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

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AGENCY IN NEW YORK THE AMERICAN NEWS COMPANY, 110 NASSAU ST WILLIAM WHITE & CO.,

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TB Business connected with the editorial department of this paper is under the control of Luther Colby, to whom all letters and communications must be addressed.

#### Have Mormons any Rights?

The News of Salt Lake City remarks in relation to the recent trial of Hawkins, the Mormon polygamist, that "the verdict was rendered by a jury that does not represent the community, but one generally believed to be chosen with the special view of securing verdicts of guilty in a certain class of cases." Of the truth of this there can be no doubt. The News adds: "Hence we maintain that Mr. Hawkins was not tried by a jury of his peers, but by a jury of his enemies, and that really the verdict was in accordance neither with the spirit, the interest, nor the letter of the law."

To this the Salt Lake Tribune, an anti-Mormon journal, replies: "The court needed an American, not a Mormon jury, and a verdict to represent the views of the American people on marriage and adultery, and not one to represent the views of the Latter-day Saints."

and they got it. The Methodists, who are bossing | The experiment may not be new, but the condithis new Mormon persecution, needed a Methothe person of Judge McKean, who, as we learn from the Tribune, is the son of a clergyman and the brother of one.

The Tribune seems to entertain rather original views on the subject of law. If the "views of the about the consequences which must attach to a American people" are to be taken as the court's standard of laws, it will be interesting to know who is to be the authorized compiler and expounder of those "views." It will also be interesting to learn under what authority Mormons are to be excluded from the name and the rights physical improvement of the race—it may be of American citizens any more than Shakers, worth our while to see it fairly tried. These Swedenborgians, Unitarians, or Spiritualists. great questions must occupy a large part of the jury of his peers: Hawkins was not tried by that is to say," remarks the Tribune, " not by a jury of Mormons, but if he will accept American citizens as his peers, then was he tried by his peers."

ruling as this, every man who is not a Methodist | fences as theft and murder. "A jury," says Harwill be denied the name and the rights of an per's Weekly, "would hardly refuse to convict a American citizen? We fear that our Methodist brethren have become unduly inflated by their religious faith enjoined a community of goods." success in hunting down one poor Mormon nonconformist and subjecting him to a three year's imprisonment.

It was truly stated by Mr. Fitch for the defence that such cases as the one at the bar could be made a crime by statute laws only.

Now there is no law of Congress on the subject of adultery, and this was fully admitted by Judge McKean in his charge. There is a law of Utah against adultery, but none against polygamy, or on the subject of marriage-and this was also fully admitted by the prosecution.

Whence then does the court derive its authority in the Hawkins case? The whole secret is let out by Mr. Maxwell, the prosecuting attorney, who says: " The common law of nations on marriage, must govern Utah."

But is this so? In unorganized territories, and in places away from all jurisdiction, the common law may be, in the absence of statute law, a proper guide in dealing with crimes against property and life. And so Lynch law may, in certain cases, be justifiable. But to say that in a territory where statute law exists, and where the whole community who framed that law are implicated in a custom which, though contrary to the common law of certain nations, is not in conflict with the criminal law of the territory, with the rights of individuals, or with any part of the Constitution of the United States, or with the laws of Congress—to say that under such circumstances, the common law of certain nations may be used to crush out and imprison nine-tenths of the inhabitants of the territory because of their polygamy, is a mere lawyer's fiction, wholly without foundation in reason or in law. There is no authority for such a pretence, except the ipse dixit of a third-rate judge working in the interests of the Methodists.

Under our free system, a Territory or State may pass or omit to pass what constitutional laws it pleases on the subject of marriage, and the plea that the people of Utah must be bound by the common law of England, or of Massachusetts, or of any other outside State, in respect to marriage, is utterly unwarrantable and untrue,

Utah. Where then, except in a lawyer's brain? The practice and the will of the people of an tain, let the scene be imagined. There would American State or Territory are, in the absence have been Hume with ruffles and powdered wig.

of any statute law against polygamy, a higher authority on the subject, so far as that people are concerned, than the common law of England or of New England, or even the rules of the Methodist Church. So long as a republican form of government is preserved in Utah, and life and property are protected, no United States judge has a right to say that the common law of England shall supersede the marriage customs of the people, or to stigmatize open polygamy as adul-

We recur to this subject because there are few other presses to raise a voice against the gross violations of law that are going on in Utah. Cry out that one word "Polygamy!" and everybody seems ready to join in the hunt against the Mormons. The very men who want to license brothels, and to make sexual impurity easy and safe to the many, hold up their hands in holy horror at the idea of supposing that polygamists can have any rights which a white man is bound to respect. To judge from the way things are going on under Methodist rule, there is but one crime of any account, and that is polygamy.

There is nothing in the state of morals among the Mormons to justify this sudden persecution on the part of the Methodists and our Methodist President. From all the testimony we can get, the evils of intemperance and licentiousness are almost unknown in Salt Lake City wherever the Mormons have control. The Mormon children are as healthy, as bright and intelligent as those of any other people; and the women, if unhappy, have a wonderful faculty of concealing their wretchedness. Indeed, they petition for its continuance. Houses of prostitution have been wholly unknown in Utah except so far as they have been recently introduced by the anti-Mormon 'carpet-baggers." In spite of all reports to the contrary, time has confirmed the extraordinary fact that a more moral and blameless community than the Mormons of Salt Lake City does not

We do not accept this fact as a proof that poygamy is a good thing. We do not believe in it. he influence and example, and the theocratic authority of Brigham Young have undoubtedly done much to keep his people in order. But we vould say to government, take no illegal step to ar-In other words, the court needed a packed jury, rest the great experiment now going on in Utah. tions are new, and let it be tried accordingly. If dist judge for their purposes, and they got one in it is, in the nature of things, false to morality, to physiology, to spiritual progress, and to divine truth, let us have no fear but it will fall of its own weight and rottenness. God Almighty does not need the help of the Methodists to bring violation of natural and divine laws.

> But if the experiment can throw any light upon the great social questions now beginning to be agitated - the questions of female suffrage, of marriage, the laws of generation, the moral and public attention for the rest of this century; and let us get all the help we can from facts.

Nothing can be more unjust than the attempt of Harner's Weekly and other journals to con-How long will it be before, under such arrogant found Mormon polygamy with such criminal ofman who picked a pocket, upon his plea that his

A moment's reflection would have shown the writer that his parallel does not hold good. Polygamy is not defended on the ground that the Mormon religion approves it, but on the simple ground that a territorial community who choose to practice it, whether for religious, or physiological or any other reasons, have a perfect right to do so. The attempt to make it a crime, like theft, is false both to the Jewish and Christian Scriptures; false to history, to physiology, to science and to common sense.

Bigamy, under our State laws, has the essence of a crime solely because it is supposed to involve criminal deception. A man obtains a wife under a false pretence; under the pretence, namely, that he is not already married. Let two women voluntarily accept him as their husband, and the offence would be merally, if not technically, changed.

The Mormons have just as much of a prejudice against the brothel system, supported chiefly by married men, which prevails in the communities where Harper's Weekly circulates, as the latter has against polygamy. Each party has a right to his peculiar preferences; and it is only through great social trials and experiments that the absolute truth which we all desire can be attained. But this attempt to stigmatize polygamy as a crime like theft, or burglary, or the obtaining a wife under false pretences, is wholly unworthy the intelligence and fairness of a liberal scholar and thinker like Mr. Curtis. It looks too much like truckling to the popular fury of the hour at the expense of justice, at the expense of truth.

### Mountford on Ruxley.

The Boston Religious Magazine for November contains an admirable article, by Wm. Mountford, on Huxley's endorsement of Hume's celebrated argument against miracles. Mr. Mountford turns this argument inside out, picks out every thread and fibre, and shows how utterly worthless and rotten it is. We have rarely seen a more thorough and exhaustive bit of criticism. We regret that we have room only for the following passages:

because we cannot point to any authority for it, except the usage of certain States and the assumptions of certain lawyers.

Where is the warrant for any such pretence? It is not in the constitution of the United States, nor in the laws of Congress, nor in the laws of David Hume? If such a thing might have been as Dr. Johnson on his forcing passages:

"The fog of his making, sophistically, being cleared away, what remains of Hume's famous argument, is simply, David Hume himself standing, with Dr. Huxley behind him now, and saying, 'I hold, I maintain—my opinion.' But what seven in the laws of David Hume? If such a thing might have been as Dr. Johnson, on his tour in Scotland

connection with some seer, in his household. And him David Hume would have answered with his formula about 'universal experience' and belief.

And now what would Dr. Johnson have said, with his sturdy common sense? He would have said. David, you are a Tory, and I honor you for it. But you do not know everything; and you do not know the half of what I do; no, nor the quarter! "Universal experience!" you might dogmatize from it, if you yourself were universal; I mean, David, if you were everybody. But you are a towloader, too. I know an honest man when I see him; and I know how to listen to him, which is what you do not know. Stick to history, for there you do well enough. But do not oppose yourself to common sense, and, David, do not contradict me. And mind this, too, David, that your notion of universal experience comes simply from your own personal inexperience. There is no more to be said.

All books of divinity, which do not contain 'abstract reasoning about quantity or number' or 'experimental reasoning concerning matter of fact, and evistance.' David Hume would bave the base of the gount to the universal experience has enabled us to perceive—a dictum whose literal and absolute truth, in regard to our present life, is proved by fact, and evistance.' David Hume would have

All books of divinity, which do not contain 'abstract reasoning about quantity or number or truth, in regard to any matter, what the experimental reasoning concerning matter of fact and existence,' David Hume would have burned; and Dr. Huxley says that he agrees with while our increasing acquaintance with the life of -are these lunacy? May a man trust his eye for truthfulness, and not trust his mind's eye, as to God, and all that may seem rightfully to coalesce about that word? Is conscience to be regarded as no more divinely human than a ravenous appetite, like that of a log for his swill? Hume and Huxley may have thought so; and millions of people may like their way of thinking; but there will be persons who will not believe in it to the end of time, or as long as the Holy Spirit, like heart answering to heart, fluds, here and there, round the world, doors open to it, and tabernacles ready, 'which temples ye are.'"

### Miss Blackwell on Re-Incarnation.

The very able papers by Miss Anna Blackwell in "Human Nature," on the doctrine of re-incarnation, adopted by so many of the European Spiritualists, have been collected in a pamphlet and published by James Burns, London, under the title of "The Philotophy of Existence; the

Testimony of the Ages."

We have been so accumulationed to those notions of a future state whith modern theology, both Christian and Mahometan, has inculcated, that most minds educated under the influence of those notions turn with repugnance if not with a certain sneering disdain from the doctrine which many of the most eminent thinkers that have appeared on this planet have entertained, and to the explanation of which Miss Blackwell here devotes her remarkable powers and extensive

erudition. to the subject represent the released human spirit as entering, either at once or at some indefinite period styled the "day of judgment," upon a conscious immortality either of beatitude or of anguish. According to these notions the spirit's outlook, after the death of the body, is upon an unending existence without intermission. Its doom is an eternal, unprogressive now, with no veil upon its vision, forward or backward no kindly atmosphere to temper the overwhelming brightness, no limiting horizon to shroud in doubt the great beyond. An eternally assured felicity or its opposite must be the destiny of every soul. This is the popular theologic view of the future life, the fascinations of which view are such as to make the recipient look with horror upon the theory of the re-incarnationist, involving as it does a slow progress, proportioned to the immortality before us, and concurring always with the great law of self-formation evident in this our earthly discipline. Our venerable friend, Wm. Howitt, who has done such valiant service in the cause of spiritual truth, quite loses his temper. and cannot refrain from downright scolding. when he has to deal with Allan Kardec and his followers, of whom we may reckon Miss Blackwell one of the ablest and most intelligent. She shows that the testimony of the ages is strong and explicit in revealing the fact that many of the greatest seers, philosophers and mediums in all ages of the world have been re-incarnationists. The Vedas, the oldest of the so-called "sa-

cred writings" of this planet, proclaim the soulto be anterior to the bodies it successively assumes in the course of its education and purification; and assert the necessity of our repeated descents from the life of the spirit-world into the life of flesh, as the condition of our gradual attainment of the higher order of existence in which-being delivered from the need, and from the possibility, of any further conjunction with flesh, and therefore being also delivered from death, which is the result of that conjunction-we enter upon the true soul-life of immortality.

The theology of the ancient Greeks was strongly tinctured with the old Brahminic ideas of reincarnation. Pythagoras, Jambliohus, Socrates, Plato, Timeus of Locris, Plotinus, Solon, Thales, Auaxagoras, Archimedes, Aristotle, Hipparchus, Aristarchus of Samos, all taught that the soul is anterior to the body, and that it animates a succession of material forms. In regard to the teachings of modern mediums, Miss Blackwell has the following remarks:

"It is frequently urged, as an objection to this doctrine, that it has not been proclaimed by the majority of the spirits in communication with English and American media, and is, on the contrary, usually denied by them. To this objection I reply that the doctrine in question is prolaimed, with almost entire unanimity, through the media of France, Spain, Italy, Germany, Belgium, Holland, Russia, Turkey, India, China—infact, of all the rest of the world; so that, if a question of this nature could be decided by a

and a Highlander in tartan and kilt, and with an utterance as sharp as his claymore. At the request of Johnson, the Highlander would have narrated the traditions of his clan as to second sight, and his own personal experiences of it, in connection with some seer, in his household. And him David Hume would have answered with his formula chort invisoral experience and helief country and it the United States persons are country and in the United States persons are connected with the second states are connected with the seco

burned; and Dr. Huxley says that he agrees with him. But are they model men—those two, so as that for their instincts, intuitions, wide learning, logical powers and general information, they, rightly, should be trusted, as to what human nature is, by its constitution, at its best, and what it mans, and what it legitimately craves, and what it may be credited for as to its experiences? Hume and Huxley would say that religion means 'lunar' intellectual 'eye,' to enter the class next above it, solities.' And what them does nextry mean? politics. And what then does poetry mean? what does self-sacrifice mean? what does self-sacrifice mean? what does the art had, as the sole condition of his understanding of Raphael mean? Thought in the highest regions of the intellect, and impulse at its divinest the diligent learning of all the various lessons —are these lunacy? May a man trust his eye for that we can become fitted for living in a higher one, so we can only learn, in each new earthly incarnation, the lesson for whose comprehension we have been prepared by the experience of our

preceding lives.

The new light that is beginning to be thrown from 'beyond the vell,' on the order of our earthly life, explains and confirms, in regard to that or-der, the statement of the apostle Paul, that 'the natural is first, and then the spiritual;' and thus explains also the discrepancy between the com-munications of media in different countries."

We are glad to see that Miss Blackwell quotes he eloquent remarks of Lessing, to which Mr. Sargent called attention in his "Planchette," Says the great German controversialist, "1) o I take away so much from one life here that there is nothing to repay me for the trouble of coming back? Is this a reason against it? or because I forget that I have been here already? Happy is it for me that I do forget! The recollection of my former condition would permit me to make only a bad use of the prosent. And even that which I forget now, is it necessarily forgotten forever? Or is it a reason against this hypothesis that so much time would have been lost to me? Lost? Time lost? And how much, then, should I miss? Is not a whole eternity mine?"

The precempancy of the mind by the theologic notions of the dominant religious sects is, as we have already intimated, the most insurmountable bar to the patient study and consideration of the great subject, a sharply marked outline of which is here given. After one has thrown on these preoccupying influences, it is astonishing how much of what is rational, probable and true, the emancipated reader will discover in the doctrines here presented. He will learn how much of comfort and of strength the greatest human intellec's have found in them. He will see how much of ignorance and thoughtlessness there is in the contempt poured upon them by Howitt and other writers too impatient of contradiction. He will recognize how the demands of scientific analogy are satisfied. He will be surprised in realizing how all the wonderful phenomena of memory in our own daily experience, which we too little head and study, come in to render possible and probable the suspension or seeming annihilation of the remembrance of our anterior lives.

We commend Miss Black well's pamphlet to all who have the time and disposition to meditate the subject profoundly. Those who enter upon its study for the first time must not think to dispose of it in a hurry, or to demolish its vast and symmetrical proportions with a flippant "poolnooh." It is an easy matter to cavil before one has entered into the true meaning of the system, as easy as it was, for those who did not believe in the antipodes, to ridicule Columbus's idea that he should find the eastern end of India by sailing westwardly. But no true thinker will deny that there is much in these teachings before which the dogmas of our modern theologians seem as infantile as the ravings of those who abused Copernicus for his theory, or Columbus for believing that the earth was a globe. Miss Blackwell deerves the thanks of all liberal Spiritualists for her deeply interesting, eloquent and philosophical treatment of a great subject.

#### "By their Fruits ye Shall Know Them.

In our issue of July 29th, we published an article headed, "The Way to Help the Banner," which set forth our gratitude for the carnest interest displayed in our assistance in promulgating the Spiritualist belief, by Mr. S. L. Walker, of Poughkeepsie, N. Y., that gentleman having prepared an advertisement and inserted it at his own expense in the local papers published near where he resided, setting forth the character of the Banner of Light, and its-mission to humanity, and calling for subscribers.

Another friend, E. P. Goodsell, of Stratford, Ct. seeing this advertisement, was led, through possessing the same spirit, to the doing of a like service, and has inserted the same in the New Haven Daily Journal for three months, at his own expense. We desire to present to our brothers the banks due such noble and self-sacrificing efforts in the maintenance and encouragement of a free press, and earnestly hope that others may be found to so interest themselves in the various sections of our country, to circulate the Banner of Light more freely among the people, that they may become acquainted with the spiritual philos-

ophy. The work of pioneering a new idea through the thick underbrush and pathless forests of the opposing masses of humanity, is always very heavy, and brings with it but a scanty pecuniary return; and so, for all efforts made to strengthen our hands by our friends everywhere, we shall be most grateful. But we will let Bro. Goodsell tell his own story:

"Being deeply impressed with the duty which I owe as an individualized Spiritualist, to make known to the inhabitants of earth the glad tidings -the true gospel-of continued perpetual life, and to cast upon the waters everywhere the true bread of that life-which I believe to be the pleasant mission in which all earnest souls who love humanity can engage, and that, too, with the full-est expectation that their rewards will return to them ere many days—I would therefore suggest to all liberal minds the great fact that in every section of our land there are those who are un-willing to be fed any longer on the dry husks of Old Theology, but are seeking for a taste or morsel of the precious bread brought down to us by the denizens of the upper and brighter spheres.

What can be more appropriately done at the present time, or what better adapted to meet the wants of those who would accept these sublime truths, than the placing before them of the glorious (and ever increasing in interest and value) Banner of Light. And, dear friends, if you cannot great the time to the contract t not spare the time to make personally a thorough canvass for subscribers, with the paper in hand, then advertise it in the daily or weekly newspapers in the city, town or village where you reside, Advertise the Banner, then, in the manner and form as presented by our worthy brother, S. L. Walker, of Poughkeepsie, N. Y., and by him inserted in the papers there, and republished in the Banner of Light of July 29th, as follows:

### BANNER OF LIGHT!

An Exponent of the Spiritual Philosophy of the Nineteenth Century.

THIS Paper, which has been established for fifteen years, Is one of the most interesting and instructive ever published on the American Continent.

The Message Department, a page of Spirit Messages from the departed to their friends in carth-life, given through the Mediumship of MRS. J. H. CONANT, proving direct spirit intercourse between the mundane and super-mundane worlds, is, without doubt, the most intensely interesting, inspiring and instructive paper ever read by the human family. To spired this glorious Banner of Light over broader fields, the publishers now propose to send this EIGHT PAGE WEEKLY PAPER for THREE MONTHS ON TRIALL.

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READER, you can obtain the paper as above, by and through either of our News Offices, or by addressing

BANNER OF LIGHT, Boston, Mass.

#### Svyritual Mantfestations in Beecher's Church.

MESSES, EDITORS-I have received the enclosed statement from a personal and reliable friend, written to be printed, if I thought best. As facts, I certainly think so, for they laterested noe, and some of the phenomena mentioned, such as a chair moving untouched neross the room after a person has arisen from it, apparently following him or ber, have come within my own experience. To persons familiar with spiritual manifestations there is nothing in this statement extraordinary, speaking of them generally, except the associations.

Of course it would read better if the friend had spoken from his own knowledge or observation. rather than a report; but in a letter which accompanied this statement he stands godfather to its truth, and I know also that he would not write it out to me, un less he was sufficiently sure of his facts to warrant their publicity.

I see no harm in printing this statement just as he writes it, names and all. There is no reproach in these days for one to be "influenced," as we would say in the language of to-day, or "possessed," as one would have said in the days of Salem witchcraft, for these manifestations are recognized facts, (whatever be their origin,) to those at least who have open eyer; and many of our first-class scientists, with more or less boldness, are not only admitting their general truthfulness, but treating with attention or tenderly their claims to a spiritual origin.

I always have thought Mr. Beecher's heresies, (?) from an Orthodox standpoint) which have made him so popular and so illogical from that standpoint, have been more or less due to a spiritual influence, perhaps unrecognized as such; and who knows but the Divine afflitus, or Holy Ghost, is he would word it, may be the whisperings of his disembodied friends, who, not able to get recognized admission through the front door of Plymouth Church, are trying to force an entrance the back way? Hoping so, and meaning no slight to the important office of a newspaper reporter,

I remain fraternally yours, J. WETHERBEE.

NEW YORK, Nov. 8th, 1871. "BRO. WETHERBEE-Knowing that every item of news regarding the development and manifestation of spirit phenomena must be interesting to you, I venture to send a report of certain statements of things said to be occurring in no less a place than Mr. Beecher's church. I cannot myself vouch for their truth, as I have not been in the church since their commencement. My authority is from several persons who have conversed with the medium, and they appear to be satisfied that there is no misstatement in the mat-

" Mrs. Nelly Ames, a story-writer and newspaper correspondent, better known, perhaps, as Eleanor Kirk, author of a novelette in favor of free divorce, entitled 'Up Broadway,' is a reporter of Mr. Beecher's sermons for the New York Standard. This lady is also a member of Mr. Beecher's church. According to her statement she has been for several years a medium for very remarkable physical manifestations. Her house, some three years since, was the scene of quite as remarkable manifestations as those now occur-

[See fourth page.]

## The Lecture Room.

The Pro and Con of Female Suffrage. Being the substance of a Discussion at Music Hall, Boston, Mass., on Wednesday Evening, Nov. 8th, 1871, between Mrs. Mary A. Livermore, of Massachusetts, in the Affirmative,

and Gen. James A. Hall, of Maine, in the Negative.

Reported for the Banner of Light.

The steady current of the Boston Lyceum course of lectures for the present season; at Music Hall, was somewhat diversified and entirened on the evening above named, by the presentation in a forensically argumentative form, of the Alexa to be considered both in far or of and opposed to the conferring of the ballot on the women of this country. The house was crowded with an interested audience, who viscts morely applicated the sentiments alian of defender and denter, the fact, it was impossible to detect from appears plante ] It was not a fact that the strong men of America ances among the people present at the end of the two hours' deleate, which had won the argument.

Ex Gov. Barriman, of New Hampshire, presided. Ho briefly stated in commencing, that the rule for the government of the discussion would be three speeches of fifteen minutes duration on each side, and then one speech on oach this of ten minutes' do ation. Gen. Hall would begin. organus serren brigen, natta

The General thought that rome might consider that the affirmative should take the imitative; but such were informed that, by arrangement with Mrs. Livermore, the debates between them were begun alternately, and this even-Ang it was his turn to commence. He claimed that he was present to hear what Mrs. L. had to advance in proof of herposition; that he argument was necessary from him to prove that the use of the ball it was not a right, but a power, the use of which depended upon qualifications existing in the one destring to use it.

He could not agree that the fourteenth and fifteenth amendments to the United States constitution gave women the right to vote. His opponent would claim that the constitution del not prohibit the bellot to women; but the fact that the right had never yet been admitted or enjoyed was the strangest proof that it was never intended to confer upon women that right. How came we with the ballot in this country, and for what purpose have we need it? In the early history of the country, the male inhabitants gathered together, and organized themselves into bodies politic to defend their lives and property, and used the ballot as the means of expressing their will in the selection of efficies to execute the laws formed for this purpose. The ballot was rather, therefore, a matter of convenience, than a natural right; but if it was a right inhorent to all, it had been shamefully abused. In every State except Maine, certain rectrictions and qualifications—in some, property valuation; in some, clocation; in others, color — had been imposed. and over the Year of every voter was surpended the per capila tax, without the payment of which he could not east his ballot. In the course of the evening, he expected to be told that women were inhabitants, citizens-"the governed" -and that, according to the statement, "All governments derive their just powers from the consent of the governed." women ought to have the right to vote. In this connection, he thought the women of the country should show cause why this great political change in the Jurisprudence of the country should take place. If this government has been well, and wirely managed under male suffrage, if the unjust things in it have gradually, step by step, been swept away; if certain laws which were unjust toward, the female population of this country half a century age have been the time since that undergoing correction, and if they today are in this process, why, it would seem that there is no great necessity for bringing about this great change, and giving the ballot to the women of this country.

Women did vote once. The constitution of the State of New Jersey in 1776 allowed every citizen of that State worth £50 the right to vote. In 1700, a Quaker member of the Legislature, to make the matter more sure as to woman's right, moved (and it was carried) an addition of the words he or she" in the explanatory acts. In 1797, the word free was also added. To to this time, there had been no voting-the women not demanding to exercise the right given them by the State constitution; but at length, in a Close election, a shread politician brought in seventy-five Indies just before the nolls closed, and carried the day. In 190), the women voted quite freely throughout the State: but in 1862, there came an exciting struggle on the question of location of a county court-house, and the women voted "early and often," in the most shameless manner, changing their dresses and disguising themselves-and, in hearen's name, who can equal a woman in that? [Laughter.] The audience would be told by Mrs. Livermore that not only the women charged their dresses, but that men appeared arrayed as women. However that may be, what I have to say is, that is the thing you will have when women vote. [Applause ! I have n't any doubt that, if female aufliage should be brought about, you would find any number of rebeaters in this country wearing women's garb, and voting fifteen or twenty times apiece. This resulted in the annulling of female suffrage in New Jersey by the Legislature. That 's the past generation when women voted; and if you want a rample for the present, why, they vote now in Ptah.

