Coules sent by mail. praduge free, on receipt of price.

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NOVEMBER 18, 1871.

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MORE EVIDENCE AGAINST ALCOHOL.

At the National Police Convention, recently held in St. Louis, Col. Doherty, warden of Missouri Ponitentiary, furnished the following items, after, stating that he was not an advocate of prohibition, which he certainly ought to be, if his statements are true. He says: "It is well-known that out of the war has grown an immense increase of crime over that of other countries where peace has reigned. It is also a well-known fact that the manumission of slaves has added many to the catalogue of crime. They were an ignorant class, cast loose upon society, without education, property, food or clothing." Of course, he allows the ignorance and poverty, for which they were not responsible, to account for this latter increase, and the remedy is in education and the comforts of life. But of war as a cause, we would say, as Henry C. Wright used to say of the Bible, when men defended slavery from it: "Hang the Bible;" so we say, suspend the wars as a cause of crime, in addition to the other evils, which are legion. "Lot us have peace."

After fully apologizing for the negro, he says there are now in the State Penitentiary of Missouri one negro for each five hundred and ninety in the State, while there are but one for each two thousand whites, according to the last census, But much of this discrepancy is chargeable to the great fiery monster, alcohol, that is back of most of the crimes as the cause, and which has far more power over the ignorant than over the enlightened. Herays:"A gentleman of high renown, a citizen of New York, has collected the returns from all the States of the Union, and finds that seventy per cent, of the criminals are and have been intemperate in their habits." In the Albany, N. Y., reports for the last twenty-two years, seventy-five per cent, are said to have been of intemperate habits. It is also stated that over fortyfour per cent. of all the convicts of the State of New York admit themselves to be drunkards, while two-thirds of those in New York City admit that they are drunkards. In Onondaga County, N. Y., over ninety-two per cent. are reported drunkards; and he adds: "In all places, intemperance and crime grow side by side, and at even speed." And yet he is not a prohibitionist! This alone would be sufficient to make us one.

The reports from other States, though less perfect, are, as far as they go, similar to those of New York, and drunkenness everywhere is the channel through which most crimes are committed. and the cause of a large share of the poverty and other suffering. And yet we suffer it to go on, while we could easily stop every distillery in the country-buy them out, and burn them up, with what we pay for punishing crimes one year, and never again have half as much crime or poverty in the country.

Strange, after all this statistical matter, and a Wakefield, Oct. 22d, 1871.

\$27-Mrs. Lucia II. Cowles, an excellent, able and faithful lecturer, residing now at Clyde, O., and formerly of Chardon, O., is now ready to make engagements for lectures during the winter; and those who engage her will be well paid and satisfied with hor services, as they over have been during the many years she has labored in the cause in Ohio. We hope the friends will keep her busy, as there is surely need enough of have become a settled institution. all the able speakers we have in the field, who are willing to go from their homes, and lecture for the small compensation usually paid.

NOTICE.

Any books kept for sale in St. Louis will be the liberal or spiritual literature, of which we keep a complete assortment at 614 North Fifth street, St. Louis, Mo. WARREN CHASE & CO.

Saved by Spirit Interposition. We clip the following important statement from the Wakefield (Mass.) Banner of Oct. 28th,

1871: MR. EDITOR-Permit me to lay before your readers a true statement of "the dream or pre-sentiment, or whatever it was," that warned us of the fire which occurred at the Eaton place. About three o'clock that morning I was awaken-ed by my spirit friends, as I often and. I arose, lighted my lamp, walked about my room, and went back to bed. I was wide awake. I put out the lamp. A voice spoke to me and said, "Mark now an entirely new influence that comes to you" the lamp. A voice spoke to me and said, "Mark now an entirely new influence that comes to you." Soon I saw, or rather experienced a vision. I was in the midst of a fire, in which one man seemed to be prominent. All the accompaniments were there—the noise, confusion, smoke, etc. When I came to a normal state, I at once distinctly recog-nized the vision as given by my spirit friends, but thought it was to show me their power in display-ing the scenare at "Chicago. I hay there the high my I did not then know its purport; but soon anoth-er vision opened before me. I.caught the words "famine" and "shelter," and knew that an effort "famine" and "shelter," and knew that an effort was being made to impress mo with the condi-tion of the people of Chleago. This vision faded away without producing any of the effects of a reality. The voice spoke again: "This vision failed away without producing any of the effects of a reality. The voice spoke again: "This vision failed to further consi to you; it is the only way we can teach you." After awhile I fell partly asleep, and was awak-ened by an unplegeant dream. Jamediately they spoke to me and said, "Get right ont of bed and do n't light the lamp." I started to obey, and felt a strong impulse to go down stairs in the dark. A second thought, and I lighted the lamp and lay there wondering, and a little vered that my spirit of his address-

