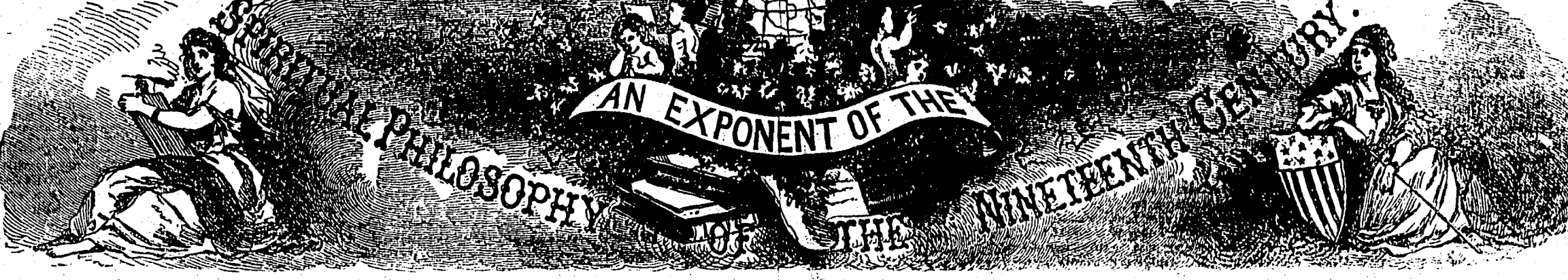


# BANNER OF LIGHT.



VOL. XXX. BOSTON, SATURDAY, NOVEMBER 25, 1871. NO. 11.

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

In quoting from the Banner of Light, care should be taken to distinguish between editorial articles and 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 our correspondents give utterance.

## Banner of Light.

BOSTON, SATURDAY, NOVEMBER 25, 1871.

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LUTHER COLBY, EDITOR. LEWIS B. WILSON, ASSISTANT.

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."

In other words, the court needed a packed jury, and they got it. The Methodists, who are bossing this new Mormon persecution, needed a Methodist judge for their purposes, and they got one in the 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 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 of American citizens any more than Shakers, Swedenborgians, Unitarians, or Spiritualists. "Hawkins was not tried by a jury of his peers; that is to say," remarks the Tribune, "not by a jury of Mormons, but if he will accept American citizens as his peers, then he was tried by his peers."

How long will it be before, under such arrogant ruling as this, every man who is not a Methodist will be denied the name and the rights of an American citizen? We fear that our Methodist brethren have become unduly inflated by their success in hunting down one poor Mormon non-conformist 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, 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 Utah. Where then, except in a lawyer's brain? The practice and the will of the people of an American State or Territory are, in the absence

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 adultery.

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 exist.

We do not accept this fact as a proof that polygamy is a good thing. We do not believe in it. The influence and example, and the theocratic authority of Brigham Young have undoubtedly done much to keep his people in order. But we would say to government, take no illegal step to arrest the great experiment now going on in Utah. The experiment may not be new, but the conditions are new, and let it be tried accordingly. If 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 about the consequences which must attach to a 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 physical improvement of the race—it may be worth our while to see it fairly tried. These great questions must occupy a large part of the 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 Harper's Weekly and other journals to confound Mormon polygamy with such criminal offences as theft and murder. "A jury," says Harper's Weekly, "would hardly refuse to convict a man who picked a pocket, upon his plea that his religious faith enjoined a community of goods."

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 morally, 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 Huxley.

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:

"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 is the worth really of the 'I say,' the mere self-assertion of David Hume? If such a thing might have been said by Johnson, on his tour in Scotland, meeting with Hume and some Highland chieftain, let the scene be imagined. There would have been Hume with ruffles and powdered wig,

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 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 not everybody; but only one Scotch body, and a mere Lowlander, for 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 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 existence,' David Hume would have burned; and Dr. Huxley says that he agrees with him. But are they model men—those two, so as that for their incoherence, with their logical novices and general information, they, rightly, should be trusted, as to what human nature is, by its constitution, at its best, and what it means, and what it legitimately craves, and what it may be credited for as to its experiences? Hume and Huxley would say that religion means 'human politics.' And what then does poetry mean? What does sacrifice mean? What does the art of Raphael mean? Thought in the highest regions of the intellect, and impulse at its divinest—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 coincide about that world? Is conscience to be regarded as no more divinely bestowed than a ravenous appetite, like that of a dog for his will? 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, finds 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, on "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 Philosophy of Existence; the Testimony of the Ages."