MES TIVERNOUS

said: The government of the United States is different from all others. It is a republi :--- a high is defined as a government of the people, by the people and for the people. For eleven years before the Revolution our ancestors discussed the two great questions of equality of the people and the inseparability of taxation and representation. The object of government is to protect; and government comes from the consent of the governed, which can only be expressed by the ballot. The right of suffrage has always been spoken of, It is a right as malie nable as the right of self-defence, which is yielded to government in a certain measure by each individual governed. The surrender by woman of that certain portion of a natural right, inherent to all, gave her a corresponding interest in, and therefore right to participate in, the carrying out of that government. A government did draw its just powers from the content of the governed; this to her mind proved the whole matter of discussion without further argument; and how could that consent be given save by the ballot? She considered it the natural right of all, coming from human nature itself, and not as a political right or privilege alone. We pay taxes for the support of government, and Locke has declared that no persons should be taxed to emplort a government unless they have participation in the government, years before our government was established. In the troubles which initiated our revolutionary war, the colonists were told that they need make no such ado concerning representation, "We can appoint persons to represent you in Parliament." But our fathers said, no. James Otis answered that there was no such thing as virtual representation. The party represented must have an actual voice in the proceedings of such cloction, else the whole was a farce. On the same ground, how can our husbands, brothers or fathers, represent us, unless we first elect that they shall? The Constitution of the United States did not specify particularities, that was left for the States. It laid down broad generic rules, akin to "All mon are born free and equal," which of course meant humanity as a whole, male and female. There is nothing in that Constitution that says men shall vote, or that women shall not. There were, it was true, certain provisions with regard to the holding of office, in which the marculine "he" could be found as used, and by these examples it was provided that a woman must not be a President or senator of the United States. But she thought the term referring to men in there exact should be considered generically, and as meaning the inhabitants, male and female, as was evidently meant in the phrase, "all men are born free and equal, &c." In the beginning women could vote in Georgia, South Carolima, and under the colonial charter of Connecticut, and in New Jersey. If, as Gen. Hall had stated, the women voted early and often, in New Jersey, and changed their clothing to assist them in the deception, it appeared that men had made use of the same sort of tactics, and she thought a man dressed in woman's clothing to cheat the elective franchise of his country, was even more despicable than a female who so disguised her appearance by a change of female apparel. There was great corruption at that time. We are not claiming that women are better than men. You could n't make ballot-repeating and stuffing much worse in this country than it is to-day. [Applause.] The cause of the women of Now Jersey being disfranchised, was, that the women and the negroes there voted side by side, and then, when they voted on the last occasion, they voted with the Liberal party sgainst the party that was not. The next Legislature was of the opposite complexion politically, and they took from the woman and the negroes the right to role,

and they did it unconstitutionally. To-day the people of

and withou had a legal right to vote in that State, should There are certain things which men are created to perform she assert it. It was not a radical change in the body in this government which women cannot perform, and politic that Mrs. Livermore desired, she only wanted the there are certain other things which women can do that it government broadened to the liberal spirit of the age. [Time is not expedient for men to perform, the two working to-

In commencing his second speech, said that twenty-five hundred women of Utah had petitioned Congress not to in-terfere with polygamy. And if they should petition for the continuance of that system, was it not fair and just to suppose that they would rate for it, also, if they should get the ballot? The Constitution, while specifying that the rights of citizens shall not be interfered with by any State, does not mention the Jollot as among those rights. The women of the United States were better off than those of any other country in the world. Some States, it is true-Massachuactis, the home of woman suffrage, more than any otherstill had certain laws upon her statute books which bore harder on woman than upon man, but, on the whole, her condition was better here than in any other land. [Apwere living in tyrannical rule over their weak sisters. The agitation of the suffrage question was, however, evidently working a great change in the minds of the male portion of the community, as regarded their treatment of women. tince a man was ready to take off his hat to a lady, or give all the way, and there is something in the breast of a man to get those laws corrected is for the women of this country, in their womanhood, to go to the Legislatures and point out there errors in the laws an i ask to have them repealed, and they certainly would be successful. Where are the lawvers of Boston and Massachusetts, the champions of female suffrage, that they do not look to these unjust laws and have them corrected? You who believe so vehemently in this question of forcing the ballot upon the women of this country, why do you not look about and see that; while this time is coming, as many of you say it surely is, it is not just yet? The supporters of female suffrage had rather these laws should stand upon the statute books; they do not wish them removed because they are their strongest argument in del siming against the tyranny of man-made governments. The advocates of woman suffrage paint a beautiful picture to the ballot-box and drop in their votes like letters into a post office box! Why, bless your soul, if I thought it would be so I would defend woman suffrage myself. [Laughter.] But that time will never be. No; rather the vote will be an general society. Woman should take a common sense view of the matter, and not think that every pain and acho she suffered was caused by her not having the ballot. Men do not think that politics would be injured very much by conferring the ballot upon women; but I do believe that the men of this country would be most decidedly injured by mixing up in the political arena. [Applause.] Women could not vote largely and intelligently, by reason of their not taking the trouble to inform themselves, and the ballot, if you should confer it, would be conferred upon a large to vote, and might at any time vote the good women of the land into difficulty. Women ought not to vote because they have no power to enforce the laws when they are made, and they have no power to defend the Constitution or the Government of the United States upon the field of battle. [Ap-

MRS. LIVERHORE.

Men, by the use of the ballot, brought on war; women had nothing to do with it; and it was not unreasonable that they should dance to the tune they themselves had played, Men have no cause to beast in the matter of government in the past. The ballot in this country is the symbol of equality, and the only symbol of equality in a republican form of ernment. Woman was classed now with Indians, who it is said, don't know enough-with children, whose minds are not developed enough-with idiots and crazy people, whose minds are too unsteady in their manifestations to vote in the affairs of the country. She, together with these classes in community, may not vote; but she may and does pay taxes to help in the support of man's government. Sea ries that cluster around the name of "mother," and asked if is the buly reason that can be assigned for putting woman in this category. The Constitution declared that every person born or naturalized in the United States was a citizen thereof; and that no State should abridge the rights, privileges and immunities of any citizen of the United States, no getting away from the fact that the power we use in war Women are, therefore, citizens, and entitled to the same is brute force. Notwithstanding the grandest men in the equality, before the law, and the same voice in government country helped make the armies, they were obliged to use being organized, there was a strenuous effort made to have thought it a nobler thing to study the things for peace than women recognized as legal voters. Property qualifications to study the things for war. She could not agree with what had been swept away; disfranchisement on account of the General had said of the glorious aspect of an army color had disappeared; why should not disqualification on marching to the front. She had been to the front five times account of sex be removed? The Government of the United | before great battles, and she could not sleep for thinking of culminating without opposition for twenty years. She and mothers at home. She should infor from Gen. Hall's recharacterized the great body of Utah women as being igno- marks that woman was so much better than man, she rant; bred beyond the sea, where despotic governments should be kept out of politics to ensure her confidured purity wring the life out of the people, they were perhaps, in their and blessedness. If so, why not try the same medicine o polygamous relations in Utah, in a better and happier con-man, and by disfranchising, raise him alike to holiness? dition than they had ever previously known. Gen. Hall [Applause.] She would not condemn mankind. Nature says the women of the country have not asked for the hal- made each-man and woman-and intended them for the lot, and, therefore, it must not be forced upon them. The same world. She referred facetiously to Horace Greeley's argument holds in this case; as the women of Utah have late statements about the wrongfulness of the increasing not asked for but one husband, therefore they should not nearness of the sexes in manufactories, schools, etc., in our be compelled to have but one husband. It is no argu. day, and said it was a great pity he was not on hand when ment that because a right is not neked for it should not be God made the world, in order to hint to him a better way granted. Why not let them alone? They ask to be let that he had found out; [Applause.] for while the Lord was

The rights of woman were more to be preferred by her than seats in horse cars, or the uncovered brows of gentlemen never should have got together, and there would have been acquaintances. Give her her rights, and she would take no trouble. her chances with the rest. The General was mistaken when he said Massachusetts laws were harder than those of to talk gallantly, and then act tyrannically; they asked not other States upon woman. The Woman Suffrage Movement to be called man's better half, but his other half—his equal in Massachusetts was growing to large proportions. Twenty thousand names were already counted on the rolls of the the arens of politics, strengthen the hands of government in Association; one hundred and fifty subscribers per week were coming in to the Woman's Journal in Boston, and lecturers were being rent to pretent the subject all over the State. Last year Mrs. Howe and others had virtually asked that the State give legal mothers as well as legal fathers, in reference to the female occupants of certain public institutions, by the appointment of female as well as male supervitors, and the petitioners had had leave to withdraw. She scouted the idea of going before a committee of men to give reasons why she should have a legal joint ownership of her property or children. As the law now stood, a married wo man might work for fifteen years in the mills at Lowell, and during all that time not own a cent of her earnings; and if she should then clope with another man, and her husband dld not desire her to come back, he could sue and recover damages from that other man for the clothes she had on when she ran off. [Laughter.] She had repeatedly been retitioned by women for assistance. "Do not let that man take my children from me; I have lived with him for tweny years, and he has been a tyrant to mo!" she had often heard from the lips of wires who had separated at last when human nature could bear no more. When she went before the Legislative Committee she pleaded for such women as if for her own life-and what was the result? Why I she had "leave to withdraw." Let no one be deceived. Legislatures are not all made up of our grand men. Let woman have her right to vote, and a different state of affairs would GEN. HALL

Women had joint legal jurisdiction over their children in the courts of Massachusetts with their husbands. So long as men and women are living happily together as husband and wife, is it necessary to make a statute that this man shall own one half of that child, and this woman the other part of it? There can be no such thing as joint legal own ership in minor children. If the father and mother sepa-

rate, then they are both equal under the law as to the dis tribution of minor children, and the courts must decide the Woman had no right to the ballot, because, having cast it, she had no power, by reason of natural conditions to defend it on the field of battle. The ballots by which the people give forth their edicts would not be worth the paper they were written on were it not for the bayonets of the nation behind to en'orce those votes. Was it therefore wise, judicious, just, or by any means right, to give equality to 125,000 people, and will be located on the Back woman in the management of a government which she could not defend, if by any means war came through the action of that government? While he would not undervalue the services in hospital and in other ways given by woman in the time of war, yet he thought that those only should

New Jersey were living under an illegally made Constitution, vote who could fight to defend the ballot they had cast. gether making one grand and harmonious government.

MRS. LIVENORS, Referring to the General's argument that none should vote who could not fight, asked, How about the Quakers? They vote, but are exempt from war; how about the very large class (the larger half of the nale community) who could not hear the exigencies of a cumpaign? Why not let woman be recognized as among these exempts? Woman's influence in time of war over recruiting was immense, so much so that if she frowned it down, hardly a volunteer would be found among the males. Woman in the late civil struggle had raised \$34,000,000 of multary stores for the hospitals. She hoped we were living in a civilized ora, and that the day when war should be no more, was drawing nigh. If those only should vote who were able to fight, the larger number of males would be distanchised, and the lower order of females-those who were ignorant and brutal, who do fight among themselves, and among whom Gen. Hall himself might meet his match in physical conflict-would be enfranchised. [Laughter and applause.] It would only be the cultivated women who would be disfrauchisel-the very class who should have the ball a more than all others. up his seat to her in public conveyances; now a lady may she said, however, that fighting was a mere matter of habit. get in a car and ride from Boston to Chelsea, and stand up. The German women led hosts of mer to battle in the time of Tacitus; the strong women she had seen plowing on the raying " If you want to ballot and take an equal chance Western prairies could serve successfully if trained to with us, why take your chance, and stand up." [Laughter war; and the mournful example of the women of Parls was and applance ] I believe in the equality of all men and were too tresh in our memories to be denied. Fighting is a men, under the laws of the United States; no law should be wretched use to put men or womer to. The government passed unduly learing on either sex. The State that passes needs somebody at home while a way is going on. She resuch a law is false to its great interests, and the better way ferred to the Joint High Commission Lately assembled at Washington, between England and America, as a prophecy of the time when a congress of nations should settle all difficulties, instead of managing matters as now, by the use of brute force on the field of battle. She believed that great questions, needing to be treated in the widest spirit of liberality, were wrapped up in the general uneasiness visible among the masses, and typified by the labor reform movemouts all over the world; or that bloodshed would ensue between labor and the men of capital. The element of woman's nature was necessary in politics to assuage the storm. Woman had asked the right of voting and she ought to have

it. Women and negroes stood on the same footing before the war, but now the fourteenth and fifteenth amendments had raised the negro-why not raise woman also? In the direct rendering of those amendments, and by the arguof the time when a man and his wife will walk arm in arm ments made in their favor by their supporters in Congress woman was also enfranchised. Charles Sumner was told that his argument in support of the fourteenth amendment if carried to its logical sequence would enfranchise woman also. He replied that he could not help it-he stood by his apple of discord than a bond of harmony in families and argument. On a certain occasion, indeed, a portion of one of his speeches had been used to favor of woman suffrage, the word woman being substituted for negro.

OEN. HALL

Repelled with indignation the charge that there was a shadow of a parallel between the condition of negroes and women before the war in the United States. He objected to the wholesale manner of slurring the efforts of the army to save the government. Many a man had died in its defence who had not a shadow of brut slity in him. As regarding those women who, brutalized by ignorance and misdirection number of irresponsible persons who would have the right did fight, and might waip him in a personal conflict, he could see how, if the women of this country who are advocating female suffrage so rehemently had done their duty to their sex, perhaps the women that were so ready to fight might have been regenerated, and would not have felt it in their hearts to fight. [Applause.] He referred to the great work which reformers among women might accomplish by teaching their sisters how to do their work well-he in structing them in the use of the needle, and other pursuits in which the great mass of them were so ignorant, that among 15,000 applications for work to a charitable association in New York City alone, an insignificant number only (by the society's report) were able, when practically tested perform any work which could pass in the market. And yet they clamored for equal wages for women and men, when woman was so uneducated in the needs of the business. He challenged those women reformers to teach their sisters to save themselves by instructing them in the arts which pertain to women. He ended by enumerating the hely memo any one present would like to remember her as an active mover in the political arena of the day in which she lived?

ыка гіденмасы In concluding the debate, Mrs. Litermore said there was men. When the Constitution of the United States was brute force to overpower the army pitted against them. She les was remonsible for affairs in litab which had been the terrible wee hanging over the heads of wives and sisters making the world he might just as well have put the men on one planet and the women on another, and then we

> Women asked their rights; they did not want gontlemen before the law. The bullot conferred on woman, would purify every good word and work, and hasten on the attainment of the grand results of which our nation is the prophecy,

> > Written for the Banner of Light. RUBY.

The best of thoughts which we have known For lack of listeners were not said; The hollest loves our bosoms own Are wordless deep, and thus unread,

Ay, deeper still, our soul-love lies; Yet higher than can sight explore, Through boundless, blue, uncurtained skies. Though words out-vie the wealth of lales, Of jeweled crowns and pearls most rare,

As deep as pearls on ocean's floor.

When breathed by rosy lips, whose smiles Are symbols of the bosom's care; Yet love is like the many streams-

The shallow mu mur o'er the stones, While deeps are dumb; and thus it seem True love its power in silence owns.

Then know, dear one, my love for thee Is measureless by human words; Its fullness felt slone by me, Its symbols weak, the songs of birds.

Thy little name 's the pearly throne Round which my tenderest offerings are; As strains in holy breathings known For hope, for bliss, for thee my prayer, Louisville, Ky.

GILMORE'S WORLD'S JUBILEE, to be held in this city next June, will be a grand affair. The old Coliseum was insignificant in comparison to the new one, the plan of which contemplates a building 822 feet long by 422 feet broad, with a tower 240 feet high rising from the center. The side towers, of which there will be four, are each 167 feet high. The building, which will cover eight acres, will have seating accommodations for Bay, near the Providence railroad, and not far from the foot of Newton street.

What do you often drop and never stop to pick

## free Thought.

A NEW DEPARTURE. BY J. K. BAILEY.

This disposition manifested itself, and the phrase found ex- Troy, says: This disposition manifested itself, and the phrase found expression, through many members of the late convention of Spiritualists at Troy. No doubt a departure from nonaction, in any practical work, is desired by the great body of Spiritualists throughout America. The difference of opinion as to the wirest and most efficient means to that

end, is the great obstacle in the way of its accomplishment. universal, upon the vital subject of practical work, no committee was raised by that convention specifically charged with the question. The committee on Lyceums-a new feature in the conventions of the American Association of Spiritualists-however, took upon itself the consideration, and reported recommendations upon this subject, instead means for the distinctive work of Children's Progressive Lycoums. The substance of those recommendations is, as its president. The two planks above recited, viz: The igeffort and system," in each locality; and that such organizations shall bear the name of "Spiritualists' Progressive

management; thus leaving the inference that it was intended to simply turn all associations in our work into the made in discussing the report. Members of the committee denied such intention-the chairman and author of the report included. But, the convention having dispersed, we find in the first succeeding issue of the American Spiritualist -Sept. 221-an article by A. A. Wheelock, managing editor of can best determine. that journal, and author of said report, under the caption of "A Radical 'New Departure' in Organization," which clearly indicates his intention and purpose, whether or not they rather assert their determination to maintain the poit does that of the other members of the committee on Lycoums. After reiterating substantially the same recomreasons therefor, he further defines his position as follows:

reasons therefor, he further defines his position as follows:

"The important question then comes, is the Lyceum form sufficient to carry forward our increasing public work of still further disceminating the grand truths of Spiritualism, and faithfully maintaining all the precious interests therein centered? If it is not sufficient as a form, where is the defect? If it is not so entinently wise in its present design, reason and provisions as to secure to each and every member that essential justice which is ever the basis of all good, of all progress, of all reform, let us make haste to alter, change and improve the form, until it shall answer every needed requirement. Are speakers to be employed for a community—why not a committee from the Lyceum do it? Is a hall to be built, funds to be raised, matters of education to be looked after, or any other interest in Spiritualism—why not members of the Lyceum do it? We can see no reasonable objection to this plan, while we feel confident that untild benefits will flow from its adoption and a faith no reasonable objection to this plan, while we feel connect that untold benefits will flow from its adoption and a faithful adherence to it. The plan has this merit: that it brings old and young together in the same organization, objects the same, interests the same, and every effort tending to the same result—the maintaining of one organization, by which to premote and advance the cause of Spiritualism. Let the Lyceum be the form of all spiritual organization, local, State and national."

The logic of all this is to answer in the affirmative the first part of the pertinent, and puncturing question which D. W. Hull-discussing the Issue in the convention-said was involved, to wit: "Shall the Children's Progressive Lycoums run Spiritualist societies, or shall Spiritualist socie tles run the Lycoums ?"

To my mind, it is simply absurd to say that organizations and methods adapted to the capacity and needs of childhood are or can be made such as will meet the demands of the entire business (financial, executive and ministerial) functions necessary to the development of a new religiona work which shall culminate the greatest possible good to numanity, because it shall be founded upon scientific facts and philosophical inferences which characterize it as the religion of Nature. For Spiritualism, in its broad and true sense, is at once a scientific and philosophical religionmeaning simply the fullest possible knowledge, highest aspiration and effort, and the most reverent and faithful loyalty to broadest understanding of truth and duty.

In the practical expression of such a religion, no forms or ceremonies are essential-ne organization needed. But to convince the world by presenting its facts; to educate humanity into its divine philosophics; to establish on earth the conditions which shall make possible a millennial age, wherein no family, church or State organizations shall be essential to order, purity and justice, requires individual and collective labor, and a vast expenditure of time and money, which can only be accomplished by the very means we are laboring to make unnecessary. Therefore organic methods and efforts are essential; and it would seem plain that the business methods of Church and State, in some of their most rational and democratic forms, are the most wise, and will develop the most efficiency.

No church has ever proposed to base its organic efforts upon the children's department; no State has ever attempted to rear its pillars upon the shoulders of its children. And yet each has wisely provided the necessary organic methods-"a wheel within a wheel"-for the proper culture of those who are to become "Pillars in the Temple." Shall Spiritualists be the first to commit such a stupendous blun-

If it be answered "that the Lyceum system can be so reconstructed as to adapt it to the whole work," I reply, "that no such system can be made practical. Modes and means of culture adapted to childhood needs cannot fully meet the requirements of adults, and vice versa." Nor do the governmental methods needed for each department any more harmonize. All the talk about "becoming as little children" is simply nonsense, when applied to any department of human action and emotion except that of moral purityf. indeed, that be possible.

That only one organization should exist, I believe; but that organization should be a Democratic Church of scientific, philosophical, and hence natural religionists; which should have within its "bosom" a natural system for the culture and training of its children. If this idea does not harmonize with Nature, then am I blind as to her teachings However, this "departure" did not get endorsement by

the Convention. It, together with a substitute presented by E. S. Wheeler, were referred to the Executive Board of the Association. Both of these gentlemen-Wheeler and Wheelock-are members of that Board. That these brothors, in their efforts to Wheel (her) the American Association into the line of a new departure, may not be so unfortunate as to Wheel-lock the entire car of its progress, is my humble

But the Convention did make a "radical new departure." In the election of Victoria C. Woodhull to its presidency, it departed from the position of the great mass of Spiritualist upon a vital and tender question of social life-marriage! On page 24 of "The Golden Age-Tracts, No. 3-Victoria C Woodhull-a Biographical Sketch-by Theodore Tilton"the author, after stating the fact and manner of acquaintand Col. James H. Blood, says:

"The legal tie by which at first they bound themselves to each other was alterward, by mutual consent, annulled. (I suppose the author means that they were divorced) the necessary forms of Illinois law being complied with to this effect. But the marriage stands on its merits, and is, to all who witness its harmony, known to be a sweet and accordant union of congenial souls."

This places Victoria C. Woodhull squarely before the public as a championess against laws regulating marriage. It nferentially commits all who endorse her, as a lender, to the same position. The American Association of Spiritualists, by electing her its President, at least negatively endorse her championship therein, and of all so-called re. forms, in which she stands so prominently before the world as a leader. If not the leader.

This, I think, is a sufficiently "RADICAL NEW DEPART URE." It cannot be consistently claimed that those who cast their ballots for this new President did not commit themselves to her public and private positions because of no knowledge of their import; for this tract-"biography" -was plentifully distributed through the Convention the day before the election. And besides, the prominenes of her unreserved declarations, both verbal and printed, upon this and all other leading ideas of reform, which she inculcates, is a complete estopel to such a plea.

sage, with only one dissenting voice, (undoubtedly many kept silent, as did myself, upon this question) of a resolu tion pledging the amport of the Association for her election to that high office, as also to the "new party" which had put her in nomination; while it may be claimed that none are bound by this resolution except those voting in its far yor, (this is a declaration of the Convention, by virtue of the adoption of affirmations reported by the Committee on | before.

Resolutions—the aforesaid endorsing resolution was not referred to that Committee,) the Association cannot compe the responsibility of this endorsement. Let us see what the Association is thereby committed to.

Mrs. Woodhull, in her celebrated address upon the "Constitutional argument" of woman's right to the ballot, which she repeated before the Convention, and which had been The idea of a new departure seems to inspire the mind long before delivered in Washington, and scattered in print and purpose of all parties, associations and individuals. throughout the country, as well as in the Convention at

And she also reports that if folled in the effort to get the Notwithstanding the evident unrest and desire, almost just recognition of woman's rights by Congress, we will assemble a Convention, construct a new Constitution, set up a righteous government and maintain it by force, if neces-

If these are not enough planks in the platform of the "new departure," those interested can trace other radical positions of this leader of "radical reforms," which have a negative of confiding its efforts to developing the best modes and (if not positive) endorsement by the American Association of Spiritualists, by viritue of her elevation to its leadership, that Spiritualists shall resolve themselves into "one organic moring of statutory regulation of marriage and the violent clont to satisfy a radical desire for a new departure, "involving vital issues and practical (if not legal) action." It is No suggestion was offered as to mode of work or business sufficient, if accepted by the great body of American Spiritualists, to justify the status implicitly assigned to them by Emma Hardinge in her celebrated letter on marriage, pub-Loceum movement. Intimations of this supposition were lished in Banner of Light in May last, which I then undertook to refute; and which charge was permitted to pass unnoticed by the entire Spiritualistic public-vith the exception of the protests of Jonathan Grimshaw, Mrs. Wilcoxson and myself-for what reason, each for him or herself

The vital question, now, is: Will the great body of American Spiritualists sustain this "new departure?" Or will sition of "law-abiding oltizens," as to marriage and political rights, as well as to all departments of the legal regumendation embodied in his report to the convention, giving lation of human association and institutions? Will this "new departure," by the American Association of Spiritnalists, infuse new life and practical prowess into its efforts? work or will it verify the statement made by myself in the convention at Troy, when protosting against the election of Mrs. Woodhull as its president, that it would be no more nor less than the suicide of the Association? Time will bring the answer.

I hope the latter query will be answered in the negative, for I believe that another convention would set the Association right before the country, upon these questions. I do not believe any considerable number of those who voted for the election of Mrs. Woodhull in the first position in the Association, intended to thus commit it to those lawless assumptions of which the new president is so prominent an exponent. Her elevation to that office was the result of unreflecting onthusiasm momentarily without discrimination, naturally gushing forth because of the magical effect of her many points of dignity, carnestness and bravery of utterance upon vital questions, which all could unhesitatingly

I still believe in " obeying the laws of the land," and if they are obnoxious, if we deem any law wrong in principle, or unjust in application, that the wisest and right course is to convince the people of the fact, when it will soon give place to enactments in harmony with the new understanding of truth and justice in the premises. And I believe this is the real status of sentiment and intent of at least ninety per cent. of American Spiritualists. Novertheless, the Association cannot escape the condemnation of the public, nor the responsibility for the situation. It only remains to be demonstrated whether it can survive the shock.

In conclusion, I may add, that I have no ill-will or personal feeling against Mrs. Woodhull or her disciples. On the contrary, I admire many of her traits of character, and many of her positions upon vital questions. I do not herein make personal warfare upon any. I only assert what I believe to be the logical necessities of the facts involved. Nor have I said or entertained the thought, as was falsely asserted and repeatedly reiterated in the Convention, after my public denial of such an idea, that Spiritualism would so destroyed by this blow. It is only the American Association that will suffer death therefrom. Though a thousand organizations decay, Spiritualism cannot be extinguished, ecause fundamental and eternal principles and truths cannot be "wiped out." But a rapid, healthy and enlarged understanding and reception of them can be postponed; the car of progress caused to creak upon its axles; as the result equally of radical haste and imprudence and of conservative al .th.

BIGGTRY IS QUITE AS OFTEN FOUND AMID THE FROTH OF RADICALISM, AS IN THE COLD DAMPS OF CONSERVATIVE FORE! Let us seek a healthy "middle-ground," if possible-not to anchor, but to move on as rapidly as the acceptance of advanced truth will permit, toward higher and still higher attainments.

VACINTIS YOU HURD ROW MOTURETTO SCHOOL TEACHERS TO ANSWER.

