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SOUNDS PRODUCING COLORS.

BY MRS. A. M. STONE,

MARRIAGE LAW-JUST OR UNJUST-' FREEDOM OR BONDAGE?

Free Thought.

"Prove all things," said Paul of old, and marriage is no exception to this wholesome rule. Surely our marriage laws, as they are, need reform, and an equal recognition of both wife and husband, as each having rights which the other is bound to respect-in property, person, custody of children, &c. Justice in these laws can hardly be hoped for until woman helps to frame and administer them, and we thus have all humanity represented, instead of a ruling class, as now, infringing on the rights of 'a subject class, This is a powerful argument in favor of suffrage for woman. But, meanwhile, let us be both wise and thorough in looking at this matter of marriage, vital as it is, and lying at the very foundation of social life as it does.

With a blind zeal and little wisdom, the abrogation of all marriage laws is demanded by some. A fatal error lies at the root of this demand. It ignores all obligations men and women owe to society. Were there none concerned or interested but the parties themselves, and if they were honorable and pure in purpose, any recognition of marriage might be of little moment to the man and woman bound by ties of mutual affection and reverence; but there are others to be thought of, and there are coming results to be honorably provided for. A man and woman love each other tenderly and truly; they wish to enter upon most intimate and sacred relations-mutual help and support; and the care and culture of children that may come to brighten their home. It is but just to make public and open statement of their intent, and thus say to the world, "We are husband and wife, true and faithful to each other and to the children we hope to rear and sustain,' Such public recognition and statement is the root of all marriage law, and is just and right-is not bondage, but fair and open freedom. With it you have the sanctity of home, the control of passion, the sentiment of personal chastity and the possibility of well ordered private life. Is it unjust or enslaving that partners in business are required, by law, to make known their partnership? No, it is indispensable to a decent order of business affairs. How much higher the importance of the marriage contract, and therefore how much more important its open recognition under just law.

Some short-sighted people say that, in the present state of society, it will not answer to be without some marriage law, but that "it" may when we become more perfect and higher in development. If marriage law be an evil of itself, if an abrogation of all rules and regulations be best under any higher condition, let it be boldly hus the coming of a bette

dom" is rotten at the root, and therefore will be bune, and not blessing ; and this in all fearless frankness, but "with malice toward none, and charity to all."

But true charity is consistent with most earnest warning and most searching exposure, and therefore I send you this message on the justice and perpetuity of marriage law, and the reform of the laws which now stand on too, many statute books. Yours truly, 254, B. STEBBINS. Detroit, Mich., Oct. 15th, 1873.

LOVED ONES ON THE WAY.

O'er every sunny home Shadows will fall ; From every happy group God's voice will call

Some treasure well beloy'd, "By his hand given," Home again, home again, To his own heaven,

Out of earth's shaded ways, /Into the light, Where boye the misty clouds God's rainbow bright Glows with a radiance true, Never to dim

Never to dim ; On they g8, on they go, Beckoned by him.

Up where the lamps of life » Shut out all gloom ; Where God's bright immortelles Ne'er cease to bloom ; Where we shall meet again,

When he says "Come," Lovingly, lovingly Leading them home.

Home! where the farewell word Ne'er has been said ; Home! where no blinding tears

Bong a where he brinning cears
Ever were shed;
Where with a shining face;
Close by the gate,
One who loves, one who loves,
Fondly doth wait.

Dread not the farewell then ;

Dread not the intervent then, Let them pass on ; Since he has said, "."T is time," Let them be gone. On to a better land, Through gates of pearl, Let the sails, let the sails For heav'n unfurl.

Deck their forms lovingly From earth's fair bowers ; Cover the casket lid

With choicest flowers. Bury then tenderly 'Neath the green sod ; Willingly, willingly Leave them to God,

Think of them cheerfully, Glad evermore; Glad evermore; Think how they 're safe at last, On yonder shore. How, in a little time, When all is well— We shall go, we shall go, With them to'dwell: —[Georgid Nourse, in Boston Transcript.

EDITOR BANNER OF LIGHT-On reading David Wilder's article in your paper concerning sounds producing colors and odors, and asking of its readers further information can's, subject, I can contribute what has been given me by my clairvoyant daughter, who is promised to perform the music of Gottschalk by color and odor of sounds on the plano, and is now under tuition by said spirit :

"On fine mornings, when the atmosphere is lear and sunny, I enter my room, alone, where perfect quiet prevails. My children are denied entrance to this retreat; for it is here that I compose my music, or rather, where it is composed for me.

Sounds such as of loud voices, moving of fur-niture, or slamming and creaking of doors, make discord in the atmosphere, for the simple reason that they create inharmonious and *coarse colors*. They are frequently the destroyers of the *color*-*music* on which I am engaged. Sitting in an easy-chair, with a slate and pencil on my lap, I patiently await the command of the inspiration. Presently, after thus wait-ing, a thick, soft-looking gray cloud arises, within a foot of my chair. It is oval-shaped, and about the size of a com-mon dressing-glass. At first Sounds such as of loud voices, moving of fur-

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and about the size of a com-mon dressing glass. At first it presents, a solid, neutral-tinted surface to my eyes. All at once, it flushes through with pale pink, and then a succes-sion of delicate hieroglyphics, of scartons colors and flowage

paie prink, and then a succession of delicate hieroglyphics, of svarious colors and flowery, forms, are sketched upon its smooth surface, as if by a rapid and mastery hand.
They are for a few moments as constantly supplied, and as constantly and systematically erased, as are the problems upon a blackboard. These forms I copy upon my slate, also rapidly, but without comprehending a single figure or color that palpitates there, in my vision, perhaps, during the entire lesson (for such it seems to be). Half one side of a large double slate—never more—is generally filled with the guant_and problems. lustration."

As I am copying the article for publication-if you see fit or hieroglyphics, 1-send the original.

until tried upon the plano af-terwards. They then interpret and arrange themselves, with difficulty, but precision. I am acquainted with but few of these themselves are therm Three short strokes, thema thus: ///, of light yellow, mean a triplet' in music; two short strokes of light pink, a 'trill.' A triangle formed of ... three blue dots, interpreted, means 'grace-notes.' Piano and pianissimo.are in-dicated thus: m min

SUNSILINE AND TEMPEST. Written Expressly for the Banner of Light,

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TWO COUSINS;

BY MRS. A. E. PORTER.

CHAPTER VII-CONTINCED.

"Will you ride with my wife this morning ?" said the Doctor." " It is a glorious day, and John Stott will take you through one of the finest farms in this country. You will see a thousand acres where not a fence mars the beauty of the green fields of ripening corn."

I was a guest. The Doctor had been very kind in giving me the liberty of the house, and 1 had no right to demand more. But had he given me my choice that morning, not the glories of the Alps nor the grandeur of Niagara should have prevented me from visiting Leslie Leigh. My thoughts were with her. Just as we were about starting, and I stood waiting, with my bonnet on, for Mrs. Minot, I saw Miss Love cross the hall. I called her to me, and said, "I am going out. See Miss Phelps for me, and ask her to take special care of Mrs. Leigh, and report to me to night how she passes the day."

"Yes, ma'am, I will-do so. Miss Phelps tells me that she is very still and silent this morning, has not spoken at all, and sits all the time with her face toward the door. I think she wants you. Miss Brown wished Auntie Dick to ride you. Anss brown wished Auntie Dick to rate out this morning; but she replied, 'No, ma'ain-unless you take my baby, too. Auntie Dick do n't want none of your riding out for her health. - I shall scrub the entry to day; your girl did n't half do it.'" Mrs. Minot came out, guits with the murdh

clean," as Mother Goose has it, with his smooth linen coat, and bouquet in button-hole, stood by to do so-and fearing I might his horses. We were off, under blue skies and not succeed as well in the notes past hedge-rows of living green, with a soft, fresh breeze tempering the air, and the music of birds mingling with the sound of the reaper. One could hardly help forgetting all care on such Searcely any of these hlero-glyphics appeal to my sense of fond as being at all musical, horses enjoyed, apparently, as much as the riders. I drank in the beauty of sky and field, of fleecy cloud and flowing river, and a feeling of peace filled my heart. All was well. The world was beautiful; a loving Father ruled it, and all

edge of medicine as some women of the present day possess, she could manage an-asylum for insame women?"

NO. 7.

"No doubt-no doubt, 2 said the Doctor : " but there would be difficulties in the way-difficultles which only one who has had experience could foresee.

The Doctor, with all his liberality, clung somewhat to the traditions of, the fathers.

"I think a woman could see into a woman's heart sooner than a man," I said ; "the Sairy Gamps' and Betsey Prigs would n't have held sway under Miss Trotwood long."

The Doctor smiled. He saw my drift and replied. "There may be some instances of abuse," he said, "but they are comparatively rare. ? Two assistants in England have been sentenced to penal servitude for causing the death of a patient. Were justice done, there have been some, in our own country who ought, to be serving out terms in the penitentiary for abuse of helpless. patients."

"Such cases of cruelly should be made hopossible," I said ; " your houses are too large ; they should be so small that the superintendent can have each case under his immédiate charge. - Instead of that you are adding wing to wing to your old asylums; and States point with pride totheir huge hospitals, capable of containing a thousand people.

cents go, for it is easier and cheaper to watch, warm, and feed six hundred persons in one building, than to scatter them in six smaller houses. But the best way for the patient is, in the end, the truest economy. If the ratio of cures is increased, the change would be good, even in a pecuniary view. You see, Doctor, I have been reading Mandsly and some other writers who differ a little from you."

" If you will recall our conversation on the first, evening you came here," he said, "you will remember that we thought that the treatment of the insane by their own relatives in private fameruel in the extreme. H was the re

time be helped. It is always safe and best to openly advocate the right and broadly opposethe wrong : swif any and all marriage laws be wrong and enslaving, away with them, and give us what is called "freedom"-the sooner the better.

But as the race goes up to a higher life on earth there will be more justice, and then truer freedom and the true-hearted man and woman will feel that it is right that all should know that they would be husband and wife, father and mother, and openly assume these sacred relations and responsibilities, and will turn to the marriage law as the ready means of making known their intent in clear and unmistakable manner. Never, so long as the world stands. will marriage laws be outgrown or ignored, but their sacredness and justice will be more clearly felt as the thoughts of men and women widen and ripen.

Reforms must come ; they are already begun, and must go on ; but reform is one thing, and destruction of what is, in itself, good, is another : and the destroying of all marriage laws, or regulations demanding a public recognition of marriage, would not help freedom, but would bring confusion, injustice and license.

But what of divorce? With the one lasting marriage as the ideal, let us have an open door to escape from mistakes or crime or passion. Let divorce be granted where love or reverence are not, but let it be openly known and in decent order, and especially with due care-for children; and it will ever be held as but, the remedy of 'a sad and pitiful mistake in life.

I like not this blindly passionate cry that the world of social life is growing worse. It is not true. I would not lessen, but increase and emphasize all that helps us to realize the pride and crime and passional excess, of which there is so much, and from which woman suffers so terribly, but as you go back to a darker past, woman was still more the slave, and man still more the savage and the brute. Homes and marriages are far from perfect, but there is a higher and purer social life to-day than ever before, and this fact is incentive and strength to help us make that life still better to-morrow. Is the great law of progress-held as a part of the spiritual philosophy-a delusion? Is it true that "through all things an upward tendency irresistibly streams?" or is that "a glittering generality," as Rufus Choate called our grand Declaration of Independence? It seems to me we need to get strength and hope by-looking to some of these great principles.

Let me enter a protest against this absurd, and audacious assumption that those who do not believe in so-called "social freedom " are therefore timid and conservative.

I stand on my own feet and say my own word. and that word is, that, to me, this "social free- | time I'll never do so any more !"

Science Clearing up Bible Mysteries.

An English expedition is now being fitted out. preparatory to a search for the exact location of Mount Sinai, which has for a long time remained a mystery to the human race. Dr. Beke, the English geographer and Abyssinian explorer, has lately advanced some views so decidedly new in regard to this Mount, which may be pronounced the originating ground of all legal and civil codes that have followed, that some further investigation may be desirable if intelligently conducted. He thinks that it was a volcano situated near the great Arabian Desert, and in this connection he believes that the Israelites passed through the

Gulf of Arabia, and not through that of Suez, in their escape from bondage. The biblical phraseology of "a pillar of cloud by day and a pillar of fire by night" which directed them in their journeying, corresponds with the descriptions

of volcanoes which Oriental historians and travelers have given since an African of the Somali country, who witnessed the eruption of a volcano on the Abyssinian coast in 1861, said that the craters "smoke in the day time, and at night give light like a lamp." The "thunders of Sinai" can be accounted for in the same way. There is considerable plausibility in this view, and it is not unlikely a partially correct one. If so, it helps rather than hurts the statements of the Bible by giving them a natural and scientific basis. Some of the old theologians may find their stock. of miracles reduced by this solution, but where we are governed so largely by natural laws; it is useless to go outside of them, when they are competent to explain all seeming mysteries.

SPIRITUALIST'S FUNERAL IN NEW ZEALAND. -The first funeral in connection with the Har-monial Progressionists on the Thames, took place monal Progressionists on the Thanes, took place yesterday in the consigning of the body of Mary. Williamson to the grave, her spirit having passed away (as the brethren would say, into_the Sum-mer-Land) on the evening of 5th of July. The Spiritualists, who took part in the proceedings, wore evergreen immortelles bound with white ribbon on the fit breast and with white ribbon on the left breast, and were further dis-tinguished by bouquets of flowers in their hands. On the arrival of the funeral cortage at the grave, A. Dunbar's hymn of "We are going to the Spirit-Land" was very well rendered by the "Thames Aurelian choir," of which Mary Williamson was a member. Mr. R. T. Cunningham then delivered a very feeling address of encouragement, suitable a very reeing address of encouragement, suitable to the occasion, when the flowers and evergreens were cast on the coffin, and the singing of By-ron's hymn of "Immortality" closed the pro-ceedings. It is worthy of remark, that although the method has a single set of the single set of the weather had been very unfavorable the whole fore part of the day; from the time the funeral started the sun shone out with splendor, and it continued fine until the return home.— Thames Advertiser.

A New Orleans juryman was asked by the Judge if he ever read the papers. He replied: "Yes, your honor; but if you'll let me go this

in gradations from pink to white; forte and fortissimo by a single or double or treble forcible stroke of blackish brown, thus :

Delicacy is expressed by a light purple eyebrow, G; extreme softness and pathos combined, a double light and dark purple crescent, with a green dot under it:

Sometimes the outlines of a new piece of music will be conveyed to me by a flower. This always pleases me; for the conception is then generally harmonious and accurate. For example a polka 'brilliante' was given me in the shape of a French pink. I comprehended the 'calibre' of French pink. I comprehended the 'calibre' of the air immediately. It was to be decided time, light, gay and variegated ; the key in color *pink*, 'a also, I knew that the *odor* would give the first strain with ease, which is invariably the case when permitted. But this requires peculiar elec-tricity—in_fact, the *cream of it*, one might say ; and that is difficult to conduct. In this one case of which I speak, the moment I are it the moment the invariable the invariable in the invariant is difficult to conduct.

In this one case of which I speak, the moment I sat at the piano, the atmosphere about the in-strument became permeated with the piquant odor of a French pink. It then seemed to alight upon the keys, as it were, and my fingers were directed to follow its delicate movements. This was done instantaneously, since odor gives the inspiration to the brain much more quickly than other form or color. Thus far, I have been able? either form or color. Thus far, I have been able to translate but little of this fine lace-work of electricity. · However, this slight experience leads me to believe that wonders can and will be done in the world of music, by the uses of color and odors in composition and in tuition at the piano and other stringed instruments.

Vours respectfully, Louis MANUEL, Under-graduate Scientific School of Masie, Emil Casso, Professor.

The clairvoyant has no knowledge of music or time ; cannot read it. Music has been promised her for many years, and this seems to be the be; ginning of its fulfillment. The control gave the article by my request. Use it as you see fit. Cincinnati, O.

"ÀBE RICK" says : " After sevril years uv reflektion, I- have cum to the konklusion that the three most diffikult things in life ar : 1st-Carryin an armfull uv live eels up a steep hill without spillin an cel; 2nd-aktin as referee at a dogfight without gittin mad; 3rd-editin a news paper.

· Man judges of our motives by our actions. God judges of our actions by our motives .- Dream of Rajah.

things will work together for good. There are some such hours in life, but they do not last long; very soon some wrong or injustice or sorrow crosses our path, and we are thrown back to darkness and doubt.

When we returned home, and I had dressed for dinner, I found Dr. Minot in the library awaiting us, looking over some new engravings. which he had just received. "You know Sairey Gamp ?" he said.

"Yes; very well. Was introduced to her some years ago by Mr. Dickens.

"You may like to look at her, then ;" and he placed before me, a large engraving of Sairey Gamp and Betsey Prig : "Mrs. Gamp had produced the teapot simultaneously with two wineglasses : 'Betsey, drink fair, wotever you do !' The tent-bedstead, the bottomless bandboxes the chest of drawers, the pap-boat and spoon are all faithfully represented by the artist: The Doctor quoted Dickens's remark, in his preface, that Sairey Gamp, four and twenty years ago, was a fair representative of the hired at tendant of the poor in sickness; and he adds, "I think it is not the least among the instances of mismanagement of the hospitals in Londonin many respects noble institutions-that Mrs. Betsey Prig was, at that time, a fair specimen of a nurse."

"The Sairey Gamps may not be all dead yet,' I said.

The Doctor made no reply to this remark, but, handing me another engraving, said, "I need not ask if you know 'Mr. Dick." The artist had entered into the spirit of the writer. I was transported at once to the cot tage, with its patch of green in front, so sacredly guarded from donkey footsteps-to the room where the sea-air came blowing in, mixed with the perfume of flowers. I saw the old-fashioned furniture, brightly rubbed and polished, Miss Betsey Trotwood's chair and table by the round green fan in the how-window, the drugget-covered carpet, the cat, the kettle-holder, the two canaries, the old china, the punch-bowl of dried rose-leaves, and the tall press which guarded all sorts of bottles and pots. I saw Mr. Dick, gravheaded and florid, with his large gray eyes and bowed head. I saw Aunt Betsey Trotwood, tall

and large-featured, with her smooth gray hair and mob-cap, her dress of lavender color, scant in the skirt, but neatly made, her large gold watch, with its chain and seals ; and I heard her saying, "Come, Mr. Dick, I want some sound advice. Don't pretend to be wool-gathering, when you are as sharp as a surgeon's lance." "Bless Aunt Betsey Trotwood !" I said : took Mr. Dick out of an asylum, I believe. Don't you hear her saying, 'Nobody knows

of these cruelfies/by philanthropic people that led to the creetion of these State homes, where poor creatures/who. had been caged, beaten, chained and staryed in their own homes, poorhouses and jails/ could have the/care and protection of the State.

"A reaction has taken place, and the penduhim has vibrated to the opposite are of the circle. but let us not forget that the best thoughts of the best men and women have been directed to making the Asylum what it is. We owe much to if. As your writer says, it is a wonderful orgyhization-wonderful in its systematic and harpiontous working, despite the erratic element it. has to deal with ; wonderful in its freedom from accident, and wonderful, too, in the beneficent results that flow from it. Its advantages are ease and directness of supervision, the safety and security of its subjects, an ample provision for warmth, and an economy over any system that can be devised."

"There is one radical defect in your system, Dector, and I am more convinced of it each day that I stay with you: the individuality of the subject is lost in the immensity of your organization. I know the same objection applies to large schools, where it is almost impossible to rear independent thinkers; then - (pardon meyou know my confidence in you, and therefore. you will not be sensitive on this point) it seems to me that there is an immense responsibility. resting upon one person. The Superintendent has, necessarily, almost unlimited power, for you and I know that the visits of a Board of Inspectors amount to nothing as far as abuses are concerned. Human nature is weak, and great powr in the hands of one man is dangerous." I was interrupted by a Strange noise without. The door of the library opened into a broad hall. There was a tier of rooms on the opposite side of this hall. The doors of these rooms were closed. but the windows were open, and the sound evidently came from that direction. It sounded like the screams of frightened women, and then the hurried tread of many feet. We rushed out and saw all the workmen from the shops, and the servants of the house, gathered in one place, and looking up with terror-stricken faces.

.~ CHAPTER VIII.

"She Is dead!" They said to her, "come away; Kiss her and leave her "thy love is clay!!"

I followed the Doctor and joined the crowd. One glance upward made my blood run'cold, and, like a coward, I covered- my eyes and dared not look a second time. Some one said to the Doctor, "Is there no help for her?". For an instant he did not answer, for he, too, was stricken with terror at the sight. . The place where the crowd what that man's mind is, except myself?" There | had collected was the quadrangle formed by the main building and the north and south wings. woods. Don't you think, with such a knowl- The workshop, the bakery and the laundry were

are many Mr. Dicks, but few Aunt Betsey Trot-

BANNER OF LIGHT.

NOVEMBER 15, 1873.

in the year. They did not join the wing, being deceived. ""You are excited," he said : "has separated by perhaps fifty feet of space. Those , anything occurred to disttirb you? . Our patient who had been employed in these shops were all gathered in the yard, while every window of the two wings was filled with faces of patients eagerly peeting through the iron-barred spaces. They were ignorant of the bause of the tumult, but betrayed an intense anxiety to know what it all meant. For an instant the Silence was fearful. Every eye was fixed upon the highest part of the roof, where a woman, dressed in white," stood with arms upraised to heaven. " My God!" Texenaimed, "it is Leslie' Leigh !" and I hid my face, nor dated to lock again, and she stood there, as they told me afterwards, once."

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with a most trianghant, joyful expression on her face ysis John Stott expressed it, like an angel just taking her dight to heavened the Doctors raffielt, and gave directions to have beds and mattresses brought and pikel upon the ground to break her fall. The roof was of tin and very sneedb, but she walked as fearlessly as the chamois on the brink of an Alpine precipice, taking no head of the breathless, trembling crowd below. John Stoff had been the first to discover her, and had gone up to the attic and through the souttle door, hoping to secure her while she stood on the very topmost point of the roof. But she had walked some few feet trom there, and," finding himself slipping on the smooth surface, he stopped to take off his shows, and thus lost a little times, when he looked again she had walks ed flown to the edge of the roof."

It is about eight feet from the comice which surrounds the roof tota second cornice or frieze which forms a part of the entablature of the building. This frieze, is about sixteen iffehes wide. How she inquaged to get upon it without falling was a marvel to all. Stout men turned away sick at heart. Two assistants had foined John Stott with a noosed rope, hoping to secure her before she should have gone so far from her first standing place. Now, for the first time, she minifested foar. The Doctor spoke to her-toldher not to be atraid, that there was no danger if she would take the rope and fasten it around her waist. She understood him perfectly, and seemed willing to follow his directions." The growd below,breathed, more freely when they saw her fasten the rope around her waist, and slowly let herself down:

" Look ! look !" exclaimed some one near me, "she is all right now t see, she is couling down Safely L

Flooked, when, horror of horrors t the knot slipped ! the rope hung daugling in the air, and something like one terrible shudder convulsed the crowd, and tknew no more. I had fainted where T stood, and some kind person had carried me into a workshop and, sprinkled water: on my face. I came to, only to hear Miss Love "exclaim, "She is dead ! murdered ! I am guilty !" and rush away up to her own room. Yes, of course she was dead? It could not be otherwise a and I, who had trusted that I should deliver this calitive, had found my dreams and visions false." cdiffive, had found my dreams and visions false.
Flay there helpless, stunned; how long I knew in side of what splenetic cynter may stythol, but certainly. Miss Love had curried the integration of its night we loss sight of its day.
-news to the Sixth Ward and had returned to the yard, when John Stott met her, and r heard him siny, "She is alive. Miss Love! she is alive? not sny, "She is alive, Miss Love ! she is alive ! not ! a hone broken ! . Come and see for yourself !'s

My strength came at these words. I rose and Leigh had been taken. She was lying on the lounge, and I heard her say, "I wanted to go to. mother and my baby, Doctor. I could n't stay away from them any longer."