We have been so accustomed to those notions of a future state with modern theology, both Christian and Mahomedan, has incultured, 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.

The prevailing theologic notions antagonistic 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 sceptical 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 "sacred writings" of this planet, proclaim the soul to 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 tinged with the old Brahminic ideas of re-incarnation. Pythagoras, Jamblichus, Socrates, Plato, Timæus of Locri, Plotinus, Solon, Thales, Anaxagoras, 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 proclaimed, with almost entire unanimity, through the media of France, Spain, Italy, Germany, Belgium, Holland, Russia, Turkey, India, China—in fact, of all the rest of the world; so that, if a question of this nature could be decided by a

majority of votes, the question of re-incarnation would probably be decided in the affirmative. And it is to be further remarked that the discrepancy between the tenor of the spirit communications in the two former countries, and those received everywhere else, is by no means so entire as is commonly supposed. Just as, both in this country and in the United States, persons are occasionally met with who have preserved a more or less distinct remembrance of the scenes and events of their former lives, so many English and American media have received partial announcements tending in the direction of the doctrine in question, even in centres in which it had not previously been heard of; while one English medium (author of that very clever book, "Spiritualism or Skepticism,") received from the spirit of her husband a series of communications giving nearly all the leading ideas of the Kardec books, long before she had heard of their existence. But the fact of this discrepancy, be it more or less, is, from the spiritualist point of view, very easily accounted for.

As Carlyle says, 'The eye sees what the eye brings the means of seeing;' in other words, we only perceive, in regard to any matter, what the course of our previous experience has enabled us to perceive—a *dictum* whose literal and absolute truth, in regard to our present life, is proved by the experience of every day and of every century; while our increasing acquaintance with the life of the spirit-zone of the planet shows us that it is equally true in regard to the people of that zone. It is in our individual lives, as in a school, some of the scholars learn more quickly, and others more slowly; but just as each scholar must master the lessons of his present class before he can become fitted, by the resulting education of his intellectual 'eye,' to enter the class next above it, so he must always master the lesson he has in hand, as the sole condition of his understanding the lesson that follows it. And as it is only by the diligent learning of all the various lessons afforded by the planet in which we find ourselves 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 veil,' on the order of our earthly life, explains and confirms, in regard to that order, the statement of the apostle Paul, that 'the natural is first, and then the spiritual,' and thus explains also the discrepancy between the communications of media in different countries."

We are glad to see that Miss Blackwell quotes the eloquent remarks of Lessing, to which Mr. Sargent called attention in his "Planchette." Says the great German controversialist, "Do 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 present. 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 pre-eminence of the mind by the theologic notions of the dominant religious sects, 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 off these pre-occupying 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 intellects 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 heed and study, come in to render possible and probable the suspension or seeming annihilation of the remembrance of our anterior lives.

We commend Miss Blackwell'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 "poo-poo." 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 absurdly Copernicus for his theory, or Columbus for believing that the earth was a globe. Miss Blackwell deserves 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 earnest 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 thanks 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 fullest 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 unwilling to be fed any longer on the dry husks of Old Theology, but are seeking for a taste of 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) mission in which all earnest souls who love humanity can engage, and that, too, with the fullest 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 unwilling to be fed any longer on the dry husks of Old Theology, but are seeking for a taste of morsel of the precious bread brought down to us by the denizens of the upper and brighter spheres."

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### 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 earth-life, given through the Mediumship of MRS. J. H. CONANT, proving direct spirit intercourse between the mundane and supermundane worlds, is without doubt, the most intensely interesting, inspiring and instructive paper ever read by the human family. To spread this glorious Banner of Light over broader fields, the publishers now propose to send the BANNER WEEKLY PAPER for THREE MONTHS ON TRIAL.