A gentleman, a member of an Orthodox Sunday school located in my immediate neighborhood, related to me the following circumstance: The class of which he was a member was taught by one of the descons, and the lesson was concerning the rebellion in heaven, so poetically set forth by Milton. After some explanations by the teacher, the following question was asked by a member of the class, who isan intelligent and well-read person: "How could a rebellion occur in a place of perfect holiness, as heaven is represented to be, and what guarantee have we that it will not occur again?" This was more than the deacon could answer, but the questioner was given to understand that nothing but a spirit of mischief or irreverence could have actuated him! Should I send this communication to an evangelical paper they would in all probability burn it: but should any of my Orthodox friends see or hear of it in the Banner, it is

possible they may "rise to explain." Alkinson Depot, N. II. CHARLES H. BRADLEY.

Singular Circumstances Mr. John Hargraves, a contractor and builder,

suddenly dropped in an unconscious state, on the floor of a room in the Franklin House, on Mon-day night, from which he never recovered, dying about noon the next day. He had been spending the evening in company with United Brothers Lodge of Odd Fellows, of which he was a memher, who were entertaining a visiting Lodge from Salem, and on his way home he called at the Franklin House with some friends to procure a cigar, when he suddenly exclaimed to one of his friends, "I'm hit on the head," at the same time putting his hand to the back of his head, and fell to the floor lifeless. He was taken up and re-Woodhull—a Biographical Sketch—by Theodore Tilton"— moved to another room, when Drs. Garland and the author, after stating the fact and manner of acquaint-Chamberlain were sent for, who came and appared and betrothal (by the "powers of the air") of this lady plied restoratives, but to no avail. It was pronounced an apoplectic fit. He lived about twelve hours after being taken, remaining unconscious all the time. He was about forty-five years of age, and leaves a wife to mourn his sudden de-cease, who now lies ill herself. She does not know anything about his business or pecuniary affairs, and is not sure but she is left destitute.

There are some singular circumstances in conection with the sad affair which would seem indicate a presentiment of what transpired. He owned a dog which had been a constant com-panion for years; and on the day of his death, Mr. Hargraves could not keep the bruce away from him; he even accompanied him on the staging where he was at work, evincing uncommon affection for his master; and after his decease the faithful animal laid himself beside the dead body and kept a silent watch. Before leaving the house that evening, Mr. Hargraves took especial pains to kiss his wife repeatedly, and bid her good-by, as if it were ordained that it was to be their final separation.

When the physician attempted to mix a restorative for Mr. Hargraves the bottom of the tumbler fell out, from some unaccountable cause. A second was then brought and shared a similar fate; and a third one was destroyed by a piece breakcates, is a complete estopel to such a plea.

But her candidacy for the presidency of the United States tery about the singular facts, which appalls the was more emphatically and positively endorsed by the passes the scientific.—Lawrence, (Mass.) Sentinel, Oct 28.

Is not man a part of nature? Then in nature itself must be found the root of the moral and in-

Written for the Banner of Light. WAITING.

BY MISS MARY C. CURRAN. Waiting for the inspiration, That will wake the sweet vibration Of the clumb'ring chords; Waiting for the entrancing measure That shall flood the soul with pleasure, Like an angel's song.

Waiting for the artist's power, That shall come in some glad hour. To this untaught hand; To transfix and give expression To the soul's deep intuition, Held in silence long.

Waiting for the inner vision, That shall reach the Home Elysian Where our loved ones dwell; Till, instead of doubts distressing, We shall feel the fond caressing Of their loving hands.

They will come and guard our pathway. Even through the shadowy gateway, To the bright Beyond. Where the songs of the immortals, Greet us in the star-gemm'd portain Of the Better Land.

tations by an article in the N. Y. Sun-the one copied in the Banner of Oct. 21st.

Though fully convinced of the reality of spirit return, I had never seen a spirit-form, and supposed those only who were gifted with the proper posed those only who were gifted with the proper there is but one Otis Tafts, and I wish to pre-mediumistic power were enabled to do so. I sent myself." have examined carefully the various phases of physical demonstration as presented through different mediums, not to satisfy myself of the great marked that Mr. T. wished to materialize a wig, truth which I know underlies them, but to investigate what the spirits are doing to convince the masses of man's immortality and the spirit's power to return and assist us in our temporal in what I saw at Moravia.

sons gathered; others coming after, made our sons gathered; others coming after, made our whom they administer no reproof. I hope to enparty fifteen in number, some of whom were unlarge the circle of observers by the description of believers. I was informed an unentisfactory sit-ting had just taken place, and an adjournment of half an hour had been requested. A circle of twelve was then formed, several of the skeptics

these phenonema. It is impossible for many to visit Moravia and see what I there beheld, and so far as they will rely on my testimony, the ne-cessity of their personally witnessing it is avoided.

It is not yet popular to believe in Spiritualism, above mentioned being present. Seating ourselves hefore the cubinet, and the light being extinguished, one of the ladies presided at the plane, and sone accompanied by others, for the purpose of harmonizing the circle. While thus employed, several spirit-voices were heard join-

mong them.

Saveral of us were touched by spirits. The planist said, upon one's placing his hand on her shoulder, "Is that William?" It answered in the affirmative, and added, "Play 'Speed the plow;'" when, upon her doing so, feet moved so forcibly as to jur the floor in front of us. A gentleman keeping time rather loadly with his foot, a male voice was distinctly heard to say, "Stop beating; we will attend to that business." Phosphorescent lights were seen in different parts of beating; we will attend to that business." Phosphorescent lights were seen in different parts of the room. At the expiration of half an hour, a spirit-voice cried, "Strike a light, please." It being done, and so placed as to reflect upon the window of the cabinet, the medium, Mrs. Andrews, took her seat therein, opposite\_the entrance, and about six feet from the opening, which was covered with a black cuttain.

"We waited nearly an hour employing the time

presented itself. The mouth moved several times as if to speak, but no sound was heard. In response to the question, "Whose kin are you?" a hand pointed to one of the ladies, and when being desired to come more plainly in sight it complied, and was identified as her brother. Next, a lady's face, apparently of middle age, came in view. This was recognized as a sister by one of the party, who said, "If this is Susannah, will she please show the side of her head that I may the party, who said, "If this is Susannah, will she please show the side of her head, that I may see her hair?" The head turned, and displayed long curls as natural as in life. The lady ex-

view. This was recognized as a sister by one of the party, who said, "If this is Sueannah, will she please show the side of her head, that I may see ber hair?" The head turned, and displayed long curls as natural as in life. The lady expressed herself as perfectly satisfied.

The face reappeared and a voice said in a lond whisper, "Wby can you not throw off your old ideas, my dear sister?" She responded, "I have striven so to do." The voice replied, "That is well. I have done so long since from necessity." This was audible to all, and the movement of the mouth plainly visible. It was a reality beyond dispute.

Presently we beheld a few inine hand holding, evidently as a mark of identity, what seemed to be a strawberry, but no one recalled any knowledge of it. A stained handkerchief was next seen. It was withdrawn, and returned with the spots blood-red. Mrs. Andrews said. "The spirithold was visible is in soldier's garb." It was then directed toward a person who inquired if it were his brother killed in the war, whereupon the handkerchief vibrated quickly and disappeared.

Another form was dimly seen, but the curtain fell and the seance ended.

\*\*Sean Limination\*\*

\*\*Since no independent of the potter. The same time hiding his is in soldier's garb." It was then handkerchief vibrated quickly and disappeared.

Another form was dimly seen, but the curtain fell and the seance ended.

\*\*Since no independent with the surface of the room. "I can't." "You are honest, which had been to use the file of the room. "I can't." "You are honest, which he was not not to describe of the room. "I can't." "You are honest, where he ded the interior of the people."

\*\*A this ment the business agent entered and announced a patient, which ended this interesting conversation. As foreign country, I should want to know head the side of the room. "I can't." "You are honest. Why onty " Because of the one in the notic of the people."

\*\*A this ment the business agent entered and announced a patient. Which ended this interesting conversation. Another form was dimly seen, but the curtain fell and the scance ended.

Enough was seen to convince me that had the medium been in good condition, our experience would have been more satisfactory, and in the

adverse circumstances we could not reasonably expect as much as we did witness.

I left with feelings of awe and astonishment. Some may ask what the spirits resembled? The faces wore, to my eye, a rigid, stoical expression, very like a wax figure, no smile illuming the countenance. I am informed they often do appear joyous, expressing pleasure at being recognized not only in white the property of the property o nized, not only in whispers, but in full tones as in

life.

If there be anything other than a spiritual nature in what I saw, then some one more accus-tomed to examine cause and effect, must explain. It is certain that Mrs. Andrews had not the power to exhibit so many varied scenes, even had she the desire so to do.

No one present knew my name or address till after the close of the cance.

How the head of Mr. Tufts could be produced minus his wig (as no one outside his family ever saw him without it during the space of forty years,) the sequel will perhaps explain.

On my return home, while detailing the facts to

On my return home, while detailing the facts to my family, it was queried whether, at the next weekly sliting at our house, the facts above stated would be confirmed by the spirit of Mr. Tufts through the mediumship of Mrs. S. A. Floyd, or her Indian control. I waited somewhat impatiently for the day to arrive, but on that morning was unexpectedly called out of town, and was therefore obliged to be absent from the sliting, consequently stepties cannot bring forward the consequently skeptics cannot bring forward the old ideas concerning psychology, &c., as the events of that occasion will prove, confirmed by the evidence of four persons, two of whom are not members of my household.

Spiritual Thenomena.

SPIRIT FACES SEEN AT MORAVIA.

MESSRS, EDITORS—According to your desire, I will give you in detail my recent experience at the residence of Mr. Maurice Keeler, of Moravia,

Mr. Rigglow pretending no to comprehend his Mrs. Rigglow pretending not to comprehend his the residence of Mr. Maurice Keeler, of Moravia, N. Y., which place I visited for the purpose of witnessing the spiritual phenomena said to present themselves there.

My attention was first called to these manifestal was last Friday? With another of his band was last Friday? With another of his band was last Friday? queer, self-actistied looks, he immediately ex-claimed, "I tried to show myself, but Tufts brave raid, 'Give me your magnetism, build me up; any indian can represent himself as Hawin-eha, and Mr. B. will not know the difference;

He stated that the spirit of Mr. T. was very

power to return and assist us in our temporal affairs, and tenderly bear us to our home in the "land beyond the vail," when called to leave this material body. I will not consume time in describing either the place or medium, but simply state what I then and there witnessed.

I arrived Oct. 20th, and found six or eight persons gathered; others coming after, made our show the saw at Moravia.

As to the facts being impossible, because they which some possess, is not my affair, for I did not make either the facts or opinions which cause that which I have seen, and if I have done so clearly, I am satisfied. Facts will always take care of themselves, and those are the wisest to make after the property of the same and those are the wisest to make a same and the same a

tinguished, one of the lattice purpose of harmonizing the circle. While thus employed, several spirit-voices were heard joining us, every word being distinctly audible—a fine soprane and a tener of exquisite tone being among them.

The lattice is a conclusion, I would have never seen anything more convincing than that above described, and I see no possible explanation on any other basis than what it claims to be: that the spirits of our departed friends—the conditions being favorable—can and do present themselves to ing favorable—can and do present themselves to our material sight; thus adding one more overwhelming proof to the many already given us of man's immortality.

Boston, Nov., 1871.

L. A. BIGELOW.

Remarkable Cure by Dr. J. R. Newton, 35 Harrison Avenuc, Boston, Masv.

Some six years ago, while attending school in Lowell, Mass., I fell down stairs, through the carelessness of a schoolmate, injuring myself considerably. Since then I have been troubled at times with my spine and left knee. About a year since my general health failed me also, I began to suffer again with the pain in my spine, which grew worse and worse, until it was almost unondurable. I received treatment from one of the best ulvisions in Rost. window of the cabinet, the medium, Mrs. Andrews, took her seat therein, opposite the entrance, and about six feet from the opening, which was covered with a black curtain.

We waited nearly an bour, employing the time with yocal and instrumental music, some coasionality making the medium left.

We waited nearly an bour, employing the time with yocal and instrumental music, some coasionality making the medium left.

We waited nearly an bour, employing the time with yocal and instrumental music, some coasionality making the medium left of the medium left by seat quite containing the harmony necessary for ancess, as is well known to Bulritualists; but not a face was visible. The medium left her seat quite containing the prove an utter failure.

I found, among those present, five or six who were secontomet to circles and would create harmony. I therefore suggested another sitting for comments of the medium left of t received treatment from one of the best physicians in Bos-ton Highlands (as I then resided in Boston), but was not the apostles healed without coming in contact with the sick," said the old gentlemen. "So do I sometimes." We'l, here, cure this limb," at the same time helding his

for farther monmation can can on or write to have R. J., Sherman, 28 Churles street. Nowburyport, Mass, or Miss H. C. Sherburne, South Danville, N. H. That Dr Newton may live many, many years to give health and comfort to the sick, is my earnest wish and prayer. Would to God there were more like him.

we witness to the truth of the above statements.
ROBERT SHRRMAN,
WILLIAM C. BALCH,

### Banner Correspondence.

Cheering Proofs of Progress. PROM A LECTURER'S NOTES.

Mussus Entrops-I am again proclaiming the an essue Editoris—I am again proclaiming the gospel of the new era upon the broad prairies of the West, and laboring to dispense the grand truths of the Spiritual Philosophy to the many eager inquirers I find at every stopping point. Never, since the advent of modern Spiritualism, have I witnessed such overwhelming evidence of a general awakening, such a universal spirit of inquiry, as is now visible in all parts of the West. At nearly every point I have lectured since my last embarkation in the field, my meetings my last embarkation in the field, my meetings have been crowded with eager and attentive listeners; and if not large at the first lecture, they were at the fast—the audience generally increasing from first to last, so that I usually closed with a crowded house. I lectured to some of the largest audiences, while passing through Hilmols, that it ever has been my privilege or pleasure to address on the subject of Spiritualism. At Chandlerylia Class Ch. Lectured twice and the comdierville, Cass Co., I lectured twice, and the new and large hall which I occupied was densely erowded on both evenings; and although the burden-bearers are few, and the hall-rent cost them fifteen dollars, they told me they would willingly incur the expense again, and put some money into my pocket besides, to hear one or two more lectures; but my engagements would not permit me to remain longer. At this place, I had the honor and pleasure of addressing some of the most noted men in the State. The speaker of the House of Representatives of the State Legisla-ture and the State Auditor attended my lectures, hesides I know not how many Methodist, Bannesides I know not now many memorist, isap-tist, Campbellite, etc., preachers I was introduced to. I left the friends rejoicing over the visible effect produced by our lectures, and pressing me to return. I have been told the State officers present spoke in approving terms of the lectures. I gave the first spiritual lecture ever delivered in the place, and nearly all my heavers were churchthe piace, and hearly left my meaters were church-members — numbering several hundred. And this is true of Milford, Iroquois Co., also, where they have a newly organized society. I gave them their first lecture; spoke twice on the same day, and left them with new hopes and zeal glow-ing in their bosoms, and the new converts to the cause rejoicing in the additional confirmation they received to their faith through my public and private lectures—for I have lectured perhaps

the warm hand of fraternal greating. One gen-tioman, at this meeting informed me he came twenty miles to hear me—that he once went ten miles to hear me while I was speaking in Indiana. I lectured at several places in Indiana before I I lectured at several places in lineague left the State; and here, too, it was my lot to break the ice, and administer the first draught of the spiritual waters. Near Greensburg, Decatur Co., I gave three lectures to audiences who never Oo., I gave three lectures to guideness who never before listened to a discourse on the subject, much to the gratification of the few ploneers, among whom may be named that early advocate and faithful standard-beater in the cause, Mrs.

more in private than in public to the large com-panies who collected at my lodgings to extend

A. C. Howells, of Greensburg, who never puts her light under a bushel.

I think I may safely claim that I have addressed, during my last tour, more than a thousand people who never before listened to a publie discourse on Spiritualism, and nearly all of whom, I am certain, were favorably impressed, and some of them forcibly, with the truth of our doctrines and principles; and some of these cager inquirers came many miles to get a taste of the bread of the spiritual kingdom. One man brought preced of the spiritual kingdonf. One man brought its family eight miles on both evenings to hear friends that the Association of Spiritualists of the lectures at Chandlerville. At the Greensburg Minnes at, after two and a half years' engagelectures, men and women were present who came still further. I relate these incidents as evidences of an increasing interest awakening in the public find to hear the glorious trachs of the New Spiritual Era.

I have made " first appearance on the restrum in Hauni , before a fine, intelligent-looking audicnce—charged by the committee twenty-

and kindness to me, and pray that they may go on in well-doing, keeping alive that spirit of love and charity that overcometh all evil with good, not manifesting toward those who do not believe as they do the unchristian spirit characterizing the remarks of the Rev. Henry Morgan in the Music Hall, as reported in the Boston Journal. Does he profess to be one of Chiat's ministers, and advise that God's own children shall go to war with each other—which is evidently the signature of the advise? Does he believe in overdoing unto others as he would be done by? Who can wonder, when such gospel teachers are among us with their theories of barbarism, that Henry C. Wright said, "Away with pretensions! down with the Christianity of Christendom, and up with the true spirit of Christ?" The Rev. gentleman says, "Lash with stings of scorpions the hypocrite and libertine!" I ask, Were this commend obsered would no ministers of the gosped. mand obeyed, would no ministers of the gospel come under the lash? If "houses of clairvoy-ants, fortune tellers and ill-fame" were closed, would the houses of all the pretending gospel teachers be secure? "Let him that is without sin cast the first stone!" "Remove the heam from thine own eye, ere thou seekest to remove the mote from thy brother's."

When true and holy Spiritualism has been long enough with the people to raise them above the influences and demoralizing teachings of Old Theology, they will not have to bear the mantle of sin upon their shoulders, under the name of Spiritualists, that was woven in the churches, and covered for so many ages under false pretensions.

If Brigham Young, Theodore Tilton and Victoria Woodhull are such awful sinners, what a good opportunity their case presents for such a true Christian as I presume the gentleman assumes to be to prove his religion, by applying the Free Live of Christ, and bringing them to repentance, for he must know that even to such would Christ minister in kindness and love, "forgiving sav-enty times seven," if need be. But when the enty times seven," if need be. But when the great scales of justice are brought out, woe unto us who are "weighed in the balance and found wanting!" With him, I say, "unmask the senaudist," and let his dangerous psychologic influ-ence be understood by women, who might, as has ever been the case, become violims to his lust; and if masks are torn from ministers and men of wealth or political position, let their faces be seen side by side with the more truthful libertine, who does not preach one thing and live another; or the poor man, whose conduct is crime because he has not money to buy-respectability. But, in humanity's name, let us in charity seek to restore these or mortals—whose diseased passions have been their curse—to a healthy morality, where they will no longer be langerous, but, having been resurrected by the Christ spirit to a true and noble manhood, may themselves become helps, and even Saviours. Let those who profess to be Christians bewarel for "he cometh to his own, and his own receive him not." The great day of judgment is at hand, and the second appearance of the Saviour will not be through one holy of flesh alone, but millions; and his presence will be hend alone, our mines had be true to our trum.

M. S. TOWNSEND HOADLEY.

Lynn, Nov. 3d, 1871.

Massachusetts.

NEW BEDFORD.—Isaac Evans writes: "The Spiritualists society of New Bedford commenced their fall and winter course of lectures on the 10th of September last, under quite favorable conditions, and are working earnestly and unitedly, and have the encouragement of an increased interest, and largely increased audiences from the terest, and largely increased audiences from the The following was read and approved:

Resolved, That this Society heartly recommend and urgo upon the Spiritualists of this State Association of Spiritualists; and we cordially invite the Spiritualists overwhere to assist our committee their chelling as state Association of Spiritualists; and we cordially invite the Spiritualists overwhere to assist our committee their chelling as state Association of Spiritualists; and we cordially invite the Spiritualists overwhere to assist our committee their chelling as state Association of Spiritualists; and we cordially invite the Spiritualists of this State Association of Spiritualists; and we cordially invite the Spiritualists overwhere to assist our committee the spiritualists overwhere to assist our committee.

A vote of thanks was tendered, to the speakers and sing-tree the spiritualists overwhere to assist our committee in their chelling in the spiritualists overwhere to assist our committee in their chelling in the spiritualists overwhere the spiritualists over the Spiritualists over where the spiritualists are spiritualists.

A vote of thanks was tendered, to the speakers and sing-tree the spiritualists over the spiritualists of this State Association of Spiritualists; and we cordially invite the spiritualists over the spiritualists over the spiritualists of the spiritualists; and we cordially invite the spiritualists over the spiri

first. We have employed with telling effect, such able and earnest lecturers as Mrs. Clara A. Field, Mrs. Agnes M. Davis, Mr. N. S. Greenlenf, I. P. Greenleaf, to be followed in the country months by Mrs. Jenette J. Clark, S. A. Byrnes and others, whose talent and ability are highly appreciated by those who listen to their inspired utterances, that so largely tend to build human life and character on the broad basis of reason and an enlightened judgment, while it tends to cultivate the succept. charities toward all conditions in which human he ings find themselves; as our souls become broader, more liberal, and arise from the darkness of past conditions into the clearer light of inspiramark the present day and age."

Rhode Island. THE "TUG OF WAR" IN WOONSOCKET.-Dean THE "TUG OF WAR" IN WOONSOCKET.—Dean Clark writes as follows: "Led by the spirit" I came to Providence, R. I., and spoke Sunday, Oct. 29th, to good audiences, and, if I may judge from close attention and smiles of approval, to the edification of those assembled, among whom were Mrs. Sprague (mother of Gov. Sprague), Miss Kate Stanton, the accomplished editress and pountar lectureress, and many other prominent citizens. Bro. Seth H. Vose, of Woonsocket, learning that I was at P., came and solicited me to visit his place to respond to a Mr. Birtles, a citizen whose place to respond to a Mr. Birtles, a citizen whose egotism prompted him to attempt what scores of vastly greater men have ignominiously fatled in doing, viz, to "expose" Spiritualism as a "humbug." Sunday eve, Nov. 5tb., the aforesaid Birtles repeated his Icture—" Spiritualism weighed in the balance and found wanting"—which I attended incognito, and, when he ended his tirade and gave permission for ten minutes' responses. I arose and informed the sin-priced andlence and disconcerted exposer that I would put him and his sophistry in the other side of the balance and see which was "wanting" in the yeightness of place to respond to a Mr. Birtles, a citizen whose his sophistry in the other side of the balance and see which was "wanting" in the weightiness of truth and good sense. A short skirmish ensued, in which my antagenist "exposed" only his ignorance, conceit, ill-breeding and "the enemy's flank," which was easily "turned" to his owe discomfluers. As time did not penuit of continuing the conflict, I amiounced that on Sunday, Nov. 12th, I would not only defend the stronghold of Suttralian but story the supers's weeks and Spiritualism, but storm the enemy's works and capture guns, ammunition and gunners. As I have found the salient points, and ascertained the weakness of the enemy, I trust the conquest will be easy, and that I shall escape without serious wounds, and, though victory may bring few laurels, it may open a new field for future action.

FORT DODGE, -A. E. M. Swain writes Nov. 5: "DEAR BANNER: Chas. H. Read, 'the mysterious man,' came this way a few days since, and gave two scances to crowded houses. As usual gave two reances to crowded noises. As usual the committee failed to find out how his 'tricks' were done. On the second evening he divided the proceeds with the Ladbs' Aid Society, showing himself not only 'mysterious,' but generous as

This is the first time there has ever been anything of the kind here, and he little amount of talking has been done since. Of course church people say it is 'splendid jugglery,' well, they must say so or accept the spiritual theory, which

they are not going to do until compelled to; and some will not even then.

Mr. Read acquitted blusself in all respects as a gentleman, and has left a very good impression. I hope he will come again, or some other medium equally good."

Minucaota.

ment with me as their agent, have concluded to retain mo another year. I mean business, friends; let us work together for the good of ad, and especially the upbuilding of our cause; then we can gather in the fruits of our labor. My work has commenced. I will get around just as fast as I can, and serve you all altice so far as I am oble. To all fault-finders, and especially Bro. W. F. Ing aunches—charged by the commission twenty. It is an insulators, and especially by the five cents admittance. Subject: 6 The Grand Truths and Discoveries of the Age; on which I discoursed one hour and a half, and was afterwards informed the audience would have preferred the extension of the discourse half an hour our Association. My address is Northfield, Mine.

Wednesday evening next, I present an exposition of arpic Christian Plan of Selvation, as contrasted with the apprinalistic view of verification." I have received an application to devote a
month's service at St. Joseph, in this State,
through the noble Secretary of the Society, Dr.
Daniel White, of whom I have some personal
knowledge. On the whole, the spiritual world
moves, as well as the physical. K. GRAVES,
Hannibal, Mo., Nov. 6, 1871.

Transpar Letter from Mrs. Hondley.

MESSES. EDITORS—I closed an engagement of two months in this city on Sunday last, and the crowd of people who filled the hall, and the many who went away for want of room, gave evidence that my humble labors have not been in valu. I love the people because of their good endeavors control of his organism is of a very different named kindless to me and, when the tast they were control of his organism is of a very different named kindless to me and, when they have control of his organism is of a very different named kindless to me and when they have control of his organism is of a very different named kindless to me and when they have control of his organism is of a very different named and kindless to me and when they have they were control of his organism is of a very different named to control of his organism is of a very different named to control of his organism. ture.

### MAINE.

nification of his advice? Does he believe in overcoming evil with good, in loving his enemies, in
doing unto others as he would be done by? Who can
o'clock a goodly number had, collected, tegether, with countenances beaming with hope and aspiration, (a characteristic of the Sphittualists everywhere.) The Convention was called to order by the President, A. F. Burnham, who made some very interesting introductory remarks. The journal of procedure of the last meeting was then read, followed by ringing. E. W. McFadden, of Kendall's Mills, was called upon and made some very interesting remarks in his pleasant and entertaining manner. Mrs. Lavina Moore, of Elis-worth, in the trance state, gave a profound and interesting: discourse. Interesting remarks were made by Mr. Colson, a blind man, and Dr. J. E. Jordan. Singing closed the exer-

cises. Evening Session -The President in the chair. The choir Evening Serion —The President in the chair. The choirsing "The Evergreen Shote." Preeman Wentworth, of Knox, was introduced, and gave a very interesting lecture in a trance state, from there words: "God reigns." Mr. Wentworth is a good speaker, and his lecture was listened to with marked attention. The President announced A. E. Garpenter, who came forward and gave us good cheer. His remarks were not very lengthy, but to the point. E. W. McFadden made a few remarks. Adjourned to nine o'clock in the morning.