"That is not the way to heaven, my child," said the Doctor.

" I found it out," she said. Y You see I could n't stay up there, and was falling down to the ground among all these people, and I knew my. baby was n't there,"

When she saw me she held out her hand, and, smilling; said, " I am not burt, dear Miss Esther. Oh, Miss Love, please let me whisper to you." Miss Love bent down her liead to hear, and re-

disappeared, and is not to be found in the It was the Doctor's turn now to be startled a little. This disappearance, coming, as it did, in

sleeps well, I perceive."

the same hour with Mrs. Leigh's escape, evidently made some impression upon his own mind. But, after a moment's thought, he said, "I understand it. She knew that such an event would expose her to severe consurg-perhaps dismissal; and she has avoided these by going away at He went to the ward, and returned with the

Your model nurse, Miss Brown, has suddenly

following note: ("Dr. MINOT: Sir=You may not be surprised

at my abrupt departures. A personal interview would be painful to us both." Please, give what is due of my salary to my

ssistant, Miss Phelps.

Respectfully yours, SARAH BROWS." "It is well," said the Doctor, and dismissed the matter from his mind ? ; Come, Miss Esther, we will have some dinner now. I ordered it at this hour, as we were interrupted at noon ; and het not view were fitteringen in wird give you feet square : the room had been carefully dark-good digestion—that I have strong hope now for ; ened by the Brothers previous to this time. We Mr², Leigh. The most determined suicidal pair ; were seated on three sides of the room in the form of a horse-shoe leaving one side of the room tient 1 ever had was effectually-cured of her insanity by' throwing herself into a hogshead full of water, from which she was rescued, but so nearly-dead that, it was with great difficulty she was restored to Hife

wondered a little at the Doctor's cool manner; but I should have remembered that lus imagination, fancy, superstitions feeling, or whittever it may be called, was under better discipline than mine. He was so thoroughly imbied with the idea that a healthy body made a same mind; that he was two-thirds a materialist. No angels whispered to him ; no devils tormented his peace; no dreams were recalled and repeated; no ecstasy of religious feeling ever led him up to heights. of beauty, or despairing' thoughts suitk him into a slough of despond.

He had disciplined himself to wonderful even ness of temper, and into a state of realism, useful, perhaps, to dis fellow-sufferers, but too monotonous, 1 thought, for the highest enjoyment of life, While be was enjoying his tender and juley mutton, and new potatoes and turnips, T was repeating these words: "Get thee behind-me, Satan", for sure was T that an invisible

devil was whispering in my left ear. Was it a devil, or that mysterious power, negative perhaps: in its character, which puts us into a communication with other minds, so that we read their thoughts, and know them as they know themselves? Nous verrous.

[Continued in our next.] .;

THERE'S GOOD IN THE WORLD. BY FRANCIS S. SMITH."

There is good in the world - e'en adversity teaches A lesson, 45 wo will but read 11 aright— It shows us our friendls, and exposes the breehes Of 5 hastly stills 10,98 will all show the breehes How ready any some our mistakes to condenant T is only near hortonic s begin sindle come friends know

And in our mistortune we learn to know them.

There is good in the world - and: yes, never doubt it! The unnicky stroke that awakens despair, May come with a halo of *Triendship* about it To soften the blow and to issue your care, u, is it not sweet, when the world seems so weary. And port ity stands like a world at your door, fo find a true man in the wilderness dreary, Wibse friendship you never had tested before?

And such men there are, making life's arid places Tobloom like a garden to brighten and blass-Their hearts over flowing with love for all races-Their easi sever keen for the erry of distress. Oh, temple of brotherhood! blest is thy portal! The ray from thy lamp to no spot becommed. The ray from thy lamp to no spot becommed. The shows through the world, giving each wretched mortal "More trust lin his Maker, more faith in his kind.

Resolutions from Bordente

THE EDDY MEDIUMS. "Hear both sides then decide."

'To the Editor of the Banner of Light : DEAR SIR-Having read several letters in your

paper and others in various parts of the country, relating what seemed to me most wonderful spirit manifestations " through the persons known as the Eddy Brothers, at Chittenden, Vt., I decided to make a pilgrimage among the Green Mountain hills; and see for myself if such things could be. Therefore, in accordance with this de-On Sunday morning we arrived at Rutland, and met Dr. H.-B. Storer, of this city, with three ladies, also bound for the same place, so we left Rutland Sunday afternoon in company, and in due time reached the house of the Eddys. We - found present quite a large company, some "lifteen in number, including the 'Eddy family of three brothers and two sisters : our party of six added was all the old country farm house could accommodate. Among the number present were Mr. Frank Sisson and wife, with two lady friends from New London, Conn. About eight o'clock we were called to the scance room on the first floor, which room was about eighteen by twenty open ; against the wall was a table, on which were placed $t_{E}^{*}y$ trious instruments to be played by disembodied spirits as we all believed. npon by disembodied spirits as we all believed, consisting of a violin, guitar, tanhagurine, several belts and a harmonicon, and a pair of broad-swords. By the side of the table was placed a chair, to be occupied by Horatio G. Eddy, the medium for this class of physical manifestations. If was called upon by the company to the him, r which I proceeded to do, with the ropes provided for the purpose, as securely as I could. The light-was put out, and shortly after, the instruments began to play, and the names of the spirit-band, were given us by a voice as George Dix, Mayupon were given us by a voice as George Dix, May flower, Electa, Santome and others I do not now remember, George Dix being apparently the prin-cipal control, together with Mayflower as an act-ive, assistant, and what purported to be the voices of these two spirits were along heard, and *never* at the same time. The music given us on the various instruments was in some respects very pleasing, but would not bear criticism ; still if it was what it purported to be, it might at least be called wonderful. I do not besitate to say that on this evening and the following I was strong in the belief of their genuinenvise; but on Tuesday we began to compare notes with each Thesday we began to compare notes with each other, having become better acquainted, and our conferences developed a good deal of skepticism as to the assumed facts. It should add that Mr. William Eddy on each evening showed us speci-mens of, his powers in the cabinet, a little closet leading out of the scance room, but the light was very dim, and the figures of the so-called spirits could not be well identified, had they been what they pretended to be. The imaginations of different members of the company led them to of different members of the company led them to of different members of the company led them to-recognize a friend as they then thought, but on reflection we recognized only William Eddy as the representative spirit on all occasions. Once an Indhan spirit, called Honto appeared and ten-dered file a lock of her spirit hair. Why I was fa-vored over all the company present I cannot tell, finless it was because I had expressed a great de-tion for such as the summer of the Thermore of the medium the day before. At any rate it was tendered to me by the dusky maiden. A pair of scissors not being at hand, Mr. H. G. Eddy with sensors not being at hand, Ar. H. Yo, Eddy with a penknife severed the lock and handed it to me, which I carefully laid one side for future examina-tion, almost fearing it would disappear before the seance we sover 'A close examination by daylight uiselosed the hair sitely in more site bar, and strongly suggestive of a wig of female hair, flife and dollerate. This manuation the Indian mildar and deficate. This memento of the Indian maiden Ildnig, it uporting to be from the spirit-world, is now in my possession, and any person wishing so to do can examine it on application.

Monday, evening arrived, and differed little from the preceding, but I think we all were in-spired with an increasing doubt of the genuineness of the manifestations in the dark circle. and the materializations, although but little had been said. These wening came with the same round of performance, and as Horatio had by this time made sure of the guilibility of his visitors, he enlarged upon his programme by the introduction of a low tragedy, an apparent com-bat with the fencing swords before aluded to, between the spirit Dix and invisible interlopers. The battle seemed of a terrific nature, and the sparks flew from the swords as the apparent fight went on. Finally the interloping spirit was-heard to fall upon the floor, and was furriedly ejected from the room into an adjoining one, and the sword thrown after him, while the spirit Dix returned *broathing* sufficiently loud to be heard in the circle, from his severe exercise, and remarking that the interloping spirit almost got the better of him. Several of our party were asked what might, under the circumstances, be called spirit conundrums, that certainly seemed of a very worldly character; mine, for instance, being as follows: The spirit voice of Horatio said; "Mr. Bigelow, can-you tell me why the devil, cannot skate?"; to which I replied I was not good at conundrums, and respectfully gave it up. As the answer proved so spiritual I will alve it, as conjudrums from the spirit-world are not common. It was as follows, given in the se-pulchral voice of George Dix, "How in h-ll can he "". The materializations of William Eddy on he "". The materializations of William Eddy on this evening were also of a character far from being convincing as to their reality. A form, purporting to be Mr. William White, came with black hair and chiskers; another as the brother of a lady present; another as the mother of an-other lady; none of which came further than the door of the cabinet; also a negro with a face nearly black, but hands as white as those of an-optoroon. But none of these so-called phantoms were seen sufficiently plan to make sure who ar were seen sufficiently plain to make sure who or what they were, but all hada very strong resem-blance to the figure and face of William Eddy. On this evening the famous and wonderful ring test was performed in the light, and Dr. H. B. Storer was the favored individual who was scated by the side of Horatio under the shawl, and on leaving for home on that same evening pronounced it all a fraud in his opinion.— But yet this was to be proven, and the duty was left to those who still remained of our party, and upon the conclusion of this scance. I boldly asserted my belief also to the other friends that the whole of the dark circle was a gross fraud, and by in ference the light circle was also, as so elaborate a performance could not have been produced suc ssfully without many rehearsals, to which the whole family must have been a party. And that night we retired, determined on the following evening to kinne for ourselves, in some manner whether these so-called manifestations were a reality or not. I should have said that all of our party, consisting of six persons, were good Spirit-ualists but one, and of course very sorry to feel obliged to take decided steps to prove the truth-fulness of these manifestations by any active measures; but the good of the cause demanded it and my foll if and direct it strucklateries. it, and we felt if we did not do it, at no distant day it would be done by others, and skeptics perhaps, which I for one was not willing to wait for. So on Wednesday morning our little party of six wandered away upon the hills to consult as to the bast way to arrive at the result. All the as to the best way to arrive at the result. All the itors of the three previous days had left, and we alone must do the work. I at first strongly advocated an attempt to prove the materialization by simply taking up a position in the door-way of the cabinet if the so-called spirit should leave it, but circumstances satisfied us this was not quite practicable, and we were anxious that whatever was undertaken should not prove a fail-ure, so we finally-concluded to strike a match in the dark circle, and if this found Horatio Eddy on the floor, out of this ropes, we should require no further evidence; and if it should find him tied in his desire of the should find him tied

be able to assert, beyond cavil, that the supposed manifestations were genuine. It was very evident that on this day our little party were looked upon with suspicion by the members, of the family, as all our movements were closely watched, as the sequel will prove. It was finally arranged that our party should all sit together, and each be provided with two par-for matches, which fortunately one of our com-pany had with him. If we had been obliged to use the common matches used in the house, our as the common matches used in the noise, our rpose would have failed, as they produce no bright light in season; but, as all know, a so-called parlor match will flash instantly, and fill a dark room with a blaze of light. I was selectcision, accompanied by a gentleman friend, a well-known merchant in this city, we left Boston on Saturday, September 60, to visit that place, the Souday merchant a diark room with a blaze or light. I was select ed to strike the first match at the opportune mo-ment, to be decided by myself, and the others were to follow in rapid succession, as I felt sure if I found Horatio in the flesh—as I expected upon the floor, his first act would be to endeavor to put out my natch, that darkness might cover his retreat. On entering the scance-room for this evening we found two gentlemen had ar-rived, one from Bennington, Vt., the other from Hartford, Conn. But we did not choose to in-form them of our plans. We all took our seats form them of our plans. We all took our seats together, as we had previously arranged. The gentleman from Bennington was selected by Ho-ratio to the him to his chair, which was done, and the light was put ont. Perhaps five minutes elapsed, and all was still—no signs bi-any music, whatever. Horatio called for a light; it was produced by his sister. He then said the *batter*-be way not right, and cannot how must have bs were not right, and some changes must be made in the circle, &c. These changes consisted of asking his brother William to take a scat between a lady at my right hand and myself, and also introducing one of his own friends and as-sistants—as I believe—between two others of our party ; this of course, in the joining of hands, held fast four of the six, which probably Horabegan to move and play, but Horatio never-left The immediate vicinity of his chair and table. This I felt sure of by the sense of sound, but, perhaps, having gained more confidence by our

permaps, naving gained more confidence by our apparent quictness, he, through the little so-called "Mayflower," spoke and said : "We will now give you a fandango in the air !". I was aware this was my opportunity, as this meant that the guitar would be carried around over our heads, and perhaps playfully be placed upon the heads, of various members of the circle protoch. That apparently begat the methods present. Thad previously placed the match between my teeth, that I might have it in readiness for the occasion, and, as I expected, the guitar for the occasion, and, as I expected, the guild began going around over our heads, and I knew this must bring. Horatio or the spirit near the centre of the poon and away from his chair. The instrument soon rested upon the head of the lady on any right, passed to William's, then to my own, and, as it passed away. I flashed the match, and Horatia C. Eddo stand institution on the and Horatio-G. Eddy stood in the form, on the floor, with the guitar in hand resting upon or near the head of the gentleman from Hartford, with his side toward me. He instantly turned and threw the guitar at my head, and, as Lex-pected, put out my match. But by this time all the others were lighted and he was seen retreat the others were lighted, and he was seen retreat-ing by the empty chair, crouching down as much as possible, so as to deceive the eye as to his form. No sale person can think we may have been mistaken, as we had the assisted light of six brilliant parlor matches. And I solenny affirm that the dark circle, at least in my opinion, was an unmitigated fraud, and that H. G. Eddy is a skillful juggler and greatly mistakes his vo-cation, and, in his attempts to impose upon the world his tricks of jugglery for the facts of Modern Spiritualism, should receive—as he de-serves—the condemnation of every honest man or woman. I believe the light, circle, where hands were shown from behind a screen, and vanames were shown from behind a screen, and va-rious other things done, including the ring trick, also to be a fraud, but I have nothing to offer by way of explanation here, beyond what I feel I have the strongest proof of, yet I would suggest to those investigating and seeking the truths and comforts of Spiritualism, less credulity and vast-ly more cauton. If the so-called materializations shown by Wil-

iam Eddy are genuine, it certainly will do no harm, for once at-least, to "distrust the condi-tions" and break up one circle by what mediums of Spiritualists have the courage to insist upon positive proof, and Leelieve William Eddy will be found as skillful a juggler as his brother. Let not the guilible, who may have been there for a short time, cry "*Impossible !*" for, the facts may prove quite as possible as Horatio's successful deceit in the dark circle; and, for one, I shall ever regret not being able to attack the materialcredulous may doubt me, and those already bad-ly duped through chagrin may denounce me, I feel that a duty accomplished in defence of our glorious čause, so dear to the soil of every true Spiritualist, lins been accomplished; and, as an honest investigator, I shall not hesitate to go again and do like wise if I have reason to suspect the truthfulness of any so-called spirit manifesta-tions, as I am sure truth and honesty will stand against fraud and humbug: Thus I have endeavored to present to your readers a truthful account of this *arpose* of the Eddy Family, just as it occurred, omitting many other things that should be considered in connection with ft, but this letter is already long. credulous may doubt me, and those already bad-

room were sealed by pasting paper across them. The circle was then formed, consisting of sixteen persons, by joining hands. The light was then extinguished, and immediately the musical instruments began to play. Sometimes no less than five or six different ones could be distinguished at the same time. Upon lighting the lamp, the medium was found tied. The light was then extinguished ; and, in less time than it takes to tell it, the medium's coat was taken off and thrown over the head of one of the gentlemen in the circle. At another time, a glass of water was placed upon a lightstand, and, while the musical instruments were playing, was turned bottom side upwards on the stand, and not a drop of water spilled. This is a feat which we venture to say is impossible to be performed with human hands; for a gentleman, in turning it back, spilled half of the water out. A solid iron ring, some eight inches in diameter, was placed upon one arm of the medium, and taken off. within three feet of the light, his hands remaining tied.

A duel was fought by two spirits, claiming to be those of George Dix and Captain Kidd, the pirate, the swords being heard distinctly clashing, and soon a heavy body fell, jarring the house, and the groans and voices heard, and this not more than three feet from where we sat. An old gentleman present by the name of Ralph, who had come a good many miles to communicate with the spirit of his daughter, sat in the medium's lap, and the spirit purporting to be that of his daughter came and patted him on the cheek, to thought would be sufficient to insure that we, his daughter came and patted him on the check, kept our seats. The light was then again puty the pats being heard distinctly by all present, and conversing in audible tones with bim. The dark circle lasted but a short time, and at the conclusion the cord which bound the medium's arms was untied, and came whizzing through the room, a distance of some fifteen feet, and was thrown around the neck of one of the gentlemen in the circle.

Next was held the light circle, or for materialization, for which William Eddy sat. He was tied and placed in the little dark room spoken of, a room some twelve by six feet, and a blanket tacked up to the door, while the audience sat in the circle room, which was lighted with a lamp. In order to preserve harmony in the circle, singing was engaged in, and in which all joined. Soon after, the curtain was pushed back, and the spirit of an Indian woman made its appearance. This is the spirit of Honto, as she is called, which frequently presents itself at these scances, and was recognized by those present. This spirit, as could be plainly seen, was dressed as an Indian woman. The next spirit purported to be that. of William White, late of- the Banner of Light, who we are informed often presents himself at these circles. He was dressed in a nice suit of broadcloth, with white vest, and his features could be plainly seen. The next was that of a young lady dressed in white, and recognized by her friends who were present. Then the spirit of a little child which no one present recognized. No less than six different forms and differentlydressed were presented, and seen distinctly by all present.

Now; then, Mr. Editor, having wearled your patience longer than intended, we will conclude by saying that we were well pleased with what we saw, and greatly astonished. One thing of which we satisfied ourself by this visit is, that hose manifestations were produced by some Nower outside of the mediums, as it would be physically impossible to perform them. As it has been said, and truthfully, if it is sleight-ofhand, it is of the first class, and deserves special notice. If it is a humbug, why cannot some one else do the same? One of the greatest arguments in favor of the genuineness of these manifestations, is the fact that it depends on the condition of the medium whether much is shown or not. If it is a humbug, the same could be shown at any time. It does not seem to be money they ization department of these manifestations; but of course I shall never again have the chance, so must leave the attempt for others who may, like myself, visit them from curjosity. A hough the made. But we are satisfied it is not. I an confident that what I saw was genuine. And it is nonsense for people to think that so many who see the same things are fooled or entranced. A humbug could not stand so sharp an investigation. All we have to say to any one, go and see for yourself. You will find the Eddy Family courteous and obliging, and liberal hospitality is extended to all, as well as at the family of Mr. Linus Edmunds, who lives near, at whose house visitors are always welcome. J. C. WILLIAMS. Danby, Vt., Oct. 14th, 1873. -

olied aloud, "I will see to it, Mrs. Leigh, I will talk with the Doctor about it."

" And now, Doctor, will you send word to A unitie Dick that I am alive, and not hurt at all. preamble and resolutions were passed unantmonisty, and She will be so troubled when she misses me."
The Doctor gays the prionise, and told Mrs.
Leigh that she must not talk any more, but lie tains and the charman regnested to forward the same for publications.
Leigh that she must not talk any more, but lie birthallsm, have, by the corring the headers of the publication of the shell of the problem. The public she shelp to the shelp to th She will be so troubled when she misses me."

be found ! What does it mean, ma'an??" "I hope she may never come back;" I said.

"Yes, ma'am ; but who was she, ma'am? Who

was she, and where did she come from ?" "Why, from the city," I said, "fecommended by Dr. Hoge. I do n't like professed nurses. 1 never did."

"I must go back to my ward ; but poor Miss Phelps'is in trouble. Please inform the Doctor, ma'am."

"Yes, I will; and in the mean up let us re-joine in the deliverance of the ward from that woman."

Alone again I walked the room, back and forth, back and forth ; and as I did so, a.strange, horrible thought took possession of my mind, 1 could not rid myself of it. "How absurd !" I kept saying to myself.

I looked at the beautiful sleeper to divert my mind from this thought ; but, strange to say, her very loveliness only inade the impression more vivid. I turned away and walked faster, and actually stamped with my foot, and exclaimed aloud, "Down! down ! There is a devil whispering to me?" At this moment the Doctor entered : "Did you

speak ?" he said. "Yes, I believe I did; but only to myself,

Doctor.' I tried to be very calm, but the Doctor was not

At a meeting of spiritualists residing at White Hill, Crosswicks and Bordentown, held Oct. 26th, 1873, Stacy Taylor, of Crosswicks, N. J., in the chair, the following the Chairman requisted to forward the same for publica

Resolutions.

Resolutions. Whereas, Certain fanatical persons, claiming to be Splitualitis, are zealously laboring to engraft upon our glo-rious Splitual Philosophy their social freedom or free has theories as taught and asplained by Victoria C. Woodhull. Moses Hull and others : therefore. *Resolved*. That we, the Eirst Society of Splittualists of Stafford, Conn., do most emphatically condemn such ar-tion as immoral and mischievous, frangit with fearful con-sequences to society, and destructive for the advancement and moral and social development of the human race. *Resolved*. That we, the settings are producted to us high-est conceptions of right, and disgrafeful in practice : and we do mest emphatically protest against both theory and practice, and declare it no part or carred of splittualism, but in direct oposition to the highest teachings of splitts passed to the sthers. He, contaminating and dwarfug the immer. *Resolved*. That we regard the monogranic marriage. *Resolved*. That we regard the monogranic marriage. *Resolved*. That we regard the monogranic marriage. *Resolved*. That we found in our digite red human so-rights for men and wongen, and the perfective of the fami-ity, as the only time foundation of an emightered human so-clery. *Resolved*. That the so-called Universit Association of

by as the only true foundation of an emightened human so-clery. *Risolved*. That the so-colled Universal Association of Spiritualists, recently association of the grant majority of the spiritualists of the United States, and we hereby positive-ity reputations of the United States, and we hereby positive-ity reputations of the United States, and we hereby positive-ity reputates and associations of the grant majority of the Spiritualists of the United States, and we hereby positive-ity reputates and associations of the grant majority of the confing year as possible. *Resolved*. That we, the First Society of Spiritualists of Station (Conn., will send at least one delegate to such a Convention, and would earnestly recommend organizations throughout the State and combust to agitate the matter and do the same, to the end that Spiritualism may be regim-mate garments of purity. *Renoted*. That a copy of these Resolutions be forwarded to the Banney of Light and Religio-Finliosophical Journal for publication. I, K. Louit, Scé.

A Texan woman, the owner of large herds of cattle, recently arrived at St. Louis with an immense drove, whose transit to market she had personally superintended.

Connection with it, but this letter is already long-er than your valuable space will allow, and it must be deferred. Very truly yours, Boston, Oct. 27, 1873. L. A. BIGELOW.