They say, "On receipt of Seventy-five Cents we will send the Banner of Light Three Months, on trial, to all NEW Subscribers who remit the above sum; and will also mail to their address, free of charge, one copy of Warren Barlow's grand poem entitled 'The Voice of Prayer.' The book contains thirty pages, is elegantly printed in large, clear type, on fine lined paper, and bound in white enameled cover." Yearly subscription, \$7.50.

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

BANNER OF LIGHT, Boston, Mass.

Spiritual Manifestations in Beecher's Church.

MESSRS. 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 interested me, and some of the phenomena mentioned, such as a chair moving untouched across the room after a person has arisen from it, apparently following him or her, 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, unless 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 eyes; 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, (if 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 Allusion, or Holy Ghost, as 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. 24, 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 matter."

"Mrs. Nelly Ames, a story-writer and newspaper correspondent, better known, perhaps, as Eleanor Kirk, author of a novella 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 Pro and Con of Female Suffrage.

Reported for the Banner of Light.

Ex-Gov. Harriman, of New Hampshire, presided. He briefly stated, in commencing, that the rule for the government of the Convention would be three speeches of fifteen minutes' duration on each side, and then one speech on each side of ten minutes' duration. Gen. Hall would begin.

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 did not prohibit the ballot to women, but the fact that the right had never yet been admitted or enjoyed was

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 1790, 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 word "female" to the constitution.

**MRS. LIVERMORE**  
said: The government of the United States is different from all others. It is a republic—which is defined as a government of the people, by the people and for the people. For

[illegible]

SEN. HALL,

all the way, and there is something in the breast of a man saying, "If you want to ballot and take an equal chance with us, why take your chance, and stand up." [Laughter and applause.] I believe in the equality of all men and women under the laws of the United States; no law should be

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 boast in the matter of government.

The rights of woman were more to be preferred by her than next in horse cars, or the uncovered brows of gentlemen acquaintances. Give her her rights, and she would take her chances with the rest. The General was mistaken when he said Massachusetts laws were harder than those

GEN. HALL.

Women had joint legal jurisdiction over their children the courts of Massachusetts with their husbands. So long as men and women are living happily together as husband and wife, it is necessary to make a statute that this

...the thought that there only are

MRS. LIVENOR,

GEN. 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

MRS. LIVERMORE.

In concluding the debate, Mrs. Livermore said there was no getting away from the fact that the power we use in war is brute force. Notwithstanding the grandest men in the country helped make the armies, they were obliged to use

Women asked their rights; they did not want gentlemen to talk gallantly, and then act tyrannically; they asked not to be called man's *better* half, but his other half—his equal before the law. The ballot conferred on woman, would purify the arena of politics, strengthen the hands of government in every good word and work, and hasten on the attainment of the grand results of which our nation is the prophecy.

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 that is to be built.

1000

## A NEW DEPARTURE.

BY J. K. BAILEY.

No suggestion was offered as to mode of work or business management; thus leaving the inference that it was intended to simply turn all associations in our work into the League movement. Intimations of this supposition were made in discussing the report. Members of the committee

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 League assume any *Segregationist* position, or shall *Segregationist* socialists assume any *Segregationist* position?"

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 method—a "wheel within a wheel"—for the proper culture of

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

But the Convention did make a "radical new departure. In the election of Victoria C. Woodhull to its presidency, departed from the position of the great mass of Spiritualists upon a vital and tender question of social life—marriage!

This places Victoria C. Woodhull squarely before the public as a championess against laws regulating marriage. Inferentially commits all who endorse her, as a leader, to the same position. The American Association of Spiritualists.

But her candidacy for the presidency of the United States was more emphatically and positively endorsed by the passage, with only one dissenting voice, (undoubtedly made silent, as did myself, upon this question) of a resolution

the adoption of affirmations reported by the Committee

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 long before delivered in Washington, and scattered in print throughout the country, as well as in the Convention at

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 (if not positive) endorsement by the American Association of Subnormalists, by virtue of her elevation to its leadership,

I hope the later 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

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 understand-

Let us seek a healthy "middle-ground," if possible—no

**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 Monday.

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 breaking off.

on before.