McPadden made a few remarks. Adjourned to nine o'clock in the morning.

Sunday, Oct. 8th.—At nine o'clock the President called the meeting to order, and proposed the following question for discussion: "What can be done to best promote the interests of Spiritualism in Hancock County and State of Maine?" The question was ably discussed by Wm. Glass, Of Elisworth, Mr. Colson, Dr. J. E. Jordan, Mr. Wyman, of Burnham, A. P. Barker, of Elisworth, A. E. Carpenter, and B. W. McFadden. The speakers opened a wide field for labor. A. P. Barker said he had been investigating Spiritualism for two or three years, and he had become convinced of its truth, and did not wish to be kept anchored to the shore, but he felt like weighing anchor and unfurling sail and starting out on the sea of progression. He is a young start and starting out on the sea of progression. shore, but he felt like weighing anchor and unfurling cail and starting out on the sea of progression. He is a young man of much promise. Dr. J. E. Jordan, entranced, counseled the Spiritualists to organize in every County and State, and he spoke in high terms of the Children's Progressive Lyceum. Adjourned.

Afternoon Session.—The President called the meeting to order at half past one. On motion, voted that M. Kingman. Mrs. Lynds Burrham and N. Moore be a committee to select a committee to correspond with the leading Spiritualists of the State relative to organizing a State Convention of Spiritualists, and to make arrangements for the same to be held

itualists, and to make arrangements for the same to be held

the State relative to organizing a State Convention of Softtualists, and to make arrangements for the same to be held
some time next season, and report this evening.

The singing and exhortations of the hour, and the lectures given by A. E. Carpenter and P. Wentworth, were
well calculated to feed the mind of the seeker after truth.

Adjourned to seven o'clock.

The evening session was commenced by a few remarks
from the Frestdent followed by singles, and invocation by
Mrs. Moore. The choir sang-again, and Mrs. Moore, in the
trance state, gave such a lecture as angels know how to
give. E. W. McFadden spoke of the importance of making
ourselves happy; and the best way to do so was to make
others happy around us. He allude? to the outcasts of society, who needed the hand of the reformer to raise them
from degradation and vice. His remarks were listened to
with intense interest. The committee appointed to select a
committee paperted the following names: E. W. McFaddon,
Kendall's Mills, Mrs. Sarah G. Grosby, of Ablon, Mrs.
Lovina Moore and Almond P. Barker, Ellsworth, Dr. J. E.
Jordau, Stockton, Dr. G. B. Hopkins, Portland, and Charles
White, of Sangervillo. The report was necepted.

The following was read and approved:

Resolved, That this Society heartily recommend and urgo-

DR. STORER'S

VALUABLE MEDICINE, NUTRITIVE

# COMPOUND!

FEMALE RESTORATIVE, BLOOD PURIFIER. TONIC AND STRENGTHENING AGENT

GENERAL RESTORATIVE.

### POPULAR FAVOR.

The "NUTRITIVE COMPOUND" has already made its way into every State and Territory of the Union, and testimony from a large number of patients demonstrates that this excellent medicine supplies a great need, and is destined to become the

#### MOST POPULAR REMEDY IN AMERICA!

We shall not publish the names of our correspondents ceived, unless by their special permission or desiro, as the nature of many of the diseases unter is such as to ren-der the publication of personal certificates sundastrable; but a tew tragmentary sentences from letters in our pos-Berslon may show in what estimation the Nutritive is held:

#### A Physician's Testimony-" Panacea for all female Complaints."

"Last Pall I sent for a few packages of your 'Nutrative Compount,' which I used in my practice, and which I found to prove more than you claim for it. I consider it invisitely superior to ALL other incidences in the diseases for which it is recommended. In the diseases for which it is recommended. In tack, I esteem it a complete passers for all penals compaints. • • • I desire to get the medicine as low as possible, on account of many mobile to pay, and I wish to benefit the suffering poor, as well as the more epulent."—D. C. D., M. D., Newster, N. I.

"Takes Out the Old Aches and Stiffness,". W. Y., of Grand Rapids, Mich., hemself 72 years of ago and a magnetic healer, reporting other cards, says. "I sm taking some myself, and it takes out the old nehes and stiffners consequent upon recond chilched like a charm. After taking it three or four days I meather more in one in the four that I used to in one and a half hours before; honcothe some runification or the fiven through the lungs, besides all the other good work that is going on in the old system."

### "Doing Wonders."

"DEAR SIR—Your medicine is noise westerns for my wife. Sie has taken only two packages of your valuable medicine, and her health is better than it has been for ten years."—G. P. H., Groveland, Mass.

### Superior to "All the Doctors and all the Medicine."

This is a case of Chronic Prolapsus of some twenty years This is a case of Chronic Prolapsus of some twenty years' standing, such as there are but few to be found in all the medical iccords—with a great deal of enlargement, and, of course, a great deal of suffering. The medicine, which sho has taken now about two weeks, is mosting quite a revolution in her general health—completely reversing the lendering to cold extremities, accelerating the encoulation so as to produce a for pulse at the witt, where terre has been exacely any perceptible for year—and she says, with all the doctors and all the medicine she has taken for years, sho has never found anything like this. "In my practice I find a great many, especially females, who are trainled with discarces for which your medicine is recommended, and for which it recommends itself. The dozen you sent me are all going, and as I shall use them in my practice, send three gone, and as I shall use them in my practice, send if dozen more by express."—W. Y., Grand Rapidi, Mich.

"I Wish Every Sick Woman Had It!" improved that I have recommended it to another lady, who is using it with benefit commended it to another lady, who medicine, and wish every sick woman had it. Please send six packages."—Mrs. C. M. S., Minnesota.

### "The Very Thing They Want."

"My ago is seventy-four, and I have been diseased from the crown of my head to the sole of my nost. Your medicine has helped me very much, and I think it can't fail of helping others. I see so many room severebing works, and, your medicine is the very thing they want. I send you the money for seven packages."—Mrs. H. G., Bronson, Mich.

### Forty External Ulcers Cured.

"I am very much better, and shall take the Nutritive until I get entirely well. From the first of July until November I had forty external ulcers. Since taking the Compound they are enred, and I have had but one. Surely it is worth more than its weight in gold to me,"—Mrs. K. A. M., Litchfield County, Conn.

Superior to Anything I Ever Used!" ODE. STOREE-Having tried your Nutritive Compound for myself and family. I do be to say that it is far superior to anything that I ever used, and I do sincerely, and strongly urge all sufferers from natural or female complaints to forward \$1 to you for a trial package. My hasband, who is a Medicine Agent, recommends your Compound to all who are suffering from complaints to which females are subject. —Mrs. C. G. B., Sheibina, Mo.

### "All that it Claims to be."

"This is the fourth package I have sent to you for, and can truly say that the 'Natritive Compound' is all that it claims to he."—IL. L. Orleans, Mass. Your medicine is all that is claimed for it."-Dr. T. J. L.

"Your medicine is the best medicine for a sick woman that there is in the whole world."-H. M., Maine.

### "Just What I Need."

A distinguished authoress and lecturer writes, after using two packages: "I send enclosed \$5, for which send me your Compound. I am convinced that it is just what I need. I recently met two ladies who have been taking the Compound, and both speak well of It. Mrs. [2., of Westfield, N. Y., sand to me, 'I with I could ted Dr. Storer how much good his medicine has done mo,'"

"Your medicine has wrought a great change in me. My digestion is improved, and my hands and feet, which were always cold, are now warm and often perspire. My friends notice the change in my complexion for the better. I tell my friends that I think with one more package I could draw a bilster with my hands."—Mrs. C. M. H., Indiana.
"The 'Nutritive' agrees with me in every particular. Since using it I have had, but very little pain or bad feeling in the bunches in my beast, which makes me hopeful that the Nutritive and wash will disperse them. The medicine has a pleasant effect on my nervous system."—Mrs. L. B. S., Connectent.
"May blersings and honer be awarded you for its discovery."—J P. S., New Orleans.
"I have already used one of the packages for which I sont to you, and mearly the other, and have already received very great beneft. Many disagreeable complaints have been entirely cured by its use. I have recommended it to three or

yery great benefit. Many disagreeable complaints have been entirely cured by its use. I have recommend dit to three or my filends, who, after a fair tital, are also greatly helped, I write this in justice to Dr. Storer, who deserves (with the good spirits) the thanks of sudering womanhood. If he wishes, he is at liberty to publish this,"—Letter to the Banner of Light.

"We have been troubled with the Erystpelas in our family this winter. We were induced to try it, and the result has

"We have been troubled with the Erystpelas in our raining this winter. We were induced to try it, and the result has been improved health."—J. L., Connecticut.

"I have used two boxes of it already; it has helped movery much. I have not been so well for five years, and now I think I shall get well "—Mrs. V. H. T., Minnesota, after Shutritive Compound" which I sent for isolong my wife good; more than six months with a chairwayant of good reputation. Send me six packages."—J. W. M., Wisconsin.

### THE "NUTRITIVE COMPOUND"

Is NOT IN BOTTLES, but packages, which, when dissolved in water, make ONE PINT of Restorative, Full directions for use accompany each package of the

Malled, postpald, on receipt of the price Price \$1,00 per package. \$5 for six packages;

Restorative.

\$0 for twelve. Address,

DR. H. B. STORER, Office 131 HARRISON AVENUE, BOSTON, MASS.

For sale Wholesale and Retail by William White & Co, at the Banner of Light Office 158 Washington street, Boston, Mass.

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[Continued from first page.] wring in Western villages, Pictures in heavy frames hanging in the room where she sat, would. without the intervention of human hands, turn face to the wall and back again; bells would ring all over the house at midnight; and when the family were all in bed; planos closed and locked would play whole tunes. A clergyman of note, the Rev. Theodore C., D. D., called to investigate the case. After conversing with Mrs. Ames and her sister on the subject for some time, he arose to walk across the room to examine one of the pictures said to have been a subject of the manifestations, when, to his horror and the amusement of Mrs. Ames and her sister, the chair on which he had been sitting hopped deliberately after him: For many months no one, save Mrs. Ames, could light the gas. A lady one evening in Mrs. Ames's absence used up two whole boxes of matches endeavoring to light the gas in the hall, and finally fainted away at the foot of the stairs, where Mrs. Ames found her on her return. Mrs. Ames further says that when she lighted the burner the andible sound as of a dezen persons laughing derisively, went ringing and echoing through the

"Mrs. Ames's mediumship has, it appears, continued unabated, manifesting itself in various ways. One of the most remarkable instances that she relates is her frequent intercourse with the late Henry J. Raymond. She is not only clairvoyant, but clairaudient to his influence -sees him and talks with him without becoming entranced, and has, she affirms, received from him most remarkable communications regarding the last hours of his life and other matters which she is not at liberty at present to reveal.

"Of late her residence-which is a fine house on the Hights of Brooklyn-has been the scene of far more singular manifestations than those which took place years ago. Not only do pictures move from their places and 'turn about and wheel about,' but the heavy furniture is spirited. from place to place in the most unaccountable manner; distinct voices are heard and conversed with, and the medium sees the spirit forms as, plainly as those of the incarnate friends about

"As I said before, she is a reporter-one of two or three ladies who sit at a table in front of the platform at Mr. Beecher's church, and take notes of his sermons for the Monday morning papers, For several Sundays past the influence has accompanied her to the church, and has manifested itself by shaking the table, slightly tipping it, confusing the 'copy,' and, altogether, giving the lady who reports for the New York Herald and the other fair reporters spasms of fright, lest the manifestations should become talpable to the congregation. Is it not wonderful how rapidly the truths of Spiritualism are gaining ground, and how the conditions here are growing more and more favorable for the manifestation of the spirit influence? Little do the worthy Orthedox who worship God and Mr. Beecher in Plymouth. Church, know that their Holy of Holles is being made the very gateway to the revelation of the New Philosophy! More anon."

#### Spirit-Communion-Verifications of Spirit-Messages.

Evidence still continues to arrive at this office concerning the truthfulness of our sixth page Messages, received through the mediumship of Mrs. J. H. Conant, at our Free Circle Room. To these matherines all well-disposed persons, interested to the investigation of the surject, and contaily invited at the times specified. We would request any party knowing of the verity of a message published by us, to read us a brief statement of the

We give below three letters received at different dates, testifying unmistakably in the cases of which they treat:

DEAR BANNER-It gives me cleasure to acknowledge the correctness of a message from Jehn Hatfield, in the number of the Banner dated Oct. 28th. Mr. Hatfield was my foreman for several years, and I recognize the language as peculiarly bis. "God bless you!" was always in his culiarly his. "God bless you!" was always in his heart and Land, and the communication, beginning and ending, sounds just like the good man that he was. In his last hour he told us he knew where he was going, and that we should hear from hin:—and I believe we have. Those who think Spiritualism will not do to die by, should have been with Bro. Hatfield in his last moments; to me it was more a source of rejoicing than of sor-row, for I felt that he was going home a little before me, and that we should meet again in some of the beautiful mansions in the great home of our loving Father.

Fraternally yours, E. WATERS. Troy, N. 1 , Oct., 1871.

EDITORS BANNER OF LIGHT-In your paper, EDITORS BANNER OF LIGHT—In your paper, dated Aug. 18th, you published a message given through Mrs. Conant by Eldora Reed, of London-derry, to her parents. I, wish simply to say I knew the child personally, as I do the parents—and the message is truthful. Let me add, may God and angels bless Mrs. Conant for the good she is doing all over our land. I desire to thank her and the angels for the glimmerings of truth that come through her mediumship and your glorious Banner of Light even to these far-away hills of Vermont. of Vermont. ALZINA L. WILEY. Landgreve, Vt , Aug. 30th, 1871.

EDITORS BANNER OF LIGHT-1 write to verify a communication from Sidney Whiting printed in your paper of Sept. 30th. He was, as he says, "a believer in Spiritualism a good many years," and it was a great source of comfort and consolstion to him in his declining days. He did promise to come back and give evidence of the truth of his faith. His coming the fifth day after his decease, shows his desire to add his testimony to the great cloud of witnesses who are continually proving to those "who have curs to hear," that if a man die he shall live again. It was his carnest wish that his townsmen should know and enjoy the great truth in which he rejoiced, and this message breathes the same spirit. The language sounds much like him, and the historical references are correct. This is a good beginning, but the "dry bones" here will need more shaking.

Another message from Theron Hill, (an old res Another message from Theron 1111, (an old 10) ident of this place,) printed in your paper of July 20th, is characteristic of him, and, so far as I know, is correct. While a mortal, he had a passionate love of the feline race.

Exact place of the feline race.

GARDNER ADAMS.

Fraternally yours, G. Franklin, Mass., Oct. 2d, 1871.

### Forthcoming Books.

#### Our patrons who have forwarded to us orders for Mr. Owen's new book, "The Debatable Land," must have patience. The book will come from the binder's hands, we hope, on the 30th November, when all orders will be filled. The delay

was no fault of ours. Orders for "Old Theology Turned Upside Down" are safely on file. The author promired us a supply, but the books have not come to hand up to the present date. We shall supply our customers at the earliest practicable moment,

### Return of Mr. Alger.

Rev. W. R. Alger arrived at this port in the steamship Aleppo, Nov. 14th. The Journal says: "The return of Mr. Alger has naturally excited renewed interest in the misfortune which has befallen him. His mind is still seriously affected but time and the best of care, which he will recaive at Somerville, inspire the hope that he may sooner or later recover."

### Philosophy Accepts Spiritualism.

It will be seen from the following letter that the great German philosopher, Immanuel Her forta C. Woodhull and her stater, Tennie C. mann. Fighte avows his conviction that the spir- | Ciatin, applied at the polis to be allowed to vote itual phenomena of the day indicate the action of as citizens of the State and city of New York. a superhuman influence. This eminent thinker They were previously allowed to register their is a son of the distinguished Johann Gottlieb names, but their votes were rejected. The Boston Fichte, the cotemporary and intellectual peer of Post uses the following remarkably liberal lan-Kant. The son shows himself the inheritor of guage with regard to this occurrence: the father's genius. It is satisfactory to learn that York have met another repulse, for we cannot call he had been led by his own independent psychological investigations to conclusions similar to der and immediately renew the attack with such vigor through the press. As a demonstration, the liums of Spiritualism imply. The testimony of a liums of Spiritualism imply. he had been led by his own independent peychodiums of Spiritualism imply. The testimony of a man like Fighte outweighs, the ignorant carpings of a thousand Huxleys;

STUTTGARDT, July 7th, 1871. My Dear Sir; Accept my warmest thanks for Hare's work, which, had you not sent it to me. would probably have escaped my notice. I made negled acquainted with its contents without dey and can state the following as being my preslay, and can state the following as being my pres-er, tinpression in relation thereto. As to its rev-elations, concerning the world beyond, they seem to me to be of the highest importance, because they not only, at least for the most part, har-monize with those which have been given by oththey not only, at least for the most part, haris another matter, even when one's name so the
er spiritual seers, but because they are intrinsically reasonable, godgorthy and truly cheering. I
myself have the greater reason to think them valuable, as they essentially agree with the principles of my own psychological investigation,
which is entirely independent of them. I refer to
that which is really. which is entirely independent of them. I refer to that which is really essential and decisive, laying aside a great deal that is unessential in these "roytsuch as the demonstration of the existence of spiritual spheres which are said to sur-round our planet, Se.) which may, I fear, furnish a bundant material for doubt and ridicule to those who are unfavorably disposed.

As to my present position with regard to "Spir-tualism," I had an opportunity, last year of be-coming acquainted with its phenomena and testing them repeatedly. This was through my personal acquaintance with Baron Guidenstubbe and his sister, who spent the winter of 1869-1870 at Stuttgardt, and who honored me with their full confidence. I have come to the conclusion that it is absolutely impossible to account for these phenomena, sare by assuming the action of a superhuman influence; but that deception, credulous acceptance of worthless things, false interpretation of incidental matters—in a word, subjective admixtures are not wanting; on the contrary, that they often play a principal part, which obscures the value of the whole thing. In short, there is a great deal of chaff, and but little genuine grain in the thing. so that I have often become weary of attending such experiments, or of causing them to be made, although two excellent mediums were at my disposal after the departure of Güldenstubbe. I feel, however, deeply interested in the cause; for Lam by no means unaware of its high importance both in a california and another effective. ance, both in a religious and social point of view. I shall therefore be grateful to you if you will continue your communications, and I against you and your worthy friend, Counselor Aksakow, of my most grateful appreciation of the indefatiga-

ble zeal with which you so perseveringly devote your powers to that cause. Yours, with high respect, J. H. VON FIGHTE. To Mr. Gregor Constantin Wittig, Breslau.

"The Brotherhood of Man." "Man, related to Deity by the tie which binds child to parent, is a brotherhood, distributed throughout the infinite universe in grades, to cooperate together, and with Deity, for carrying on Nature's work." With this proposition, the author of this work starts out to show the law of gradation of forces governing in Nature to be the law with the human race. The race, as a brotherhood, and as graded, or as of distinct races, nations, etc., and occupying distinct spheres in the universe, is represented to be Nature's efficient forgo for outworking development. A brief narrative of the origin of the race is given, to illustrate the operation of the law of reciprocity of force between races, and the results of their cooperation, etc. The work of man, as the agent of Doity in all Nature, physical and spiritual, to forward pregressive action, is delineated in a manner that cannot fall to interest the searcher after truth, and to instruct in many principles little thought of by the mass of mankind. The responsibilities of individuals in the social body, as members of the inseparable brotherhood, are set forth plainly and strongly, and Spiritualism vindicated as an upholder of law and order. This work should be read and studied by all Spiritualists. "The Fatherhood of God," the pamphlet by grand destiny that it foreshadows for him.

#### The "Burned Out" Spiritualist. Papers.

for the assistance of the Chicago spiritual papers Lyceum Banner. While the sects are engaged in subscribing hundreds of thousands of dollars to rebuild the churches that were burned, let the disciples of our cause at least raise a sum more comporting with their numbers and ability than at present.

S. S. Jones and Mrs. Kimball announce the speedy appearance of their journals at full size. The Present Age speaks gratefully of Dr. F. L. II. Willis's article in a late Banner of Light. thanks us for our utterances in its behalf, and declares its expectation of appearing in its original form in two weeks from that date.

### Easily Done.

Those acquainted with the usual amount of ustice dealt out to the Indian in the United States, will not be astonished at perusing the following paragraph from the Boston Advertiser of Saturday, Nov. 11th:

"The Supreme Court of New York has decided that the Moutauk Indians are trespassers on the lands on Long Island, supposed for many years to belong to that tribe. Several thousand acres thus come into the possession of speculating

### Victoria, Vancouver's Island.

From a private letter dated Oct. 21st, we learn that Mrs. A. D. Wiggin of California, recently lectured in Victoria, on the subject of Spiritualism, and made quite a favorable impression. The people seem to be ready to listen to the great truths of Spiritualism, and to accept them as fast as they become familiarized with them.

### The Banner of Light in Philadelphia.

Mr. Henry Borrowes, at his newspaper and pe riodical depot, east of Custom House, Philadelphia, keeps the Banner on sale each week. Our friends passing that neighborhood should make it a point to patronize him.

O. L. Winship and other friends will please accept our thanks for beautiful flowers for our friends on the other side of the Atlantic. He our public free circle table.

### Woman's Rights in New York.

During the election on Tuesday, Nov. 7th, Vic-The champions of woman suffrage in New

their votes on Tuesday may be considered a suc-cess. They have already advanced one step, and that a long one, in securing their right to registrathat a long one, in securing their right to registra-tion. There was a conflict of authority on this point in the different districts of the city, owing to the penalty imposed by law upon the officers making illegal registry. But as the fine for that offence is only \$75, while \$500 is the penalty for preventing legal registration, most of the officials preferred to take their chances of the lesser punishment, and forthwith set down the names of the asplring women as citizens. Voting, it appears, connected with the opposition to female suffrage, proving that women do not shrink from the very stormlest of election scenes in the performance of what they consider a duty,"

### IN WYOMING TERRITORY.

Governor Campbell's late message to the Legislature-read Nov. 9th-after recommending retrenchment, and the appointment of a Commission of Emigration, goes further in progressive measures, by declaring that female suffrage is a success in the Territory, and ought not to be done away. Women, he says, have made good jurors, and are honest and competent.

#### IN VERMONT.

The corporation of the University of Vermont, at Burlington, recently decided that ladies should be admitted to the neademic and scientific courses of the University, in accordance with the vote of the corporation last commencement, from and after the beginning of the next spring term. Young women will be required to room and board in private families approved by the faculty. The College "Commencement" will occur next summer on the second Wednesday in July, instead of the first Wednesday in August, as heretofore.

### Legal Decision upon Woman Suf-frage.

In our last issue we noticed the announcement of a forthcoming decision, by Judges Carter and others of the Supreme Court of the District of Columbia, adverse to female suffrage in said district. The parties entering the suit were women who claimed to have presented themselves for registration in accordance with the laws of the District, and under the first section of the Fourteenth Amendment to the Constitution, claimed the right to vote at an election in this District and were refused by the Superintendent of Election, the latter claiming the right to reject under the act providing a government for the District of Columbia, which limits the right to vote to "all male citizens."

This report is now given to the public through the daily press. While the qualifications of the plaintiffs in other respects were conceded, the court established its decision on the District act, and held that by implication females were not included within the privileges of that act, and that the privilege of voting was not a natural of un-vine right; that it rests upon the authority of political power defining who may be an elector and what shall constitute his qualification. By the action of this amendment, also, the plaintiff's were made in common with other persons born and naturalized in the United States citizens. thereof; but that to make a person a citizen is not to make him or her a voter. Additional legislation is necessary for that purpose.

### The Oucen.

It is precisely as we have taken occasion to state it in these columns. the same author, recently published, should be has never been insane, and is perfectly comperead in connection with this one, as the principles | tent to discharge the duties of her high office withstated in the two are intimately connected. No out any assistance from such a fellow as the one can carefully read Mrs. King's series of Prince of Wales or any of his satellites. Probapamphlets without being strongly impressed with bly she realizes the perils to England from atthe exceeding beauty, consistency and glory of tempting to place the nation under such a regency the Spiritual Philosophy, and with the fact that as that would be, and she revives her resolution this philosophy invests man and his work with to repel the advances made to that end. She has such a superior dignity and importance as to ele- demonstrated that she is now as capable of govvate him in his own estimation, and stimulate erning according to the British Constitution as him to the strongest effort for working out the she ever was. Because she is a believer in spirit communion, and a grateful recipient of the blessed consolations it brings in such abundance, it was thought possible to fasten upon her the charge of insanity, and by this convenient means wrest the government out of her hands. She has blocked It is to be hoped that the friends all over the that little game, however, and all those who were country will heed the earnest appeals being made taking a part in it are discomfited and scattered. The most pleasing and satisfactory item of Eng--Religio-Philosophical Journal, Present Age, and lish intelligence in connection with this whole matter is, that had the Prince Consort lived he would to-day have been siding actively with the people in their movement with the peers for a broader and more popular basis for the government and the social system.

### The Use of it.

We took occasion, in noticing Mr. Owen's forthcoming work, to say that its great feature will be the establishment of abiding proofs of immortality; and that, for this reason, it will be universally read. In support of our view we are glad to publish the following, just received from Mr. Owen himself:

To the Editors of the Banner of Light : "To the Editors of the Banner of Light:

DEAR SIRS: It is a great satisfaction to an author when he finds his work received in the spirit in which he intended it; especially in such a case as mine, seeing that my purpose in writing the 'Debatable Land' was one of which all thoughtful men, whether Spiritualists or not, must achieve the importance. That this purpose knowledge the importance. That this purpose is recognized I have daily proof in letters which reach me from various quarters. Of these, your readers may find interest in reading the following brief specimen:

brief specimen:

'Marble Hill, Missouri, October 24, 1871.

R. D. Owre, Esc.—Dear Sir: I am informed that a work has recently been published from your pen, similar to "Footfalls on the Boundary of Another World." If so, will you be so kind as to inform me where I can procure a copy?

I am one of those unfortunates from whom the faith of immortality has been withheld. Your "Footfalls" I have read with pleasure, and can say, without hesitation, that it fornished me stronger proofs of a future existence than anything class it has been my fortune to read.

Blessed be he who skall give me an abiding faith in immortality!

The name is signed in full, but as the letter in

The name is signed in full, but, as the letter is evidently a private one, I do not feel at liberty to give it.

Yours truly,
ROBERT DALE OWEN."

### Going Abroad.

We learn that Mr. George W. Morrill and family are to pass a year or more in Europe. They sail in the steamship Siberia, which leaves New York on the 21st inst. Mr. Morrill is a firm Spiritualist, and we commend him to the attention of will visit England, Germany and France.