EDITOR BANNER OF LIGHT-Although much has been published already, in the columns of your valuable paper, for and against this distinguished family, yet, by your permission, I would like to occupy a short space in relating a few of the wonderful manifestations witnessed there a few evenings since.

In the outset, I will say that I do not claim to be a firm believer in Modern Spiritualism. I have at various times, for the past fifteen years, attempted an investigation of the subject, and have always been left in doubt. After listening to, the stories of various persons who have witnessed the manifestations, I determined on making a visit to the Eddy Family, and seeing for myself { but, at the same time, I had little expectation of witnessing anything satisfactory.

Accordingly, after attending the County Fair at Rutland, on Thursday, Oct. 2d, in company with others, I started for the residence of the Eddys, in Chittenden, a distance from Rutland of six miles, where we arrived at about seven o'clock in the evening. On our arrival, we found a party of eight-four ladies and four gentlemen -had just arrived from Syracuse, N., Y., a distance of two hundred miles, to visit this family. We found, Horatio and William and their two sisters had just arrived home from the fair, and were told, at first, that, as the mediums were tired and not feeling well, there would be no circle held that evening; but, finally, after considerable coaxing, it was decided to hold one. Previous to holding the circle, together with others, we made an examination of the various departments of the house, to see if we could discover any secret passages or trap-doors, which some have elaimed might be there, even going down cellar, among the potato and apple-bins; but, suffice it to say, nothing which would lead to a detection of fraud was discovered.

The dark circle, as it is called-and which, by the way, is to be discontinued-came first, at the request of several. Horatio, who sits for this circle, was thoroughly tied, and placed in a chair beside a table containing a violin, guitar, bells in his chair, as he was supposed to be entranced, and various other musical instruments. At the we could apologize and make the best of it, and request of some, the doors leading into the circleand various other musical instruments. At the

SURPRISING MANIFESTATIONS.

Again I have occasion to make known to the public, through the columns of the Banner of Light, the new and intensely interesting phases of mediumship in the person of Mrs. MargaretSunderland Cooper. I was an invited guest at one of her social circles at Portsmouth, N. H., about six weeks ago, when there appeared on a large mirror in the room where we were sitting a landscape view, in the centre of which was a beautiful lake, bordered with graceful trees; and what appeared to be numerous, fairy boats, seemingly gliding over the surface, filled with men, women and children of all ages. This picture remained on the glass during the evening, plainly visible to all in the room. Some of the company tried to rub it off with their handkerchiefs, but the labor was in vain. It did not vanish, I am told, until the next morning, when the elements of the phenomenon were seen to dissolve by one of the family.

Many more wonderful phenomena were witnessed through this lady's mediumship. She certainly is an enigma that no mortal can solve. She will play any piece of the most difficult music in daylight, gaslight, or in darkness, without notes, or making a single mistake. Her mental, musical, spiritual and philosophical powers (of scemingly innate understanding) bid defiance to the most critical skeptic to detect the source of her fountain of knowledge.

During her stay in our city an eminent lawyer was called into her presence to draw up a "power of attorney" for the family, who had large possessions rightfully belonging to them, but withheld by their kindred. The lawyer was astounded when he heard the loud sounds of raps answering questions, and saw the writing on the slate and paper, done by invisible hands. Every question asked of the invisibles was answered by them, either by raps or writing.

Whatever I can say of this most extraordinary medium would not more than begin to do her justice. I have sailed over all the oceans of the earth, and mixed with all the nations on this planet, for as many years as the children of Israel were in the wilderness, yet I have never seen her equal. Give honor where honor is due. Respectfully yours, J. M. HILL

NOVEMBER 15, 1873.

BANNER OF LIGHT

Written for the Banner of Light. 'ENIGMA.

Hungry and thirsty, and with weary feet,. I walked along, but could not find a seat. But see, a lowly one doth greet my eyes ; On it I now can rest in glad surprise." Yet naught for hunger it availeth me, For it is spelt with only letters three. I'll take another letter, and I think Out of the four I'll make both food and drink. And something I will do with letters three Will fit it both to cheer and comfort me Refreshed I rise, but still I am alone ;-But with my letters three have something done That gives a friend to walk along with me, So that alone we shall no longer be. And if to letters four we can decide, . Together we may evermore abide. But in this lonely place we will not stay, We'll take the letters four and go away. MRS. ELIZA H. BLANCHARD.

Banner Correspondence.

Utah.

SALT' LAKE .- Louisa T. W. Congar' writes SALT LARE.—Louisa J. W. Congar writes as follows: We have been waiting for a more able pen than ours to chronicle, the unparalleled success of G_g Fannie Allyn as a lecturer here in Salt Lake. Had she chosen her own subjects and given the same lectures, she would have even then been considered a wonderful woman; but the fact of the subjects for new and latters the fact of the subjects for spoem and lecture having been given her by the audience, and treated with such skillful logic and thrilling-elo-quence, entitles her to be called most wonderful. A knowledge of her miraculous gifts had become so widely known that at the last of her three lectures, many of the Mormons and some of their Bishops dared to go to hear her, and the univer-sal remark was, "What a gifted woman." All are anxiously waiting her return from the Pacific conditional statements and the same set of the same set.

Our Children's Progressive Lyceum is prospering finely. The children are fast learning that they know something and have a right to tell it. We meet every Sunday at 2 P. M. at the Liberal Institute. A few weeks since, the Lyceum gave its first entertainment, and surprised even the most sanguine by their successful efforts. A good audience, frequent applause, and a generous con-

Audicine, frequent applause, and a generous con-tribution encouraged us very much. We have a good library, partly selected by A. J. Davis & Co., and the remainder carefully culled from the bookstores here, and donated from private libraries. There has also been do-nated, for the use of officers and leaders, forty-volumes of liberal books, by the owners of a cir-oulating library in the direct

culating library in the city. To us the happiest part of the Sabbath is that spent in the Lyceum. Instead of feeling less in-terest in the education of children, we feel more since our own heart has thrilled to the sweet name of mother. And we are often forced to wonder why people, professed liberalists, who do not believe in or attend Orthodox churches, should allow their children to attend their Sun-day schools to be fed on the unwholesome mental any school diverse them. The only answer to the query is that they may love their children phys-ically, but not mentally or spiritually. The people here are anxiously waiting the arri-

what is now most needed here. Spiritualism is the only ism that can save out-coming Mormons and thinking church-goers from infidelity.

Ohio.

CLEVELAND .- An occasional correspondent, writing from this place, among other things says Spiritualism here is very quiet. No active Society holding regular meetings as formerly, though the Lyceum is still kept together through a labor of love, on the part of a comparatively small but noble band of unsellish workers. This, however, is the history of many another place which once enjoyed regular ministrations every Sunday from among the ablest speakers in our ranks. But if only one of the two popular methods of Sunday services can maintain its hold continuously, I prefer that that one should be the Children's Ly-

There is also a dearth of professional mediums here. I know now of but two, both women, and both old residents—Mrs. Thompson, who also becures, and Mrs. Boyd, a successful clairroyant and magnetic physician. The time was, I re-member, when several others like unto these flourished here, but hore as elsewhere things have changed.

discussion on Spiritualism in our local paper some interest has been awakened on the sub-ject, sufficient to secure an audience for a speaker on that subject.

Georgia.

MACON.—A correspondent writes: Win. M. Miller, aged twenty-six years and fifty-five days, passed to spiribilite from this place, Oct. 25th, 1873. He received the wound which terminated his earth-life in a collision of trains on the South-western Railroad, on one of which trains he was at his work of alter a wait western Railroad, on one of which trains he was at his post of duty as mail agent. The was a firm believer in the sublime truths of the Spiritual Philosophy, and had been a subscriber to the Banner of Light for some years past. The eldest son and brother of the family, he was our, sole comfort and consolation. He was loved and re-spected by all who knew him, although he dif-fered widely from the mass of mankind in his religious opinions. His remains were brought to Butter for interment.

 Spirit, thy race is run— Thou near'st the shore;
 Thine carthly work is done.
 Thy conflicts or jestine.
 Spirit, no vare or jestine.
 Crosseth thee now
 Nevershalt mar again.
 Thy pale, still brow. No more life's surges beat On more life's surges beat No more dark tempests meet ; All, all is o'er. Spirit, in realms afar Thou hast found rest ; All strife and suffering o'er, Thou must be blest !'

California.

SAN BERNARDINO, October 4th .- The Spir-SAN BERNARDINO, October 4th.—The Spir-itualists of San Bornardino are desirous flat the patrons of the dear old Banner should know of the interest we take in the beautiful teachings of the 'spiritual' philosophy. Since the crection of our hall, we have had quite a number of speak-ers. During the month of August, we were fa-vored with the company of Mrs. P. W. Stephens, of Sacramento, who lectured in Liberal Hall two weeks. Our hall will sent from four to five hun-dred people; at some of the lectures there was searcely standing room : the piople flocked in areq people; at some of the fectures there was scarcely standing room; the people flocked in multitudes, such is the anxiety when speakers come from a distance. Mrs. Stephens's splrit-guides take a course that seeins very interesting to the audiences. Before she begins her lectures she occupies half an hour in describing spirits that meant themalies for accuration. Our that present themselves for recognition. Over forty were recognized by the audience. A committee of three chosen from the audience then select a subject for the lecture, given under spirit influence. At the close she asks the audience for a subject on which to improvise a poem. She also a subject on which to improvise a poem. She also gives a great many tests in private scances. Mrs. Stephens is an honor to the cause. The Spiritu-alists of San Bernardino will be happy to greet, any lecturer on our philosophy who may be trav-eling in this part of California. WILLIAM HEAP, President. ELIZADETH WALLACE, Secretary.

Indiana.

LAPORTE. -- Dr. A. Eastman Writes, Oct. 21sl, as follows: Dr. Seeley lectured here twice on Sunday, under spirit control. The subject of his morning lecture was "Philosophy of the Soul," and in the evening, "Bible Spiritualism." The opinion is almost unanimous that the lectures opinion is almost unanimous that the lectures were equal, if not superior, to any we have had here. We feel as though we were again on the upward road of progression. As the Doctor is to Jocate here, we are happy to know that we shall hear from him quite often, and hope, with his influence, to build up the cause of true Spir-itualism. The Doctor will answer cars to lecture anywhere within a hundred miles of this place.

Illinois.

CANTON .- B. F. Porter writes : We have had CANTON.—B. F. Porter writes: We have had quite a revival among the Spiritualists here. Mrs. M. H. Parry, of Beloit, Wis., gave general satis-faction to believers and unbelievers in our beau-tiful philosophy. We have made arrangements to have her with us again in December, and can-safely recommend her to all Spiritualists who wish to hear true Spiritualism. Spiritualists, support and keep her in the field, for we cannot afford to lose the good influence she is sure to afford to lose the good influence she is sure to produce upon all who hear her.

The English Reformer, Joseph Arch-

The Reception in Fancuil Hall. A very full audience was present in Fancull Hall, Wednesday evening, Nov. 5th, at the reception accorded to Jo seph Arch by the workingmen and workingwomen of Boston and vicinity. The ladies occupied the gallery seats, and Brown's Brigade Band furnished the music. The hall waswery: prettily decorated, and among the motioes were these:

servative there is in England when I am there. Well, gentlemen, the programme that I laid out, and have submit-ted, from the commencement, to the various landlordwith whom I have been brought into contact, is this Through the papers of England, some of them represented me as a Communist and a confiscator, and bestowed upon me all kinds of opprobrious epithets. But Pasked for nothing like confiscation. I found that there are more than ten million acres of hand in Old England that are kept for ten infinite acress of and in too the people. I do not say to the privileged few, and from the people. I do not say to those who hold it. Did you get it housestly, or distancestly? My request was like this: Do not let that tand stand she while there are strong hands ready to cultivate it. If you cannot find money to support the laboring non, then wives and their children, let them have the land, and they will do it themselves. Some of the English newspapers, when I made use of this expression, sold that we had too many I made use of this expression, sucritical we had been many laborers, and fliev pool-pooled it. But Lord Derby Said that it was true that the land was not producing half enough. What I wanted to save was blood and sinew. While these acres were barren, I did not see why these men should be driven to other countifes. I had a conversation with a gentleman in the British

House of Parilament, when they rigidly cross-examined the for four hours on the game law. Speaking with regard to this question be threw his cost open, and said that they could afford to throw the whole of England into a decerpark. I said, if that is the best feeling you can evidence to these men and wives and families. I will go to the broad lands of America, and I will travel the States and Canada through, until I have brought the last mor laborer from the British Isle, (Applause,) That's my mission to this country. I found the Canadi ut doublidous so wide, and re-mained thereso long, that I found I could not possibly devote more than one month to America II I' remained this season, and I thought I should not do justice to this country nor to those whom I represent, If I attempted an examinaiton in so short a time. But, with the consent and approv-ator my committee, next spring 1 shall come to America and spend some four months with you. I wish now to disossess the minds of any of the idea that my stay in Canada was a purchased one. I tell you, gentlemen, as, I told the Canadian officials, that I am melther to be bought nor sold. Mr. Arch. then gave a Sketch of the organization of the Mr. Arch then gave a skelet of the organization of the workingmenth England, and gave instances of the liberal-ity with which response was made for assistance'in sup-porting their principle's and in $v \Phi_{10}^{(0)}$ those in need. Last spring of the year that ever was, what did we have to con-tend with? There was a combination of familiers and farmers in one part of England, combined to crush us out of existence. They discharged two thousand men who had done nothing in the world to offend are one. done nothing in the world to offend any one. They said, We will give you no work to one only any one. They shall, "We will give you no work (go to your union tor if !!! We managed to get live thousand pounds toward the stipperiori, these men, and I am happy to tell you that there was not a poor woman or child who wanted bread whose wants were not met. As I told a body of gentlemen who came to a large meeting in Suffolk county to sneer and pass remarks, if w wanted five thousand pounds more I could get It. "And so we carried them successfully through. I will tell you some-thing, workingmen, just for your encouragement, and perhaps edification. There were fifty thousand in work at the time, and they met me in bodies and said that they were willing to give something every week to support those who were out of work. It is often said that, if you join that union, you will lose your independence; but these men gained it by the union. I am satisfied of this, and I have told men of England that, if they combine, capitalists and haidbords will not dare to turn their hests upoil them. If is, when men stand isolated that they are weak, There is another thing that we did. The workingmen

have had no political power in the country. Some of the reverend gentlemen and noblemen of England came to me and patted me on the shoulder, and said that they liked to see the movement progressing; and as long as 1 made it a social question-1 would have their sympathy. But, " said they, "do not teach these men politics." I answer-ed. "as long as they had no political power they were serfs, and to gain their liberty they must have it, '' (Great applause.) Mr. Arch further stated the arguments with which he was met by his opponents, and in speaking of the men who had advocated their cause named Mr. Gladstone, who was cheered and also hissed, and Mr. Bright, who was heartHy cheered. In conclusion he sold that what he want-ed was that the men of America should shake hands with nose of England, and work together till the grand reform vas fully accomplished.

When Mr. Arch concluded thera-yas applause, followed by stendorlan cries of '' Butler!'' '' Butler!'' '' Butler!'' '' Butler!'' '' Butler!'' '' Butler!'' '' Which Mr. Phillips Interrupted by presenting two fetters, ne from Gen. Nathaniel P. Banks and the other from th Hon, Chas, Sanner, Gen, Renj, F. Butler was then autoinged and received

Gen. Berg. F. Butter was then automiced and received with the wildest entrusions, and it was rome time before he could be heard. Gen. Butter spoke as follows: My, Chairman and Fellow citizens—I came here to listen and not talk. I desire, above all things, to meet the repre-

sentative man of the agricultural laborer of England, and to hear from hisfown Bps, as 4 have heard, the story, told with such pathos and naturalness, of the struggles of the

workingmen for life, while for other setting test of the struggles of the in millions: T was glad to hear him say that he came on a mission of enigration; to see if <u>hore a chirt his fellow-la-</u> boryes a home. We slid him (bot speed, and tell him that there are wide, broad hands in America, which are to be had for the asking, from the government of the people, made for the people, by the people. This shall be their country, our flag shall be theirs. You can have it. if you come and settle on trans you have the dew of heaven falling free to all. When you go home-say to them that they shall come to the laid where there are no slaves, where every man has rights equal to every other man of making

VERMONT. Annual Convention of the Vermont State Spirit unlist Association, 7

Reported for the Ranner of Light

The Vermont State Spirituall-t Association met in annual The Vernoni State Spiritually Association methianual conventione in Haminond's Hall, Laddow, on Friday, Sep-tember 5th, at Ho'clock 'A, M.; agreeably to notice pub-lished in the Banner of Light and in some of the local papers. In the absence of the Pavidevit, the Convention was called to order, by the Secretary, Dr. E. W. Holdyn. Was cannot to control by the Secretary, 1914. B. Housen, Harvey Howes was chosen temporary chatman, "The sec-ston was spent in conference; and remarks were made by Themas Middleton, Mr. Washburn, D. P. Wilder, shatles Crane and Mr. Prior. Adjourned to 20 clock P. M. "Afternoon Session." The Riesdent, D. P. Wilder, in

Afternion System, The Repletity D. F. Wheel, in the chair. Charles Warker and Mrs. Sawyer were appellit-ed a Committée on Firmice to act with the Business Com-mittee, elected at the fast, annual convention. After ab-hour spent in conference, it was voted to confirm the con-

ed a Committée on Finance to act with the Business Committee selected at the last annual convention. Alter able hour spent in conference, it was voted to continue the conference to the calo of the session. The discussion of the world of the session of the world of the session. The discussion of the world of the session of the discussion of the discu

The Convention was then addressed by Mrs. Fannie 64, vis Smith, followed by L. P. Greenheat. Adjourned to 5 o'clock P. M. Evening Sostion. An hour or more, devided to confer-ence, Rev. Mr. Powies, Universalist minister of Ludlow, was invited to offer some remarks and spoke to the evident satisfaction of the Convention mailesting a truly com-mendable, fratemarSylett. The husiness part of the Convention was requiremanted by the maintain adoption of the following resolution : *Resolved*, By the Vermont State Splithualist Association association the vermon indepted by the convention was constitution in annual convention assembled, that the constitution indepted by the conject by this Convention. Mars Splithual-ist Association named in the actor discovering that they have association be merged in the new. After singing by the choir, the Convention was addressed by A. A. Wheelock, Parting works were offered by Mrs. S. A. Whey, when the Convention was deposed. The people returned to their homes, feeling that they had. "Indepted by the convention was deposited." The people returned to the the best they have attended many conventions, that this was the best they have attended many conventions, that this was the best they have attended many conventions, that this was the best they had ever at-tended, Bin the organization under the provisions of the art of incorporation passed by the leagistion, at as section was the perfecting the organization under the provisions of the art of incorporation passed by the leagistion was the provisions of the art of incorporation passed by the leagistion was the best they had ever at-tended the 'Yermont. State Splithal Association 'I show a

of incorporation passed of the terrative sociation " is now a begat body, having all the rights and privileges of other corporate bodies, to hold and convey property, found insti-tutions of learning, provided they can get the necessary fund, and see and be sued, which is an indispensable privilege of modern civilization. E. B. HOLDER, Scretary,

DR. H. P. FARFIELD, Ancora, N. J. J. W.W. FERTUHER, Westford, Middlesex Co., Mass. RDA, J. FRANCIS, Ogdensburgh, N. Y. MRS, M. H. FUCLER, ERR ROVER, MIRIN, A. B. FRANCH, J. Vole, O. BUYAN GRANT, BLAST 12th street, New York, KERSLA GRANT, BLAST 12th street, New York, KERSLA GRANT, BLAST 12th street, New York, KERSLA GRANT, St. Biolinouid, Ind. A. B. FULNELL, Clobel O.
 BIGYAN GRANT, EHELANDERD, HIGH STYPET, New York, KERNIN ORAVINS, Hickmond, Lud.
 MURS, M. L. S. GULDENSK, ENEMPEDIATION, Brightton, Ind., N. S. GHULENLAYL, Chancell, Massis, S. & GULLENLAYL, S. Willford Street, Boston, Makin, MRSJ, G. GHULS, P. DERNER, M. SPUTTALIONAL Speaker, WILS, DR. GULDEN, P. D. BONG, Chelson, Maxin, S. KINH Intend Inneural and herbitational speaker, will aftend Inneural and herbitational speaker, S. KINH Intend Inneural and Jost G. Chelson, Maxin, S. KINH GHULS, P. D. BONG, Chelson, Maxin, S. KINH GHULS, M. BERLER, Chelson, Maxin, S. KINH, GHULS, P. D. BONG, Chelson, Maxin, S. KINH, M. S. M. HALL, Rock Holton, Massi, MIRS, ADNES M. HALL, Rock Holton, Massi, MIRS, MILTIT, U. VIRGHARDING, K. Lance Speaker, 24 Do-ver Street, Boston, Massi, MIRS, S. & ROOL US, HEAVOLE, Tranee and Inspirational, Haverhill, Massi, Mess, S. & ROOL US, HEAVOLE, Tranee and Inspirational, Haverhill, Massi, M. BULTT, VIRGHARD, N. J., or 27 Milford St., Boston, MIRS, A. ROOL US, HEAVOLE, Tranee and Inspirational, Haverhill, Massi, M. WILLE, MASSI, S. HULL, VIRGHARD, N. J., D. W. HULT, MERIARDI, N. J., or 27 Milford St., Boston, MIRS, S. A. ROOL ON, Calvos et al. Waverly, N. Y., during Navenber, Address, Fredomin, N. Y., MES, S. A. HOUTON, Calvos et MISSI, Copin, CHART, S. MESTLITENT, TAIRO, N. D. P. J. MISSI, S. MESTLITENT, TAIRO, B. WINSTOL, COPIN, CHARTS, M. A. C., HOAVIN, TAIRO, BROWAD, WILL ANDERS, MISS, M. A. C., HOAVIN, TAIRO, BROWAD, WILL ANDERS, MISSI, M. A. C., HOAVIN, TAIRO, BROWAD, WILL ANDERS, MISSI, M. A. C., HOAVIN, TAIRO, BROWAD, MIL ANDERS, MICS, M. A. C., HOAVIN, TAIRO, BROWAD, MIL ANDERS, MILSS, M. A. C., HOAVIN, TAIRO, BROWAD, MIL ANDERS, MICS, M. A. C., HOAVIN, TAIRO, BROWAD, MIL ANDERS, MILS, M. A. C., HOAVIN, TAIRO, BROWAD, MIL ANDERS, MILSI, M. A. C., HOAVIN, TAIRO, BROWAD, MIL ANDERS, MILSI, M. A. C., HOAVIN, TAIRO, MILMARD, MILL, MILSIN, MILSI, M. A. C., HAVING, MANDAN, MILL, MANDAR, MILL, MANDAR, MILSI, M. A. C., HAVING, MANDA,

T.S. ANDELEY, M. W. WUISTER, CORD.
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(p11): Address, care Dr. R. H. Crandon, (Tremont Tem-le, Instan. W.M. F. LYON, Address Witch, AMAN F. LYON, Address Witch, Street, New York (Phy, hee-wres on Ancient and Modern-Revelations, Diff. Ground R. M. in Schlechturer, Eaton Rapids, Mich, CHARLES A. LOUMELELER, Transc. Initioville, Oregons, MINS, F. A. LOUNELER, BRANN, N. Y. CEPHAS B. LYNN, SUNJE, Mich, C. MART, M. M. NEAL, hetturer, Shles, Mich, care of, MART, LATAT, MANNA STAR, Mark Mass.