Written for the Banner of Light.

## WAITING.

BY MISS MARY A. CURRAN.

Waiting for the inspiration,  
That will wake the sweet vibration  
Of the clanging 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 glad hour,  
To this untaught hand;  
To transcribe 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-gem'd portals  
Of the better land.

Reverend, N. Y.

## Spiritual Phenomena.

## 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, 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 manifestations 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 mediumistic power were enabled to do so. I have examined carefully the various phases of physical demonstration as presented through different mediums, not to satisfy myself of the great 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 affairs, and tenderly bear us in our home in the "land beyond the veil," 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 party fifteen in number, some of whom were unbelievers. I was informed an uneventful sitting 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 above mentioned being present. Seating ourselves before the cabinet, and the light being extinguished, one of the ladies presided at the piano, and sang "The Spirit's Home," for the purpose of harmonizing the circle. While thus employed, several spirit-voices were heard joining us, every word being distinctly audible—a fine soprano and a tenor of exquisite tone being among them.

Several of us were touched by spirits. The pianist, upon one's placing his hand on her shoulder, "that spirit," I answered, "Play 'Speed the plow,'" when, upon her doing so, feet moved so forcibly as to jar the floor in front of us. A gentleman keeping time rather loudly with his foot, a male voice was distinctly heard to say, "Stop beating; we will attend to that business." Then, without any warning, the piano stopped, and the 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 there, opposite the entrance, and about six feet from the opening, which was covered with a black curtain.

"We waited an hour, employing the time with vocal and instrumental music, some occasionally making remarks, such as, 'It must be a bad day for spirits,' &c., thereby disturbing the harmony necessary for success, as is well known to Spiritualists; but not a face was visible. The medium left her seat exhausted, refusing to re-enter the place, and I feared my visit would prove an utter failure.

I found, among those present, five or six who were accustomed to circles and would create harmony. I therefore suggested another sitting for ourselves alone, and sought Mrs. Andrews, informing her of our desire, telling her I had come a long distance and must leave by the evening train, and begged, as a special favor, another sitting. She consented reluctantly, fearing it would result in disappointment, as she was completely exhausted in consequence of such a loss of magnetism.

We re-entered the séance room, and after darkening the apartment (the door being locked), we sang as before. Our demonstrations were of a similar character to those above mentioned, only more powerful. All were touched by spirit hands, questions were answered correctly by voices, as well as by raps. The order to strike a light was obeyed, and the medium re-seated herself in the cabinet. As the circle was small, we were within eight feet of the opening, so that everything was visible. Very soon two delicate female hands, closed and then opened, as if in benediction, appeared at the window before us; a face was next seen, but indistinctly. When asked whose friend it was, a finger seemed to point to a lady at my left, and then move toward me. I inquired if I were the one indicated, whereupon the whole hand was shown and shaken, seemingly gratified. I requested the face to come more into the light. It did so, but not far enough to enable me to distinguish its features. I then said, "Present yourself fully in the aperture," when I most plainly saw a man's face, with gray whiskers, gold spectacles and bald head. I recognized it beyond question as that of my father-in-law, the late Ous Tafts, of this city, and so remarked aloud. It bowed as if to give assent, and disappeared. I endeavored to recall it, that it might speak to me, but without avail.

The curtain rose again, and a handsome male face, with clear complexion and black mouth, 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 my 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 Susanah, 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 expressed herself as perfectly satisfied.

The face reappeared and a voice said in a loud whisper, "Why 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 fair female 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 spirit holding this 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 séance 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 were, to my eye, a rigid, stoical expression, very like a wax figure, no smile illumined the countenance. I am informed they often displayed joyous, expressing pleasure at being recognized, 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 Mr. 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 séance.

How the head of Mr. Tafts could be produced minus his wig (no one outside his family ever saw him without it) during the space of forty years, the seances could not explain.

On my return home, while detailing the facts to my family, it was queried whether, at the next weekly sitting at our house, the facts above stated would be confirmed by the spirit of Mr. Tafts 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 away, and was therefore obliged to be absent from the sitting, 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.