A second thought, and I lighted the lamp and lay there wondering, and a little vexed that my spirit friends should allow me to be so disturbed. In about ten minutes I heard a cracking noise like pine wood burning. I spoke to my husband, and he found, on going down stairs, the closet in flames. This account illustrates some of the means, that our loved ones on the other shore use, to show us their constant love and care. Yours re-spectfully. SARA K HAPT. SARA K. HART.

"What are some of the teachings of Spiritualism?" The Monday evening sociables at this hall for dancing, still continue to be well natronized and enjoyable occasions; and the Tneeday evening meetings for social conversation

Dr. Dowey, of Boston (formerly of Providence), dectured in Elfot Hall Sunday evening, Nov. 5th; subject: "The World of Matter, the World of Spirit, and Man's relations to both." Want of space forbids our giving an abstract of his discourse.

Meeting for the Fair .-- Tuesday evening, Nov. 7th, in the absence of Dr. H. F. Gardner, Chairman, H. S. Williams was forwarded by us by mail or express, as ordered, + called to preside over the meeting of the friends of this on receipt of advortised prices, as well as any of movement. The following names were added to the Committee, pending their acceptance : Mr. and Mrs. Edward Haynes; Emmin G. Fessenden ; Mrs. J. B. Hatch ; Mr. and Mrs. L. B. Wilson; Mrs. A. F. Dowitt ; Mrs. Olive Lawson ; John W. Day ; Mrs. L. H. Wiley, of East Boston ; C. C. Dudley; Mr. and Mrs. Willor Sleeper; Mrs. Zonas Bangs; Mrs. Stratton; Mrs. A. P. Pierce; Miss E. A. Gilbert. After taking up a contribution to start the movement pecuniarily, the meeting adjourned to Tuesday evening, Nov. 14th.

Temple Hall-J. H. Bickford, Becretary of the Boylstontreet Spiritualist Association, reports as follows: "The meetings at Temple Hall still continue with unabated interest. Mrs. Hattie Robinson gives general satisfaction. The Association is in a high state of prosperity. The Lyceum under the direction of Dr. McGuire, will compare favorably with any other, the attendance being quite large and steadily on the increase. The meetings are very harmonious, as the collections bear ample ovidence."

John A. Andrew Hall .- On Bunday, Nov. 5th, at 10] A. x., a circle was given by Mrs. Mary Carlisle, at which many recognized tests were given. Mrs. Floyd spoke in the afternoon and evening of the same day ; subject : P. M., " Civil and Religious Liberty in America;" evening, "The Sabbath as taught in Holy Writ."

CHELSEA .- Granite Hall .- Eight hundred people crowded this hall Sunday evening, Nov. 5th, to hear that elequent ing the scenes at Chicago. I hay there thinking and profound crator, Prof. William Denton, treat of "The about it, when I heard the word "futile" spoken. Origin of Man." The lecture was exceedingly interesting, Origin of Man." The lecture was exceedingly interesting, being illustrated with geological specimens, and many standard references._ Those acquainted with the depth of research which the Professor develops as he examines any theme, will not be surprised to find that he is announced to further consider this subject, at the same place, on Sunday evening, Nov. 12th. The singing, which was by Mr. G. Frank Baxter, and Miss Alice B. Sampson of Plymouth,

CHARLESTOWN .- Erening Star Hall still continues to be the scene of a very successful series of spiritual circles and conferences. Dr. A. H. Richardson lectured there on Snnday evening, Nov. 5th, and answered questions at the close of his address-his remarks being listened to by a good audience. A conference is announced for next Sunday evenlng, Nov. 12th;

Birthday Party .- Dr. A. H. Richardson, of this city, celebrated his forty-eighth birthday at his residence, 05 Main sirect, by calling together some thirty of his friends, on the evening of Friday, Oct. 3d. Music and singing, in which J. Howard and Mamie A. Richardson, D. N. Ford and others took part; the presentation of some friendly offering, in