GLORDE W. MCNEAL, hettiner, NHES, MICH., care or J. MCURIA.
MUS, LAZZIV MANG RESTER, Stoncham, Mass.
MUS, ALZZIV MANG RESTER, Stoncham, Mass.
MUS, MARY A. MEDULER, M. D., WHILETHER III, M. D., WHILETHER III, N. M. M. MARY, A. MERS, MAY SARD, WHILE Platnas, N. Y. MIS, MARY E. MARN, JE FULLER, MORAL BEORDES, DAVIN, N. Y. W. B. ALAND, SOUTH REMAINED THE MARK STRUCTURE AND A MARK AND A MARK AND A MARK STRUCTURE AND A MARK AND

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annales and Bondville, Vt., until further notice. Address autalea, Vt. MRS, JESSIES, RUDD, (Myrthestroot, Providence, R. I.

Must, dr. SALES, RUDD, A Mythe street, Providence, R. L. Must, Dewneyd, Comparis, Campenterville, Hi, Must, C. A. Rommys, Beaver Falls, Pa. Must, E. Avria, & Wiekel, ore Rivergales, Hayana, H. A. C. Romysov, Lynn, Mass, JAMES SHOLL, free-institutional specifiery 211 North 11th (reet, Philadelphia, Pa.

JAMES SHOLL, Inspirational practice, Mich. Mres, L. SHILMAN, Pa. Mires, C. A. SHILMAN, Harperspeaker, Adidan, Mich. Mires, C. A. SHILMAN, Torressend Centre, Mass. MIRS, R. K. Strivers, inspirational, Charemont, N. H. MIRS, R. K. Strivers, inspirational, Charemont, N. H. MIRS, R. K. Strivers, inspirational, Charemont, N. H. demonstrate the truth of spirit-return through the medic-unsult of her son, De Witt C. Jlangh, Microver desired, Permanent address, 216 North 12(4), 1 - Philadelphia, Pa. Mirs, LATRA CUPPY SMITH, 1 - Addaute street, Lynn, Mass.

Miss, LATRIA A. B. SEIVER, Houston, Florida, will, au-Miss, JUERA A. B. SEIVER, Houston, Florida, will, au-swer calls to be three on sparitualism and R. form subjects, JOHN BROWN SMITH, Amberst, Mass, Miss, CARRIE, A. SCOTT, Uspirathoral speaker, 10 Chap-man street, Boston, Mass, Berleathoral Speaker, 10 Chap-man street, Boston, Mass, Berleathoral, Union, Lakee,

tus, L. A. F. SWAINS Inspirational, Union Lake

LOCKLAND .- Thomas Street writes that he LOCKLAND.—Thomas Street writes that he and his wife and children are persecuted and an-noyed by the "Christian" people of Lockland on account of their religious belief, being Spiritual-ists. And yetthe Christian zealots are striving to amend the Constitution so it will give them a legal right to persecute and punish the free-thinker. I hope the intelligence of the people will-prevent the consummation of an act that would prove so disastrous to their liberties. I wish some good medium and lecturer would visit us. It would avaken an interest nover before us. It would awaken an interest never before felt in this community.

Pennsylvania.

FRANKLIN.—'Thos. Cook writes as follows: I have been "boring" my way east for several months, and have finally "struck Ile." But pray do not misunderstand me; I have not be-come suddenly rich enough to retire from the battering field. I have simply got as for east as lecturing field; I have simply got as far east as the oil regions; and although I have during the summer and fall delivered some forty or fifty lectures without exacting any remuneration, I feel as though I had but just commenced the campalgn; for it now opens up to me that, after con-tinuing on to the east as far as Boston, I shall have to turn my face southward to New Orleans. Then let all who wish to hear the angels through me (for 1 an but a medium), prepare for my coming, as I shall keep dropping in on them per-haps when they least expect me, to talk to them of the second coming of Christ, the development of the "Twelve Teachers of Philosophy," and the setting up of the kingdom of heaven on earth —the golden age of Isaiah, and harmonial era of "A. J. Davis—the age of "universal love that the angels have come to establish. My discourses, it will be seen "therefore one on the contrast end entit will be seen, therefore, are on the soul and spirit of Spiritualism, the old shell of which, like that of the chrysalis, is dying and peeling off, and is, consequently, coming forth in all its power and radiant beauty. I have no terms to make; take what I can get that comes freely, exacting nothing. Societies or individuals can, therefore; make ir own terms. Address Thomas Cook, Berlin their own terms. Address A pane. Heights, Ohio, care of A. F. Page.

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Maine.

BINGHAM .- Simon Goodrich writes : I have taken the Banner for many years, and still I like it in all its departments. The "Message Depart-ment" I esteem the most. From it we learn the carth-life characters of the departed ones, who return giving their various experiences, condi-tions, &c., as inhabitants of the spirit-world-and comparing it with this life. Much may be learnt, and correct ideas formed of a strange city, by conversing with inhabitants of such city; so much is learnt by individuals who ap-preciate the unsagage multiched in the Renar of preciate the messages published in the Banner of Light concerning the angel-spheres. They sweep skepticism away from the soul, and fill it with a the "sting of death," and enable us to exclaim : "Oh, Death! where is thy sting? Oh, Grave! where is thy victory?".

Colorado.

GREELEY -J. II. Foster writes: Ours is the Macedonian cry. Will not good spiritual lectur-ers stop at this point when on their way to Cal-ifornia? We are but few in number, and feeblo means. Persons-either lecturers or test mein means. Persons—either lecturers or test me-diums—coming ria. Kansas Pacific Railroad, will Incurno extra expense by stopping here. By a

"Ill fares the land to hastening ills a prey," Where wealth accumulates and men decay. " And shall it ever, ever thus remain?, Shall man contended be, To starve creating-wealth for those Who mock his misery?"

"Still, still remember precious things Are won by stern endeavor," "Though in the strife the heart-strings break, The right fives on forever, ".

In the centre of the left balcony was a representation of an unfinished arch, wanting only the keystone, and en-folded in English and Irish, flags, which was infertiled, "The Arch of Equily, begun by English workmen." On the right balcony was a completed arch, wrenthed with the American flag, and insertibed, "The Arch of Equity will be finished by American workmen adding the key

stone." About half-past seven o'clock Mr. Arch appeared, accompanied by Wendell Phillips, Gen. Butler, Hon. P. A. Collins, and the presidents of the various labor unions in the city and vicinity, and was received with applause and music by the band. Mr. John F. Medland called the meeting to order, and Mr. S. C. Hunt read a list of officers. which was accepted. Mr. Mediand then introduced Wen-dell Phillips, as the president for the occasion, who was warmly welcomed.

Mr. Phillips made, a short but very fine address. In which he spoke of the appropriateness of Faneull Hall as the place for welcoming the reformer and the representa-tive of English workingmen. He spoke of Hull and Bainbridge and Lafayette, who had come to this hall, and of its having been built by Peter Fancuil, who fied from the tyranny of the Bourbons when they shut every Protestan name of the bourbons when they shut every protestant out of France, and fook refuge from religious oppression on the payements of Boston. We are to welcome, to-night in Fancuil Hall, Mr. Phillips continued, the thousands and hundreds of thousands, that we hope to enforming to take refuge on the broad lands of the Union from any other kind of oppression that broods over them in Europe, Yes, I am glad that the workingmen of two continents should clasp hands in Fanculi Hall; a pledge of perpetual peace better than any award at Geneva.

Mr. E. M. Chamberlin was introduced, to extend the welcome of Massachusetts to Mr. Arch, He spoke of him as the representative of the class which is doing so much to make sure the foundation of future society, and not a representative of the crumbling crust of the society of the nation from which he came. Mr. Arch had left his labor hatton from which he came. Are had left his habor as a farmer, and responded to the call for an organization of an agricultural labor union in his native place; and the institution has spread like wildfire, till there were now eighty thousand members in its ranks, and the wages had been increased from eight and twelve shillings per week to twelve and sixteen shillings. But still the land of England was not where the people could come to possess it; even. with a revolution, such a change could not be accomplished in less time than twenty years. The people could not wait so long for the means of living ; and, in this dilemma. Mr. Arch, as the representative of his class, was present in America and Canada for the purpose of spying out the land where his oppressed fellow-men may find a home which they may own themselves; and be much more independent of others than at home. He thought Mr. Arch would fine that, in America, the laboring people were disorganized. He would find people working ten hours a day, fifstead of nine hours, as at home. He would find the shallow politi-cat economists of the newspapers advocating a "specie basis, " when what the people wanted was the production of their own hands. But these organizations, of which Mr. Arch was a representative, were bringing the nations up to consider these great truths.

Mr. Arch rose to respond, and was received with great enthuslasm. As a workingman, he said, he had been led enthusiasm. As a workingman, he said, he had been led to study from his earliest boyhood the digulty of labor. [Applause.] Whether, sir, I find him in the shop, the mill, at the forge or on the soll, the man who works for his country's weakin, benefit and prosperity is a dignified man. ry's wealth, beneni and prospective such. I am not night to be honored and accepted as such. I am not those Englishmen who may have passed through one of those Englishmen who may have

of at deciding who shall make laws . Political nowor is not in the hands of a few; every man is free to act for himelf. Say, further, when you go home, that you found the reason why our frades-unions are so often ropes of sand. You in your country have to combine, because you have no olitical power, and combining is the only means of saving ourselves. Here, if we rightly understand ourselves, we rave the power by combining, not in spite of law, in out-

The reason why, in England, where the workingmen have no political power, they can combine, and, in Ameri-have no political power, they can combine, and, in Ameri-ca, where they have all, they cannot, is a simple one. In England three-quarters of the men are in towns; with us, the great majority of men are on the soll, and own, in the reat majority of cases, what they till, so that they have no agriculturists, and there is a reason for that. When a man orks for a farmer in this country he nearly always lives with him, and therefore has no particular lookout for himelf. But the workingmen in the towns have got to find everything. A question arises, Why cannot we, in our manufactories, compete with the English? 'We have faster inachiners, and we run it more hours. Why cannot we compete with England, making from ware and everything ise that we desire? The reason is that the rate of interest s more than three, times as high as it is in England. It is a ittle deeper than the tariff. The average rate of interest en nine per cent, the last three years, while in here has been nine per cent. the last three years, while in England it is but three per cent. Therefore, other things being equal, we make nothing if we sold at prices at which the English make six per cent. The great object and point with workingmen ought not to be to strike down capital. aut to bring down interest, so that there shall be a fair division between labor and capital. , Do not be deceived by this cry of specie payment. There never was specie pay-ment in this country; the banks were required to keep but twenty-five dollars in gold of every one hundred dollars in notes issued. If we come down to specie payment, it is by bringing down the prices of property of all kluds. I au ready, if you will, to bring down all things alike., But there is one thing that won't go down; the blow first strikes wages, and they will have to trimble. The next thing-that comes down is property, and the property-holders are rained because they have to pay their debtors in full. Debts never come down. It is no great consequence where we stand if we come down together. There is but one advan-tage over us in England, and that is, their rate of interest is less than ours. The advantage which we have over them is, that we have not any specie basis, and the consequence, added to the other fact in connection with England, that only rich men legislate for the people, is, that of eighteen millions of people, one out of every twelve goes into the poor-house, the jail, or the hunatle hospital. The majority of the people of England do not eat butcher's meat once week. Again, let me give you a message: Tell them that week. Again, let me give you a messager. Feil them that you addressed an andience in Fanentil Hall, the majority of whom cat mean twice aday: tell them that, if thuy go out West, they will see our farmers burning corn for fnel, he-cause the railroad monopolists will not let them send it to feed the poor in England. Hon, dames M. Buffum, of Lynn, next spoke briefly. He thought that the great trouble with thy interest, why it was so high, was the expensive way in which banks are run.

The following resolutions were adopted, and the meeting,

dissolved: *Resolved*, That, assembled in Faneuil Hall, and repre-senting the workingmen of Massachusetts, we welcome Joseph Arch, the representative of our brothers on the other side of the occas, and bid him God-speed in his hm-

other side of the occai, and bld him God-speed in his hu-name enterprise. *Resolved*, That, remembering the powerty, missry and oppression norm of unjust laws and oblows institutions, we welcome the masses of the Old World to the broad lands and growing industry of the Union, and shall be glad to have them help as uphold a government resting on equal-ity, justice and fair pay; where these who work enjoy a liberal share of what they produce. *Reconverted*. That we recognize the daty and the meed that workingment all over the world, should unite and organ-ze, so that efforts pat forth all together, and by a comon system, without regard to race or nationality, may com-mand a prompt success.

system, without regard to face or hallohality, may com-mand a prompt success. Subsequently a supper was given to Mr. Arch at the Adams Honse, at which Mr. E. M. Chamberlin presided, a select company of gentlemen being present. Speeches were made by Mr. John Weiherbee, Mr. Austin Clayton, of the London Daily News, Mr. Aldrich, of the press, Mr. S. C. Hunt and Mr. Charles McLean.

LIST OF LECTURERS.

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

a hecturer should by mistake appear, we desire to be so in-formed.] : J. MADISON ALLEN, East Bridgewater, Mass. MARY A. AMPHLETT, inspirational, care. Dr. C. Bunk-jer, Dayton, O. MIRS, N. J. ANDROSS, trance speaker, Delton, Wis, -C. FAN SIE ALLYN, San José, Cal. STEPHES PEARLA NODQUES, 75 West 5th st., New York, MRS, M. A. ADAMS, trance speaker, Brattleboro, Yt. MIRS, EMMA HARDINGE BRITTEN will beture in Lynn, Mass, Muthur MortiNge Britters will beture in Lynn, Mass, Muthur MortiNge Britters will beture in Lynn, Mass, Muthur Morenber, Address, 155 West Birnokline street, Boston, Mass, RBY, J. O. BARHETT, Battle Creek, Mich, REY, JOHN R. BEACH, Bricksburg, N. J. MIRS, SARAH A. BYRNES Will speak, in Salein, Nov. 16, 21 and 29. Address, Wollaston Heights, Mass., box 87. MRS, NELLE J. T. BRITLAM will becture during Na-vember and December, in Troy, N. Y.; January, in Glen's Falls, N. Y, in Hoston, last two Sundays in February; April and May, In Philadelphila, Ph. Address, Elm Grove, Colerain, Mass.

MITTARG MAS, IN FINDER-PRIMA FAR. N. J.
 PROF. S. R. BRITTAN, Newark, N. J.
 WILLIAM BRYAN, box 53, Camden P. O., Mich.
 REV. DR. BARNARD, Battle Creek, Mich.
 BISHOP A, BRALS, Versailles, Cattarangus Co., N. Y.
 MIRS, E. T. ROOTHE, MIROR N. H.
 MIRS, PRESCHARD DOTY BRADBRAY, Bangor, Me,
 CAPT, H. H., JROWNS, 592 West Chestant street, Lon Seilles, My.

CAPT, H. H., DHOWN, 362, WERCHWERT, N. 1998, A. 19998, A. 1998, A. 1998, A. 1998, A. 1998, A. 1998, A. 1998, A.

MRS, ABBY N. BURNHAM, Inspirational speaker, Charlestown, Mass, ANNIE DENTOS CRIDGE, Wellesley, Mass., care Wil-

llam Denton. WARNEN CHASE, Lawrence, Kansas, fill further notice, j Dr. DEAN CLARKE, San Francisco, Cal., care llerman

Mrs. AMELIA II, COLIFY, Trance, 137 Barrison avenue, Boston, Mass.

Boston, Mass. A. B. CHILD, West Fairlee, Vt. A S NE LORD CHAMBERLAIN, 160 Warren ave., Chicago; JAMES M. CHOATE, Inspirational, 5 Poplar place, Bos-on, Mass.

ANNER LOUD CHAMMERILAIN, 160 Warren ave., Chicago, JAMES M. CHOATE, Inspirational, 5 Poplar place, Bos-ion, Mass. Dr. J. M. CHURTER, 30 Wall street, Boston, Mass. MRS, JENNET J. CLARK, Hartford, CL. DR. J. MSS COOPT, Bellelontaine, O. will lecture and, take subscriptions for the Banner of Light. MMS CHOTY, Covington, La, WM, DENTON, Wellesley, Mass. MISS LIZZIE BOTEN, Pavillon, 57 Tremont st., -Boston, DR. J. K. BOTY, Covington, La, M. DENTON, Wellesley, Mass. MISS LIZZIE BOTEN, Pavillon, 57 Tremont st., -Boston, DR. E. C. DYNN, Rockford, IL, J. HAMLIN DEWRY, M. D., Will answer calls for Sin-day lectures on these leattfle places of Spiritualishinand re-form. Address 57 Hardson Venne, Boston, Mass. MISS NELLE L. DAVIS will speak in Waverly, N. Y., Dee, 7 and H. B. DAVIS, Will speak in Waverly, N. Y., Northellitherke, Mass. MISS AS, E. BUCKNS, Inspirational, Uncland, N. J. A. E. DOTY will attend functais in HerkInner Con, N. Y. FRANC DWIGHT, Montana, Ioya, Must, N. J. MISS, L. E. DWANK, normal speaker, Plainwell, Mich, M. A. E. DOTY will attend function street, Boston, Mass. MISS, L. E. DAVIS, Wille and Roy, N. Y. FRANC DWIGHT, Montana, Ioya, Muss, L. E. DUANK, normal speaker, Plainwell, Mich, Mass, E. J. DAVIS, Will answer, Plainwell, Mich, Mass, E. LECKNS, Inspirational, Vincland, N. J. A. E. DOTY will attend function in therkInner Con, N. Y. FRANC DWIGHT, Montana, Ioya, Muss, L. E. DUANK, normal speaker, Plainwell, Mich, Mass, E. J. DAVIES, 10 Chapman street, Boston, Mass, A. H. DANIROW, Waveswells to speak on Spiritual-ism, the Wonnan Question and Health Reform, P. O, ad-diress, Chinon, Mass. Miss, ANNE T. DWYER, 35 Washington Street, Mem-bis, Tenno.

s. Chinton, Mass. is, ANNIE T. DWYER, 358 Washington street, Mom-, Tenn.

Fenn, S. C. A. DELAPOLLI, Fort Lee, N. J. D. D. DAVIS, inspirational, & Leverett st., Bos@n, s. Eou LES, Kansas CHY, Mo. EMILY DEALHORN, EWER, Inspirational speaker, ondway, New York; https://www.inspirational.speaker. ondway, New York; https://www.inspirational.speaker. ondway, New York; https://www.inspirational.speaker.

(50) Broadway, New York?
JOHN W, EVARTS, Inspirational speaker, Centralia, III, JAMES FORAN, M. D., Hygean Hone, Florence, N. Y. ANDREW T, FOSS, Mandrester, N. H. J. G. FISH, Avon's Springs, N. Y.
MRS, SUSIE A, WILLIS-FLETCHER will speak in South Easton the second Sunday of each nonth during 1873; Nov. 16, In North Scitnate; Nov. 21, In Leoninster: Dec. 7, In Phymonth. Mass. Address, Westford, Mass.
THOMAS GALKEFFORSTER, E21 Walnut street, Philadelphia, Pa.

SELAH YAN SICKLE, Greenbush, Mich. Mus. J. H. STILLMAN SLVERANCE, M. D., Milayankee,

MIRS, J. H. STIELBAN SUFERANCE, M. D., Milwankee, Wiss.
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 JON, D. STIELS, Weymouth, Mass.
 ELLAND R. SWERNER, MEDIATORIA, Genesco, III.
 JAMES H. SHLERMOWILL answer calls to be turo and attend timerals. Address South Neural Network, N. J.
 MIRS, JELEMAN, STAUGEN, UNDERSTORE, Connect the and Mattending Angle Streets, Canden, N. J.
 MIRS, JELAAA, STAUREY, traine, corner th and Marke Streets, Canden, N. J.
 MIRS, M. E. B. SAWYR, 27 Milfold street, Hoston, Mass, MIRS, M. M. H. SWELS, South SCHMERMERT, SCHMERMERT, MARKE, SCHMERMERMERT, MARKER, TAMER, MARKER, TAMER, M. J. MIRS, M. S. J.

and, Me. ABRAM SMITH, ESQ., Inspirational, Storgis, Mich, MRS, MARY LANSTON STRUCK, 70 Jeffersonstreet, Day-

ADRAM SMITH, E.SO., Insplicitional, Shirghs, Mich. Mus. MARY LANSFONSTRONS, 70.0407500 street, Day-ton, O.
E. W. SHORTHIDGE, Salem, Oregon.
OLIVER SAWYER, Insplicational, Royalston, Massis-ALBERT STEREWAY, Allegan, Mich.
Mus. FASSIE DAVIS SMITH, Brandon, Yi.
Mus. I. T. STELMES, Italice, and Deriver in Harrisburg, Pa., during December: in Bineks Cor, Pa., during Janu-ery, in Washington, D.C., during February. Address, Corry, Pa., hox742.
MIRS, H. W. STEPHENS, Italice, Mill deliver, Address, Corry, Pa., hox742.
MIS, F. W. STEPHENS, Italice, Mills, Sacramento, Cal. AESTER E. SIMMONS, Woodstock VI, ALBERT W. STEPHENS, Italice, Rechestor, N. Y.
MIRS, C. M. STOWE, Sandoss, Cal., MIRS, P. M. STEPHENS, Italice, Johel, Will Co., 10, MIRS, M. S. SNASEV, Leptrational speaker, Noank, Conn.
MIRS, J. SNASEV, Insplicational speaker, Noank, Conn.
MIRS, H. M. STOWE, Sandoss, Cal., Dir, H. H. STOHER, & Montgunery place, Yoon 6, Boy-ton, Mass.
SPENCER THOMAS, Insplicational speaker, Med., Mics, Strencer THOMAS, Insplicational speaker, Mich.
Dir, H. R. STOWER, BARDER, Bangor, Me, S. A. Thomas, M. D.S. Pounville, Ind.
MIRS, AMME W. TAN SER, Bangor, Me, S. A. THOMAS, M. D.S. Pounville, Ind.
MIRS, ROBERT THMONS, Meyleo, Andrian Co., Mo, MIRS, ROBERT THMONS, Meyleo, Andrian Co., Mo, MIRS, ROBART TYMENCS, Insplicational speaker, 181.

MIRS, CORAL, V. TAPPAN, CAPE Banner of Torguy, 1989.
 MIRS, SARAH M. THOMPSON, inspirational speaker, 481.
 Char streek, Cleveland, O.
 MIRS, M. S. Tow SEND will speak in Philadelphia during Governheit in Washington during December.
 THOMAS R. TAYLOR, hispirational, Hovidence, R. I. -HERS, TODD, Charlotte, Mich.
 H. W. TOOHEY, Natick Mass.
 HUBSON TUTLE, Berlin Heights, O.
 MIRS, E. Feynman, 125 Spring Garden street, Philadelphila.

MIS, E. PFT HEGO, 630 SPIRING GUARTISTICE, TRANSFERING, TRANSFERING, N. P., WILLER, A. M., Dansville, N. Y.
F. E. H. WILLES, M. D., Willimantle, Conn., box 382.
N. FRANK WHITT will speak in Springfield, Mass., during November, Address as above.
MARKS WHITT WILL Speak in Springfield, Mass., during November, Address as above.
AMES WILLELE, Spack N. Y.
E. S. WILLELE, NJack N. Y.
MISS R. ACCUSTA WHITTIG, Inspirational, Albion, Mich.