Soon after the medium was influenced (by Hawnah, the Indian), Mr. Tafts said, "I wish you would say for my father, if not present." He, Hawnah, at once replied, "Tafts brave is here, but will not be able to control for several days, being too much exhausted." She inquired the cause of his fatigue, whereupon he gave one of his quizzical looks, saying, "When you catch Hawnah, you'll catch a woe!" Mrs. Bigelow pretending not to comprehend his meaning, asked an explanation. The Indian seemed a little piqued, and changed the subject. After conversing for a time on other matters, Mrs. B. said, "Can you inform me where my husband was last Friday?" With another of his quizzical looks, he immediately exclaimed, "I tried to show myself, but Tafts brave said, 'Give me your magnetism, build me up; any Indian can represent himself as Hawnah, and Mr. B. will not know the difference; there is but one Ous Tafts, and I wish to present myself.'"

He stated that the spirit of Mr. T. was very nervous, impatient, and restless. He stated, and was identified by Mr. B., and also remarked that Mr. T. wished to materialize a wig, but the magnetism was insufficient; thus explaining why he showed himself without one, as before mentioned. We considered this a most excellent test, and proof positive that I was not deceived in what I saw at Moravia.

As to the facts being impossible, because they do not agree with the ideas of spirit and matter, which some possess, is not my affair, for I did not make either the facts or opinions which caused them to be so inconvenient. I have merely stated 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 whom they administer. I have to thank you for the large circle of observers by the description of these phenomena. It is impossible for many to visit Moravia and see what I there beheld, and so far as they rely on my testimony, the necessity of their personally witnessing it is avoided. It is not yet popular to believe in Spiritualism, and some people are so constituted they cannot accept the evidence of the senses. I have to thank you for the large circle of observers by the description of these phenomena. It is impossible for many to visit Moravia and see what I there beheld, and so far as they rely on my testimony, the necessity of their personally witnessing it is avoided.

In conclusion, I would say, that in all my experience with various mediums, I 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 are doing good, and doing good, and do present themselves to our material sight; thus adding one more overwhelming proof to the many already given us of man's immortality. Yours truly, L. A. BIGLOW.

Boston, Nov. 1871.

## Reminable Cure by Dr. J. R. Newton.

25 HAWKINS ST., NEWBURYPORT, MASS.

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 year since my general health began to improve, but I still suffer with the pain in my right knee, which grew worse and worse, until it was almost unbearable. I received treatment from one of the best physicians in Boston (Highland) (he then resided in Boston), but was not cured. He then advised me to go to the sea, and I immediately went to Danville, New Hampshire, where I had the advice of other physicians. They all agreed in saying it must be moved. In the course of a few weeks I left the place, but the pain in my right knee was still there, but the pain in my back was somewhat relieved. In a very short time after leaving Boston I was unable to walk without the help of a crutch. For the last seven months I have suffered miserably, being unable to get up or down at the time. Hearing of Dr. J. R. Newton's most wonderful cures, and at the earnest solicitation of friends (among the number Mr. E. J. Sherman, of Newburyport, Mass., who very kindly accompanied me), I visited the Doctor at his office on the 14th Oct. The day before I was about a half-mile from the office, and I was obliged to go there in a coach, as I had not walked that distance in the whole seven months. The coachman asked me what time he should come to take him to the office, and I told him I would go at 10 o'clock. He made no reply, but looked at me in amazement, for he saw that it was with difficulty I walked with my crutch. The Doctor seemed much pleased at seeing me, and said, "I am glad to see you, and I hope to cure you." He then asked me to go to his office, and I did so. He then took me into his private room and gave me a brief treatment of about five minutes (consisting merely of rubbing, for he uses no harsh means). Mrs. Tibbets, of Newburyport, who was in the room and saw the treatment, said, "I have never seen anything like this before." He then asked me to go to his office, and I did so. 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(Continued from first page.)

ing 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, pianos 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 amazement of Mrs. Ames and her sister, the chair on which he had been sitting glided deliberately after him. For many months no one, save Mrs. Ames, could light the gas. A lady one evening in Mrs. Ames' absence used up two whole boxes of matches endeavoring to light the gas in the hall, and finally fainting 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 audible sound of a dozen persons laughing derisively, went ringing and echoing through the halls.