### The Indian Rule.

Nothing appears to have been positively decided upon, as yet, by the Government in reference to the Indians, though the Vincent Collyer peace practice. The Arizona troubles seem to be approaching a culmination of some sort. The rumor is that the old practice of inviting the chiefs of the tribes to Washington, with an idea of impressing them with the greatness of the Government and its wonderful power, is to be abandoned as a pucrile and stale device, which honest and earnest men should have long since outgrown. Besides, the tricked red man manifests none of tion of; so that the Interior Department is becoming seriously concerned about it, and Secretary Delano has despatched a request for Colonel Smith, the Commander of the Eleventh United States Infantry-a prominent army officer, and reported to be thoroughly conversant with Indian of holding a conference on the subject in all its etc. bearings. What will be the conclusion we shall be apprised in due time, and then further comment may be in order. But in the meantime it is becoming quite common to ask, is President Grant indeed changing his Indian policy in obedience to the military pressure around him? Is it against the Mormons that the concentration of troops in the West is intended, or against the Indians, the pretext having first been prepared?

### Music Hall Free Spiritual Meetings.

Prof. Denton delivered his discourse on Jesus, last Sunday afternoon, to an audience of over three thousand. The assembly was remarkably attentive to what he had to say. As there was not time to finish up the subject in one lecture, he will continue it next Sunday, and give the spiritual and mediumistic phases in Jesus's character. Miss Lizzie Doten will lecture the last Sunday in November.

### Society for the Prevention of Cruelty

to Animals. A Fair for the benefit of this truly humanitarian Society is in process of arrangement at Horticultural Hall, Boston, and assurances of aid, many times from unexpected directions, continue to come in.

### Memphis, Tenn.

J. M. Peebles lectured in Memphis, Tenn., Sunday, Nov. 5th. The Daily Avalanche the next morning contained a very fair report of the lecture,....

### Movements of Lecturers and Mediums.

Thomas Gales Forster is lecturing in Louisville, Ky., dur ig this month. In October he spoke in Cincinnati. In a private note, Judge Carter says: "Forster has been here lecturing in Thom's beautiful hall, on Sundays, with much success. I have heard several of his discourses, and better ones I have never heard. Two or three of them should have been heard by the whole eclentific world, especially the one which he demonstrated the absolute positive existence o he spiritual body from the discovered facts of science."

Parker Pillsbury is lecturing to the Spiritualist society n Cincinnati with great acceptance. So a correspondent nforme us.

D. W. Hull is again in the East, and will be glad to an swer calls for lectures for a few weeks. He came East to atend a discussion with Dr. A. Moran, which commenced ast week at Stoneham. Bro. Hull is propared with charts, to give evening lectures on astro-theology. A course of lec tures on this subject, besides giving a perfect idea of astrono my, give the audience substantial evidence who wrote the nation purpose. To other science, not even geology, will do so much to remove the false veneration placed upon this book as this. Address Stoneham, or this

Mrs. A. Hull, the inspirational and trance speaker and physician, is in Clinton County, New York, lecturing on Phrenology and Temperance, and is doing a good work. She will return to New York in about two weeks, stopping at the Whitney House. Permanent address, 1716 Park Avenue, Philadelphia. Penn. We recommend Mrs. Hull as a very fine speaker and quite an orator. So says our correspond-

Mrs. A. P. Brown will lecture in Manchester, N. H., Nov.

Mrs. S. A. Jesmer intends to visit Augusta, Mo., the last of December, and desires to make arrangements to lecture on the route from Bridgewater, Vt., via Concord and Portsmouth. N. H. Sublects, "Man's relations to the spirit world." "Does the Bible sustain Spiritualism?" "The di vinity of man." Address at once Bridgewater, Vt.

Mrs. Bello Chamberlain has arrived at her new home lureka, Humboldt Co., Cal., in safety, and will soon resume her labors in the lecturing field, in which capacity she became very popular in some of the Western States. She is a good speaker and test medium.

Mary L. Strong is in the lecturing field again. She writes. After many months of reating I find myself able for the labor of the lecture field again. Bidding good-by to my home, and turning my face in the direction of my future work, I found myself (after a short stop at Osborn, Ohio,) in Springfield, O., where I shall remain this month. Mr. Allena Spiritualist here, has offered the use of a hall to the friends, and they have began again an active warfare against old theology. Friends desiring my services, can address me at No. 12 South Jefferson street, Dayton, Ohio,"

Lovi Denkelspiel, Esq., has concluded to go West this winter, on a lecturing tour. He will make engagements for Kansas and Wisconsin. Address for the present, care of H. Proissler, 905 Portland avenue, Louisville, Ky.

J. P. Cowles, M. D., is lecturing in Maine on the science of the temperaments, and kindred subjects. His permanent address is Camden, Mo.

K. Graves will lecture during November at Hannibal, and during December at St. Joseph. Missouri, and would like to make engagements for January and February, either by the day, by the week, or by the month, in any of the Western

States. Bro. Graves is one of the ablest men in the lecturing field, fully competent to clucidate the Spiritual Philosophy, or cope in debate with any of the champion opponents. Miss McFarland, having returned to Boston, somewhat mproved in health, will resume her business at 100 Eighth street, South Boston, where she would be happy to mee her friends and patrons.

Joseph D. Stiles is at Tunbridge, Vt. A correspondent, J B. Tuttle, says, "His splendid lectures and astounding tests are creating quite an excitement in this vicinity. He appears to be a man of good moral character, living up to the spiritual truths he is teaching us."

Dean Clark spoke to a crowded house in Woonsocket, R. I,,on the 12th inst., creating much interest and some excitenent. He will speak in Providence Nov. 10th, and again in Woonsocket, Nov. 20th.

THOMAS GALES FORSTER, THE CELEBRATED SPIRITUALIST. THOMAS GALES FORSTER. THE CELEBRATED SPIRITUALIST.

The Spiritualist lecture at Weisiger Hall, last night, by Thos. Gales Forster, was largely attended. The main hall had been secured, and was filled nearly to its full capacity by an attentive and appreciative audience. Men and women were there from all the denominations of Orthodox religion, and heard the speaker with patience and interest. The services commenced at half-past seven o'clock with music by the choir. This was followed by the recitation, by Dr. Forster, of an appropriate and original, but impromptu poem, which was a masterly piece of composition. The choir again sang, and then came the lecture proper, more tu poem, which was a masterly piece of composition. The choir again sang, and then came the lecture proper, upor the passage of Scripture found in Matthew, xxv: 46: "These shall go away into everlasting punishment, but the righte out into life eternal."

us into life eternal."

His remarks were clear and forcible, and were well received. He is undoubtedly a close reasoner, and presents the theory of Spiritualism in a very favorable light.

The lecture was delivered in a trance, and purported to come from the spirit of Mr. Dayton, a person but little known, even to the medium. He was a finished and graceful speaker, whose oratory approaches the sublime. The audience several times, estehing the enthusiasm of his elequence, forgot the sacredness of the hour and place, and gave vent to their feelings in rounds of applause. The speaking continued about an hour, and closed in a climax of beautiful thought. His arguments were all directed against error and superstition as he believed them to exist in the bosom of Orthodox churches and individuals. The subject for next Bunday will be announced at the proper time. osem of Orthodox churches and individuals. The sunjector next Sunday will be announced at the proper time.—Courier-Journal, Louisville, Ky., Nov. 6.

### ALL SORTS OF PARAGRAPHS.

CONTENTS OF THIS NUMBER OF THE BANNER. First page: Editorial Department-"Have Morpolicy is generally supposed to be carried out in mons any Rights?" "Mountford on Huxley;" "Miss Blackwell on Re Incarnation;" "By their Fruits ye shall Know Them;" " Spiritual Manifestations in Beacher's Church." Second : "The Pro and Con. of Female Suffrage;" Poem-"Ruby;" "A New Departure," by J. K. Balley; "A Question for Sunday School Teachers to Answer; "Singular Circumstances." Third: Poem-"Waiting;" "Spirit Faces seen at Moravia," by L. A. Bigelow; "Remarkable Cure by Dr. J. R. Newthe former desire to come and be made an exhibiton;" Banner Correspondence; "Maine-Spiritunlist Gathering." Fourth and Fifth: Editorial Department continued, items, movements of lecturers, etc. Sixth: Message Department; List of Spiritualist Lecturers; Obituaries; Convention Notices. Seventh: Business Announcements. Eighth: "Editorial Correspondence," by Warren affairs-to hasten to Washington for the purpose | Chase; "Wisconsin Pebbles," by J. O. Barrett;

> The account of the manifestations at Moavia, N. Y., by our friend, L. A. Bigelow, in another column, is worthy of the reader's attention. It is a clear and candid statement, from a gentleman of high reputation and sound common sense, and would be considered the best of evidence in any other case, by skeptics even.

We shall commence, in the next issue of he Banner, a lengthy article on "MEDIUMS AND MEDIUMSHIP," from the pen of Thomas R. Hazard, Esq., of Rhode Island. Mr. H. is widely known as a vigorous writer upon the great questions of the day, and no doubt his views in regard to the subject under consideration will be read with interest.

We acknowledge the receipt of one dollar from Mrs. M. E. Burroughs, of Washington, D. C. for the Western sufferers by the fire.

Dr. Mead's rooms are at No. 2 Hamilton Place, -instead of 4, as announced last week-corner of Tremont street, opposite Park-street Church, Bos-

THE MUSEUM OF ARTS.-Three hundred thousand dollars have been thus far raised by subscription for this Boston "notion." The trustees have invested \$100,000 as a permanent fund, and propose to expend some \$150,000 on that part of he building already in process of erection.

A destructive fire raged, Nov. 13th, in Geneva, Switzerland. A large number of buildings were burned, and the Rue Rlone completely destroyed.

THE SCHOOL FESTIVAL,-Notwithstanding the publishers of this quarterly magazine lost their printing establishment by the Chicago fire, they have resumed its publication.

RIGHT BHALL TRIUMPH. Truth and justice are ctornal,
Born with loveliness and light;
Secret wrongs shall never prosper
While there is a sunny right,
Ood, whose world-wide voice is singing
Boundless love to you and me,
Heeds oppression, with its titles,
Tut as publics in the see. But as pebbles in the sea.

eady to start anew, "a trifle crippled, a little hurt, somewhat untidy in outward seeming, but with still unconquered souls." Forty thousand sheep perished by the recent

The Chicago Tribune says the people there are

and-storm in Los Angeles County, Cal. The woman's rights movement has spread to

France, and is being discussed by the Paris jour-The German Empress frowns on woman's

rights, and the Kaiser, for consistency's sake, frowns on man's rights.

Officer Garraughty is just the man to arrest garroters, if names signify anything.

The total value of the church property in New York City is computed at \$200,000,000, of which Trinity corporation alone possesses \$50,000,000. What a shame that one church should heard up such a vast amount of property! It is worse than ngelegs for it does not ex property being allowed to go free of taxation.

Mrs. E. M. Wolcott has passed to the higher life, according to an obituary in another column. She was a well-known lecturer.

A gentleman at Salt Lake City, who is as far from any Mormon sympathies as any one can be. expresses the opinion that the method adopted for crushing out polygamy is not a good one. He says that the federal officers in the Territory only excel the Mormons in bigotry. Judge McKean's stump speeches from the bench indicate that he is a "legal squirt."

The Eastern Railroad Company is to apply the Westinghaus air-brake to the cars of the Gloncester train for the purpose of testing its efficacy, and if successful, will generally adopt it.

The New York World, alluding to the thirty coming Chinese students at Yale, says: "The Chinese freshman, flying his leisure kite upon the college grounds, instead of carrying off midnight gates and nailing up obnoxious tutors; the Chinese sophomore, feasting upon the frugal rat, instead of lavishing his money on bad champagne; the Chinese junior, making his own clothing, instead of making the fortunes of designing tailors; and the Chinese senior, preferring to translate Confucius into English, rather than to flirt with the traditional belle of New Haven, will utterly confound the traditions of Yale, and provoke undergraduate hostility to cheap Chinese study."

We call the attention of our readers to the advertisement of the Beckwith Sewing Machine in another column. It will prove a great boon to the thousands who cannot afford to buy a highpriced machine.

Spiritual photographs are the latest sensation in Ames township. And we by no means desire to convey the impression that Ames township is noted for sensations; but it is said to be a veritable fact that "pictures" of numerous faces can be seen on the window-panes of a certain dwelling in the neighborhood of Amesville, which are not common to the windows, and which are not produced by mechanical means. This strange sight duced by mechanical means. This strange signt has been witnessed by a number of the most respectable citizens of that township who have visited the house, and who confess themselves unable to account for the strange phenomena.— Athens, Ohio, Messenger.

FRENCH POSTAGE CHANGED AGAIN.-The Post-office Department now announces that the following pre-paid rates of postage are in full of all charges to destination on letters for France forwarded via. England: For letters not exceeding one-third of an ounce in weight, ten cents; one-half ounce, sixteen cents; not over two-thirds of an ounce, twenty cents; not over one ounce, twenty-six cents.

With the close of the year 1871 Every Saturday, the favorite Boston weekly, will drop its pictorial character. Its last number, in pictorial form, will bear date Dec. 30th, 1871. On and after Jan. 1st, 1872, it will be published in the original form in which it was issued from 1866 to 1969.

MAY "her fr of here troduc They ! cold h come i they v thoug sho h circle go he Pre ly flo fectle Got

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#### New Publications.

VITAL MAGNETIC CURE; an Exposition of Vital Magnetism and its Application to the treatment of Mental and Physical Disease. By a Magnetic Physician. Such is the significant title of a book from the press of Wm. White & Co., from the pen of one whose wide experience as a magnetic healer entitles him to speak. In the midst of this din between the contending schools of medicine, it is precisely the book to calighten the public judgment on the important question under debate. In the reformed system of healing, the absence of medicine is to be compensated by the presence of a fuller supply of magnetic power and virtue. By degrees the people are finding out that the allments of the race are not cured through the throat, or by drenching and exciting the coatings of the stomach, liver and bowels. The secret and subtle virtue resident in magnetism, which is but another term for life itself, has been employed in the most success. ful manner to overcome disease, and it is becoming more and more understood that there are healing properties in the individual system of another that may be applied with marked effect to the physical needs of the invalids.

The volume under notice contains a most comprehensive and compact exposition, in a perfectly intelligible form, of the virtue of the magnetic forces in individuals, and of the many modes in which they act and interact in ordinary life. The general reader will find here a valuable instructor and guide in relation to matters of the highest concern. The author discusses thoroughly the gift of healing, unconscious magnetism, insanity and obsession, the qualities essential for healing, the various modes of magnetic treatment the diseases that are remediable by magnetism, Nature as the source of all cures, clairvoyance, the contrast between medieine and magnetism; and offers valuable and timely sug gestions for bathing, taking food, &c.; and closes with a most interesting account of the history of animal magnetism, with a summary of the biblical record of the efficiency of vital magnetism. There is a great deal of meat in this book well worth chewing by the professed healer as well as the public at large. A perusal of its pages is absolutely necessary to acquaint one with the progress in the art of

MAYWEED BLOSSONS .- In her new volume by this taking title, Just from the press of William White & Co., that favor ito writer for the public, Lois Walsbrooker, has gathered for "her friends everywhere," some of those gifted expressions of hers on the beauty and glory of "common things" which will be engerly read all over the country. We need not introduce such a favorite as Lois Waisbrooker to the public. They know her humane writings thoroughly. The sympathy they beget, the love they draw out to her, the hearts whose cold hearths they warm, are sufficient proofs of her welcome into every household as a quiet, thoughtful, inspired and true friend. Her "Alice Vale" and " Helen Harlow's Yow," are widely known and everywhere appreciated; and they will open the same doors, and many more beside, for her fresh book-"Mayweed Blossoms." It was a happy thought to take up those common, every-day subjects which most writers pass by-to pluck the blossoms of the humble Mayweed from under foot, and turn the humdrum experionces of life to happy account. The reader will find that she has done it in this volume to perfection, and her reflections, as they naturally rise from her chosen theme and circle themselves about in the mind, are of a character to go home to all hearts.

Prose and verse make up these fair and sunny pages, and the reader may well believe himself walking upon the homely flowers that give the title to her volume. Let us enumerate a few of the topics she touches with a gentle and affectionate enthusiasm: Faint Not: Heart Leaves: We've Got a Garden : Counting the Stars; The Old Pasture Field; Love ; Discouraged; The Mistaken Vine; Listen; Showers; My God, my Heaven, my All: Spirit Union: Morning Clouds; Drenched; Death Nevermore; Mottled Sunset; Growing Old; Lucy, Darling; The Song of the Invalid; The Magdaleno : Heaven's Need of Earth : a long story called Charity; and a long list boside what we have thus recited. Does not this show of the dish excite the render's relish for its contents? If so, let him or her send at once for this beautiful book to this office and receive an early copy. It is one of the books of the season.

When Mrs. Child stops writing books, the world will sadly confess the less it must endure. If there is anywhere a noble woman bent on serving the generation of which she is at once a blossing and an ornament, who employs the glits with which she was sectioned to the truest and purest ends, working from the most benevolent impulses and benevon the most charitable and kindly ends, it is Lydia Maria Child, whose thought, sympathy and pen have been through an honored life devoted to the highest welfare of those around homeliness, we have not space to speak; the last one which brings its own charming welcome to our table is entitled could be more happily suggestive, and no one could treat
a subject of such character more felicitously than Mrs.

One of our visitors (by invitation), Mi Child. The volume is a neat one, published by C. S. Francis, New York. Its contents include the names of such wo eminently desirable in de nestic life. In fact, it is to heighten the beauty of domestic life that such female characters have been selected for an exemplary narrative. We cannot comat a time when escape from wifely duties and obligations seems to be more the fashion than the contrary. The preface is a candid confession of Mrs. Child's whole view of a good wife's place and influence.

RICHARD VANDERMARCK is the name of a new novel, from the press of Scribner, by the well-known authoress of "Rutledge," "The Sutherlands," and other popular works of light literature. It is a well-conceived story of modern life. instructing the reader's heart with a pure moral. The author's style of narrative needs neither praise nor criticism at our hands, for her very wide circle of admiring readers will prefer to take that part of her book into their own care. The present story abounds with the attractive class of characters which Mrs. Harris has presented to the public, and her invention of the incidents, situations, scenes and general machinery of a tale, is admitted to be superior to that of many other writers of fiction. It is enough to add that this new production of her pen would not have been issued from a press like Scribner's, unless it bore the stamp of genuino merit, and taught excellent morals to a reading

Prof. Denton discusses in a handsome and very convenient namphlet, the important question—Is Spiritualish Taur ? in a manner that will prove profoundly acceptable not only to those who are personally acquainted with Prof. Denton's speech and writings, but those who accept for themselves and those others who want to accept the faith of Spiritualism with its uncounted blessings. We urge the reading of this powerful and convincing treatise of Prof. Denton upon all, satisfied that they will be lastingly impressed with the truths he illustrates and expounds.

Peterson & Brothers publish in cheap popular form "KATE KENNEDY," a novel by Mrs. C. J. Newby, whose previous fictions have had a large sale, and commanded popular favor. It is worthy to be placed with the other works of fiction with which the enterprising Petersons arouse and gratify the imagination of the reading public.

PETERBON'S LADIES' NATIONAL MAGAZINE for December in out in advance of all others. It has a fine steel engraving and fashion plates, with its usual quantity of good reading

THE LONDON SPIRITUAL MAGAZINE for November is an unusually good number. It should have a large circulation in this country. Why do not Spiritualists wake up to this publication:

### Harwich Port.

The friends of progress and reform in this place and vicinity have organized themselves into a Society, called the Harwich Port Children's Progressive Lyceum. The Society meets at Social Hall, on Sundays, at one o'clock. The grand object of this organization is to critically examine, investigate and improve on all the great social, moral and religious questions of the day. The present question for investigation is, "What are the strongest evidences in favor of immortality?" Judging from the increasing interest manifested in this movement, we regard it as an entire success, and promises much for the future good and advancement of progress and reform. Prof. Wm. Denton, of Boston, will lecture before this Society on Sunday, the 26th of November, at the usual Mrs. C. B. Morton, Boston. hours. All are cordially invited to attend. S.

Spiritualist Lycoums and Lectures.

MRETINGS IN HOSTON.—Music Hall.—Free admission.—The Fifth Beries of Lectures on the spiritual Philosophy commenced in this elegant and spacious hall Sunday afternoon, Oct., and will be continued every sunday, at 1% PRECISELY, (except Dec. 17 and Feb. 11.) Prof. Win. Denton will lecture the first three Sundays of November, to be followed by other speakers of known ability, among whom are Miss Lizzle Dotton, Dr. F. L. H. Willis, Miss Jennie Leys, Thomas Gales Forster, Mrs. Corn. L. V. Tappan, Mrs. Nellie J. T. Hrigham, and Mrs. Emma Hardinge, Reserved seats for the term, at 310 each, can be procured of Mr, Lewis B. Wilson, Trensurer, 158 Washington street, or at the hall. Donations are solicited. Eliot Hall.—The Children's Progressive Lyceum meets at 103 A. M. Religio Philosophical Club (conference) at 73 P. M. John A. Andrew Hall, corner of Channey and Essex streets.
—Test circle at 10 4. M., Mrs. Mary Carlisle, medium. Lecture and answering questions at 2% and 73 P. N., by Mrs. S. A. Floyd.

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

Bosron,-Eliot Hall .- Answers to questions, in connection with singing, marching, etc., formed the regular exercises at the Children's Lyceum on the morning of Sunday, Nov. 12th. The question considered, and to which over forty answers were given, was: "What are some of the teachings of Spiritualism?" Bongs by Edna S. Dodge, Hattie C. Rich. ardson, Lizzie Lovejey, reading by the Guardian, Miss Mary A. Sanborn, and some remarks by the Assistant Conductor of the Portland Lyceum (whose name our reporter

was unable to learn), completed the meeting. On Wednesday evening, Nov. 8th, a highly successful party was given by this Lyceum, upon a model furnished by some of the Methodiet Sabbath school societies of Boston. The ball was crowded with an intelligent audience attracted thither by the novelty of the occasion. The entertainment was called a "Bow Party." Each gentleman on entering the hall bought an envelope containing a bow such as is commonly worn on the collar; a number was attached to said bow; the ladies bought numbers, and great amusement arose from parties endeavoring to find who had the number corresponding to their own. If found, such were partners for the evening, if agreeable to both. The dance continued until about 12 o'clock, when the company dispersed.

John A. Andrew Hall .- Mrs. Mary A. Carlislo gave a well attended scance, where many tests were recognized as excellent, on the morning of Sunday, Nov. 12th,

In the afternoon and evening, Mrs. S. A. Floyd lectured, the attendance, especially in the evening, being very large. The audience gave marked attention. The correspondent who writes us these facts says in conclusion: "The interest in the cause of Spiritualism is increasing daily, and investigators seem to be in carnest to learn whether their absent friends can commune with mortals in the body."

CAMBRIDGEPORT .- Everett Hall .- C. H. Guild, Conductor. eports that on Sunday, Nov. 12th, "The Children's Progressive Lyceum met at half-past ten a. n. The regular exercises were gone through with; a poem was read by Miss Lizzlo Bartlett; recitations were given by Masters Jackson, Morandi, and Misses Georgie Martain, Nellie E. Guild, and Jonnie Pratt. The Lyceum's future looks very promising, and we would cordially invite the parents and friends to visit us at our morning session. We know it will prove an hour well spent, as well as a gratification to the members of the

Mrs. C. H. Wilder's acance on the evening of the same day. was very largely attended by an intelligent audience. Bunday evening, Nov. 10th, Ed. S. Wheeler will lecture at Ever-

ctt Hall." We are informed that Mrs. Wildes gave the proceeds of her scance to the Children's Lyceum, for its pecuniary benefit.

CHELSEA,-Granite Hall .- Prof. William Denton concluded his consideration of the "Origin of Man," by a lecture at this hall on Sunday evening, Nov. 12th. The house was crowded, and the many points, both facetious and eloquent, made by the speaker were applauded with that freeden which Spiritualism brings, telling as it does of the right to approve publicly whatever the heart and conscience affiliate with in private, whother it he at a Sunday meeting or a week evening lecture. Prof. Denton closes his present engagement by a lecture at Granite Hall, Bunday evening, Nov. 19th.

HYANNIS .- A correspondent informs us that seances of a highly successful character have recently taken place at this town (some of them for a charitable object), under the mediumship of Mrs. Nelson, of Boston, assisted by a resident (Mrs. E. L. C.) Much interest has been awakened in the vicinity. The private sittings given by the medium were also very satisfactory to all patronizing them.

reports: "On Sunday, Nov. 12th, gatto a sember of visitors were present at the Lycoum session, and several new members were added to the Groups. In the absence of our Conher. Of her many books, beautiful in their very spirit of ductor, the Assistant Conductor, Turner Holbrook, performed the duties. Recitations were as follows, viz. : Bello Holbrook, Ellen Groce, Fanny Eaton, Daisey Trumbull, MARRIED WOMEN; Blographies of Good Wives. Nothing Belle Young, Emily Helbrook, Lanna Shaw, Ira F. Lowell,

One of our visitors (by invitation), Miss Huida Loud, read a fine poem by Joaquim Miller. The Wing Movements then followed. Daniel G. Wheeler then presented the croed and men as Madame Lavater, Mrs. Hutchinson, Countees of belief of the Froewill Baptists. The following persons took Huntingdon, Queen Eleanor, Baroness Reedesell, Mrs. Win-throp, and others—all of them being representatives of the various graces and goodnesses of character which are so March was a disappointment to many. The Target March was well performed. Closed the exerc

NORTH SCITUATE. - Conihasset Hall. - Daniel J. Bates reports: The Progressive Lycoum held an attractive sosmend a book written in such a spirit too highly, particularly | sion at the above hall, Nov. 5th, all the members being present except the Conductor and one of the guards. The Assistant Conductor, Rufus Clapp, managed the exercises. The new Group (Valley) made quite a good appearance among the elder groups during the Lyceum March. The recitations were good.

On Sunday, Nov. 12th, Mrs. Sarah A. Byrnes addressed good audiences at the same hall; subjects, A. M., "What is Religion?" r. M., "It was said, let there be light, and there was light." The discourse left a lasting impression on those who listened.

### The Austin Kent Fund.

Since our last issue, friends have contributed the following sums, to help sustain our destitute and bed-ridden brother, Austin Kent, of Stockholm, N. Y., through the winter:

T. Lydecker, Boston..... T. Lyuceser, Losson
B. Stuart, Helt's Summit
H. Baker, Indianapolis, Ind.

friend, Boston
wo ladles of Campton, Canada
olin Lyer, Wilmington, N. C.
D. Grannes, Clinton, N. Y., "one of the two thousand
called for "
rances Wright, Reno, Sev
i, Torgerson, M. D.