MISS R. AUGUSTA WHITTING, INSULATIONAL ADDOL. MICh. R. H. WINSTOW, Buffalo N. Y., box 1454, MIRS, S. E. WARNER, Appleton, WIS, box H. LOIS WARSINGORGER, boy 918, Baille Creek, MICh. DIF FRENCH WEISTER, Manchester, N. H. PROF, F. WINPIEL, SCHMAIN STREET, Calibridge, MASS, WARREN, WOOLSON, DAME SPERKET, NORTH BAY, N. Y. MISS-MARY J. WILCONSON, WILL RETURN IN COMPANIE MICH. Address, Longmont, Boulder Co., until Jan-MARY.

he present, 'Address, Lengmunt, honder et al. and an ary, " dotty R. WOLFF, 540 Pearl street, New York, will lee-are on reform subjects within easy distances of New York," MARY J. WEXTWORTH, Newport, Me, hox 40, ' WARMERS WHITT, Inspirational, Waterboo, N. Y. MARY STR. K. WHIGHT, Middleville, Mich., Joy 11, 'N. M. WRIGHT, Inspirational speaker, will answer calls objecture in the New England States. Address, Hoston, Mass, 'care flanner of Light. MRS, Art FORTA C. WOODBUCK, 48 Broadst., New York, DA STE, WHITE, M. D., St. Louis, Mo, 'A. C. and MRS, "ELIZACE, WOODBUCKP, Eagle Harbor, N.Y.

Mirs, MARY E. WITHLE, Marthorov, Mass., box 522, Mirs, Sopilla Woods, trance speaker, Burlington, VL, are Col, S., Brown, WILEXITAN, Abdon, Orleans Co., N. Y. WILLIAN H. WILEXITAN, Abdon, Orleans Co., N. Y. ELLIAN WOODWORTH, hepterthonal, Leslie, Mich. E. A. WILELER, semi-trance and inspirational, Usios,

P. A. WHEELER, SPHI-IMAGE and inspirational, Ulton, Dr. E. R. WHEELCOCK, Pleasanton, Kan. As A. WHIRLN, Waterloo, Dowa. MRNN, J. WILLIN, 94 Wholsorst, Cambridgeport, Mass. A. A. WHEELOCK, New York City, GEO, C. WATTL, Canana, Me. MRS. JULIETTE, YEAW, Northburot, Mass. Mits, FANNIET, YOUNG, Scentre Stranford, N. H.; 6are D. H. C. Columi, MRTand MRN, WM. J. Young, Bolse City, Idaho, REV. JOHN S. ZELLER, Burlington, N. J.

BANNER OF LIGHT

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Banner of Light. BOSTON, SATURDAY, NOVEMBER 15, 1873. PUBLICATION OFFICE AND BOOKSTORE.

Corner of Province Street and No. 9 Montgom-ery Place,

AGENTS FOR THE BANNERAN NEW YORK, THE AMERICAN NEWSCOMPANY, 19 NASSAUST, COLBY & RICH, PERIOSHERS AND PROPERTIONS

Total department of the paper should be addressed to ntal Department of this paper should be addressed to true Colary ; and all RUSISESS LETTERS to ISAAC CIL BASISER OF LIGHT PERIMISEINS HOUSE, BOS-MASS

The Eternal Stupidity of Things. Among the lecturers in support of a crass and stinct, her artistic instinct. This Nature soon hoppless materialism, is Mr. B. F. Underwood; takes to itself, most of the attributes of Delty. of whose harangues we have occasionally taken some notice. To the objection that his views are i nize as one of the most orthodox of his fellowrather of the cheerless order, he replies > 9 Well, * Materialists, tells us repeatedly of the direct ac-I did not make the Universe. The question is tion of Nature in the production of organized not whether everything is as we would like to beings, which action he opposes to the existence have it , but are the views of the Materialists re- of a divine plan of creation. It is Dr. Buchner garding progress consistent with the facts and who, initiated info the highest secrets of the analogies of Nature

it, is a cheerless one; and Mr. Underwood must piece, but only that which is evolved and develhave been well aware that those who contest his open." Aproposant the rudimental eye, found ylews lay no stress of argument upon the circum- | among the blind animals of the Mammoth Cave, stance that these views are v. ry dreary and unattractive, in their nature. He wants nothing pulsion of form in Nature which works its way but "stubborn facts and stern realities," and we, without regard to plan or end," But this Nature think there is no one who will be more ready to which imprints on matter, the precisistent im- strangely fated to keep on doing the work of meet him on precisely that platform than an intelligent, well-equipped Spiritualist. et

Repeating dogmas that were uttered long before Plato flourished, and which have been renewed by Moleschott and other of the young selentists of the day, ambitious of carrying scientific analogies to their extreme and most sensational point, Mr. Underwood says : "Formation and dissolution, progressions and retrogression, are the order of Nature. Substance is eternal; its forms appear and disappear. Every object we see bears some evidence of a beginning, and indications of its final destruction. The globe itself had a commencement, and modern science leaves no room for doubt that it will, in course of time, cease to exist. . . . The supposition of permancht progress involves the necessity of the interposition of a supernatural Being at some time in the past?" And neither a natural nor a supernatural Being is Mr. Underwood disposed to ad-"if must terminate and give way to retro-SAYS,

gression." He does admit, however, that amid the changing phenomena of the Universe," there is one thing sternal, hundy, the substance, of which expounder, wish to remain faithful to the spirit master of things, and science will be the handall else are ineres" forms " that " appear and dis of the experimental method, they must not hesis limit of Spiritualism in convincing mankind of "appear." Here we have a great admission for a tate to renounce this too convenient word Nature, Materialist to make. Amid all this figs and reus of things, this progression and "retrogres, which they introduce more than one inconsist--sion," there is one thing abiding - one thing "eternal." What is this one thing? Mr. Underwood tells us it is Substance ; and that it is the substratum, origin, or cause of all forms and phinomena-of all the things that appear and disap-

... body of amazing facts, which Spiritualism is daily "Marriage Law Just or Unjust Freedom bringing before the world. Such views can only dourish where facts, "stubborn facts and stern realities," are overlooked or set aside. Sull views are not merely "cheerless," they are op posed to the verities of human nature, and contrary, we may add, to the eligering proclamations phenomena, which Materialism. little dreaming where it would lead, has helped on, is wonder-"fully in harmony with the conclusion to which a conclusion, namely, that the one thing stable, the "eternal substance" of Mr. Undergood and the rest, is, in the last necessary analysis of seience itself, spiritual, intelligent, deific.

Meditation on the cause of matter," says. Papillon, " is the best method of teaching us to know spirit, and to understand that everything must be referred to it, because from it everything flows." If Materialism will only push its inquiries further, and he patient, loyal and un- much inclined to indulge in to satisfy its longing

prejudiced in the investigation of such facts as after what appears miraculous and supersensu-Modern' Spiritualism can present, it will find its al." way through matter to mind-to mind, as the senior and the eternal, as "the cause of causes and

grandeur, wonder and intelligence. Mr. Underwood tells us of "the order of Nature," Caro points out show Materialism, by its admissions, always has to resort to a sort of personification of Nature. This begins at first as a inetaphor; by and by the metaphor gets to be

a doctrine. The Materialists attribute to Nature inclinations, volitions, preferences; Nature chooses, disposes, combines, labors. They tell us of the works of Nature; the order of Nature ; of her exprises and errors, of her creative in Dr. Büchner, whom Mr. Underwood will recoggrand laboratory of Being, informs us that 3 Na-Of converticities the reason against a fact to say ture does not admit that which is made all of a he speaks somewhere of "that preexistent inpulsion of form; is it, then, some force distinct from matter, since it governs matter and imprints

on it a constant design, however irrational? And so Mr. Moleschoft, in one of his dis courses, says : "Do not suppose 1 am so rash or so blind as to deny to Nature a design and an end. Those whose ideas I share do not reject that telos, or end, which, with Aristotle, they dis-

cern everywhere in Nature?" Now why should these Materialists insist on banishing from language the words God and Providence, when, in the next breath, they are found investing Nature with define attributes? not a stupendous charnel-house where mind is They, tell us of the creative force, the conservafive force, the prevision, sometimes even of the; goodness and benignity of Nature. Where is the difference between a force, endowed with divine attributes, and a God? TEther, their vaunted Nature is God, or she is but a vain idol, an abstraction, a word. The truth is, she is continulmit. "As surely as progress commences," he ally invoked by the Materialists, in their embarrassments, as a sort of deuser machina to solve problems insoluble under the hypothesis of blank Materialism. If the materialistic school, of which

Mr. Underwood is a shining light and an able

contrary to its principles, takes away from it all eason for being. But Materialism is still further inconsistent and unscientific, for it haughtiy refuses to recognize the patent facts, the indisputable phenomena which Modern Spiritualism has established and is confirming every day. "The best attested spiritual facts," says Dr. Wilkinson, "are not well received by that scientific courtesy, which takes off, its grave hat to a new beetle or fresh vegetable alkaloid."

One of the commonest facts known to Spiritu alists, namely chairrogance, shatters the whole theory of Materialism, even as a touch demolishes a house of cards. So obvious is this, that Dr. Büchner's only answer to the inconvenient fact is by shutting his eyes to it and denying it. "Some of these phenomena." he says, " claircoyand especially, have been laid hold of to prove the existence of supernatural and supersensual phenomena. . . . All these things are now, by science and an investigation of the facts, considered as idle fancies which human nature is so

Such is the cool, magisterial way in which Materialism disposes of facts known to at least six the one "eternal Substance" to which all phe- millions of intelligent persons in the United nomena may be traced back, and from which the States, not to speak of the millions in other coun-Universe gets all it has, of reality; all it has of tries. What is the mere negative assertion of a score or two sarans, in the face of such a mass of testimony? Can such an attempt to pooh-pooh away an ever-recurring fact be called Science ; Nay, the coming man will prefer a science which accepts the facts of Nature and extends a proper

> regard to human testimony. Spiritualism is ever ready and eager to accept all the facts of Materialism, for the larger can always' contain the smaller; but Materialism repudiates the facts of Spiritualism, since it has no wish to be absorbed; and so is content with a merely negative existence. It never arises from knowledge ; it thrives simply on the dogmatic assertion that beyond the line of certain facts there ean be no other facts, whatever human testimony may declare to the contrary. Materialism thus sets up a limit, and says to us, " That is the extent of what you can know ! When you talk of elairvoyance, prevision, spirit-hands, motion without the application of a recognized force, you deal in fille functes."

Now it is obvious that whenever the facts, thus imprudently sneered at and rejected, shall be placed beyond the cavil of skepticism, as they must be and will be, since we and some ten millibn other living witnesses know them as true. Materialism must walk the plank and go to the bottom. This is its destiny. Meanwhile it is Spiritualism. Every step that the inductive sciences have made during the present century has been in perfect and beautiful harmony with spiritual facts, and has helped to lift them to a higher recognition.

An intelligence, like Mr. Underwood's, cannot ong remain in its sorry treadmill of negation, of 'progression, retrogression" and utter death. Nature is not doomed through the eternities to a repetition of the Penelope task of weaving and unrayeling what slie has woven, in an objectless and never advancing round. The universe is confounded with its exityfe in a common grave, thence to rise, if at all, not as conscious mind, but as blind force or unconscious matter. Conscious mind, the I, is the one thing in correlation with that "eternal substance" which (as Materialism itself tells us) is not subject to change or decay, but is behind all these shifting phenomena we call material. The divine course of things may be described by a spiral, so that what may seem retrogression to our limited vision may be merely the backward-spring for a higher and nobler progress. Spirit is the source and the this exalting truth.

Workers and Peckers.

Whatever the cause, however good or holy, as soon as it gains momentum and begins to make its distinct impression on the public mind, it is followed up, surrounded and waylaid by a troop of spies and lobbyists, who study its operations closely, with a view to the main chance. Of the heart and brain of the cause, they know little and care less, never having had even a clear conception of its aims and purposes, nor fell the movements of its fresh inspiration. It is unquestionably true that Spiritualism is no more free from the infesting influences of such company than are other progressive movements of the age and the human spirit.

Yet it is hardly politic for those who have unqualifiedly given themselves to the advancement of a cause of such a character and such magnitude, reaching far beyond the confines of the present stage of existence, to pause to divert and dissipate the fine enthusiasm of their efforts with attempting either to answer these unsympathizing followers or to drive them off: Better far to suffer their annoyances and misrepresentations, and even the temporary harm they work to the cause, than to complicate its prospects and present condition with any of the petty-squabbles in which these persons are invariably at an advantage, because they are on their own ground. Some persons are never seriously mischievous, until they are taken hold of with intent to deal

with them. Letting them alone finishes them

much quicker. But it would be manifestly unjust to class the persons to whom allusion is made among the outright and intentional opponents of Spiritual-They are far from being vulnerable to an accusation like that. They take an interest in Spiritualism, but it is a selfish one. They adopt a sort of open faith in it for no better reason than that it is something novel in their eyes, promises to become popular, and offers them a chance which they feel that they never had before." And, without further thought of the fitness of their action, they unhesitatingly assume: that the office of leadership is open-to them at any time when they may choose to step forward and assume it.

It is the silent, faithful, consistent and sincere workers in our sacred cause who have it in their power to rebuke such a forward and unspiritual spirit by intensifying still more their efforts, and resolving, more than, ever to advance the work which they have begun. The true way to help on any cause is to work in its own spirit, not in that of its critics or enemies. No battle is ever fought in the rear. Besides, Spiritualism is much more a faith than a fight. It comes down from the heavens like light into the human soul, not like a power, bent on capture. Hence, to believe is to do battle. It is not with carnal weapons, but by heavenly truth, that the end is to be achieved and regeneration is to become universal. Those who merely stand and look on, and those who are interested chiefly for selfish ends, will soon enough discover how far they have been left behind.

Cora L. V. Tappan at the Royal Music Hall, Holborn.

Mrs. Tappan still continues to awaken much interest in the mental phase of Spiritualism by her addresses in England. The Medium and Daybreak for Oct. 24th states that, on Sunday evening, 19th, she "delivered the first of a course of ten discourses in the above hall, being the fifth since her arrival in London. The room was, as usual, crowded in every part, although. the weather was anything but of an inviting character."

The same paper announces that efforts are in progress for the arrangement of a series of discourses by Mrs. T., on "Spiritualism and Science." at Westbourne Hall ; also, that "tickets are being issued for a course of eight Thursday evenings, at' a very moderate price, the ticketholders having the privilege of inviting their inquiring friends to accompany them. The proceedings will consist chiefly of questions and answers, the object being to elicit as much information as possible from the spirits who control Mrs. Tappan. These meetings will indeed be private spances on a large scale, and present any features of deep interest which are not to be met with at an ordinary lecture. The attendince will, in all likelihood, be restricted to subcribers and their friends." Arrangements were being perfected (so records he same number of the Medium) to pave the ay for the pronouncing of an oration by Mrs. appan at Town Hall, Stratford, Nov. 17th. At an early date, Mr. Burns will issue a "Cora . V. Tappan" number of his enterprising journal, similar in style to its "John King" and Gorald Massey " numbers, containing the likeness of Mrs. T. with a minute history of her T. F. Howland, 108 East 127th street, New ork City, informs us, under date of Oct. 27th, that " a young man who answers to the description given by S. B. Buckeley in the Banner of Nov. 1st; alled on me at my place of business, and falsely ntroduced himself as one of the Eddy brothers." The asyal tale of robbery, etc., was rehearsed to our correspondent, and the latter-writing on the arm, as described, displayed as per regular programme, and the sympathy of Mr. Howland was troused, in consequence of which he proceeded to interest himself. in Mording to the impostor an opportunity of giving frances at his residence. In return for his kindness, the young man "stole" away, in company with the servant-girl's bankbook and twenty dollars belonging to a lady visitor at the house of Mr. Howland. Mr. H. desires to warn the public at large against this nomadic impostor.

NOVEMBER 15, 1873.

"Women in Council."

Under the above caption the New York Graphic (illustrated daily) reverts in liberal and fairspirited terms to the recent Woman's Congress held in that city on the 15th, 16th and 17th of Oe-'tober. In the course of its article it bears witness to the fact that, "making all allowances for human limitations and infirmities, the Congress has been remarkably successful in the character of its members, in the general dignity and order of its sessions, in practical bearing and importance of the topics discussed and the papers read, and in its total effect. Few things have been said that any need wish to recall, while much has been said that all will rejoice to remember ;" and states that the woman suffrage agitation (though to the mind of the Graphic editor it has burned out, "leaving little but a bed of ashes and a few smoking brands to tell that it has been,") has "made a hot hearth, and has warmed hundreds of hearts to a glow of enthusiasm for hilmanity that else they would have known nothing of."

The editor continues :

known nothing of." The editor continues: "This agitation for the ballot has more than raid for tristed fity times over by its influence on the country in ordering new industries to women, removing legal and social distributions, interesting where a public and philanget in the solution is the solution of the solution in the solution in the solution is the solution in the solution in the solution in the solution is the solution in the solution in the solution is the solution in the soluti

This Congress was held in obedience to a call. emanating from the New, York Sorosis, and issued the past summer over the signatures of Mrs. Charlotte B. Wilbour, President ; Mrs. Jennie'C. Croly, ex-President ; Mrs. Mary F. Davis, Miss Kate Hillard, Rev. Celia Burleigh, Prof. Maria Mitchell, Vice Presidents; Miss Alice C. Fletcher, Recording Secretary; Miss Fanny Howell, Corresponding Secretary; Mrs. Romelia L. Clapp, Chairman of Executive Committee: Some idea of the range of matter treated of in its sessions may be gained from perusing the following official list :

Chai list : **Some questions to the considered by a Woman's Con-gress: Illeher Education for Woman is Woman's Work in-Literature: The Relation of Woman to her Dress; Wo-man, the Promoter of Peace; Prison Reform, Woman's Work; The Inviolate Momesteal ; Equal Division of the Salary between Husband and Wife 5 Woman's influence in promoting Temperance ; Colperative Industries among Women; Woman's Place in Government ; Systems of Phi-lanthropy ; Law as I affects Woman ; Enlightened Moth-erhood ; Woman's Surgery and Medicine.

To our mind, the reform embodied in the movement for female enfranchisement, so far from retrograding, is steadily gaining ground, and offers rich prophecies of good for the generations that are to come after, and who will bless the memory of the present's hard-toiling pioneers.

Notice to Subscribers.

As will be remembered by our patrons, in consequence of the severe loss sustained by us in the conflagration of Nov. 9th-10th, 1872, many of our friends generously canceled their subscriptions, and renewed, dating their time in considerable numbers, from Dec. 6th, 13th, 20th, 27th, etc., etc. As the rolling year has already brought the anniversary of the terrible disaster soon usher in the month of December, 1873, we earnestly request these friends to renew their subscriptions. By expanding the figures affixed on the paper each week at the end of their names; they will ascertain when their term expires ; and it will obviate the necessity of withdrawing their names from the mailing machine, should they respond at the earliest possible moment.

pear-both of matter and thought. And what is this thing-this substance-that gives birth to all form, all beauty, all life, all light, all art gll genins; all body and all thought ?. While it is the ineffable Source of all life, is it in itself dead . While from it flow all thought and all consciousness, all the Platos, Shakspeares, Newtons, Franklins, of the world, is it in itself dull and unconscious? While it abides and is eternal, and is the very cause and core of the Universe, is it, in true dignity, power and grandeur, itself, far-below the transient and fluctuat--ing things that issue from it?

Phenomenal things, all things of which our limited senses can take cognizance, have their progression and retrogression, says Mr. Underwoodestherefore all progress must begin and end; there can be no progress beyond what our senses can measure ! "This may be "logic," in Mr. Underwood's understanding of the word; but it is logic only to one who has accepted the hypotheses of Materialism. It is not the logic of pure, comprehensive science. It is not the logic which takes in the facts of clairvoyance; somnambulism, hodily levitation, and a thousand other transcendent facts, as well attested and establisigd as any fact in chemistry:

"That this little globule in the universe, this earth of ours, had its beginning in time and may have its end in time, sooner or later-nay, that our whole solar system, with other systems, may disintegrate, collapse, be dissolved, and "leave not a wrack behind "-was quite as obvious a thought to Shakspeare as it is to Sir-Wm. Thompson, Mr. Underwood, or any other modern materialist.

But to argue from the transiency of phenome na, that this "eternal substance," which is admitted, by Materialism, as the cause and impe tus of things, is not a Deifie Power, but an infinite and eternal stupidity, going round and round, like a squirrel in a cage, unintelligently giving birth to intelligences eraving continuance; and then quenching them in endless night-putting worlds and systems on a path of progression, then plunging them into retrogression, without an object, without a plan, without the purpose of evolving something better for mind to grow in or for life to expand in-to argue thus is simply to beg the question, to beg, namely, that the postulate of Materialism may be admitted, and everything like mind and spirit, as a controller of force, be ruled out of the universe.

To say that fair scientific induction leads to such conclusions, is simply to take a narrow and

which is only a metaphor, under the shelter of ency and more than one petitio principii into

their system. The Witheism of "Materialism" on the question of the existence of a God reposes on two propositions: 1st; That which establishes the immutability and universality of physical laws, whence they conclude the inutility of a God coexisting with those laws; 2d, That which professes to establish the complete absence of marks of design, whence they infer that the world. in its actual constitution, being a conglomeration of results purely mechanical, absolutely exclusive of all intention, there can have been no oreation. Neither a God Providence, since his providential act disappears in the inflexibility of laws; nor a: God-Creator, since he has left no traces of his. thought in his work-such is the materialistic conclusion;

Of the two propositions the first is not, in good logic, conclusive against a God. In supposing that God exists, we suppose him to be the author of order; therefore it cannot be exacted that he should reveal himself as God in capriciously setting aside the laws which he has himself established.

The second proposition has no validity except inder the condition of its being absolute. Now it is not absolute, and it cannot be absolute : it is merely relative to certain parts of the world, and it ceases to be exact for others. And if there is, somewhere, in one single point of the world, some sensible trace of finality, some one teleological sign (and no one will deny that, there are many), everything forces us to conclude that there are ends and purposes elsewhere, even in those parts where they appear contradictory, or where they do not reveal themselves to our limited means of investigation. "True fortitude of understanding," says Paley, "consists in not suffering what we know to be disturbed by what we do not know. The uncertainty of one thing does not necessarily affect the certainty of anothr thing. Our ignorance of many points need not suspend our assurance of a few." All our life-experience confirms this broad and liberal view.

It may be remarked, before we close, that harmony on this question of teleology is so far from reigning among our adversaries of the materialistic school, that no one of its disciples can fairly assert that the question is scientifically resolved. Among positivists, John Stuart Mill, and among materialists, Mr.: Moleschott, admit that there is no incompatibility between the teleological idea and the scientific conception of the world. Therefore in excluding, apoir premises so untenY Home Reading.

One of the noblest and most pleasant duties of he head of the family is to furnish its members with good reading. Let good reading go into a home, and the very atmosphere of that home gradually but surely changes. The boys begin to grow ambitious, to talk about men, places, books, the past and the future. The girls begin to feel a new life opening before them in knowledge, duty, and love. They see new fields of usefulness and pleasure; and so the family changes. and from its number will grow intelligent men and women, to fill honorable places, and be use ful members of society. Let the torch of intelligence be lit in every household. Let the old and young vie with each other in introducing new and useful topics of investigation, and in cherishing a love of reading, study, and improvement.