"Mrs. Ames' 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 to reveal.

"Of late her residence—which is a fine house on the Heights 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 her.

"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 palpable 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 Orthodox who worship God and Mr. Beecher in Plymouth Church, know that their Holy of Holies is being made the very gateway to the revelation of the New Philosophy! More anon."

#### Spirit-Communions—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 communications all well-disposed persons, interested in the investigation of the subject, are cordially invited at the times specified. We would request any party knowing of the verity of a message published by us, to send us a brief statement of the same.

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

DEAR BANNER—It gives me pleasure to acknowledge the correctness of a message from John Hatfield, in the number of the Banner dated Oct. 28th. Mr. Hatfield was my foreman for several years, and I recognize the language particularly his. "God bless you" was always in his heart and hand, 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 him—and I believe he did. Those who think Spiritualism will not do to do by, should have been with Bro. Hatfield in his last moments; to me it was more a source of rejoicing than of sorrow, 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. Y., Oct. 1871.

EDITORS BANNER OF LIGHT—In your paper, dated Aug. 19th, you published a message given through Mrs. Conant by Eliza Reed, of London, dated 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.

LANDREY, W. A., Aug. 20th, 1871.

EDITORS BANNER OF LIGHT—I write to verify a communication from Sidney Whiting, printed in your paper of Sept. 20th. He was, as he says, "a believer in Spiritualism a good many years," and it was a great source of comfort and consolation to him in his declining days. He had promised 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 ears to hear," that if a man die he shall live again. It was his earnest wish that his loved ones 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 resident 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.

FRATERNALLY YOURS, GARNER ADAMS.  
Franklin, Mass., Oct. 24, 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 promised 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 *Allegro*, 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 receive 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 Hermann Fichte, avows his conviction that the spiritual phenomena of the day indicate the action of a superhuman influence. This eminent thinker is a son of the distinguished Johann Gottlieb Fichte, the contemporary and intellectual peer of Kant. The son shows himself the inheritor of the father's genius. It is satisfactory to learn that he had been led by his own independent psychological investigations to conclusions similar to those which the revelations of the seers and mediums of Spiritualism imply. The testimony of a man like Fichte outweighs the ignorant carplings of a thousand Huxleys:

STUTTGART, July 7th, 1871.

My dear Sir: Accept my warmest thanks for Huxley's work, which had you not sent it to me, would probably have escaped my notice. I am now acquainted with its contents without delay, and can state the following as being my present impression in relation thereto. As to its revelations concerning the world beyond, they seem to me to be of the highest importance, because they not only, at least for the most part, harmonize with those which have been given by other spiritual seers, but because they are intrinsically reasonable, *genuinely* 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 essential and decisive, laying aside a great deal that is unnecessary in these "revelations," (such as the demonstration of the existence of spiritual spheres which are said to surround our planet, &c.) which, I fear, furnish abundant material for doubt and ridicule to those who are unfavorably disposed.

As to my present position with regard to "Spiritualism," I had an opportunity last year of becoming acquainted with its phenomena and testing them repeatedly. This was through my personal acquaintance with Baron Guldentubbe, and his sister, who spent the winter of 1869-1870 at Stuttgart, and who honored me with their full confidence. I have come to the conclusion that it is absolutely impossible to account for these phenomena, save by assuming the action of a superhuman influence; but that deception, credulity, and the acceptance of worthless things, false interpretation of incidents and matters—in a word, *subjective admittances* 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 testing such experiments, or of causing them to be made, although two excellent mediums were at my disposal after the departure of Guldentubbe. I feel, however, deeply interested in the cause; for I am by no means unaware of its high importance, both in a religious and a political point of view. I shall therefore be grateful to you if you will continue your communications, and I assure you and your worthy friend, Counselor Aksakow, of my most grateful appreciation of the indefatigable zeal with which you so perseveringly devote your powers to that cause.

Yours, with high respect,  
J. H. VON FICHTE.