### Joseph Baker Fund.

The following has been received since our last issue for the relief of Bro. Joseph Baker, of Janesville, Wis., well known as editor and lecturer. now smitten with paralysis, and in destitute circumstances:

\$4,50

### Aid for the Chicago Spiritual Papers.

Since our last issue the following sums have 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

F. Ashton, Lynn L. Baker, Boston. orman E. Brigham, Barre, Mass. 8153.25

Donations for S. N. Jones, Proprietor of the Religio-Philosophical Journal. 

"Plymouth," credited with \$5,90 in last issue, should have read "Joseph Ryder, Plymouth, Mass., \$5,00 for S. S. Jones, and \$5,00 for Wisconsin sufferers."

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

\$11,00

To the Liberal-Minded.

not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, by those who, blessed with the means, are desirous to bequeath to us pecuniary aid in disseminating a knowledge of the great truths of Spiritualism, we give below the form in which such a bequest should be worded in order to stand the test of law:

"I give, devise and bequeath unto William White, Luther Colby and Isaac B. Rich, of Boston, Massachusetts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall HERMAN Snow, P. O. Box 117, San Francisco, Cal. deem expedient and proper, for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

#### Testimonial Concert.

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Mrs. J. H. Conant,

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

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The questions answered at these beances are often propounded by individuals among the audience. Those read to the controlling intelligence by the chairman, are sent in by correspondents. sent in by correspondents. BRALED LETTERS - Visitors at our Free Circles have the

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### Invocation.

Oh God, the Father, the Son, and Holy Spirit, we seek thy protection while we this hour shall worship thee, praying thee to guide us by thy wisdom, to defend us by thy power, and to lead us nearer theo by thy love; so we shall live and ablde and have our being with thee; so all our thoughts and all our deeds shall be actuated by thee, and thy spirit be the motive power of our souls, leading to heaven, to peace. Amen. Sept. 19.

### Questions and Answers.

COSTROLLING SPIRIT.-If you have questions,

I am ready to answer them. Ques,-(From a correspondent.) Pope says:

"All are but parts of one stupendous whole, Whose body Nature is, and God the soul."

Is he correct in this statement? and, if so, do not all the parts constitute God?

Ans.-They who are most conversant with the grand and glorious science of life-life in the past, life in the present, and life in the futurehave become convinced that all minds, all souls are parts of the infinite God, whose body Nature is; and, since this is the conclusion to which the majority of wise minds have arrived, if your speaker would not be in the dark, be must also come to this conclusion. We talk of God, the infinite principle; if we separate him from ourselves, how little can we understand him! We breathe our prayers to the great Spirit of all things; but if that great Spirit be for one instant separated from our being, how shall we know how to worship him aright? Vain will it be for us to seek to understand him; more than thisvain to expect his protecting power, because, only so far as God, the influite, dwells within us, can God, the infinite, protect us.

Q:-As the soul had no beginning, did it always have a spirit body by or through which it was Identified?

A -I believe that mind and matter are eccternal. I believe that the soul has always exerted its power over matter, but I do not believe that the soul has, at all periods of its existence, been clothed upon with the crude matter of planetary existence. If the soul expresses itself understandingly to matter, that expression must come through matter; therefore all that we, the disembodied, or you, the embodied, can know of the soul, is the lesson that it teaches you through the book, the ever open volume of matter.

QR.-(From the audience ) I would like to know the reason why spirits who; when living here, get along much better than you do here. have promised to come and communicate through the Banner of Light, do not come-spirits who were strong men and women-while children, and even babes, find the way open for them. Here I have come two hundred miles, this is the second time, in expectation of hearing from friends, and they cannot come.

the question has been answered edly, until it is well-nigh worn out. It is a well understood fact, by enlightened Spiritualists at least, if it is not understood by the rest of humanity, that there are certain laws governing in each individual control. Therefore, if these laws act in consonance with the spirits that may desire to control a certain medium, then they can control; but if they are arrayed against them, they cannot come, although their promises may have reached into heaven, and extend down deep into the hearts of the friends who are left here. It is a science founded specially upon the science of chemistry; certain atoms combine harmoniously with certain other atoms, and the result is a new and perfect formation. Certain minds combine harmoniously with certain other minds, and the result is, fulfilled promises, new ideas, the unfoldment of old truths-for all truths are old. This science of spirit control being founded on the laws of chemistry we should expect no more of it than we would of chemistry. The fire burns alike the ignorant and the wise; water drowns alike the ignorant and the wise; the storm overtakes alike the ignorant and the wise. It would seem that some might be exempt from law, since they seem to have no understanding of law; but when you look beyond the surface of things, and understand that law is the inexorable power that holds us all in its embrace, and that our every act is governed by law-when we understand this, we shall cease to cavil about this or that which appears to clash with our ideas of right. QB.—Those persons passed away expecting they

would be able to come back.

A.-Those persons-and I am told they are to be counted by thousands, ay, millions—who have made such outspoken promises that they would return, and have so determined in their hearts. are, many of them, devoid of the power. They expected they should have it-they believed in their souls they should possess it; but they have found that their proper time had not yet come. "Leaves have their time to fall, and flowers to fade," says the poet; "but thou hast all seasons for thine owr, oh Death." But this is not a truth. It is a fact that there is even a time for death in the life of every individual, and no one can die except at their proper time. Belief matters nothing; belief avails not a farthing for them. There are many who return, who had no belief herenone whatever. Your speaker had none; and yet, by the blessing of the Infinite Father, he is enabled to take advantage of this mostlylorious

privilege of modern times. Q .- (From the audience.) Speaking of the soul, Spiritualists. One is, that the soul is the inner principle, clothed upon by the spirit; the other. that the spirit is the inner, clothed upon by the soul. Which is right?

A.—The terms soul and spirit are often used as synonymous, when they should not be, for really

the soul is the abstract, eternal principle, that never had a beginning, and never will have an ending, while the spirit consists of the subtle essences that have been attracted from matter, and have ing future events? become the external clothing of the soul. The anly correct ideas, on account of this confusion of of causes in the spirit world; and as your own You see you have so many words to which you atthesense. One author using a certain word means one thing, another author using the same word means a certain other thing, and when the two but the ideas intended to be conveyed are different. When you shall have a perfect language, one term standing for one idea, then, and not till then, will these difficulties be obviated. Qu-Myown views correspond with those of

told I was incorrect.

Bunker Hill Monument, a pile of granite, or a ured it, welghed it. monument. There stands the fact whether I give It one name or another. Sept. 19.

#### Jeanie McLanethan.

my mither, my mither waiting the word from ing to the outer life; one laying special hold upon me, My name, laddie, Jeanle McLonethan. Two the things of this world, and the other laying speyears since I was gane free my mither. I lived, clai hold upon the things belonging to the souland hear. She asks for Jeanle to come, and send [travels; it is capable of being repelled; it is capato her some thought that shall cheer her heart, ble of being analyzed, of being divided and suband make her know that there is truth in what divided almost ad injuitum; and yet thought is she gets herself.

has met Andrew, and Robert, and Thomas. They death, "where is thy sting?" to the grave, send joyful greeting to their mither, and when "where is thy victory?" The entire aggregation the snow falls upon Scotia's hills, then that mither of the thoughts belonging to all universes, to all -that has lang sighed for the better land-will spheres of existence, may be called-and justlycome, and the sorrows of earth will be over, the only intelligence, the only God that individ-[What age?] Twenty-two years. Sept. 19. ualized mortality or immortality can ever know.

### James Farrar.

I have never seen a single moment since I realfriends, that unless I mot with a change of heart, was right, and subscribed to their views, I should them? all my mortal life, and flually saw fit to call me into action by outside causes. This is a fact to another life. It's all his business, and not which the science of thought is capable of provlaws that govern this beautiful world, and I find brought forth. that, although they are rigid, inflexible, yet they are not so arbitrary as the conditions of mortal life, and we find greater ease in obeying them; as we find ourselves in less antagonism to them, we

Farrar, of Cambridgeport, Mass. Sept. 19.

### Capt. Samuel May.

left?" Yes, perfectly satisfied. I care as little as well off as I care to be. Good-day, sir. about what is being done with it, as I care about this article of furniture, [laying a hand upon the table 1 It is now nothing to me. If it was, it would chain me, and degrade me in my new life. I care nothing about it. Sept. 19.

### Annie Parsons.

all over being homesick. I only wish my mother was with me. I am going to see how much I can belongs to us, any of us, whether of good or evil. do toward fixing a nice place for her, so she won't most well, then I got sick again, I had the dropsy and the brain fever, and then I died. Sept. 19.

ters answered by L. Judd Pardee.

Invocation. Oh, Holy Spirit of Influite Good, thy lovingkindness rests like a holy benediction upon us. The place, the hour and we are thine; and whenever hereafter we may seem to wander from thee, sunbeams of eternity. If they sorrow, turn their that you do the same. Good-day, stranger. sorrows to joy: if they doubt, change their doubts i I have learned that there are two theories among to faith, and by thine angels point them away from the darkness of time to the glorious morning of the better land. Give them that assurance which their souls need, and finally redeem them of consumption. My friends here will probably from every error; for thine is the kingdom, the be astonished at my coming back this way, but I power and the glory, this hour and forever, felt like it, so I am here. They will doubtless

Questions and Answers. QUES .- (From a correspondent.) Will the controlling spirit explain the philosophy of foretell-

Ans-It is a trithful adage which says that cients as well as moderns have confounded these "coming events cast their shadows before," and terms, and as the English language is so thorough- herein lies the truth that the events of this life ly ambiguous, it is impossible to give you positive have first taken shape, form, reality in the life terms that exists all throughout the language. Emerson has truthfully said, "they who are the most sensitive catch these things first," "Truth," tach a variety of meanings, thereby confounding he says, "is in the air, and they who are most sensitive to truth get it first." There are some minds so sensitive to the shadows of coming events that, ere they are aware, they are reprecome to compare notes, lo, the terms harmonize, sented upon the mirror of their intelligence, and perhaps the lips answer to that intelligence, and lot they prophesy. It should be understood-or rather it will be in future ages-that the spirit of prophecy is a science—one of the branches of the science of life-and quite as capable of being dethe controlling intelligence. I had, however, been monstrated as is any other science, although it seems to bear the label of intangibility. And the A .- It matters not whether you use the term materialist will cry out, "A vision! a dream! an soul to represent the clothing of the past, present effect of imagination!" Yet, when resolved back or future idea, if you only use terms so that you to its starting point, prophecy becomes a science, can convey the truth clearly to other minds and and in its facts becomes a scientific fact, a demonsatisfy your own with regard to it. It matters strable fact, a something with which you can just as little in this case as whother you call your grapple and hold until you have read it, meas-Q .- What is thought?

A .- The materialist will say it is the action of the brain. Well, so far as it goes, doubtless, that is correct; but there are two classes of thought-Laddie, I were a waiting two years to come to one belonging to the inner life; the other belongladdle, in Glasgow, Scotland. My mither can see world. Thought is tangible; it is material; it invisible, thought is the power that evades the It is a morning after the night of death. Jeanle scalpel, that defies the anatomist, that says to Then, following thought to its ultimate, and from its ultimate back to its source, going round and round the scale of existence, we at last find ourized I was free from the body, that I regretted the selves standing upon this conclusion-these prechange. I was told by some of my good plous mises-that thought is God, and God is thought. Q.-Do what are called evil thoughts proceed and became convinced that their way of thinking from forces outside or within the person thinking

find myself in a very unhappy state hereafter. A .- Really all thoughts are from and by the Well, the truth is, I'm not unhappy. I died trust- Infinite Spirit, the Infinite Mind; but there are ing my God. I thought if he wasn't capable of thoughts which, so far as human consciousness taking care of me, I did n't know who was. He can understand, proceed from outside causes, or brought me into existence, and guided me through they have been brought into existence-brought mine. I see now, had I been frightened into their ing—even the little chi'd can prove it, old ago can way of thinking, I should have considered myself prove it, every condition of life is able to prove it. -on waking up to the consciousness of this new To illustrate: there may come within this circle a life-a coward and a fool; as it is, I am quite as spirit-whether in or out of the body, it matters well off. I made a great many mistakes in life, not-who shall exercise an antagonizing element dil a great many wrong things. That is past, to that extent that the mind in the body and out and I have an oternal future before me, and if of the body present shall feel it. What is the rethat is no worse than I find the present, I shall sult? Why, antagonistic thoughts are at once set have no reason (6 complaintor to be sorry that I in action, shown up, brought to the surface-born, did not follow the advice of my Orthodox friends. If you please. Now, then, these outside parties I am happy in the spirit-world, and right thank- started the thoughts-called them into action; but ful that I have got out of this life. I have been the mind receiving the impulse gave them birth. here long enough to understand myself, and to and they are legitimately a production of his feel quite certain that I speak from a standpoint sphere, rather than of the sphere from which they of experience. I have learned something of the emanated, because he was the producer - he Sept. 21.

### Benjamin Lakeman.

My name was Benjamin Lakeman. I was called Bennie. I was ten years old. I lived in Conway, N. H. I died of fever. I was sick thir-I have this word to send back to the friends teen days. I have been gone four years. My who prayed so earnestly for me: I am saved, father is not a believer in any life after death, and Perhaps it was your prayers that saved me, but I my mother is very much troubled about it, bedon't think they did. I have this confidence in cause she thinks he must be sure to be in an unthe eternal power of good, that I should have happy state hereafter. I come to tell her it won't been saved whether you prayed or not. James make any difference what he believes; his everyday life will tell more upon the record than what believes. Here in the spirit-world, a soul's re ligion or goodness is measured by its acts, not This question has come to me from my friends by whatever faith it subscribed to. Mother here: "Are you, Capt. Samuel May, satisfied with need n't have any fears for father. He will be as the disposition that is being made of what you well off as any of us when he gets here, and I'm Sept. 21.

### Samuel Hinchman.

I reckon I am here rather early after my change, but I learned a good deal about these things before my death, and very soon learned the way back. I have been gone only since between ten I am Annie Parsons, of Kennebunk, Me. My and eleven o'clock last night. I was called in mother wants to hear from me. She wants to New Orleans. My murderer is known by the know if am happy in my new life, and if I am not name of Zeko Ivors; although I believe that is homesick, and who takes care of me. First, I was not his family name, it is the only one he is known real homesick, and cried for my mother, and I by there. I have no wish to bring him to judgfelt awfully, but then the children all came to see ment, in coming here. He will be sure to get me, and they sung, and they gave me beautiful that any way; he will be sure to get his just dethings, and they took me to see the beautiful serts for all of good and all of evil that is in his places where they lived, and we had such a nice making up, as I shall; and I am not at all alarmed time. I don't want to come back now; I've got at what is in store for me, or for him, or for anybody else. We shan't get any more than what

I have a brother in Ohio who is very much feel homesick when she comes. I don't want her opposed to this way of thinking. I believed in it to think it is n't a beautiful place here, because it when I was here, and I said to my brother Josiah. is very beautiful. An English lady takes care of "Si, when I die, it matters not when that is. or me. She thought at first I was her child; then when how it is, I believe I shall have the power to she found out I was not, she said she would love come back very soon and add something to the me all the same, and I love her very much, but I facts that are already heaped up in the scale, in don't love her as I do my mother. She says when favor of this spiritual truth; and if it so happens my mother comes she will give me up, but not that I go before you do, I'll drive a nail into the till then. I was eight years old. I died of dropsy coffin of your doubts that will avail something. and the brain fever; first I had a fever, then I got I am going to drive two. The first one is already driven by my coming so soon, when there is no chance for any such information to have reached here at this time. The second nail I am going to Scance conducted by Archbishop Darboy; let- drive is this: Si, you said when last we parted, that I should hear from you within three months, by way of paying up those unpaid notes;" I have not heard as yet, so I consider myself smarter than you are, for I've driven my team over the bridge of death and back again, and have sent out a courier to you. Now, then, what I ask of you, is not the paying of those notes; they are we shall know by the pledge of this hour that we canceled; but I do ask-that you will pay are safe in thy presence, in thy keeping, and that God what you owe him. No doubt you will rethou wilt finally recall us from all our wander- tort that I have a great deal to pay myself, and ings and give us a home, a heaven, with thee. you are right. There's a long bill against me for Mighty Spirit, guide and bless thy children who all my evil deeds. Well, I am able to settle for dwell in mortal life; strengthen them to overcome them all. I know that he demands pay even to the shadows of time, that they may behold the the uttermost farthing, and I shall pay up. See Sept. 21.

### William H. Chandler.

I died one week ago, in St. Augustine, Florida, Sept. 21. also think it very strange that I made the request

that my body should be buried there. It is not strange; I never had any fancy for a display such as is usually made over dead bodies. I preferred to be quietly laid away. If there is any mourning to be done, let it be in the heart, and not in show. [What age?] Twenty-five. Sept. 21.

Scance conducted by William E. Channing; etters answered by L. Judd Pardee.

### MESSAGES TO BE PUBLISHED.

Monday, Sept. 25.—Invocation: Quest'ons and Answers; Henry J. Raymond; Join Reeps, of Westmoretand, Va., to his grandchildren; Sir Frederick Dane, to his relatives in scotland; Emma Paine, of Bangor, Me., to her mother; 'Starlight,' to 'Red Clou;' Ann Carney; Sallie Wiggin, of Dover, S. H., to her children. Thorer, S. II., to her children.

Tasal 19, Sept. 26—invocation; Questions and Answers;
valter Prof. Company A. 9th S. Y., to his mother: Anna
torgan, of Troe, to her mother; Lizzle Varney, of Wells
iver, Me., to her mother.

Thursday, Sept. 22.—invocation; Questions and Answers;
Villaim it, Crawford, of Lealinston, Va; Samuel McCloy; L.

Merrick, of Pennsylvania; Emma Foster, of Providence,
L., to Capt William Poster.

Monday, Oct. 2.—invocation; Questions and Answers;
Monday, Oct. 2.—invocation; Questions and Answers;

Monday, Oct. 2.— Invocation; Questions and Answers; Monday, Oct. 2.— Invocation; Questions and Answers; Thomas LaCroix; Thomas Chase, of Dubaque, Lowa; Mary Dunham, of Havth'oll, Mass, to Thomas Dunham; Abraham Russell, of Bath, Me.; Alice Fales, of New York, to her

Russell, of Bath, Me.; Alice Fales, of New York, to her mother.

Thesday, Oct. 3.—Invecation; Questions and Answers; Mary ("Moll") Pitcher, of Lyin, Mass.; Mary Perkins, of Warcham, Mass., to her children; "Big John," a Shoshone half breed, to a white irlend.

Thesday, Nov. 7.—Invocation; Questions and Answers; Foward II. Walker, of Binfialo, N. 7., to his father in Texas; William Alleo, to fleends in Boston; Ellen Sheldon, of Pottsmouth, N. H.: Jane Elliot, of Boston.

Thursday, Nov. 9.—Invocation; Questions and Answers; Cairle Weiden, of New York City, to Phillip Welden; Hiram Empreon; Elenarger Growch, of Yarm uph, Mass; Elliam Endren, of Fortsmouth, N. H.

Monday, Nov. 13.—Invocation; Questions and Answers; Reuben wentworth, of Boston; Marida Abbot, to her brother: "Old Rat Trap Adams;" Marlon Wallace, of Lowel, to her mother.

### LIST OF LEGTURERS.

. [To be useful, this list should be reliable. It therefore schooles Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever and herever they occur. This column is devoted exclusively to lecturers, without charge. If the name of any person no a lecturer should by mistake appear, we desire to be so in

J. MADISON ALLEN, New Ipswich, N. H. MARY A. AMPHLETT, impirational, care Dr. C. Bunkley, Dayton O.

J. MADISON ALLEN, New Ipswich, N. II.

MARY A. AMPILLETT, inspirational, care Dr. C. Bunkley,
Dayton, O.

MRS. N. K. ANDROSS, trance speaker, Delton, Wis.

C. FANNIE ALLYN will speak in Washington, D. C., during November; in Baltimore, Md., during December, Address, box 200, Stoneham, Mass

MRS. M. A. ADAMS, trance speaker, Brattleboro', Vt.
HARRISON ATOIR, Charles City, Iowa.

REV. J. O. BARKETT, Glenbeulah, Wis.

ELI F. BROWN, Missionary of the American Association of Spiritualists, will answer calls to organize Lyceums or to lecture. Address, Richmond, Ind.

MRS. H. F. M. Brown will answer calls to lecture and receive subscriptions for the Banner of Light. Address, 1253
State street, Chicago, Iil.

MRS. SARAH A. BYRKES will speak in Quincy, Mass., Nov. 18; in Middichoro', Nov 26; in New Beaford, Dec., 3, 10 and 17. Address, Wollaston Hel htts., Mass

Mass. Nelliel, T. Bishinlah will speak in Troy, N. Y., during November and December; in Music Hall, Boston, Feb. 18 and 25; in Philadelphia, Pa., during March. Address, Elm Grove, Colerain, Mass.

S and 22; in Piniacipina, Pa., during March. Address, Eimrovo, Colerain, Mass.
Mrs. Abby N. Burnhaw, Inspirational speaker, 261 Harrimavene, Room 3. Boston.
Mns. E. Burn, Inspirational speaker, hox 7. Southford, Cone.
Dr. James K. Balley, hox 324 LaPorte, ind.
Addle L. Ballou, inspirational speaker, Chicago, Ill., care.
P. Journal.
Mrs. Emma F. Jay Hyllens, 151 West 12th st., New York.
WM. Buyan, box 53, Camden P. O., Mich.
WW. Buyan, box 53, Camden P. O., Mich.
Bys. Da Bayan, Balle Camban, Mich.

R. P. Journal.

MISS. EMMA F. JAY BYLLENK, 151 West 12th st., New York.

WM. HILYAN, box 53, Camden P. O., Mich.

JOSEPH BARKER, Jamesville, Wis.

MISS. PROGUELA DOTT BRADBERY speaks in Bingham, Mo.,
One fourth of the time. Address, North Madison, Mo.,
One fourth of the time. Address, North Madison, Mo.,
One fourth of the time. Address, North Madison, Mo.,
HES. WILLIAM BIRTATON, 131 Harrison at cenue, Boston, Mss.
DR. A. P. BROWN WILSPEAK in Manchester, N. H., Nov.
19 and Dec. 3. Address, St. Johnsbury Centre, vt.

REV. WILLIAM BIRTATON, 131 Harrison at cenue, Boston, Mss.
DR. J. H. CURRIER, 39 Wall street, Boston, Mass.
MRS. LORA S. CRAIG, Reck Island, 111.

WARREN CHARK, 548 North Fifth street, St. Louis, Mo.,
ALBERT E. CAMPRINER, CARE Ranner of Light, Boston, Mass.
DRAN CLARK, Boston, Mass., care Banner of Light,
DR. A. B. CHILD WIL IECTIVE at convenient distances from
BOSION. Address 50 School street.
MRS. JENNETKS, CLARK, 1253 Washington street, Boston,
MRS. LCCIA H. COWLES, Clyde, O.
J. P. COWLES, M. D. will lecture on "Human Tompera
ments." Address, Ottava, III., DOX 1374.

GRORGE E. CLARK, 12 Newhall street, Jynn, Mass.
MR. M. C. CONSELLY, Louisville, Ky., Inspirational speaker, will answer-calls to lecture.
LEWIS F. CEMSINOS, Inspirational, Chicago, III., care Roligio Philosophical Journal
MRS. MARIETTA F. CROSS, trance speaker, Bradford, Mass.

JEWIS F. CEMBINOS, INSPIRATIONAL, CHICAGO, HIL, CATE REIGIO-PHIOSOPHICAL JOURNAL
AMES, MARIETTA F. CRUSS, France Speaker, Bradford, Mass.
Miles, Beller A. CHAMBRELAIN; Eureka, Cal.
Miles, J. F. Colles, trance speaker, Tota Broadway, New York
Dr. Thomas C. Constanting, lecturer, Thornton, N. H.
Miles, Herrite Clark, trance speaker, West Harwich, Mass.
Miles, M. J. Collbun, Champlin, Hennepin Co., Minn.
Miles, M. Oladwick, trance speaker, Vineland, N. J., box 77.
Dr. H. H. Crandalle, P. O. box 1338, Bridgeport, Conn.
Miles, A. Malla H. Collbu, Champlin, Conn.
Miles, A. Malla H. Collbu, Collbung, O., will lecture and
He Cupties, Healthy, Lellefoutaire, O., will lecture and

IRA H. CHARLES LAND AND ACTION OF THE STREET OF THE STREET OF THE Banner of Light.

MES. E. L. DANIKLE, 10 Chapman street, Boston, Mass. PROP. WH. DENTON, Wellesty, Mass.

MISS LIZIK DOTEN, Pavilion, 57 Tremont street, Boston.

DR. E. C. DUNN, Hockford, III.

MES. AGNES M. DAVIS, corner Harvard and Ellery streets,

MRS AGNES M. DAVIS, corner Harvard and Ellery streets, Cambridgeour, Mass Miss Nakle L. Davis will speak in Fall River during November; in Natick during December; in Salim during February; in New Bedford auring January. Address, box 323, care A. P. Lake, Lowell, Mass, A. H. Dabrow, Waynesville, Ill. A. Briggs Blovis will answer calls to speak on Spiritualism, the Woman Question and Health Reform. P. O. address, Clinton, Mass.

Dr. D. D. Davis, inspirational 66 Leverett st., Boston, Ms. Levi Diskelspiel, Decaur, Ill., box 299, care B. J. Righter, Ms. A. E. Dory will attend funerals in Herkimer County, N. Y., and vicinity. Address, Illon, Herkimer Co., N. Y., Dr. J. R. Dott, Jovington, La.

Henry J. Durgis, inspirational speaker, Cardington, O. Gronge Dutton, M. B., West Randolph, V.