A Meeting in Behalf of the Indians.

A public ingeting was held in Dr. Crosby's church, New York City, on the evening of the 10th inst., to consider the best means of suppressing Indian wars and the frauds which superinduce them. Several gentlemen spoke sharpy about the manner, in which the Indians, are treated. Father Beeson, the Indians', friend, offered- resolutions-which were adopted-recognizing the rights of Indians as men, and urging that a delegation be sent to them with expressions of kindly feelings, and invite a representation from the various tribes to meet their friends in New York City Jan. 6th.

Spiritualist Quarterly and Annual . Meetings.

The attention of the reader is called to the evilences of activity among the 'friends, of Spiritualism, as evinced by the various announcements. of public meetings in different parts of the country-Neponset, Ill., Newark, N. J., Laona, N. Y., and Washington, N. H., being among those designated by official calls on our eighth page as the places of assembly. The interchange of ideas, however widely at variance, can harm no one, and the sifting of purposes and principles which animated debate superinduces acts as a tonic to

the whole system of liberal thought.

157 Dr. H. B.-Storer, we are happy to state, is loing much good in alleviating the ails of humanity. The Doctor, moreover, is a fine inspirational speaker, a good man, and deserves patronage. His office is located in the Banner Building, No. 9 Montgomery Place, leading from Tremont street, between Bromfield and School streets. He has in his employ an excelable, a First Cause, an intelligent Cause, from lent spiritual clairvoyant, Mrs. Maggie J. Fol the universe, the materialistic school is guilty of som, who examines patients daily. This lady pure dogmatism-of dogmatism of its own utter- was recently the happy recipient, from her nuing, under its own responsibility, outside of all merous Boston friends, of an elegant gold watch one-sided view of things-to ignore that whole experience and all verification ; all which being and chain-a beautiful present indeed.

THE LEAVENWORTH, KAN:, FREEMAN is published monthly at the Commercial Building, 217 and 219 Delaware street, by Burke & Street. No. , Vol. I., is received. It offers sixteen pages of interesting matter, and starts out as independently as its name indicates, ride the following extracts from its "Introductory :"

tracts from its "Introductory ?" "Socially, we shall advocate such measures of reform as we think calculated to bring the greatest good to the great-est number. We shall not reject a proposed reform simply because it, proposes to do something, that was never done before, neither shall we consent to discard an old custom merely because a new one is proposed. Religiously, the Freeman will not be a Christian paper ; not even in that broad and comprehensive sense which in-cludes as nominally Christian those papers that serve the devil all the week and publish church notices on Sunday. We respect the opinions and convictions of Christian po-ple, and believe them to be in the main honest and since-reit of the preservative consider dangerous to the State, their religion we regard as an incubus upon the mind of the world and a dead weight about the neck of civilization, and we think we have a reason for the faith that is within us.

137 Owing to the great pressure of matter on our columns, we are obliged to defer until another week the publication of an article on the "New Hampshire [so-called] Miracle," prepared for this issue:

Mrs. Mary M. Hardy,

The widely-known trance medium, commenced a series of select test circles at her residence, No. 4. Concord Square, Boston, on the evening of Friday, Nov. 7th. The attendance was all that could be desired, and satisfaction with what was there witnessed was the order of the hour. These Friday evening scances will be limited in number, and have been given by this hard-worked medium rather in obedience to the earnest call of her friends than for pecuniary profit, as only a limited number of tickets are disposed of for each séance.

"Bible Maryel Workers."

This new volume is thus referred to by the Boston Commonwealth :

"A book for thinkers and the critical is 'Bible Marvel Workers,' or, in other language, new readings of the miracles in the light of Spiritualism. Its author, Allen Putnam, is a gentleman of keen intellect, and a sincere believer in the spiritual phenomena of the day; and to this latter agency attributes all the miraculous events re-corded in the Christian Scriptures. The processes and arguments of the writer are delightful pro-vocatives to careful and continued reading, and much will be found to interest and instruct. Boston, Colby & Rich."

To the Public.

We wish it distinctly understood by the public generally that FREE SPIRITUAL MEETINGS are held in the Banner of Light Building, No. 9 Montgomery Place, leading from Tremont street, between School and Bromfield streets, every Monday, Tuesday and Thursday afternoon. Christian ministers and Infidel teachers alike are respectfully invited to attend. All are welcome.

Der Owing to the press of business which has greeted him on the way, westward, Charles H. Foster, the test medium, writes us (per his agent)that he will not be able to visit Salt Lake, Sacramento and San Francisco as soon as advertised in former notices, (see his amended announcement elsewhere,) but will make his appearance in these places as soon as possible.

We shall print in our next issue No, 15 of J. M. Peebles's interesting-" Letters of Travel." As before stated, several of the series were detained in the London post office from some unknown cause, and have comparatively but just come to hand.

NOVEMBER 15, 1873.

LIGHT. BANNE'R OF

Prof. S. B. Brittan's Quarterly.

Number Four-completing Volume 1-of this standard Spiritualist publication, is on our table: Belle Bush leads off itslist of contents with a biographical sketch (and poem also) concerning Daniel Dunglass Home, which finds a choice illustration in the frontispiece, a steel plate portrait of that world-renowned' English medium. Prof. J. R. Buchanan, M. D., follows with an article on "Soul and Body," in which are set forth the failures of Carpenter, Spencer, Wagner, Flint and other materialistic, naturalists to comprehend the relations of the two entities. . Mrs. Emma Wood, George Sexton, M. A., LL.D., I. ' Dille, Prof. S. B. Brittan and Elizabeth L. Saxon furnish articles of pith and moment on current topics; poems by T. L. Harris and Horace Dresser, LL.D., are given, and in the departments of "Fine Arts," "The editor at-home," and "The editor on authors and books," much valuable information is couched in pleasant style. Thus has the new enterprise finished its first year of existence, and -its publisher announces his determination to continue the sam _ at all hazards-an exhibition of pluck, (when the difficulty of establishing any printed reform advocate on a paying basis is considered,) truly encouraging, and giving promise of future usefulness. We certainly wish the greatest of success to the Quarterly: Its clearly printed pages and admirable paper are familiar to us as vehicles which periodically bring exquisite gems, deep and at the same time lucid argumentation, and clear views of passing events; and it would certainly be a misfortune to the Spiritualist believers collectively, if it were to stay its course from want of the pecuniary supplies necessary to promote its locomotion. In no respect, it is announced, will the new volume be allowed to deviate, in shape, size, or otherwise, from the first, save, if possible, in the added interest of its contents.

The opportunity of putting a large amount of spiritual information, in a close compass, into the hands of inquirers, and upon the shelves of public libraries, is offered by this magazine. Are there not twenty men in Boston who will take each ten copies of the Quarterly and trust to the chances of distributing them among their friends at three dollars, the subscription price ? . Such a course would greatly assist the editor, and be doing the cause of free thought a substantial service. Parties desiring further information concerning the Quarterly can address the editor, S. B. Brittan, post-office box 3806, New York City.

THE MARTYRS OF 1873 .- Otto Oberwin, the Prussian physician, who sacrificed his life, recently, at his thirtieth year, in making a personal medical experiment upon himself, with a hope of checking the cause of the cholera in Berlin.

Mattie Stevenson, the young New England girl, who died at 18 years of age in Memphis, Tenn., where she went as a volunteer nurse, having secretly stolen away for that purpose in the midst of her school vacation, for fear her, friends would prevent." The Meinphis Appeal thus bears witness to her work :

thus bears witness to her work: "Priests, ministers, mirses, Sisters of Charity, and physicians, have, passed away, from their appointed posts of duty; but Mattle Stevenson, a mane hereafter to be graven on every heart. In Memphis, becomes dearest of all; and first, because she fills up the chasm of war, and has washed away, with the tears of a sublime faith and steady charity; all traces of the existence. Bonden and followed to the shent tomb by the largest concourse of ellzens that has assem-bled in Memphis in morths, but burled her memory never shull be as long as one of the men, women or children of 187 all ve to lisp her name. Honors to such a one are beyond our powers to pay. We may raise, and we will raise, a white shaft to commenorate her heroism; but in our hearts, from now henceforth, she will be vito every one of us nost to the dearest on earth. She will be to us as a lost child, a sister or a friend, whose goodness is an eyer-present and holy aroma, a guandian, so long as we Shah possess it, against evil and for good. Let the shaft be raised, and let it be the highest, the whitest, the most conspicuous in au frantific leng of the dead, and let the owner. Matthe She vensor, be graven deep and deep down where it will re-main to defy the yourosions of time, and let how she laid down her the four he poor of Memphis;"

1-9" Mr. J. N: Ronne, a Dane, an excellentteacher in several languages; at present located in Boston, is in great want. He has good credentials in his possession, as witness of his ability, and would gladly work, if he could obtain employment. See his appeal in another column. cuniary aid or useful-information can b

BRIEF, PARAGRAPHS. What is our duty here? To tend From good to better thence to best; Grateful to drink life's cup, then bend Unmutmuring to our hed of rest; To pluck the flowers that round us blow, Scattering their fragrame as we go. Sir J. Bouring.

We would state for the benefit of those desiring to visit

the new hookstore of Colby & Rich, that we are located at No. 9 Montgomery Place, which leads from Tremont to Province street. Entrance can also be found from School and Bronnfield by way of Province street, the steps oppo-site No. 40 of the latter leading specify to the Banner stablisfiment.

"HANDS OFF."-Dr. J. R. Newton says a man should never sleep with his hands up to the head, for it will cituse heart disease, consumption, liver complaint, dyspepsia, & c.

Thackeray tells us of a woman begging alms from him, who, when she saw him put his hand in his pocket, cried out, "May the blassings of God follow you all your life?" But when he only pulled out his shuff-box she immediately added, " And never overlake ye!"

Those speculators who invariably run up the price of coal about this time of year, have had to take a smashing broadside fire from the guns of the newspaper "craft" known as the "Cinclinatif Saturday Night," "Those follows," says the editor, "that it is said unto, "Verily, I say unto you, ye have had your reward," will no doubt continue in the fuel business long after they are tired of it."

In his recent Concord address, Mr. Emerson says: "If you sprain your foot you will presently come to think that Nature has sprained hers, everything begins to look so slow and inaccessible; and when you sprain your mind by gloomy reflections on your evils and vexations, you con to have a bad opinion of life."

A very singular manifestation of spirit power in the proence of Mrs. Margaret S. Cooper, the medium, is related on our second page by Capt. J. M. Hill, a reliable gentle-man, of Portumouth, N. H.

Over the shop-door of a pork-butcher in a village in one of the eastern counties of England may be seen a sign-board representing a man in a black coat brandishing a hatchet, with the inscription, "John Smith kills pigs like his father. "

Matrimony became epidemic in a Cincinnati family-last Friday, and carried off every member of the household-the widowed mother, three sons and two daughters --within an hour,

Mr. Isaac B. Rich made a happy hit when he bought the old M. S. Lincoln manshon in Montgomery Place, corner of Province Street, and improved it for business purposes. The has made an elegant headquarters for the Spiritualists, and his itrm of Colby & Rich have there a Bookstore, and the Printing and Publishing Offices of the Banner of Light. Everything is as handy as can be. They are offering in their store some excellent books, which are advertised else-where, – The Bostoic Common wordth.

True Spiritualism is glorious, and its standard heaven ligh, because it follows nature, in which the higher always rules the lower.

Skep!les'should read by all means the answer of the spirit estion propounded by A. Kyd, of Germany, printed on our sixth page.

A. S. Hayward, Magnetle Physician, has taken the Parlors lately occupied by Dr. Squiter. No. 5 Davis street, this city, where he will devote his thine to the healing of the sick.

Read the beautiful poem on our second page, " There 's Good in the World," by Francis S. Smith. The literal truth of the sentiment we fully endouse, for we are to-day, experiencing the result of the storm of the fire-flend that roke upon us a year ago.

Many of the so-called "tharmonial philosophers" call this epoch the dawn of universal love. We should rather denominate it the era of universal hate, according to present appearances.

Digby says the New Hampshire Sentinel is a Keene pa-

We call attention to Warren Chase's fine article, "THE FINANCES $P \to a$ subject that is necessarily command the closest attention of all classes of people at this time.

A scientific paper says: "If a man had an arm long mough to reach to the sun, and were to touch that body with his finger, he could never find out whether it was ho or cold ; for he would be dead before the sensation arrived at headquarters, which would require a hundred years."

There are two hundred and fifty thousand orange trees on the St. John's River, in Florida, and the yield of each is worth ten dollars a year.

In another column of this issue the reader will find an interesting article - "SOUNDS PRODUCING COLORS **-which the writer has illustrated by peculiarly-formed hie roglyphics. Perhaps Bro, Wilder can understand them We can't.

An Illinois such te-player left the church in a huff because the clicit-sang-a-hymn begluning, "Where are Thy bowers?" The Congregationalist has seen this item in a late involc

of fashionable New York furniture : "Elegantly uphol stered kneeling-benches for the weary and heavy-laden." Why is a horse the most curious feeder in the world? Because he eats best when he has not a bit in his mouth.

New York Items

Mr. Peebles gave a delightful lecture to an overflowing house at Robinson Hall, descriptive of his travels, etc., on Sunday evening, Nov. 2d. He addressed the Lyceum in the morning, and we also had a few words from Judge Edmonds. Hereafter the lectures are to be delivered at 103, A. M. and 71; P. M., and the Lyceum will meet at 29, P. M., at Robinson Hall, No. 18 East 16th street, near Union square.

At the close of Mr. Peebles's lecture, Mrs. Abby N. Burnham gave some excellent psychometric readings of persons in the audience. She is an excellent medium, and is now located at

Gerald Massey gave a masterly lecture on the spirit-world, at the Christian Association Hall. Constantly for sale the BANNER or Libert, and a full apply of the Spiritual and Reform Works published by The attendance was not what it should have been, and yet a goodly number of Christians had a chance to get their dark minds illuminated with reference to the laws of invisible control as seen in different nations and ages. He spoke out our grand truths fearlessly to his audience.

Yours, etc., E. D. BABBERT, D. M. 437 4th arenue, New York City.

EDDY FAMILY.--A responsible business man left Boston last week to visit the Eddy Family, to see if he could make arrangements with them to travel and "exhibit their ,wonderful spirit manifestations during the winter months. If the Eddy Family do not possess genuine medium-ship for physical manifestations, then Spiritual-ists had better give up looking furthers. We con-sider them fallible, like all mediums, but genu-ine mediums notwithstanding. If ne mediums notwithstanding.

To Correspondents.

87 We pay no attention to anonymous communications The name and address of the writer are in all cases indi-pensable as aguaranty of good faith. We cannot undertake to return or preserve communications not used.

J. C. B., DESVER CITY, Col. - No. Sr. That we could not afford to do. What you may send would benefit you we think, yastly more than us. (

E. H. S., CHICAGO, Long doc, received, and placed o file for examination, ----

Spiritual and Miscellancous Periodi-'cals for Sale at this Office:

BRITTAN'S JOURNAL OF Spiritual Science, Literature, Art and Inspiration. Published in New York, Price 8

ents. THE LONDON SPIRITUAL MAGAZINE. Price 30 cents. HUMAN NATURE: A Monthly Journal of Zolstje Science and Batelligence. Published in London. Price Scients. THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to price and the published in Chicago. III. Price Scients. THE LITTLE BOUQUET. Published in Chicago. III. Price 2 cents.

Price 20 cents. THE CRICHIE. Price 6 cents. THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published in New York. Price 15 cents.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent in-writion. NPECIAL NOTICES. - Forty cents per line, Minion, each insertion. BUSINESS - CARDS, - Thirty cents per line; Agnic, each insertion. Payments in all cases in advance.

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

47 Advertisements to be renewed at continued rates must be left at our Office before 12.31, on Monday.

SPECIAL NOTICES,

Pimples, Eruptions, Rough Skin. The system being put under the influence of 1)r. Pierce's Golden Medical Discovery for\a' few weeks, the skin becomes smooth, clear, soft and velvety, and being illuminated with the glow of perfect health from within, true beauty stands forth in all its glory. Nothing ever presented to the public as a brautifier of the complexion ever gave such satisfaction for this purpose as this Discovery. The effects of all medicines which operate upon the system through the medium of open the blood are necessarily somewhat slow, no matter how good the remedy employed. While one to three bottles clear the skin of pimples, one to three bottles clear the skin of pimples, blotches, eruptions, yellow spots, comedones, or "grubs," a dozen may possible, be required to cure some cases where the system is rotten with scrofulous or virulent blood poisons. The cure of all these diseases, however, from the common pimple to the worst scrofula, is, with the use of this most potent agent, only a matter of time. Sold by all Druggists.

VEGETINE has never failed to effect a cure of. II-mercurial diseases.

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NAN FRANCINCO, CAL., BOOK DEPOT, At No. 309 Keatney, street (up statts) may be tooned on sale the BANNER OF LIGHT, and a general variety of Npir-tunits and Reform Books, at Eastern prices, Also Adams & Co.'s Golden, Pena, Planchettes, Npence's Positive and Negative Powders, Octon's Anti-Tobacco Preparations, Dr. Moree's Nutritive Compound, etc. Catalogues and Chenlars mailed tree, Ger Benittances in C. S. enterley and postage stamps re-rectived at paf. Address, IEERMAN SNOW, P. O. box 117, San Francisco; Cal.

J. DAVISACO, But BOOK DEPOT.

21 Las

WASHINGTON BOOK DEPOT. RICHARD ROBERTS, Booksether No. 19

VERMONT BOOK DEPOT. J. G. DARLING & CO., Lumenburgh, VI., keep for sale Spiritumi, Reform and Miscellancons Books, pub-lished by Colley & Rich.

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CLEVELAND. O., BOOK DEPOT. LEES'S BAZAAR. to Woodiand avenue, Cleveland, O. Alt the Spiritual and Liberal Books and Papers kept for

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Western Agency for the sale of the DASNER OF LIGHT, and all Liberal and Spiritual Books. Fupers and Magazines. Also, Adams & Co.'s Off. DEN PENS AND PARLOR GLMESS, the Magic Comb, and Voltale Armor Soles. DR. STORER'S SUFTITIETIES COM-POLYDENCE'S POSITIVE AND NEGATIVE POWHER, Congress Record Ink, Stationery, &c. HEN-RY HITCH, COURS Record Ink, Stationery, &c. HEN-RY HITCH, COURS Record Ink, Stationery, &c. HEN-

ROCHESTER, N. Y., BOOK DEPOT. D. M. DEWEY, BackSeiter, Areade Hall, Rochester, N. Y., keeps for sile the **Npirituni and Reform Works** published by Colly & Rich. Give him a call.

ERTE. P.A., BOOK DEPOT. OLIVER SPAFFORD, the reteran bookseller and pub-lisher, keeps on sale at his store, ou French street, Erle, Pa., nearly all of the most popular **Spiritualistic Books** of the times, Also, agent for Huil & Chamberlain's Mag-netic and Electric Fooders.

AUSTRALIAN BOOK DEPOT. And Agency for the DANNER OF LIGHT, W. H., TERRY, And Agefrey in the DANN kit of LIGHT, W. H. TERRY, No. 96 Russell street, Malbourne, Australia, has for sale all the works on **Spirituralism**. *LIBER AL AND REFORM* WORKS, published by Colly & Rich, Boston, U. S., may at all (huns be found there.

PHILADELPHIA BOOK DEPOT. HENRYT, CHILD, M. D., 501 Bace Mreets Philadel-HENRY, CHILD, M. D., '60 Race street, Philadel-phia, Pa., has been appointed agent for the **Banner of Lighti**, and will take orders for all of Colby A.Rich's Pub-fications. Splittual and Likeral flows of Sale as above, also by DR, J. R. RHCODES, 90 Spring Garden street, who will sell the book and papers at his office and art.Lincoln Hall, corner Broad and Coates streets, at all the Splittuat meetings.

LONDON, ENG., BOOK DEPOT. J. BURNS, Progressive Library, No. 15 Southampion Row, Bloomsbury Square, Mothorn, W.C., London, Eng.

Row, Bloomsbury Square Molborn, W.C., London, Eng., keeps for safe the BANNER OF LIGHT and other Spiritual Publications.

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BY THE SPIRIT-PEN OF

CHARLES DICKENS.

. The press declare the work to be written in

"Dickens's Happiest Vein!"

To show the demand there is for this work, 4t may be well to state that the First edition of 10,000 copies was sold in advance of

the press. A few ophilons of the piess on published extracts:

From the Boston Traveller, July 25. From the Boston Transition, $Auty 2x_1^{-1}$ \cdots since that Curistians the medium has been at work steadily and as-binously, producing a work which resem-bles Dickens so closely as to make one start, as though flear-ing the volve of one ong silent in the grave. The style, so the very minutae of chapter headings, is thoughfly the kerking. \cdots 21 Mar, C are blockers had written the work, we should say that he had inherited his tather's addi-ity and manner to a greater degree than the left of any other different with whom we are accounted. From the Interfered (Point) Trans. From the Hardford (Point) Trans. * 11 is almost equally remain kable, whether one regards it as a literary. Trand of a real markestation of some of the mysterious and puzzling pleuionican of splittualism. One thing is apparent; the quoted extracts from the ghestly see advolume do, indentiably, exhibit mainy characteristics of Dickens as a where: *From the Works*.

From the Worrester West Chronible.

From the Nashua (N. H.) Telegraph,

Not only surprising about but much layor of the real Dickens while, is apparent in these communications. Enough has already come forth from the provid point of this spiritualist to awaken the hydrest interest and embos-hy, and the public will await further receipts with high expectation.

From the Netsona (N, H_{n}) rengrating. With explosing of the new chapters are given in full by the *Tarcot*, and among them are the following, which are exitably in Dickens's happiest term. Copions explands are also given, which all admirics of Dickens will be compelled to confess are not myyorthy of full pen.

(4) competited to contests are not university of all pen." Franche Springheld University 25, "Eadmone of the detonative personal as a clustificity, asy characteristically himself and nednody elses in the second volume as in the first, and in both we know them, lead or them, laugh 51 them, admine or hate them, as so many creatmessed field and block which, inpleted, as they unling with a sin the first so of the story. They so into be. Not only this, but we are introduced to other people of the im-agination, and become. In this manner, the oughly, ac-qualitied with them. These people are not duplicates of any in the first sydnme in effort are they continonplaces; they are creations. "Whose creations?"

There are forty three chapters in the whole Work, which

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A FTER a short respire from business, is now ready to

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As removed to, 12 East 22 street, New York, where a lie will continue to exercise his special diffration. Ing at a distance by Magnetized Paper, etc. Terms, §5 for-three packages, sent at proper Intervals. with directions. No patients treated except by Magnetized Conductors. Dr. R. has also completed arrangements with a lightly gifted Medium for delineation of character, and free's con-dient of rendering important assistance to those who are seeking self-knowledge and soul development. If you have a friend whom you wish to know, send for a *Soul Rending* conditions required: Letter in hand writing of appleant, or lock of hair, or both. Terms, §2 and three-eent stamp, send for Circular. 10 Nov. 15,

out being present, will receive full information by sending

stimp to

Nov

that portion of it written prior to the decase of author, making ONF COMPLETE VOLUME of about in hispationic cloth binding.

2.84

forwarded to his address, at this office.