To Mr. Gregor Constantin Wittig, Berlin.

#### "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. This 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 force for outward 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 Deity in all Nature, physical and spiritual, to forward progressive action, is delineated in a manner that cannot fail 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 Brotherhood of God," the pamphlet by the same author, recently published, should be read in connection with this one, as the principles stated in the two are intimately connected. No one can carefully read Mrs. King's series of pamphlets without being strongly impressed with the exceeding beauty, consistency and glory of the Spiritual Philosophy, and with the fact that this philosophy invests man and his work with such a superior dignity and importance as to elevate him in his own estimation, and stimulate him to the strongest effort for working out the grand destiny that it foreshadows for him.

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

It is to be hoped that the friends all over the country will heed the earnest appeals being made for the assistance of the Chicago spiritual papers—*Religio-Philosophical Journal*, *Present Age*, and *Lycium 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 commensurate 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. H. 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 justice 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 whites."

#### Victoria, Vancouver's Island.

From a private letter dated Oct. 21st, we learn that Mrs. A. D. Wiggins 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 periodical 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. Winslow and other friends will please accept our thanks for beautiful flowers for our public free circle table.

#### Woman's Rights in New York.

During the election on Tuesday, Nov. 7th, Victoria C. Woodhull and her sister, Tannie C. Claffin, applied at the polls to be allowed to vote as citizens of the State and city of New York. They were previously allowed to register their names, but their votes were rejected. The Boston Post uses the following remarkably liberal language with regard to this occurrence:

"The champions of woman-suffrage in New York have met another rebuff, for we cannot call it a defeat where they withdrew in such good order and immediately renew the attack with such vigor through the press. As a demonstration, the attempt of Mrs. Woodhull and Miss Claffin to cast their votes on Tuesday may be considered a success. They have already advanced one step, and that a long one, in securing their right to registration. 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 lists of voters. 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 aspiring women as citizens. Voting, it appears, is another matter, even when one's name is on the registry list; but having gained the preliminary point, a vantage ground is secured for the final assault upon the stronghold of the autocrat. Moreover, these somewhat eccentric women connected with the opposition to female suffrage, which is entirely independent of them. I refer to that which is really essential and decisive, laying aside a great deal that is unnecessary in these 'revelations,' (such as the demonstration of the existence of spiritual spheres which are said to surround our planet, &c.) which, I fear, furnish abundant material for doubt and ridicule to those who are unfavorably disposed.

#### 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 academic 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 Suffrage.

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 or civil 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 plaintiffs 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 Queen.

It is precisely as we have taken occasion to state it in these columns, Victoria is not insane, has never been insane, and is perfectly competent to discharge the duties of her high office without any assistance from such a fellow as the Prince of Wales or any of his satellites. Probably she realizes the perils to England from attempting to place the nation under such a regency as that would be, and she revives her resolution to repel the advances made to that end. She has demonstrated that she is now as capable of governing according to the British Constitution as 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 that little game, however, and all those who were taking a part in it are discomfited and scattered. The most pleasing and satisfactory item of English 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 truths 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*:  
DEAR SIR: 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 acknowledge 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:

"Marble Hill, Missouri, October 24, 1871.  
R. D. OWEN, Esq.—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 unfortunate from whom the faith of immortality has been withheld. Your 'Footfalls' I have read with pleasure, and can say with justification, that it furnished me stronger proofs of a future existence than anything else I have been fortunate to read.  
Blessed be he who shall give me an abiding faith in immortality!  
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 our friends on the other side of the Atlantic. He 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 Collier peace policy is generally supposed to be carried out in 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 futile and stale device, which honest and earnest men should have long since outgrown. Besides, the tricked red man manifests none of the former desire to come and be made an exhibit 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 affairs—to hasten to Washington for the purpose of holding a conference on the subject in all its 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. Peabbles 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 Foster is lecturing in Louisville, Ky., during this month. In October he spoke in Cincinnati. In a private note, Judge Carter says: "Foster has been 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 scientific world, especially the one in which he demonstrated the absolute positive existence of the spiritual body from the discovered facts of science."