N. Y., and vicinity Address, Illon, Herkimer Co., N. Y.
DR. J. R. DOTY, Covingion, La
HERRY J. DURGIN, inspirational speaker, Cardington, O.
GROGRG DUTTON, M. D., West Randolph, Vt
MRS. ADDIR P. DAVIS, White hall, Greene Co., Ill.
MRS. E. DIANSORTH, M. D., trance speaker, (formorly of
Boston.) Lawrence, Kan., box 865
Miss S. E. Dickson, inspirational, Vineland, N. J., box 291.
KRS. SOPHLA K. DURANT, Lebanon, N. H., will answor calls
in New Hampsdire and Vermont.
MRS. SOPHLA K. DURANT, Lebanon, N. H., will answor calls
in New Hampsdire and Vermont.
MRS. KRILT DERAIRONE EWER, inspirational speaker, 769
Broadway, New York,
MRS. M. A. Ellis, inspirational apeaker, will answer calls
to lecture in Hilmols, Michivan, Indiana and Ohio. Address,
Indianapolis, Ind
Anonew T. Foss, Manchester, N. H.
J. G. Fish, Avon Springs, N. Y.
THOMAS GALES FORSTER will speak in Lohisville, Ky., during November: in Spr ngb. id. Mass., during December; in
Bluvic Hall, Boston, during January, in the siternoon, in Chelsea in the evening; in Marihoro and Hindson during February; in Salem during March; in Troy, N. Y., during April,
May and June: in New York during July. Address, 1919
Walnut street, Phiadelphia.
MRS. CLARA A. FIRLD, Ill Middlessex street, Lowell, Mass.
MRS. M. LOUISE FERNEN, trance and inspirational speaker,
Townsend Hartor, Mass.
DR. H. P. FAIRFILD will speak in Clyde, O., during November, Address, Arcora, N. J.
J. WM. FLETCHER, Weatford, Middlessex Co., Mass.
REV. A. J. Fishback, Port Huron, Mich.
MRS. Francis, Oydensburg, N. Y.
MRS. M. H. FULLER, Els River, Minn.
A. B. FRENGI, Clyde, O.
CHARLES D. FARLISH, inspirational, Speaker, Doerfield, Mich.
GROGGE A. FULLER, inspirational, Natick, Mass.
Miss Almedia B. Fowner, inspirational, Sextonville, Richland Co., Wia., care F. D. Fowler,
DR. R. P. FRELOWS, Vincland, N. J.
DR. G. Maman Graves, inspirational speaker, Deerfield, Mich.
MRS. LAURA DE FORGE GORDON, box 2123, San Francisco,
Cal.
MR. J. G. GILES, Princeton, Mo.
N. N. GREENBAR, Lowell, Mass.

MRS. LADRA DE COMMINION MO.

Al. J. G. GILES, Princeton, Mo.
N. S. GREENLRAF, Lowell, Mass.
ISAAO P. GREENLRAF will speak in Plymouth, Mass., Nov. 9 and 16; in Upton. Dec. 3; in North Neituate, Dec. 10. Adrees, 1081 Washington street, theston, Mass.
Miss Helle Grover, inspirational speaker, 79 Myrtle st., 20810, Mass., will make engagements to lecture the coming ica.on. Kekser Graves will lecture in Hannibel, Mo., during No-vember. Permanent address, litchmond, ind.

rember. Permanent address, Richmond, Ind., during No-Mass. A. Hitt., trance and inspirational speaker, 1716 Park venue, Philadelphia, Pa Da. M. Henry Houghron will speak one-half the time in those and one-half in Morrisville, Vt., for one year. Address towe, Vt.

Stowe and one-half in Morrisville, Vt., for one year. Address Ptowe, Vt.

Mrs. EMMA HARDINGE will speak in New York during November; in Millord Manchester, Boston Portland, Salem, Providence and Chelsea during the substable up to the middle of April. For sunday fectures after teen, or week evening lockures in the vicinity of the above p aces, address care of Thomas Ranney, 231 Washington street. Boston, Mass.

Moste Hull. 168 west Baltimore street. Baltimore, Md. D. W. Hull, inspirational and normal speaker, Hobart, ind. Lyman C. How, Lo. 28, Fredoma, N. Y.

Mrs. L. Hull, Lo. 28, Fredoma, N. Y.

Mrs. S. A. Horton, East anginaw, Mich., care K. Talbot, Mrs. L. Hutchinson, inspirational, Owensyille, Cal.

Mrs. M. S. Townskip Hoadley will speak in Salem during Movember; in Lynn during December. Address, Salem, Charless Holt, Warren, Warren Co., Pa.

RIDNEY HOWE Inspirational, 14 Chester Park, Boston, Mass. Dr. E. B. Huldes, Inspirational, Hocker Park, Boston, Mass. Dr. E. B. Huldes, Inspirational, Mount Clemens, Mich. Mrs. J. N. Hodoks, Importations, Mount Clemens, Mich. Mrs. F. O. Hyzek, 122 Fast Madison street, East Boston, Ms. Mrs. F. O. Hyzek, 122 Fast Madison street, Battimore, Md. Mrs. F. O. Hyzek, 122 Fast Madison street, Battimore, Md. Mrs. F. O. Hyzek, 122 Fast Madison street, Battimore, Md. Mrs. F. O. Hyzek, 122 Fast Madison street, Battimore, Md. Mrs. M. A. CHEATH (formerly Brown) will answer calls to locture and artend funerals. Address Middlessex, Vt. James H. Hakkin, box 89, Ablington, Mass.

Wm. A. D. Hung, West Mide P. O., Cleveland, O. Zella S. Havinos, inspirational, East Whalely, Mass.

L. Annie Hilman, West Winsted, Conn.

B. S. Jones, Esq., Chicago, Ill.

Harney A. Jones, Esq., Chicago, Ill.

E. Annie Ilinman, West Winsted. Conn.
S. S. Jones, Esq., Chicago, Ill.
Harvey A. Jones, Esq., can occasionally speak on Sundays
for the friends in the vicinity of Sycamore, Ill., on the Spiritual Philosophy and reform movements of the day.
ABBAHAM JAMES, Pleasantville, Venanco Co., Pa., box 34.
DR. C. W. JACKSON, Oswego, Kendall Co., Ill.
S. A. JESPER, lecturer, Bridgewater, Vt.
WM. H. JOHNSTON, Corry, Pa.
MISS SUSIE M. JOHNSON, Detroit, Mich.
DR. P. T. JOHNSON, Albion, Mich.
WM. F. JAMIESON, Albion, Mich
ALPERD KELLEY, normal speaker, Roby's Corner, N. H.
MISS, Mahla M. Kino, Hau monton, N. J.
D. P. KAYNER, M. D., St. Charles, Ill.
GRORGE F. KITTRIDOS, Buffalo, N. Y.
Mas. M. J. Kutz, Bostwick Lake, Mich.
O. P. KELLOGO, Esst Trumbuli, Ashtabuls Co., O.

Miss Jensie Leys, inspirational speaker, will lecture in Springfield, Maya, during November; in Plymouth, Dec. 3, 10 and 17; in Music Hail, Boston, Dec. 2; and 31, in the afternoon, and in Chelsea in the evening; in Lynn during January; in Worcester during February. Address, case Dr. B. H. Crandon 4 Tremont Temple, Boston.

Mas V. A. Looan, Genesee, Wis.
Cephar B. Lynn, inspirational speaker, will fecture in Painexy, Polymouth.

On during November; in East Saginaw, Mich., during December.

DR. George W. Luse will answer calls to lecture. Address, Easton Rspids, Mich.
Charles A. Louberlers, traines speaker, Bufteville, Or. Charles A. Louberler, in the companies of the remaining winter mountles. Address, box 178, Bridgeport. Community.

Mus. Sarah Herien Marquand, traines and inspirational speaker, 757 5th avenue, New York.

J. WM. VAN NAMER, traines speaker, 404 Dean street, Brooklyn, N. Y. T. O address, box 5120, New Cork.

A. L. E. Nash, lecturer, Rochester, N. Y. Rilley C. Nash, inspirational speaker, Deerfield. Mich.

J. M. Nobers, traines, Box 181 and 181.

Mes. C. A. K. Poore will answer occasional calls to lecture upon Spiritualism, social and religious reform. Address, No. 8 Wellington street, Worcester, Mass.

J. L. Potter, traines speaker, Northfield, Minn.

L. Dia Ann Praesall, inspirational speaker, Disco Mich.

Mes. Emmal. Mose Paul. traines of the Condition of the J. H. Parker. Henddburg Son Mes. C. Cal.

LIVILA ANN PERRALL, INSPIRATIONAL SPEAKET, DISCO Mich.

MES. EMMA L. MORRE PAUL, trance speaker, Alstoad, N. K.

U. AMOS PERROE, DON ST. ADBUTT, ME
A. A. POND, Inspirational speaker, Rochester Dopot, Ohio.

BR. J. H. PRIKET, Healdsburg, Nonoma Co., Cal.

DR. E. E. PIRKERINS, Kansas City, Mo.

MIS. HARRIET E. POPE, MOTISTOWN, BICC CO., MIRE.

DR. S. D. PACE, Port Huron, Mich.

DR. L. A. PLUMD lectures upon "The New and True Idea o
God," at convenient distances. 110 Hanover street, Boston,

EDWARD PALMER, trance, Cambridge, Nomeiset Co., Me.

WILLIAM C. PIRK, Boston, Mass.

NATHANIELM PIRROE, Putham, Conn.

MIS. L. H. PERRIES, Will speak in Memphis Teun., during Ke
wember: In New Orleans, La., during Necember and Janu
arry; in Troy, N. Y., during February and March; in Wash
ingon, D. C., during April: in Dayton, O., during May, in

sturgis; Mich., or Cleveland, O., during June; July and Au
gust, attending grove meetings in Wicconsin and Dinnesota,

Permanent addiess, Hammonton, N. J.

MES. M. L. CHAPPELLE POLLEY, impirational, Boston, Mass.

MMS. ANA M. L. FOTTS, M. D., decturor, Adrian, Mich.

IENNEY PACKAND, 377 Dorchester at., W. V., Nouth Boston,

MMS NETTIE M. PRASE, trance speaker, Gilesco, H.

MMS J. PUPPER, trance speaker, Gilesco, H.

MMS J. PUPPER, trance speaker, Gilesco, H.

MMS J. RNED, Checopee, Mass.

MMS. A. ROGERS, HAVETHILL, MASS.

MMS. A. ROBENS, Beaver Falls, Pa.

MMS. C. A. ROBBINS, Beaver Falls, Pa.

MMS. E. VILLA B. ROBERS, Carpenterville, Ill.

MMS. C. A. ROBBINS, Beaver Falls, Pa.

MMS. E. VILLA B. A. ROBERS, Carpenterville, Ill.

MMS. E. SPRACE B. BOOM WILL S. O.

MRS I. M. SHAW, trance speaker, Jollet, Will Co., Ill.

DR. F. SPRACE E. Brownville, N. D.

MES. Frace E. SPEACE B. Brownville, N. D.

MES. E. SPRACE E. BROWNVILLE, N. D.

MES. E. SPRACE E. BROWNVILLE, N. D.

WM. ROSE, M. D., Inspirational speaker, 122 Second street, Louisville, N. Mas H. M. Shaw, trance speaker, Jollet, Will Co., Ill. Dr. E. Spract E. Brownville, N. D. James H. M. Shaw, trance speaker, Jollet, Will Co., Ill. James H. arrance with a speaker, Wilmington, O. Dr. Emma R. Still, trance speaker, Milmington, O. Dr. Emma R. Still, trance speaker, 54 Hudson St. Boston, Mrs. Laura Cupry Smith lectures in Port Huron, Mich., during November, in Loui ville, Kv., during December; in Mondonis, Tenn, during January, Address, Port Huron, Mich., Mrs. May Lanston Strong, 70 Jefferson St., Dayton, O. Mrs. Almra W. Smith, Brandon, 40 Jefferson, M. Dr. H. H. Storke, 131 Harrison avenue, Boston, Mass. Mrs. Farnie Davis Smith, Brandon, Vt. Albert E. Stamons, Woodshock, Vt. Albert E. Stamons, Woodshock, Vt. Mrs. H. T. Strakers, trance speaker, may be addressed Sunberg, Penn.

MRS H. T. SPEARS, trance speaker, may be addressed Sunbury, Poin.
Albert Steckman, Allegan, Mich.
MRS. J. H. Stillman Skverange, M. D., Milwarkoc, Wis.
MRS. Nellie Smith, impressional speaker, Sture is, Mich.
J. W. Seaver, inspirational speaker, Sture is, Mich.
J. W. Seaver, inspirational speaker, Sturets, Mich.
MRS. Corl L. V. Taylan, care Medyrs. Redporth & Fall, No.
36 Bromfield street, Boston, Mass., or 138 8th st., New York.
MRS. Corl L. V. Taylan, care Medyrs. Redporth & Fall, No.
Thomas Shahn M. Thompson, inspirational speaker, it was to limit street. Cleveland, O.
Thomas B. Taylor inspirational, Providence, R. I.
J. H. W. Toomer, Providence, R. 1.
Hudbon Tuttle, Reilin Heights, O.
MRS. Abrik W. Tanner will speak in Lynn, Mass., during November; in Salem, Dec. 3, 10 and 17. Address, Montpeller, Vt., box 212.
MISS Mattie Thwing, Conway, Mass.

November; in Sacin, Sec. 5, to any Mass.

Miss Mattir Thwing, Conway, Mass.

Miss Robert Thwons, Mexico, Audrian Co., Mo.

Benamin Todo, San Francisco, (Iai.

N. Frank White will speak in Bridgeport, Conn., during

November; in New York during December; 'in Vincland, N.

J., during January; in Saginaw, Blich., during February,

March and April.

E. V. Wilson, Lombard, Ill.

E. S. Wherler, care American Spiritualist, Cleveland, O.

F. L. II. Williss, M. D., 213 West 234 street, New York.

J. G. Whitner, Inspirational speaker, Nock Grove City,

Floyd Co., Iowa.

E. Y. Wilson, Lombard, Ill.
E. S. Whirkler, care American Spiritualist, Cleveland, O. F. L. H. Willis, M. D., 213 West 23d street, New York, J. G. Whitner, inspirational speaker, Rock Grove City, Floyd Co., Iowa.
Mr. N. M. Whight inspirational speaker, will answer calls to lecture in the New England States. Address, Boston, Mass., care Bunner of Light.
Wainer Wioht, inspirational speaker, Waterloo, N. Y. Mrs. E. A. Wildiams, Oriskuny Falls, N. Y.
S. H. Wortman, Buffaio, N. Y., box 1934.
Mrs. S. E. Wainer, Clyde, O. E. Whierer, Semi tranec and inspirational, Utica, N. Y.
Dr. E. B. Wheeldoor, Pleasanton, Kan.
Elijah Woodworth, inspirational speaker, Loslie, Mich.
A. C. and Mrs. Eliza C. Woodbury, Eagle Harbor, N. Y.
Warker Woolson, tranec speaker, Hustings, N., V.
Mrs. Mary J. Wilcoxson will speak in Topeka, Kan., during November; in Southern Mesouri during December;
January and February at Springfield, Marsinfield, Carinage, and other places.
Dankel White. M. D., St. Joseph, Mo.
Mrs. Mary E. Willey, Indianana, East Wilhole, Mass.
Mrs. Mary E. Wilson, 46 Carver street, Boston.
Dr. R. G. Wells, tranec speaker, Bunnmersten, Vt.
Gronger W. Whitrey, Inspirational, East Wilhole, Mass.
Mrs. N. J. Willis Will speak in North Scituate, Nov. 26.
Address, 248 Broad way, Lawrence, Mass.
Mrs. J. Mills will speak in North Scituate, Nov. 26.
Address, 249 Broad way, Lawrence, Mass.
Mrs. Fannis T. Young, tranec speaker. Address, Orthboro', Mass,
Mrs. Fannis T. Young, Italica, Mrs. Address, Sorthboro', Mass,
Mrs. Fannis T. Follon, Colburn. ford, N. H., care Dr. H. C. Coburn. Mg. & Mgs. Wm. J. Young, Boise City, Idaho Torritory.

### Passed to Spirit-Life:

Very suddenly, from the residence of his son-in law, in Bethel, Vt., whither he had gone on a visit, and also to assist in husking corn. Sept. 28th, Isaac S. Cunningham, aged 81 years and 6 months.

tils native place was Windham, Conn. He removed to His native place was Windham, Conn. He removed to Gaysville, Vt. in 1406, when co, with the exception of three years spent in Will mantle, Conn, he has since r sided. He has for the max part of his life been in the enjoyment of good health, even to the day of his death. Confur in from the labors of the day, ne sut down in a c air, asking no complaint of illness, and in less than two minutes he had esseed to breathe, not so much as moving a hand or fort, or even a muscle. Nevertheless he was prepared for the sud for change, having been a firm believer of our girious philosophy nearly seventient years; vet he was not without trials in this world, having be one a led to part with a laved companion and eight children; four survive him. A fineral discurree was delivered by R.w. Mr. shinn (Universalist), of this phace, from these words: "Blessed are they that movin, "Acc.

E. L. Cunningame.

Oct. 22d. Mrs. E. M. Wolcott, of Canton, N., Y., while enraged in a series of lectures in the town of Highgate, Vt. Mrs W doott attended the Agricultural Fair in Franklin County, Vt., on a cold, windy day, where she took a sovere cold, which terminated in a fever, builting the medical skill of her attending physician. Although she had the kind care of her near relatives and numerous friends, the imperious mandate must be obeyed, and she has crossed the mystic river to the bright shores of spirit land. From Boston, Sept. 18th, Mrs. Lucy A. Cloves, only daugh

ter of the late Capt William Barnicont. She was a firm believer in the soul-satisfying truths of spiritualism. As wife, mother and friend, she was highly es-From Elba, N. Y., on the 14th of October last, our highly

From Elba, N. Y., on the 14th of October 1851, our nignty esteemed brother, John Fuller, aged 65 years.

As early as 151 he received ratificatory evidence of the reality of spiritual intercourse, and from that time forth he was cheered and sustained through many trials by this price-less knowledge.

Prof. J. G. Fish delivered an able and appropriate discourse on the occasion of his funeral.

J. W. SMAYER. From Philadelphia, Oct. 12th, Elias H. Shaw, in the 431

Pro. Shaw was a firm and carnest Spiritualist, and had been connected with Lyccum No. 2 of Philadelphia for sev-cral years, and was Conductor for the last two vers. HENRY T. CHILD, M. D.

(Notices sent us for insertion in this department will be charged at the rate of twenty cents per line for every line exceeding twenty. Notices not exceeding twenty lines-published granulously.)

### CONVENTION NOTICES.

Third Annual Meeting of the New Jersey State
Society of Spiritualists and Friends of
Progress.

The Third Annual Meeting of the Society will be held in
Camdon, at Central Hall, corner of Fourth and Plum streets,
on Wednesday, Nov. 23th, at two and seven o'clocs, P. M.
Vetoria G. Woedhull, Dr. H. T. Child and Mrs. Kingman
will be present. Also, Dr. L. K. Coonley and other speakers
are expected. will be present. Alto, Dr. B. M. Cooling, and of other are expected.
All friends of the cause throughout the State, and of other States, are cordially invited.
States, are cordially invited.
STACT TAYLOR, Chairman of Ex. Committee.
Bordentum, N. J.

Mediums' and Speakers' Convention. A Quarterly Convention of Mediums, Speakers and others will be held at the villege of Medina, N. Y., the first Sainr-day and Sunday in December next, commencing each day at 10 o'clock.

The deepening interest clustering around these fraternal gatherings inspires us with full confidence that this will not be inferior to any of its predecessors, and we cordially invite all seekers after the truths of this new di-pensation of the angels to meet with us, and enjoy the bless a guite sure to be bestowed upon us.

J. W. Seaver,

G. W. TATLUE,

Committee.

Quarterly Convention.

The Quarterly Session of the Henry County Spiritual Association will be held in Blackiston's new City Hall, in Genraec, Ill., Nov. 25th, and 25th, commencing on Saturday, Nov. 25th, at one o'clock. P. M., and continuing through Sunday, 25th. Good preakers from abread while be present, and a good refreshing acason is anticipate. Our liberal friends from this and other counties are cordially invited and expected to be with us. Come and let us ripics together.

By order of the Trustees, C. H. Doxy, Secretary.

CLAIRVOY No. 3 Ha (Private DR. HOTAL

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Practical

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years experient phase of decisions. We delicately and medicing. From 8 to and a lock of the second s M EDICAL, Analysis of or

DR. MA I close \$1.6 address, and s MEDICA1
292 Was
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Business Will attend MRS I heals by la, i corner of Do Bept 9.—13 forms of disc valids at a dis sive sittings, MRS. M velopin tographs of c of 25 cents. MRS. R. ttealing by lock of ha Sept. 30.—

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Or Paye Address, Oct. 7.

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SET T FOR HI isfac is only the beganerously stallments the follow M. Peeble Toohey, C. Cail at or opposite to

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RIF WEST

### Mediums in Boston.

#### DR. J. R. NEWTON, Practical Physician for Chronic Diseases,

No. 35 HARRISON AVENUE, (One door north of Beach street,)

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P.R. J. R. NEWTON is successful in curing Asthma, effects of Sunstroke, Softening of the Brain, Janualce, Neuralgia, Heart Disease, Nervous Bethity, Dishetis, Liver Conjaint, Dyspepsia. Weak Eyes, Failing of the Womb and all kinds of Scaual Weakness, Weak Spines, Cleers, Loss of Volce, Blocumstism, Bronchitis, Hemorrholds, Felons, and all kinds of Lamoness and Weakness of Limbs.

Get. 7.

### DR. J. M. HOTALING,

CLAIRVOYANT AND ECLECTIC PHYSICIAN. No. 3 Harrison avenue, Corner Essex street, BOSTON.

(Private entrance for Ladies on Essex st.) (Private entrance for Ladies on Essex at.)

Dil. HOTALING is a regularly educated physic an, a graduate of its of two schools of Medicine, and having had fourteen years experience as a Medic il Calroyant, is treating every phase of it as as with astonishing results. All kinds of Chronic Diacases, Weakness and Irregularities, treatel successfully, delicately and condentially. Hang cases cured without modeln. From medical examinations for the poor, Wednesday, from 8 to 12 A. M. Invands at a distance anclose 8,00 and a lock of hair, with full name, ago any residence planty written, and incive by mail complete diagnosis of case, with advise concerning treatment. Consultation free. Send stump for circular.

3w—Nov. 18.

### MRs. ALBERT MORTON,

M EDICAL, Business, Test and Prophetic Medium. Letters a swered. \$2.00. Cistroyant remedies sent by mail. Analysis of ores. No. 26 Hanson street, Boston. 1f-Oct. 28. DR. MAIN'S HEALTH INSTITUTE .-

AT NO. 226 HARRISON AVENUE, BOSTON. TVEOSE requesting examinations by letter will please en A close \$1.60, a lock of hair, a return postage stamp, and the address, and state sex and age.

Oct. 7

MRS. A. C. LATHAM,
MEDICAL CLAIRVOYANT AND HEALING MEDIUM,
292 Washington street, Boston. Mrs. Latham is eminently succossful in treating Humors, Rhoumatism, diseases of the
Lungs, Kidneys, and all Billous Complaints. Parties at a dis
sance examined by a lock of hair. Price \$1.00. 4w\*-Nov. 11.

MRS. BELLE BOWDITCH HAS resumed her busines at No. 793 Washington atreet, Room 3, Boston. Will attend to circles in the evenings. Nov. 18.-4w\*

DUSINGES CLAIN VOYANT, in rear of 225 Tremont street, second door, Boston. Hours from 10 A. M. to 4 F. M. Will attend to calls ovenings and Sundays. 2 \*-Nov. 18. MRS. F. U. DEXTER, Clairvoyant, Business and Test Medium. Examines persons by a lock of heir, heals by its ing on of hands. Price \$1. 494 Tremont street, corner of Dover street, Boston. Hours 9 A. M., 4 P. M. Sept 9.—13w\*

DR. G. W. KEITH has removed to No. 9 Florence street, 3 doors from Washington street, lieston. All forms of discase treated successfully without medicine. Invalida at a distance cured by magnetized paper, mutual passive sittings, &c. Send for circular. 4w\*-Nov. 4.

MRS. MARY A. CHARTER, Successful Detographs of controling spirits lorwarded, postpate, or reciping 12 cents. 17 Central Square, East Boston. 8w\*-Nov. 18. MRS. R. COLLINS, Clairvoyant Physician and by lots of hair, 83, by person, 82, at 9 East Canton st., Boston. Sept. 30, -13w.

MRS. M. CARLISLE, Test, Business and Clair-voyant Physician. Hours from 9 A. M. to 9 P. M. No. 94 Camden street, Boston. 13w\*-Nov. 4.

B. HAY WARD, Magnetic Physician, No. 82
Deverstreet, Boston. Consultation Free.
28-tf

M RS MARSHALL, Spiritual Medium, 19 Tem-Nov. 4-13w.

SAMUEL GROVER, HEALING MEDIUM, NO 23 Dix Place (oppusite liarvard street). 3m°-Sept. 9. MRS. M. A. PORTER, Medical Chairvoyant, 80.8 Lagrange street, Boston. 6w\*-Oct. 28. A. H. RICHARDSON, Healing Manipulator, No. 95 Main street, Charlestown, Mass. 4w - Nov. 4.

### Miscellaneous.

### ALL THE FIRST-CLASS

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Or Psychometrical Deliuention of Character.

MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or sund their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and futurilist; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. Full delincation, 42,00; Briof delineation, 81,00 and two 3-centratamps. Address.

MRS. A. B. SEVERANCE, Oct. 7. White Water, Walworth Co., Wis.

### PROF. J. J. JONES, M. D., The Psycho-Magnetic Healer.

CURES many cases by the profession given over as incuraolo. Cancers, Tumors, Consequention, Serofula, Fr.
Male Diseares, Bright's Kidney," Neminal Weakness,
Insanity, Diseares of Heart and Barin, and the host of
diseased conditions that afflict humanity, are rapidl controlled and cured by the Magneto-Chemical Remedies developed by him. Consulted personally or by letter. Office,
ECLECTIC MEDICAL COLLEGE,
Nov. 4—4w\* 514 Plue street, Philadelphia, Pa.

### NEW EDITION.

Planchette Song SET THE TRUTH-ECHOES HUMMING. Words by J. O. BARBETT, music by S. W. FOSTER. Price 30 cen.s.

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For sale wholesale and retail by the publishers, WILLIAM
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E. A. SAWTELLE,
Practical Voicer and Tauer, selects Pianes
and Organs
FOR HIS FRIENDS AND PAPRONS, to their perfect satinfan ion and practically received their perfect sat-

TOR HIS PRIENDY AND PAURONS, to their perfect satisfaction, and at a great saving to their pockets, as he sells
only the best instruments, and at wholesale prices. Societies
generously dealt with. Instruments rented and sold on installments, in Buston and vicinity. Refers with pleasure to
the following weil-known gentlemen: Prof. Wm. Denton, J.
M. Pechles, H. B. Storer, M. D., of Boston: Prof. J. H. W.
Toohey, of Providence, R. I.; S. Waldron, Esq. of Malden,
Call at or address All I'H'S ORGAN FACTORY, Tremont st.,
opposite Waltham street Boston, Mass.