SIX BY A HALF DOZEN. - "Mr. Foster, the medium, is going to Australia to prove the immortality of the soul to the settlers at \$5 a head." - Exchange. As a companion piece to the above, says the Leavenworth (Kan.) Freeman, we find going the rounds of the press an item from a Detroit paper, stating that "Phillip Philips is singing for Jesus at a hundred and fifty dollars a night."

1. Mr. Seaver, of the Investigator, has been lecturing in Salem, Mass., of late, to general accentance of his numerous hearers. He is a good speaker and a good man-good enough to be a Spiritualist. - -

Dr. Sexton, the celebrated English Spiritualist orator, has of late been doing a highly successful work in Leeds, Oldham, Hull and other quarters.

Movements of Lecturers and Mediums

· J. M. Peebles is engaged to lecture in Music Hall, Boston, Sunday afternoon, Dec. 7th. He will accept calls to lecture two or three week evenings during the first week In December, within reasonable distances from Boston, upon "What I Saw In the Orient," or upon "Spiritualism in this and Foreign Countries." His time is now all engaged Sundays except February. His time is now all en-is Hammonton, N. J.

W. F. Jamleson is filling lecture engagements in Northern Wisconsin. He delivered six lectures at Berlin, then returned to Beaver Dam and gave seven more there. Another course is called for at Omro. He may probably visit Fox Lake, Appleton and Foull du Lac before leaving the State. His time is nearly all engaged until the 1st of Feb-ruary, 1874. Applications for February, March and April will be received. - Address 172 and 174 Clark street, Chicago, Ill.

Mrs. C. A. Delafolie is located at Fort Lee, N. J. Mrs. Priscilla D. Bradbury, trante speaker, has changed

her residence from Augusta to Baugon Me. Mrs. Emma L. M. Paul, of Slowe, Vt., says a corre-spondent, has just closed a course of lectures of six months, "speaking three-fourths of the time here, and one-fourth in Canaan, Vt. The lectures have been well attended by in-tellectual and appreciative audiences. Mrs. Paul is a beauliful and eloquent speaker, her lectures being highly intel-lectual, and many of them scientific, giving us more truths of the "here and hereafter" than we have received in a lifetime from the popular theology of the day. She has made many dear friends here who will be happy to meet her again ...

10

13

George A. Fuller lectured in Essex, Mass., Nov. 2d, and in the Tabernacle, at Goucester, Nov. 9th. He will speak at Essex again Nov. 16th: at Plymouth, Nov. 39th; and at North Scituate, Jencken's Hall, Dec. 14th. He is ready to Smake further engagements.

Our Salem (Mass.) correspondent-II. O. Sommers-informs us that Mrs. Sarah A. Byrnes has been engaged to speak on the spiritual rostrum there the next three consecutive Sundays.

A. A. Wheelock has just returned to Worcester from a traveling tour of three months, most of which time was oc-cupied lecturing in Vermont.

Dr. J. H. Currier of Boston speaks in Marlhoro', Nov. 16th, and Mrs. M. J. Albertson, Nov. 234.

Mrs. Sarah A. Byrnes has associated herself with Mrs Lovell, 645 Washington street. Boston, and will exercise her clairyoy ant gift during the week for the benefit of 'the afflicted. She will lecture as usual on Sundays; en gagements made at her rooms, as above.

> 5.

Dr. Peter West, the excellent psychometrist, has an office at No. 5 Montgomery Place.

The highest inhabited spot in the world is the Buddhist closter of Hanke, Thibet, where twenty priests live, at the enormous height of sixteen thousand five hundred feet.

A daily religions penny paper in New York City adver tised a cigar shop with ''sample room in the rear, '' for some time before its horrified editor learned that there was a technical signification to the term "sample" hot strictly 'religious" in its bearing.

The Morris County Republican sagely remarks: ** Don't out about the streets and depend upon the Lord for your daily bread. He isn't running a bakery."

Accuracy is desirable in all statements, especially when figures are concerned, but its value was rather overrated by the Indiana editor, who quoted a familiar hymn as follows, "Ten thousand thousand (10,000,000) are their tongues, But all their joys are one (1), "

The line of conduct chosen during the five years from fifteen to twenty will, in almost every instance, determine a boy's character for life. As he is then careful or careless, prudent or improvident, industrious or indolent, truthful or dissimulating, intelligent or ignorant, temperate or dissolute, so will be be in after years, and it needs he prophet to cast his horoscope or calculate his chances in

The Rev. Mr. Knight, of Dundee, Scotland, lately o trial before the Presbytery for taking a somewhat too sci-entific view of prayer, has been acquitted. But his trou-bles are not over, for a minority of the Presbytery propose to carry the matter to a higher court.

Contentment is natural wealth; luxury artificial poverty.

De Tocqueville was right. Every government is as rascally as the people governed will permit it to be,

One of the things worth recording recently occurred in Wilmington, Del. A man was detected hurrying away from a butcher's stall with a steak which he had stoler under his coat. A policeman followed him to his home and, peeping through the window, saw him give the steak to his children, who devoured it raw. Upour<u>eport</u> of this being made to the butcher, his bosom so glowed with benevolent sympathy, that, instead of proscenting, he the starving family a large basket of meat and a little cash to buy wood to cook it.

Horses are fed better and live more harmoniously than great many mortals.

Discrittion the Better Part of Valon.-It is a noteworthy fact that the Protestant Ecumenical Council, hately in session in New York, did not "tackle" Darwin's theory of evolution, or "Tyndall's prayer-gauge. All the hereites in "creation" were faithfully thought of and kindly prayed for, but their naughty facts and figures were seruptionsly let alone. That 's a prudent policy, and its general adoption would make the moral atmosphere of the world more "healthy" for the church, - Leavenworth (Kan.) Presman. (Kan.) Freeman.

Mrs. Belinda Curtis, South Weymouth, Mass., has our thanks and the thanks of our spirit friends for a fine bouquet of flowers (a donation to our public circle on Tuesda last)-as well as a number of other friends whose names w did not learn, for similar favors.

"I should have no objection to my wife's reigning," aid an affectionate husband, "if it were not for the fac that when she reigns she is so apt to storm, also."

Chicago, Boston and Portland profited alike by their pu ification by fire, and have been doing business sluce on s safe a footing that they stand firmly through the panic.

The creditors of an abscending Yankee found, on open ing his safe, that the only thing he had laid up for a rainy day was an umbrella.

Conversation enriches the understanding, but solitude is the school of genius.

.....

DUMONT C. DAKE, M. D., assisted by DR. H. I. HOPPINS, is now located at 935 Wabash ave-nue, Chicago. Remedies sent to any address. 0.4.

THE REPORT OF THE LONDON DIALECTICAL SOCIETY, a volume of intense interest as pre-senting the spiritual phenomena in a scientific light, is presented to the American public in an attractive typographic dress, and may be obtained at the Bookstore of Colby & Rich, 9 Montgomery place, Boston, Mass.

THE WONDERFUL HEALER !-- MRS. C. M. MORRISON: — Within the past year this celebrated Medium has been developed for Healing. She is the instrument or organism used by the Invisibles for the benefit of Humanity. Of hersolf she claims no knowledge of the healing art. The placing of her name before the Public is by the request of her Controlling Band. They are now prepared, through her organism, to treat ALL DISEASES AND GUARANTEE A CURE in every instance where the vital organs necessary to con tinue life are not already destroyed.

Mrs. Morrison is an unconscious TRANCE ME-DIUM, CLAIRVOYANT AND CLAIRAUDIENT.

DUM, CLAIRVOYANT AND CLAIRAUDIENT. Her Medical Band use vegetable remedies, (which they magnetize,) combined with a scien-tific application of the Magnetic healing power. From the very beginning, her's is marked as the most remarkable career of success that has but seldom, if EVER, fallen to the history of any per-control No division scores that has but son. No disease seems too insidious to remove, nor Patients too far gone to be restored.

\$1,00 for examinations by lock of hair. Give age and sex. " 'Healing Rooms', No. 175 East Fourth street, Oswego, N. Y. Post Office Box 1999 1322. 13w*.N.15.

DR. WILLIS will be in Chelsea the first Tues-day in every month, at Deacon Sargent's, No. 80 Central avenue, and at 25 Milford street, Boston, the first Wednesday and Thursday. Office hours from 10 till 3. After Nov. 1st, address, for the winter, Box 362, Willimantie, Conn. N.1.

CHARLES H. FOSTER will, soon visit Salt Lake, Sacramento, San Francisco, Australia, &c. Send for Foster Pamphlet, price 50 cents. N.15.

J. V. MANSFIELD, TEST MEDIUM, Answers sealed letters, at 361 Sixthav., New York. Terms, \$5 and four 3-cent stamps. REGISTER YOUR LETTERS. N1. ----

SEALED LETTERS ANSWERED by R. W. Flint. 39 West 24th street, New York. Terms \$2 and three stamps. Money refunded if not answered. 025.-4w*.

A COMPETENT PHYSICIAN .- The best and most efficient healer in Boston is Dr. J. T. Gilman Pike. He compounds his own medicines, is a mesmer recompounds insolve includes, is a interme-izer, skillfully applies the electro-magnetic bat-tery when required, administers medicines to his patients with the own hands, has had forty years' experience as a physician, and cures nine out of every ten of his patients. His office is in the Pa-villion 27 Transmit strait Room (C. S. Avel

vilion, 57 Tremont street, Room C. Au31.

DR. SLADE, now located at 413 Fourth avenue New York, will give special attention to the treatment of disease. Also keeps Specific Rem-cdies for Asthma and Dyspepsia. 04.

Rev. T. B. TAYLOR, J. O. BARRETT, Rev. WM. MOUNTFORD. Mrs. EMMA HARDINGE, MPS, J. S. ADAMS, ACHSA W. SPRAGUE, REF.L.F. RI'SH. MINN LIZZIE DOTEN. Mrs. MARIA M. KING.

Mrs. L. MARIA CHILD, Mrs. LOIS WAISBROOKER Etc., Etc., Etc.

TERMS CASH. -Orders for Books, to be sent by Express must be accompanied by all or part cash. When the money sent is not sufficient to fill the order, the balance must be sent is n nald C.O.P.

So Orders for Books, to be sent by Mall, must invariaby he accompanied by cash to the amount of each order. Any Book published in, England or America, not out o print; will sent by mail or express

\$7 Catalogues of Books, giving prices, &c., sent free.

REQUEST TO THE SPHEITUALISTS -A REQUEST TO THE SPHEFTUALISTS.—A longinges, who, from want of friendly aid, has been re-duced to the atmost extremities of suffering and meed, is locking out for a situation as a private instructor or teacher in some school, Besides the languages, he rould even teach thistory, Geography, Arithmetic, Singing and Musle, (the Guitar.) As a Spiritualist Michilum, and anthor or 'Draw-ings of Spiritual Life.'' MS., he hopes, by this means, to find some spirit family that might want his instruction or 'Draw-ings of Me, and enable him to return to Europe. The sop-pleant is warmly recommended by Alderman Julia, Est-coper, Chancellor Howard Crosby and Elle Charlier, all of the efficient to the editors of the spiritual papers of the west address, J. X. RON NE, care of this office: N. Bas-The editors of the spiritual papers of the west are requested to grant a place in their paper for the above. Nov. 15, -2wt

NOW READY.

The Proceedings of the Tenth Annual Convention of the American Association of Spiritualists, held in

Chicago, Ill., Sept. 16th, 17th and 18th, 1873, phonographically reported, is now ready.

This Book, of nearly 300 pages, contains every word aftered in the Convention -all its busiless, all its speeches, and The New Constitution and Organization of the Uni-versal Association of Spiritualists, as adopted by the Con-contion. There are four speeches by Victoria C. Woodhull, mong which are her reply when charged with conducting the cause by improper methods, and her latest, greatest, and most momentous Gration. The Efficient of Life; or, with do We Die?¹¹ Price, So cents single copy; 44, 50 per baren; \$30 per hundred, Address WOODHULL, & CLAF-LIN'S WEEKLY, Box 359, New York City, Nov, 15, --Wils

DR. PETER WEST.

THIS well-known Medium has moved to No. 5 Month geomery Place, Bostony near the Banner office. Will five sittings from 9 A. M. to a ir. M. He makes a speciality r consumption, and successfully treats all other. Chronic diseases. No cure, no pay, Makes arrangements to hold sames at private houses.

MRS. R. COLLINS,

(4.A1RVOYANT PHYSICIAN and Healing Medlum, 9 Mill continues to heat the sick at No. 9 East Canton (reet, 24 door from Washington street, Boston, Nov. 15.--138

NOV. 15, -43W MIRS. MCNEAL, so, eminently successful in treating diseases of a Chronic nature. Networs be-filly, Lameness, & Reference given when required, tours in to 3 o'clock. No. 7 Bank street. New York City. Nov. 15, -5W MIRS. LOVELL AND BYRNESS. ALAIRVOYANT AND MAGNETIC PHYSICIANS. (Room 250 615 Washington street, Boston, Nov. 15, -4W

S. HAYWARD, Vital Magnetist, 5 Davis Street, Reston, Hours 9 to 4. Consultation free, Nov. 15, -4f

THE NEW FRENCH SYSTEM OF MEDICAL ELECTRICITY.

MR. W.I. BRUFFEN, AND MRS' EMMA HAR-DIFOC BRIFFEN graduate of the Vienness and Parisian Schools of Electricity, late associate of Dr. Eliza-beth J. French, and chief operator of the Philadelphila Electrical Clinics, are prepared to examine and treat patients for every form of disease, chronic and acute, on the alighty accessful new French System of Electricity, they most reliable method of Thorapeutics ever discovered. To

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Especially : Examinations made for patients and Physi----

Infallible Mectrical Cranial Diagnosis_

Practiced only by the Graduates of the new French School, and acknowledged to be the greatest scientific discovery of

Interaction in Anatomy, and Physiology, illustrated by

plendid models. 155 West Brookline street, Boston, 74 door from Tremonr street, - Office hours from 9.8, M. 165 P. M. – Istf - Oct. 1. DROF. LISTER. (Formerly of Boston;) can L be consulted by letter at 329 6th avenue. New York, Questions \$1: full nativity \$5. [2wis-Gen94]

No. 4 JUST ISSUED. BRITTAN'S JOURNAL



The Dynamics of Subtile Agents; the Relations, Faculties, and Functions of Mind; Philosophy of the Spiritual Life and World, and the Principles

of Universal Progress.

CONTENTS OF THIS NUMBER.

Danled Dunglass Home, (with portrait,) by Helle Rush: Sonl and Rody, by Prof. J. R. Buchanan; The Gospelof Fredom, (poetry,) by Thomas L. Harris; The Phildle Ac-tion of Man. (translated from the French,) by Mrs. Emma A. Wood; Progress of the Chuirch of England, by George Sexton, L.D.; Mosale 'Cosmogony and Moden Science, by J. Differ, Another Life Revealed, by the Editor; The Heavens, (Jostfy, by Horace Diesser, J.L.D.; Christian-ity and Democracy, by the Editor; Ante-Natal Impres-sions, by Elizabeth L. Savon; The Fine Atts, by the Edi-tor; The Editor at Home; The Editor of Authors and Books. Books. Price, 80 cents per copy.

For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, Boston, Mass.

Nominis Umbra.

Just Published. THE LIFE.

The main object of this little volume, is to sub-positive teaching a recognition and a force in the domain of relation and merals) greater than dictation has. It an-pomers a system of life. It announces a low primal prin-ciples which can harright be doubled by any one, and endeav-ors to show how, from adherence to those principles, every life will grow into symmetry into harmony with fisch in this life and in the great hereafter. It is sent forth to the world by its author and bis associates as the preface indi-cates, without the hope or possibility of peruniary profit to them—small function some of the principles. It aims to in-cultate.

So far as its author and his associates are concerned, their, names are, and will remain, a secret alike to the publishers and to the world.
Price 30 cents, postage 6 cents.
For sale wholes are inder that by the publishers, COLBY & RICH, at No. 9 Montgomery Place, Resteh, Mass.

RELIGION AND DEMOCRACY.

A decture delivered before the Society of Spiritualists, assembled at Robinson Hall, New York, October 19th, 1853, by S. B. Bulthan, M. D. Price 25 cents, postage 2 cents, For sale wholesale and retail by COLBY & RICH, at No. 9 Mo (igomery Place, Boston, Mass,

BANNER LIGHT. OF

NOVEMBER 15, 1873.

Western Correspondence. BY WARREN CHASE. THE FINANCES .- Those who speculate in cur-

EACH Message in this Department of the Banner of Light we claim was spoken by the Spirit whose name it bears through the instrumentality of

MRS. J. H. CONA'N'T,

while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their carth-life to that beyond-whether for good or evil. But those who leave the carth-splare in an undeveloped state; eventually progress into a higher condition.

We ask the reader to reserve no doctring put forth by spirits on these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

The Banner of Light Free Circles.

These Public Choles are held at the BANNER OF LIGHT OFFICE, No. 9 Montyanery Place, George story revery MONDAY, TUESDAY and THURSDAY AFTERNOOS. The Hall will be open at two o'clock, services commence at precisely three o'clock, at which time the doors will be closed, neather allowing entrance nor exit until the close of the scance. It, in case of necessity, any one desires to leave the room during the ser-vices, the fact must be signified to the Chairman, and permission will be spanted to retire after the expiration of five minutes. But it is to be hoped that visitors will remain throughout the session, as every Spiritualist knows that disturbing influproduce inharmony, and this our spirit friends particularly enjoin upon us to avoid, if possible - As those Circles are free, we have no doubt visitors will readily conform to our rifles. 137 The questions answered at these Scaners are often propounded by individuals among the audience. Those read to the controlling intelligence, by the chairman, are sent in by correspond-

CET Donations of dowers for our Circle-Room

Bolicited. MRS. CONANT receives no visitors on Mondays, Tuesdays or Thursdays, until after six o'clock, P. M. She gives no private sittings.

SEALED LETTERS. - Visitors at our Free Circles' **SEMPED LETTERS.**—Visitors at our Free Circlest-maye the privilege of placing scaled letters on the table for brief answer by the spirits (First) write (one or two proper questions, addressing the spirit questioned by his or her full name, then pit them In an envelope, scale it, and write your own ad-dress on the fuvelope. At the close of the scance, the Chairman will return the letter to the write; Questioners should not place letters for answer, upon our circle table expecting lengthy replace, other wise they will be disappointed. Lawis 15 Willson, Chairmon,

Invocation.

Thou Soul of this handsome day, we, the living and the dead, would join purposes for the moment, laying aside all differences of opinion' leys, and all the different scenery such as makes that we may commune with they, that we may up scenery in the earth-life. There are dwellenter the sametuary of thy holy of holies and dugs here, beautiful beyond description. Thad learn of thee, that thou may st take us by the , thought in my own country that nothing could right hand of thy power and thy wisdoin, and ; exceed some of the binddings ; but oh I they are lead us a little further in the areana of life: Oh i nofhing-nothing in comparison (1) have seen thou Infinite Spirit, who ait our Father and our some of the most magnificent structures in the Mother, thou knowest our needs ; thou compres Sspirit-world, so grand that the human mind hendest all the necessities of our souls, and yet, could conveive of nothing like them. we pray unto thee. We-come-to-thee-with our-

-through which we have passed-for the shadows into it. Make it a study ; lay something else, if that, like great waves, have rolled over us and it be necessary, upon the shelf, and take this have well-nigh engulied us. For these we thank thee, since, when in the shadow, we have been. enabled to behold the stars shining above usstars of truth, stars of love, stars of power, stars. of faith-all, all messengers from thee. Lead us nearer to thee, Father; receive thou the aspira-tions of those whom the living call the deal; and unto thee, be all songs of praise from thy children forever and forevermore. Amen." Oct. 14.

Questions and Answers.

CONTROLLING SPIRIT-Mr. Chairman, if you have unesties. I am ready to hear them Qris-[From O. B. J.] If, as A. J. Davis has 'declared, man be a interferism or epitome of the great world from which he was derived by being a culmination of universal Nature, all Nathre combining in' the human system, how is it, then, that he is found incompetent for self-govcomment ?"

Message Department. brought the husband to the wife, and the wife to the husband. It has brought friend and friend together, the one being in the world of spirits, and the other here. It has bridged the river of death -nothing else has ever done it -- and it has lighted that bridge by the torch-light of reason and lot angels are traversing it every hour. Spiritualism is a mighty worker amongst men.

It is doing for you what nothing else has ever done': and, although young in years, it has been already to you a Saviour -the Christ-principle that the ancients prophesied of in other days. Q. [From the andionee.] ; Did Spiritualism

mother, and the mother to the baby. It has

commence when the voice of Abel cried anto the Lord from the ground ? A.- Oh, no; Spiritualism commenced when

the first living soul became identified with matter. It dates further back than an Abel or a Cain.

Q. Did the agitation of the Social Question start from the world of spirits? A.--Yes

Q -- What difference do you make between soul and spirit "

A .- I understand the soul to be the inner principle-that which cannot be divided-which can not be analyzed. The spirit Funderstand to be an aggregation of powers that the soul has attracted to itself, and through which it manifests. You may call the one the life, the other the body of the life, if you please. The ancients termed the spirit the breath. Well, I call the soul the power that puts the breath in motion. Oct. 11.

John Crossman.

I am very happy to be able to come here at so learly a date, from my death, which took place yesterday-morning, in Holborn; Strand, London, England, My name was John Crossman. I learned something about these things by reading the writings of William and Mary Howitt, and by rending some American works upon the subject, also some French works. I never saw much in this way, but I think I believed by what I read. So,I said to some of my friends, "If I die first, and this thing be true, 1 will come back." "It is true; it is clear as daylight; and, although 1 have not the experience to give that I wish I had, or would have had if I had been here longer, yet I can say it is a natural would so far as I can see; it is a world where there are trees where there is land and water, mountains, val-

Now-to-my friends : It is a truth, and being praises, thanking thee for all the experiences such, it would be well worth your while to look down : make it a study ; inform yourselves concerning it, and I am sure you won't regret it. Good day, sir. Fifty-six years I lived in the

body human? " Oct. 14. Mary Ann Knights, I died in Cambridge eleven years ago. My name was Mary Ann Knights. I was eighty right years old. I didn't believe anything in these things, though I had a grand daughter who was a medium, and she used often to say to me, & Grandma, when you get on the other side, if you should happen to be mistaken, come back and-let-us-know-it,-won't-you !!- I-'ve-never

been able to come back till to-day. Now I want her to know-of course she knows was mistaken-but I want her to know she must n't believe all that comes to her. There's bad folks in the spirit-world as well as on eartha good many who make it their business to return making mischief. I think I should have be-

Hattie Wellington.

My-name, sir, was Hattie Wellington. I was eleven years old. I lived in Detroit. I wish to send a message to my mother. First, then, mother dear, if you mourned less I should be happier; and then I am not alone in this beautiful spiritworld. You must n't suppose, because none of my family are there, that I have no congenial spirits to make me happy. Oh, mother dear, there are plenty who have opened their loving arms and taken me to their hearts. If it was not for your grief I should be happy. Try, mother dear, to overcome your sorrow; try to feel that I live, that I am not dead-that I live in a beautiful world; and by-and-by you are

coming, too. I have only started a little in advance of you. I shall have grown in wisdom and grown in stature when you come. I shall not forget you. I shall still love you, and I shall be so happy to meet you. Mother dear, be happy, be happy, be happy ! If you want me to be happy, oh, be so yourself. Hattie, to Charlotte A. Wellington. Good day, sir. Oct. 14.