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

D. W. Hull is again in the East, and will be glad to answer calls for lectures for a few weeks. He came East to attend a discussion with Dr. A. Moran, which commenced last week at Stonham. His Hall is prepared with charts to give evening lectures on astro-theology. A course of lectures on this subject, besides giving a perfect idea of astronomy, give the audience substantial evidence who wrote the Bible, and its prophecies, its outer science, not even geology, will do much to remove the false veneration placed upon this book as this. Address Stonham, or this office.

Mrs. A. Hull, the inspirational and trance speaker and physician, is in Clinton County, New York, lecturing on Phenology 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 correspondent, Eliza Bradford.

Mr. A. Brown will lecture in Manchester, N. H., Nov. 19 and Dec. 3.

Mrs. S. A. Jesmer intends to visit Augusta, Mo., the last of December, and desires to make arrangements to lecture on the route from Independence, Mo., via Concord and Fort-mo, Mo. Subjects: "Man's relations to the spirit-world," "The Bible among Spiritualists," "The divinity of man." Address at once Bridgewater, Vt.

Mrs. Belle Chamberlain has arrived at her new home, Eureka, Humboldt Co., Cal., in safety, and will soon resume her lectures in the lecture hall, in which capacity she has become 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 resting and myself able for the labor of the lecturing field again. Bidding goodbye to my home, and turning my face to 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. Allen, a Spiritualist here, has offered the use of a hall to the friends, and they have begun again an active warfare against old theology. Friends desiring my services, can address me at No. 12 South Jefferson street, Dayton, Ohio."

Levi Denkesple, 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. Prosser, 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, Me.

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 elucidate the Spiritual Philosophy, or cope in debate with any of the champion opponents.

Mrs. McFarland, having returned to Boston, somewhat improved in health, will resume her business at 100 Eighth street, South Boston, where she would be happy to meet her friends and patrons.

Joseph D. Sileo is at Tunbridge, Vt. A correspondent, J. D. 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 excitement. He will speak in Providence Nov. 19th, and again in Woonsocket, Nov. 29th.

THOMAS GALES FOSTER, THE COLUMBIAN SPIRITUALIST.—The Spiritualist lecture at Webster Hall, last night, was a very favorable one. Mr. Foster 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. Foster, of an appropriate and original, but impromptu poem, which was a masterly piece of composition. The choir sang again, and then came the lecture proper, upon the passage of Scripture found in Matthew, xxv: 40: "These shall go away into everlasting punishment, but the righteous into life eternal."

#### ALL SORTS OF PARAGRAPHS.

CONTENTS OF THIS NUMBER OF THE BANNER.  
First page: Editorial Department—"Have Mormons any Rights?" "Mountford on Huxley;" "Miss Blackwell on Re-incarnation;" "By their Fruits ye shall Know Them;" "Spiritual Manifestations in Beecher's Church;" Second: "The Pro and Con of Female Suffrage;" Poem—"Ruby;" "A New Departure," by J. K. Bailey; "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. L. Newton;" Banner Correspondence; "Maine—Spiritualist 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 Chase; "Wisconsin Pebbles," by J. O. Barrett; etc.

The account of the manifestations at Moravia, 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 the 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, Boston.

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 the 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 R. one 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 SHALL TRIUMPH.  
Truth and justice are eternal,  
Born with love and light;  
Secret wrongs shall never prosper  
While there is a sunny right;  
God, whose world-wide voice is singing  
Roundless love to you and me,  
Heeds oppression, with its titles,  
But as pebbles in the sea.

The Chicago Tribune says the people there are ready 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 sand-storm in Los Angeles County, Cal.

The woman's rights movement has spread to France, and is being discussed by the Paris journals.

The German Empress frowns on woman's rights, and the Kaiser, for consistency's sake, frowns on man's rights.

Officer Garraughy is just the man to arrest garrotters, 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 hoard up such a vast amount of property! It is worse than useless, for it does not even pay taxes—church 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 squint."

The Eastern Railroad Company is to apply the Westinghouse air-brake to the cars of the Gloucester 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 napping 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 high-priced 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 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 1869.

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