13w\*-Oct. 7.

JOAN OF ARC, The "DELIVERER OF FRANCE." A fine Photograph of this colebrated heroine, representing her clad in armor and cheering her troops on to action. Price 25 cents, postage free.

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OBED GRIDLEY, M. D., Naturæpathic Physician. WILL GIVE FXAMINATIONS and Prescribe Treatment at his critice, No 1113 C street, Washington, D. C. All species of Chronic Diseases skillfully and successfully treated. Nov. 18.—5w\*

Wanted,

A GOOD TEST MEDIUM IN COLORADO. References required. For particulars addiess, P. ACHEY, Sec'y, Mount Vernon, Colorado. 4w-Nov. 11.

MRS. H. J PRATT, Physician, has removed from Wake-ield to East Somerville, Mass., No. 10 Mount Pleasant street, where she will continue her B stanic Remedies and Magnetic treatments. Offico hours: 9 to 12 A. M., 1 to 5 P. M. Nov. 11.—44\*

GEORGE W. MUSSO, M. D., CCLE TIC AND CLAIRVOYANT PHYSICIAN, No. 8 Walden street, Lynn, Mars. 13w\*-Sept. 2.

A WELL-KNOWN CLAIMVOYANT.

NCLOSE \$1,00, 1 ox of hair and hardwriting, with acc and sex of patient, for clairvoyant examination and prescription. Aldress RACHEL LUKENS MOORE, care Warren Chase & Co., 514 North 5th street, St. Louis, Mo. June 17.—17

June 17.—tf

WILLIAM VAN NAMEE, M. D., Eclectic Clairvoyant and Magnetic Physician, will give examinations and incaninor; at his rooms, 103 Elm street. Newark, N. J., Mondaya, Tuesdaya and Wednesdaya. 404 Dean street, Brooklyn, N. Y., Thursdaya, Fridays and Raturdays. Business readings and advice given by special appointment. Examinations by lock of hair. Circulars with particulars and testimonials sent on application. Hours, 9 to 12 A. M., and 1 to 5 r. M.

Nov. 4.

PIFI.EN, SHOT-GUNS, REVOLVERS,
GUN MATERIAL. Write for price list to G'EAT
WESTERN GUN WORKS, Pittsburg, Fa. Army Guns, Revolvers, &c., bought or traded for. AGENTS WANTED.
Aug. 12.—6m

### Miscellaneous.

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TIR AMERICAN LIBERAL TRACT SOCIETY

DUBLISH Radical Spiritualistic and Reformatory Tracts to advance freedom of thought."

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"2, "Thomas Paine's Letter to a friend on the publication of the 'Age of Reason'";

"3, "The Ministration of Departed Spirits," by Mrs. Harriet Receber Stowe;

"4," Human Testimony in favor of Spiritualism," by Geo. A. Bacon;

"5, "Catechumen." Translation from Voltaire;

"6," Human Testimony in favor of Spiritualism," by Geo. A. Bacon;

"7," The Biblie a False Witness, 'No 2. by Wm. Denton;

"8," The Biblie a False Witness, 'No 2. by Wm. Denton;

"8," The Biblie a False Witness, 'No 2. by Wn. Denton;

"9," Spirit Maniferstations,' by Wm. Howitt;

"10," History of David," Extract from "Exter Hall";

"11," Modern Phenomena,' by Wm. Lloyd Garrison;

"12," Christianity—What is it?" by E. s., Wheeler,
Are now ready, and will be sent on receipt of orders. Other tracts are in press. Contributions of literary matter or money are solicited from all who favor the objects of the Society, A sample package of twelve assorted or selected tracts will be sent postpaid on receipt of ten cens.

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ALBERT MOUTON, SNORWARM.
For sale wholesale and retail by WM. WHITE & CO., at
the RANNER OF LIGHT BOOKSTORE, 153 Washington
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New Arrangement.

HAVING sold the number of farms we agreed to, at the low orice of \$5.00 per acre, to the first settlers and located over thirty families, who are now there improving the land, we now ofter choice locations around and adjoining the Settlement for \$15.00 per acre. TERMS ONLY \$10 PER MONTH,

without interest until paid; and you can select any unsold land on the plot you desire, or you can send your order with \$10, and your name will be entered for the plot near st the Settleme at a the time your order arrives, which may be worth the timing its cost and lew months. Some lands located last season are valued at from \$20 to \$50 per acre.

Lands farther back from the improvements will be sold at the former price and terms—

Twenty Acres for One Hundred Dollars. \$25 CASH SECURES IT,

and the balance in three equal payments—two, three and four years, at 6 per cent.

Those who only want for a farm, and do n't care about being near the village, had better send \$25 on each 28-acre plot they want, and take their Certificate of Lucation, which will in a short time be worth the present price around the village. I locate for all, who desire it without charge. Purchasers can take from one to ten of the 22-acre plots at the present price.

Apply early, and get us near as possible to the first Settlement.

Manager N. E. 19vision Hyde Park Settlement.

Boston Office, No. 18 State street.

### DR. H. B. STORER'S COMPOUND POWDERS OF

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FOR DISORDERS OF THE Kidneys, Bladder, Prostatic and Urinary Organs. PRICE, \$1,25.

THESE Powders are free from the irritating and destructive effects of Alcohol, which enters into the fluid preparations, and are recommended as Stimulant, Alternative, Directic, Anti-Spasmoolic and Tonie, in all cases of

Mineste, Anti-Hunnmodle and Tonic, in all cases of Non-Retention or Incontinence of Urine, Irritation, Inflam-mation or Ulceration of the Bladder or Kidneys, Diseases of the Postate Cland, Stone in the Bladder, Calculus, Gravel or Brick Dust Deposit, Diseases of the Bladder, Kidneys, Dropsical Swellings, Rheu-matic Affections, Salt Rheum, Erysipelas, Skin Diseases, and Diseases of the Uri-

nary Organs IN EITHER SEX. Prepared only at the Laboratory of the Proprietor, DR. H. B. STORER, No. 131 Harrison Avenue, Boston, Mass.

No. 131 Harrison Avenue, Boston, July 1. Sent by mail, post-paid, on receipt of price.

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### THE SPIRIT BRIDE.

This is the name of the beautiful crayen picture which has attracted such marked attention in the BANNER OF LIGHT FREE CIROLE ROOM for the less few months. It was drawn by spirit aid through the medit making of Mr. E. Howner of Baldwinsville, Mass., a gentleman who had had no instruction in drawing provious to the time the solvits commenced using his hand for that purpose. At the solicitation of many admiring ritends we have had photographic copies of this fine picture made, which will be forwarded, postage paid, at the following prices: Large size, 8210, 80 cents; Carie de Visite size 225 cents.

For saie wholesale and retail by the publishers. WM. Will'TE & UO., at the BANNER OF LIGHT BOOKSTORE, 188 Washington street, Boston, Alass.

### PHOTOGRAPHS

Controlling Spirits of J. Wm. Van Namee. As seen in spirit-life by Wella P. Anderson, Artist for the Summer-Land.
ONIETA, Indian control: 25 cents HOBART, Lecture control; 25 cents GREAT HEART, Indian Medical control; control; 25 cents (REAT HEART, Indian Medical control; 25 cents; 1erge size, \$100.
Photographs of J. WM. VAN NAMEE, Clairvoyant, Tranco Speaker and Medium; 25 cents.
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Photographs of Prof. William Denton. We have received a supply of Photographs of Mr. William Denton. Cabinet size, 4x6 inches. 50 conts, postage 4 conts; small size, 25 cents, postage 2 cents. For sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street BROMEN OF CONTROL SIZE OF SIZE O

J. ROLLIN M. SQUIRE. ATTORNEY AND COUNSELOR AT LAW,

No. 30 Court street, Boom 4, Boston. J. T. GILMAN PIKE,

PHYSICIAN,
Pavillon, No. 57 Tremont street, (Room No. 5,)
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### FREE TO BOOK AGENTS.

WE will send a handsome Prospectus of our New Illus-trated Family Bible. containing over 800 fine Scripture Illustrations, to any Book Agent, free of charge. Address NATIONAL PUBLISHING CO., Philadelphia, Pa. Nov. 18.—4w

DR. T. LISTER, ASTROLOGER,

25 LOWELL STREET, BOSTON, MASS., intends to leave Boston in April next for Europe. The following are my terms while I vennie: Oral reading, \$1 or \$1, according to length of years read; writing a line nativity, \$5. Time of birth must be given. Letters promptly answered.

Nov. 12.—6w

### PHYSIOGNOMY.

MRS. BUELL gives full printed Charts, including the temperaments and all the known faculties of the humamind 1081 Washington street, Boston. 1w°-Nov. 24. CARD.

DUMONT C. DAKE, M. D., until further notice can be consulted or addressed at ROCKFORD, ILL. Oct. 23. THE MAGNETIC THE TMENT.
SENDTEN CENTS to DR ANDREW STONE, Troy, N. Y.,
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PERSECUTING THE CHRISTIANS.

When, by any perversion of the fundamental principles of our national government, its machinery is used to persecute any person, or partywho is carrying out in life the religion of the Bible or the Koran, the Shaster or Nature, and, when such religion does not work injury or trespass on the rights, or property of other parties, it is the duty of every lover of his country and her religious treedom, to speak out against such oppression, even though the victims be Christians and the Government infidel, and the defender of the accused infidel also. Viewing the case of the Government and the Mormons in this light, we protest against the malignant and vindictive course pursued by certain Government officials of the worshiping society to which the subject who are temporarily clothed with a little brief authority which they use in the cause of some few sects of Christians, to abuse and persecute a weaker, and perhaps more superstitious and tidiculous sect than those more popular and hence more fortunate with the Government officers, but certainly not more fundamentally erroneous, and not more at variance with the Bible. The pretence of criminality in polygamy is a direct charge against the Bible and it greatest characters, as well as against the founders of the Christian religion, and although we believe it is unnatural and wrong, and that each and every woman should be fully and perfectly protected in all her personal rights, as if she were unmarried, yet, since no one can deay that polygamy is Bible devil, some to jugglery, some to cell demons doctrine-and our G wernment tolerates Bible Christians-we cannot see how it can be made redigionally criminal, or those who practice it be punished as criminals. We anticipate one of two results from the recent persecutions in Utah: either a reversal of the decisions and removal of the officers, or a political revolution that will put the party out of power that allows such persecutions of a weak and heret store tolerated sect, living out its religion quietly in the great valley of the comfort, to prove that such things occurred and Backy Mountains, which they have made to blossom and bear fruit in abundance. The whole of their religious system, which is eminently Christ demned by the Jewish God. tian and founded on the Bable, is to as only supersition and folly, including polygamy, which is not more criminal, than other parts of it; but whileour infidel Government tolerates Perfection-14ta, Shakers, Catholt's and Quakers, it seems to us absurd and wicked to porsecute Mermons, even though they have some unpopular error which they have taken from the same old Bible that furnishes the creeds for some half a thousand sects. We are opposed to polygamy, opposed to Mormonism, opposed to all Christian sects, and opposed to all persecutions of any of them, believing that truth is strong enough to grapple with error, if it be left free, and that It needs no law, with a petty tyrant as a judge, to decide what a Christon Government should do.

We have already a small foretaste of what our Government would do if the bigots could put their God and creed into our Constitution. They would begin, as they have already, by cutting off the weaker sects, by the power of the law, and soon we should have but one erged recognized by law, and all others outlawed and parts of their be-het and practice arising from it declared criminal. and once more the rack and prison would be filled with persecuted religionists. Of course, when the sects continue to combine against the when the sects continue to comone against the se could decide; but, fortunately for all parties, the liberal elements are strong enough to hold the lines of this Government, and keep these sects from fighting; and we greatly mistake our country if it does not put a stop to this malignant perecution of the Mormony under a pretence of pre secuting polygamy, which is a part of their religion, to which they have a right, so long as they have a right to draw their creed from the Bible. If the Bible teaches polygamy, hang and imprison the Bible, not the ignorant believers.

### THE WORK GOES BRAVELY ON.

We have now been over two years in St. Louis, stattering liberal and spiritual literature, and intend to continue in the same locality and business, at least until we see some opening in which we can do more for the cause, which we do not as yet, and do not expect to for several years to come. We have scattered a large amount. of good reading on these subjects, and there is a steady increase in the demand and sale, so we are encouraged by the prospects. We are sure Spiritualism is spreading as it never did and never could before the war and the social changes resulting therefrom, of which the tone of the press is the best of evidence. It is no longer popular to abuse Spiritualism and puff the characters that go about attempting to expose it. The business of-exposing mediums and our philosophy has ceased to be profitable or popular, and the great body of the people now consider us like any other sect of religionists, but not really Christians, as we surely are not. Within the last few weeks we have heard from many parts of the West, and the most encouraging news of the interest in our philosophy, and a constantly increasing demand for phenomenal demonstration, is everywhere manifested. Too much effort is made to induce mediums to come from a distance, and too little effort to develop them in their own families and circles of inquirers. It is far better to find among yourselves the channel of communication, than to import it, as you then have the knowledge of the person and will have confidence accordingly, and are not so likely to be imposed upon. It is now well established that about one-fifth or one-sixth of the population, taking all classes of society, are mediumistic, and that a larger proportion are such among church members than among those who are not religiously inclined. We advise all inquirers to try among their nearest friends for mediumship, and can assure their that many will succeed and be satisfied.

### "SEARCH AFTER GOD,"

The long and diligent search after God by our brother in the Religio-Philosophical Journal, went out in the great fire, which some say was kindled by God's wrath, and which burned like the oldfashioned hell, but did not spare the righteous more than the wicked, as is evident by the losses of our friends. We hope that search will be renewed and successfully terminated, although we have no expectation that our brother will find him or her, whichever it may be. We have several applicants for copies of the narrative and long journey, whether the author is successful in finding him or not. We have always heard that

vants. With our understanding of the term, the following preamble and resolution of the Knights of St. Patrick, in St. Louis, seem to be very close to the fact of blasphemy:

" Whereas, Almighty God, in the plenitude of

"Bhereas, Almighty God, in the plentine of his omniscionce, has called from this earth, the immortal soul of Wm. C. F. Roche, Vice Presi-dent of the Knights of St. Patrick; Resolved, That, in the death of Mr. Roche, pre-maturely summoned, to a better world in the morning of his existence, this Society has lost an honored exemplar and a devoted friend."

If this is not indirectly accusing God of taking life contrary to his direct command to his worshipers, we cannot understand the language: and also of taking it prematurely, and to the injury belonged. What they mean by the "morning of existence" for an immortal soul, we cannot imagine, since they ought to know that immortality implies eternal existence, and is without begin-

Convention there, and created more excitement than we did with our discussions-at least, the papers take more notice of it, as it is more sensational. The pious citizens seem greatly puzzledand some attribute the phenomena directly to the (spirits), some to a renewal of witcheraft and necromancy, and some to-they cannot tell whatwhile the Spiritualists, who are the only ones not puzzled nor deceived, have the only rational and consistent explanation, and they can laugh at the perplexity of the ignorant and superstitious. One writer for one of the papers, who signs him-Self Veritas, rakes the Bible and Egyptian history, as a scavenger would an ash heap, for crumbs of were condemned in olden times. He might have found some more ridiculous that were not con-

### WISCONSIN PEBBLES.

BY J. O. BARRETT.

There are times when the compass of our life seems to be depolarized, when some spirit-agency scatters all our plans, and we drift out on the sea of uncertainty, but surely to the right place, when, lo! the Divine purpose is set in light, and we nestle in the loves of the angels. How often is this my experience in this missionary work, and how closely does it bring one into the soulrepublic of heavenly communings.

A successful tour into Grant County, lecturing in Patch Grove and Mount Hope, and thence north into Richland County, through a most picturesque valley, yellowed then and sombre with autumnal leaves. What hallowed meditations one enjoys when a pilgrim amid Nature's departures of flowers and birds! A little river was full of smining leaves. How like human life; from the tree of life we fall at last into the river of our honer and whither then? Oh, this deep pleasure of looking abead in trust that we shall find a rest where heavenly autumns ripen souls into golden

A home at Bro. Haskell Hazeltine's at Buck music is sweet and home-like; not scientific, but soul-eloquent, touching the heart. So the angels make us all media according to use. Singing the gospel of reform is more efficacious than preach-

A strangely variegated country this-up Pine River. See those towering bluffs, up, up, and arching over us just like a roof. Why, tall pine trees grow on these barren rocks; where in the world do they get any sustenance? And there is a regular sphinx—fifteen, eighteen, twenty feet high! why, man, it is forty feet! coronated like a crown, wreathed with those tiny pines and green fern; and there is a face—a human face sure—eyes, nose, mouth, forehead—one of Nature's motherly arts in carving. Rockbridge, ho! blighted by intemperance! And here is another natued by intemperance. And here is another natural curiosity: Cross over on this rustic bridge, walk under this rocky arch, whose wall and roof tower up in vast pillars, lying cheek by jowl, dripping with crystal drops, vine-clad and ferned so charmingly, and here it is—a large, natural aqueduct for the Pine lilver to pass through this rocky terrace. It is shaped like a house of wall and roofs, arching regularly and meeting high above us, thirty or more feet in length, ten or fifteen feethigh, cut through this solid ledge.

MEDIUMSHIP OF A FAWN.

Mr. Hazeltine related to me the following incident that occurred in Rockbridge, about ten years ago. A family by the name of Handy, living hero in retired simplicity of association, owned a beautiful fawn, caught in these woods. It was the peting in their melodies the sweet burden of the of Eva. a daughter then sixteen years old. They tiful fawn, caught in these woods. It was the pet of Eva, a daughter then sixteen years old. They played together, chasing each other in the yard like two children—"Eva" and fawn. Eva was taken sick with a severe fever. She sunk lower and lower; the physician gave her up to die. She could not turn herself in bed, nor even lift a hand. Several times the "fawn" attempted to enter the room where its mistress was, but was as often firned out. One afternoon, the window being

several times the "fawn" attempted to enter the room where its mistress was, but was as often turned out. One afternoon, the window being open to its full height, the fawn jumped into Eva's bed-room and remained there, unknown to the rest of the family, all the while lapping and kissing her face with undue devotion and caresses. From that hour Eva began to amend, and finally recovered, and is now living. The fawn immediately sickened and died. Was not here any other philosophical interpretation to be put upon this fact than that a spirit psychologized the fawn to save Eva?

A flying visit hither, "holding forth" in four lectures. Met the substantials, such as the Montrosses, Fishes, Ellenwoods, &c. Much excitement in town, and such a "shocking thing in a Christian community!" A dear, sainted old man —Bro. Ellenwood, from New York State—being at his son's on a visit here, lately sickened, languished, "died." A medium healer was called, but he could not be restored. The spirits took him. That was unprofessional. "Why, a medium! only think of it, and not a physician in good atanding! what are we coming to?" This awful shock, so antichurchal, was very much heightened by the subsequent event. No minister was invited to take charge of the fameral! No formulary prayers were said; but a worthy citizen read a poeu, happy remarks were made, the means and form the certain of the door?" The bleak cold winter is close upon the man's good life reviewed, an angel's blessing fell there and form the certain of the product of the fawn in the condition of the subsequent event. No minister was invited to take charge of the fameral! No formulary prayers were said; but a worthy citizen read a poeu, happy remarks were made, the means are limited, this day I send her into the product of the condition of the fameral in the product of the condition of the fameral in the presence and from the great was a stronger wite shock that our extremely sensitive gensels when a special on the product of the product of the product of the product of formulary prayers were said; but a worthy citi-the door?" The bleak cold winter is close upon zen read a noem, happy remarks were made, the man's good life reviewed, an angel's blessing fell lent health and any amount of pluck left, and there, and from the casket under the turf, the tear-rainbowed friends looked up to the fruitional in the spirit-world. That was all; and all the Christian community said, it was "so disgraceful —no physician—no minister!" Oh, well, let Mrs. Grundy sob and sigh, too, over her want of com-

Over the country, over the sands, over Indian mounds. What is the best use for this sandy region? Oh, philosophers, tell us, for it seems a waste of sunshine and rain to entertain a reasonhis ways were past finding out, and have often able hope for it. The people all through here are

heard the question asked, "Who by searching can find out God?" We are in hopes our brother will find no difficulty in tying to the burnt end of his story, and making the thread of his narrative complete. Diligence and industry can accomplish much, as they always have done.

BLASPHEMOUS.

We do not clearly understand what properly constitutes blasphemy, but suppose it means falsely accusing God of what he ought not to do, falsely accusing God of what he ought not to do, and of what works an evil or injury to his sertheir pulpits, have thanked that he is "just to send fire against the wicked city of Chicago, and against the wicked country places! Let men repeat and remember God is in judgment now!" Is not this a theological diabolism? Have you any such murderous folks "Down East," who rejoice when men women and children are hurning joice when men, women and children are burning in thames, for "the vindication of the Lord's vengeance?" Fools and creedal savages! But we must be noticed and creedal savages! geance?" Fools and creedal savages! But we must be patient, and let "charity cover a multitude

One night stopped-somewhere. Some of the neighbors heard a "spiritual lecturer had come."
"Will be show us a ghost? will be rap? will be be in a trance? will be not raise the devil?" Those be in a trance? will be not raise the devil?" Those were important questions. Lots came is, but that "Spiritualist Barrett would not do a thing!" Exactly. "A wicked and adulterous generation seeketh after a sign." When people inquire of the oracles, let them come with truthful, sincere, motives. Am I right, dear Banner?

Lecturing at New Lishon, where the soul was gladdened to know that there are a few faithful Spiritualists there—among whom are the Warri-

Spiritualists there—among whom are the Warriners, Daylses, &c.—I hurried on to Sparta. This is decidedly one of the most beautiful towns I ming.

PHYSICAL MANIFESTATIONS IN THE WEST.

C. II. Read, the worker of wonders, has been paying Iowa-Falls a visit since we held the State. It was a been paying Iowa-Falls a visit since we held the State. It was a been been supported by bluffs. Just north of it is a high table rocky hill, on which is erected an observatory overlooking one of the grandest scenes out-of-doors. Sure-paying Iowa-Falls a visit since we held the State. It was a beautiful towns I have ever entered, clean, refined, progressive. A few noble-scouled Spiritualists; a happy home at Bros. Leverichs and Thayers. Sparta is environed by bluffs. Just north of it is a high table rocky hill, on which is erected an observatory overlooking one of the grandest scenes out-of-doors. Sure-paying Iowa-Falls a visit since we held the State. ly Mother Nature must love this spot to make it so beautiful. Three artesian wells are constantly flowing. The water of one is used quite extensively for medical purposes. Eastward next to Tomah; quite an airy and attractive town, destined, no doubt, to be a railroad centre, but alas, is woerfully infected with whiskey and Orthodoxy in their most dignal arrests. The only around Suiztheir most dismal aspects. The only avoyed Spiritualist I could find is Mrs. Julia Eaton, a woman who looks higher to find light, higher where her cherished companion is. How beautiful is this light when it shines freely into the believing soul! There are others here who are inquiring, and it is thought the agitation growing out of my lectures will result in good. So I pray; for surely that is all to be prayed for, A" brother" promised me faithfully to procure for me a ball and see it paid for; but when the lecture was given, he paid for; but when the lecture was given, meskulked away cowardly, for "Spiritualism is so unpopular!" So I paid money out of my pocket for the privilege of speaking in Boyington's Hall, close to a whiskey-bar, and to a landlord who—if there be a personal devil—is a porter at the door to the Satanic kingdom. A Second Adventist dis-turbed the meeting with his infidel interrogato-ries. "Bless the Lord!" Courage, oh lonely missionary; it does no barm to see the real condition of our social hells. Thee can speak better after

> A large village located in one of Nature's Edens The Baraboo river meanders here among a weird cluster of shaggy hills, gorgeous, mystic, prophetic on their heights. With others visited Dovil's Lake, a great hole his majesty dug out and filled half full of pure water. Is it not the eye sockets of the devil's head, volcaule, blowing some of his or the devits head, voicante, blowing some of his brains out, many years ago, about the time of the Miltonian rebellion in heaven? The Pottsdamsand rock, piled huge, towering loftily above the gigantic fragments in terraced layers, packed in close as if once a dense forest of California mammoths suddenly retrified, has a sulphurous roglor installed old Satan's brains. First Venture 1 brains. nammons ruddenly fermed, has a supplicate color just like old Satan's brains. Fact! You never saw so wild a spot, so entraining to the student of Nature's ancient courting times. Formed the happy acquaintance of Rev. F. M. Holland, a Unitarian brother of liberal soul. He is endeared to all these people. His hand is genial. Lectured three times to audiences of which one has a right to be proud. Here is talent—the spirhas a right to be proud. Here is takent—the spir-tional thought in a growing condition. After my temperance lecture, argued from the psychologic— al scandpoint of reform, a lady friend—a stranger—sent to me a note on which was written, "I do nate the use of the hall. Yours in F. H. C." Con-trast that with the Tomah landlord and the act of the would be Spiritualist, "Oh, missionary," says

my angel, "go on in faith -on to battle and victo-Two lectures at Delton. Some friends have worked here—worked up the public mind to spir-itual inquiry and freedom. One feels very happy before a Delton audience filling the house to the brim. Here met Mrs. Andros, an invalid sister, now recovering to go forth again is the field of reform. May angels imbue the souls of such with physical and mental strength to be "the woman that dared "tell the whole truth. What a happy home at Bro. J. H. Adams! We all visited the that dared "tell the whole truth. What a happy home at Bro. J. H. Adams!! We all visited the "Dalles" under his escort—the zigzag bed of an extinct river that years agone plowed deep through the sand rock. A party who recently traveled in Europe aver that there is nothing in all their researches that compares with the "Dalles" for attractiveness. It makes one shudder to stand upon the shelf of rock above and gaze down, down into this subterranean rift of a river, tangled now and then with pines and vines whose tons now and then with pines and vines whose tops rustle close to your feet. "Congress Hall!" heigho! peer up, far up over your head! See! the two rock-shelves, arched symmetrically from the two shores, nearly close; verily, it is a cave, an amphitheatre, with a natural pulpit on one side. It is understood that next summer I am to stand on that rock-pulpit and teach Spiritualism to a

thousand people gathered some sunny day into the grand old hall. During the month past I have had singing in all my meetings, by the Hazeltine Band of inspira-tional singers. By their holding concerts after my lectures they have paid the way. This is a new method of missionarying, and very effectual. Let us sing all our reforms. The spiritual public

speak for progress everywhere. Falter who may, follow who dare! Yours in truth;

DUMONT C. DAKE, M. D.

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