Scance conducted by Theodore Parker and Prof. Hare.

(One year ago, as is well known to the majority of liberal readers, our circle room, printing office, bookstore, stock- all the paraphernalia by which we were enabled to carry on our work as disseminators of enlarged spiritual thought among men-were consumed in the great Boston conflagration. Shortly after the disastrous event a private. circle was ordered, by the spirit band, for a special purpose-- ho one knowing its portent - at the residence of Mrs. Conant, 76 Waltham street, Boston. During the course of said circle the following messages, traught with deep mean izz, were given through the medium. We did not at the time think it, appropriate that these communications -to us seemingly of a strictly private nature - should be given to the public, as they referred to only one person, a gentleman formerly of Boston, but then and now a resident of California- but we publish them at this late day in obedience to the direct request, both of the spirits communicating, and the individual so addressed. E.D. B. or L.] . .

Invocation.

In thy name, oh Holy Spirit, who presideth over the destinies of nations and souls, we are here assembled; let us feel thy presence in our inner lives ; let our souls be bathed with the sunlight of thy love, that shall illume all the darkened chambers of our being, and call us into new life, giving us greater strength, and preparing us for the duties yet to be. Thou Spirit of the Hour, we know that we need not invoke thy presence for thou art ever with all thy children, leaving us never, earing for us ever. Oh, Eternal Spirit, we will trust our souls and our interests with thee, Dec. 2.

Light,

To his carthly father, Mical Tubbs, of-Brooklyn Culifornia.

My father - feeling that I have the right in naure to call you father-I have left my own spirithome, to night, that I may send, you a message of love, and that L-may also demand of yon, in return, something of your love, Although my eyes were never opened to the beauties of this life, though I never breathed its air save through mediumistic life, yet I have been schooled in it by those whose business it is to take such little waifs as I was, and bestow upon them that experience which they would have obtained had they dwelt here in the mortal body.

Not long since, I was pleased to welcome my mother, the companion of your life, to our heav enly home. She had well prepared herself for it. By her deeds of charity and love she had adorned her home, and made it a fit dwelling place for such a soul as hers, and, but for your absence, would be happy in it? but she is looking forward to meeting you' there at no distant day, and to giving you as joyous a greeting as she herself reeived from those near and dear to her ; and what I say of her is equally true of myself and others, Your earthly pilgrimage, my father, is well nigh ended, and the time is drawing near when a shadow will be flung over this life, and you will be ushered into the realities of the real life, of which this is but a shadow, while that is the substantial. Here, you work out for yourselves a perience with one that came through my grand. happy or an unhappy state in the spirit-land. It in doing more good than I ever did when here; depends upon you, upon your efforts here, whether you shall be ushered into a state of happiness or unhappiness at death. They who do their duty in this earthly life build for themselves homes in that spirit-land that-are enduring, that are all that the soul needs. They who fail to do their duty have no home, no abiding place, no love ; they are wanderers between the two worlds, and their condition is worse, far worse than that pictured to you by your priests of ancient days. My mother tells me that you love me; but I ask for stronger proof ; I ask that you will aid me in a matter which is near and dear to my soul, being born of my soul : I mean-that you shall aid me in restoring to life and active duty my "Banner of Light." Sixteen years ago this humble earth ly sheet received the name, "Banner of Light," in honor of your son, whose, name is "Light. Two years prior to its birth in this life, a band of spirits, of which I was the chief-numbering thirteen-conceived the idea to bring into life and being a journal of our own, one through which the spirits could talk and be heard, one that should be under the direction and guidance of our band; and, after searching this way and that for the proper subjects who were to be our agents here in earthly life-after bringing them together and properly magnetizing them - schooling them for the hard duties that were before them, we announced to them our plan. They declared themselves - ready to be our servants, and from that time until the present hour they have served us well. And now we cannot turn our backs upon them ; we would not if we could ; ... but we are pledged to stand by them and their interests as long as the earth shall have need of a Banner

equivalent in the land of souls. When you come to us you will need to have something more to your credit than is already there. Oh, then; give it to me, your son, that I may employ it for the good of humanity; and give not sparingly. for remember that of them who have much, much is required. The widow that gives her all, gives more than the rich man who gives only one-third. of his possessions. Remember this, my father, and act accordingly.

Believing that I have the right to ask, because my mother tells me you love me, I shall ask in all faith, nothing wavering, that you will respond, and promptly, too, for our needs are imminent ; and when the shadows of this life begin to lengthen for you, I shall meet you as I did my mother, and stretch out my hand that you may step across the stream and enter upon the land of Light. - Dec. 2.

Mehitable Tubbs, To her Husband in Earth-Infe.

My dear husband, your faith will assure you of my safe arrival in the spirit-land, and of my continued life. The last few hours of my earthly life, you supposed, were passed in unconscious ness; but I was just as conscious of all that was going on as I was at any time of my life. I heard Esther ask some one in the room-who, I am not able to tell-if they supposed I sensed any suffering. The answer was, "I do not think she does; I think she is perfectly-unconscious." I did not suffer, but I was not unconscious. My brain was never more active than at that moment ; and if I could have spoken, I should have told you of what I was permitted to see and to hear. Our son Light was with me during all that period, and I should have known him, he looks so much like Esther, if he had not told me who he was. Ella was the next one 1 saw, and Lily the next; and Himie came up behind me, and threw his arms round my neck, just as he used to, and told me how glad he was I had come to live with them.

Oh, Mr. Tubbs, there was such a reality in the welcome, that I could hardly realize, at first, that I had left you and my earthly home and my children; I could hardly realize that there was any boundary between the visible and the invisible world.

Light says I remained nearly a week, earthlime, in that happy state ; and then, as I begun to realize more my condition, I wanted to come here and send you a message from here, but Dr. Fisher, Mr. Parker, Light and others discouraged it, saying that, as the medium was subject herself to just such attacks as had proved fatal in my case, I might, in my earnestness, overstep the bounds allotted me, and do her material, if not fatal harm. So I stayed just where I was; I lived, seemingly, at home with you, and yet Light was always with ma, and Himie and Lily and Willie, and a great many other of our friends, and I sometimes thought that you must see me-that you ought to hear me speak, for it all seemed so real I could n't understand, at all times, that I was a spirit. *

But,oh, Mr. Tubbs, the spirit land is beautiful! Oh such glorious scenery, such land, such water, such trees, such grand old mountains, such beautiful green valleys ! and they tell me, too, that there are terrible desert places where the unfortunate gravitate; but I shan't be in a hurry to visit them.

"Light" has told you in his message how he is onnected with the Banner: Oh, Mr. Tubbs, heed his warning ! Do what he asks you to do, for my sake, for his sake, most of all for your own, for if you don't do your duty with the light you have, how can you expect to be happy in the spirit-land? And I cannot, oh, Mr. Tubbs-I cannot-I cannot feel that you are to be separated from me, here. No! no! no! Out-do me in good works! oh ! Mr. Tubbs, out-do me in good works! They said I was good, I tried to be; but if I were on earth again, with what little experience I have gained in the spirit-land I'd do. much more than I ever did. I would employ all the privileges given me by heaven and by earth. but they said I done enough to earn for myself a happy home in this new life. Oh, then, Mr. Tubbs, do n't do less than I did, for I must-have you with me in my home. It would be no home to me without you. How could I bear the thought, how could I bear the reality that, when your. time of change cameand you know not how soon it will come-Light says it won't be long, and I believe him-how could I bear to know that you must take one path and 1 must take another? Oh no, no, Mr. Tubbs, my dear husband, come to me-do your duty, and come to me with a record clean as an angel's in this respect, and we shall be happyoh, so happy! Oh, my_husband, do it for my sake, for your own sake, and for our children's. Mchitable Tubbs, to her husband, Mical Tubbs, Dec. 2.

ency and stocks, but perform no productive laoor, have become entangled in the webs of their own weaving; and while a few have plethorie purses, many are cut short because, their plans were not matured by which their fortunes were to be realized. Such would be the case at any time in a crisis. We are now passing through a panie and depletion of bonds and stocks, which had become too numerous for the currency in circulation, and gone largely to Europe in pay-ment for goods we did not need, and were drawing large quantities of specie after them in pay: ment of interest and depreciation; which often had to be made good where they were left as security or collaterals. No sooner is the alarm soundell, and banks, for safety, are compelled to notify depositors to wait a little for their money, than the gamblers in stock and gold begin to propose remedies for the evil they have createdremedies, most of which would make the matter worse. One set of speculators proposes the withdrawal of the fractional currency, and a return to silver and copper coin for change, either knowing or not knowing that there is not half, enough copper and silver coin in the country to do the small trade in change below the dollar, and either knowing or not knowing that the government (which is the people) saves five per cent. on the fractional currency in the losses that never come in for redemption. Both silver, copper and fractional currency are necessary; and might be of equal value in the market but for the speculators in specie, as the paper is most convenient, and absolutely necessary to make out the required amount of small change for daily traffic; and, since the government cannot supply enough specie of this kind, and can supply the paper at a profit of about five per cent., why not let both run together in the market? Another set of speculators propose free bank-

ing, or allowing anybody to deposit government bonds as security for bank notes, which they can issue and loan while they draw from the government, and from the overtaxed people the interest on the bonds also. Any person, can see, who is not blinded by speculators, that, since the government is the only security the people have for . the redemption of the notes, and is holding the security in its own hands, it might as well issue the notes itself, and take up the bonds and save the people paying the interest, and also save h ree per cent. of bills in the wastage. To us it seems strange that no statesman or leading paper can be found to advocate so plain a case for the people against the speculators. This free banking proposition would only increase the taxes, and prepare for a worse crisis that would surely come, and continue to come, till banking is re-* stricted to ordinary exchanges, and all public depositories are NATIONAL, where the people can safely leave their surplus currency.

All currency should also be 'NATIONAL and mixed, both metallic and of paper, and of equal Dalue in all dealings of the people with the government, and then of course it would be of equal value among the people, except so far as foreign exchanges gave gold a small premium, in which very few of the people would be interested. The forty-four millions should be re-issued, and bonds canceled with the amounit, and as more is needed, the necessity supplied in the same way ; but all national bank issues should be taken up and the securities canceled by greenbacks-at least as fast as the same can be done without infringing on vested rights or special contracts.

Now, while the country is agitated on currency questions, is the time to move the people nearer to the government, and weaken if we cannot destroy the speculators in currency who have so long stood between the two, imposing on the people with officious services that were not needed. Banks are already proved to be useless as manufacturers of currency, and they will soon be proved equally useless and unsafe as depositorics of currency, and the government will take the

Ass .-- The very vastness of his being would Ass. the very customer fie that can gov perience with one that came through a produce just such a condition. The that can gov daughter. He told me such an outrageous lie of less mighty proportions, spiritually and physically, it would be easier for the soul to govern in either direction : but it is because of his greatness that the soul is unable, at all times, to give a certain sound.

Q .- [By Mrs. K. L. V.] As the spirit-body built up from and through the physical ?-and, if so, how is it possible for a child born without hands, arms, or deficient in any other part, to have the spirit-member supplied?

A .- The spiritual body proper is never mained, If the physical body loses a limb, the spiritual body does not.

Q .- | By A. Kyd, of Baden-Baden, Germany, J Will the spirit state, for the benefit of skeptical doubters, of whom there are so many, what guar, antee there is that the spirits in communication with Spiritualists are not Satan and his angels, transformed into angels of light, to deceive the very elect?

A .- We can give no guarantee that we do not belong to just that very class. It is written in the Bible that we should know concerning returning spirits by their fruits. Now, there are various ways of collecting evidence concerning returning spirits-of providing yourselves with a knowledge as to whether they are good or bad. Spiritualism has been with you about a quarter of a century-Modern Spiritualism; and, nAtwithstanding the many blunders that have been made, in its name, it has done more toward enlightening and liberalizing humanity than anyother ism that ever floated upon the sea of hu manity... This is a known fact, demonstrated beyond the possibility of a doubt. What has it done? says the skeptle. It has told you that you live after death, and proved it. Has good many talks about it. He always contended any other-religion done that? No; it has not, | it was a religion, and I that there was n't any re-It has told you that the drupkard's appetite was ligion about it. , Finally I said to him, " Well; a disease, and that you should deal , with it as my son, if there is any religion about it, it aint such ; and, instead of putting your foot on his the Simon pure." He said to me when I was sick, back, put your hands under his arms, and lift "Father, if you find out in the spirit-world what him up. It has told you that you are all consti-, the Simon pure religion is, come back and let me tuted, spiritually and physically, each unlike all know, won't you?" So I have found out, and the rest, and that it is that difference which ex- now I come back to let him know. That's right, rists between you that, makes all the misunder: is n't it? standing ; and by and by, when you shall arise intellectually beyond the effects and mists of ignorance, you will cease to war with each other. You will know that the kingdom of heaven is what is called the "Golden Rule," You don't with you, and that you are to possess yourself of need any other, they say. Live up to that, they under the sod. It-has, brought the baby to its lived in Lewistown, Maine.

lieved in these things if I had n't had such an exthat I got disgusted with the whole thing, and didn't believe anything about it.

Now I know that I can rome back. I know that most anybody 'can, after 'learning how to take advantage of these conditions. - I know why that spirit was suffered to tell the lie to me that he did. He was suffered to do it for my good, and to gain an experience for himself,

through suffering. He regretted it and suffered by it; and through that suffering he went higher. But it aint best to believe these wild things, no inatter what name comes attached to 'em. Now, he told me he was George Washington.' Oh, the liar! He told me that my son who was out West was dead, and his body was being transported from the West home, and I was so troubled ; but I see through it now. It was n't best for me to learn too much about these things. It is n't best for everyBody to. Some people can't bear strong

spiritual light. If they can't, it is best to withhold it from 'em. Now, Sarah, you've looked for that little hymn-book of mine, and have h't been able to tind it, have you-because you have n't looked in the right place? In my little old trunk there was put a false bottom. You take that out, and you will find the book and a good many other things in the bottom of that trunk, if 'it'll do you any good. And if your Uncle' David asks you about my coming back, tell him "to ask if he wishes, to find." He'll understand it ask if he wisnes, will, Oct. 14.

Joseph Phillips.

I have a son who is a believer in Modern Spiritualism. Before my death we used to have a

I find that all advanced spirits hold to this idea-that the Simon pure, religion, the only religion that amounts to anything, is embraced in ner, to the breezes of heaven and earth.

There never was a time in the earth's history when such a journal was so much heeded as now, when the souls of the people were so ready to receive it as now; but, by the action of a law of Nature, through fire, it has gone down in ashes, and our mortal servants are crippled. They are endeavoring to raise the flag-staff, and widows and orphans, and the poor throughout the length and breadth of the land, are doing their best for them; but that best is but a small portion of what

of Light.

is needed to raise again this mighty structure, and fling out this, our glorious resurrected Ban-

My father, you are blessed with more than you will ever want, or yours will ever want, of that it by your own merits. You are not to ride into say, and you cover all the fest. So, my son; which will aid us in carrying on our great work; heaven on the back of a Jesus Christ or a Con- that 's what I have learned; and if your Spiritu- and I ask you, in behalf of yourself and your fucius, but you are to go in the chariot of your alism embraces that Golden Rule, why, then it needs in the land of souls, in behalf of my mothown good deeds. If you ever get there, for will is a religion. But if it don't, I still say it aint a er who stands by my side, in my own behalf, in pay for going in good deeds. Spiritualism has religion ; but I hope it does ; I hope the true behalf of the world here-that dear humanity told you this. It has told you that you can com- Spiritualist lives that idea. If he does, he has that is struggling for wisdom, but has found it mune with loved ones whose bodies you have laid got a religion. My name was Joseph Phillips. 1 only in fragments-that you will lend us of your Oct. 14. | aid, for which we will render you more than an | tise.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED, Thuraday, Oct. 16. – Prof. Faraday; Toin Devine, of. South Boston, to his brother; James Fist; Minnie Tailoof; of New York City, to her mother; LydiaStephens, of Sura-cook, N. H., to her daughter; Jennie Johnson; Preston; G. Boston, to her daughter; Jennie Johnson; Prestor; G. Brocks: Donizetti, to Aligh Topp. Tuesday, Oct. 21. – Philo Emerson, of Greenfield, N. Y., to his brother: Benedict Arnold; John A. Andrew: Dhily, of Savannah, Ga., to Massa Brown. Thuraday, Oct. 27. – Daniel Owen, of Alpena, Mies, ; Annie Louise Cabot, of Troy, N. Y., to her mother; Wil-Ham R., Preston; Michael Hogan, of Boston. Monday, Oct. 27. – Daniel Owen, of Alpena, Mich.; Mat-thew Thimmins, of Boston; Johnny Pel; Allee G. Try, of New York, to her brother; Wille Phillips, of Hartford, Com., to his mother; Capt. Jack, to the Big Father at Washington.

Coni., to his mother: Capt. Jack, to the Big Father at Washington.
 Tarsdap, Oct. 25, -Sušanňa Sanborn, of Hopkinton, N. Tarsdap, Oct. 25, -Sušanňa Sanborn, of Hopkinton, N.
 H.; Eddle Sauds: Mary Hersey, of Böstön; Capt. John Eldridge, of Bristol, Mass: Uncle Tom Maguire, of Ma-chias, Me.
 Thursday, Oct, 30. -Emanuel Eckhart, of Philadelphia, Pa.; Shunkazewa, to Spolped Taile Lieut. Andrew Balley; Emma Vandyke, of Clinchiadi, O., to her parents.
 Monday, Nov. 3. -Minnle-Eidridge, of Bathbridge, Mass., to her parents; John Schneider, of Allany, N. Y., to his brother; John Carley, Hannah Waltingford, of New Haven, Council to her direction enphews; Capt. Elem Smith, of Dennisport, Mass., to his family.
 Thorsday, Nov. 6. -Little Sloshone; Margaret Maban, of Boston; Martha Davis, of Boston; Hans Schreider, of New York City, to his wife.
 Monday, Nov. 10. -Eilhin Thomas, of Boston; Jennie Ingalls, of Cambridge; Saille Bennett, of Boston.

Donations in Aid of our Public Free Circles.

Since our last report the following sums have been received, for which we tender our grateful acknowledgments. This department of our establishment is a free gift to the people, established by the spirit-world, and any sums do nated by those who feel able to aid in lessening our own

a species of a manage of thanking recenture
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The Danbury News man defines "parts unknown" as the place where they don't adver-

place of them, with its branch depositories in all the populous towns of the nation, with the treasury head and fountain at the seat of government.

Following this will also come government insurance offices for both life and property for a safe and reasonable per cent., when the speculators have fully proved what such rates are, and at the same time proved their own dishonesty and insecurity, as they did in banking. We have but just begun the great work of a people governing and securing themselves in this country, but we are learning the lessons constantly, and are just now reciting one on currency and banking, with stock jobbing.

Passed to Spirit-Life:

From Liberty, Bedford County, Va., Oct. 16th, of conumption, Mrs. Sarah E. T. Plant, wife of Mr. Charles F. Plant, and only surviving child of Hon. Ezra Toble, of North Yarmouth, formerly of New Gloucester, Mo., aged

From his home in Woolsey, West Florida, Oct. 10th, Capt.

From his nome in woolsey, west Florida, Oct. Join, Capt. Rufus Pearl, aged 54 years. Bro, Pearl was a native of Hartford, Conn., and for many years a resident of Florida. He was a firm believer in the retinion of loved and loving ones in the spirit reatim. The Banner of Light was his great favorite, and it niay be truly said he was the ploneer of its teachings in this part of Flor-ida. He was genial and kind to a fault. He had no enemies; he spoke no ill of his neighbors.' Noble, generous, and true soul.

sont. It is taking away was unexpected; being ill only a few days. The void is deeply felt by his sorrowing wife and five children. May the stricken ones find consolation in the be-lief of meeting again in the beautiful summer-land to dwell with him and other loved ones gone before. PHILLE

PHILIP.

From Mariboro', Mass., July 20th, Daisy Foss, daughter of James and Maria Glies, aged 9 months and 9 days. M. J., Marlboro', Mass.

[Notices sent us for insertion in this department will be charged at the rate of twenty cents per line for every line exceeding toenty. Noticies not exceeding twenty lines published gratuitously. No poetry printed in obituary notices.]

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NOVEMBER 15, 1873.

BANNER OF LIGHT.



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I HAVE just returned from the Old World and resumed my, practice, viz., the treatment by manipulation of all diseases having their origin in a vitilited or obstructed pervectivitation, such as theomatism, Paralysis, Serofula, Consumption, Catarrh, Bronchitis, and all nervous

Consumption, A. M. C. D. T. use as an villarles and alds. My Remetless, A. B. C. D. T. use as an villarles and alds. They posses: unrived magnetic virtues, and are invalu-able, especially for those who cannot obtain magnetic treat-ment. FRED, A. PALMER, Magnetic Physician, Oct. 11, - 12w 23 W. 27th street, N. Y.

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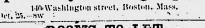
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ROOMS TO LET.

TS writing a new and most important work—the master-place of his life—and totally unlike any other ever print-ed on earth. It is whethy by subscription. Circulars of it will be sent total who send their rankes and address, with remm postage stamps, which must be sent to MISS K, V, CORSON, Tobedo, Onlo, owing to Mr. Randolph's libress-arm paralysis—he being almost entirely unable to conduct his hamense correspondence. 23w–Oct. 11.

BANNER OF LIGHT.

NOVEMBER 15, 1873.

pearls. And quoted edes, and jewels five words long. That, on the stretched fore-finger of sti time.

8

THE SKLPTD'S SNEER. No truth from heaven descends upon our sphere, Without the greeting of the skeptic's speet : Denied and mocked at, till its blessing tall, Common as dew and sunshine, over all

Coleridge said that teleration was impossible till induference made at worthless.

"THE COLD WORLD. This bitter workl-This cold, mansworing world-This cold, mansworing world, that hath no voice To greet the gentle spirit, that drives hack All don's of Edits which would sojourn here A little white how have I turned away From its keen; soulless air. --- [Mrs. Hemous.]

The least act of self remunciation hallows, for a moment, all within its sphere.

THE BLESSING OF TO DAY.

Strainge, we never prize the music Till the sweet-volced birds have flown (Strainge that we should slight the violets Till the lovely flowers are gone;

Strange that summer skies and sunshine Never seen one half so fair As when winter's snowy pinions' Shake the white down in the air!

Taps from which the seal of silence

None but God can roll away, Never blossomed of such beguty

With their beautiful pertume; Come to us in sweeter accents . Through the portals of the tombat?

Let us gather up the sunbeams Lying all around our path ; Let us keep the wheat and roses, Casting out the thorns and chail ; Lot us find-our sweetest comfort :-

In the blessings of the day, With a patient hand removing With the briers from our way.



"Strike the knot !" said a gentlemen one dayto his son, who, tired and weary, was leaning on his ax over a log which he had been trying to cleave. Then, looking at the log, the gentleman saw how the boy had, backed and chipped all round the knot without hitting it. Taking the ax, he struck a tew sharp blows on the knot and split the log without difficulty. Suiling, he returned the ax to his son, saying : 5

"Always strike the knot?"-

That was good advice. It is good for you, my children, as it was for the boy to whom it was first given. It is a capital maxim to follow when you are in trouble. Have you a hard, sum to do at school 2 'Have, you got to face a difficulty?' Are you leaving home to live for the first time ation strangers? Strike the knot! Look your trouble in the eye, as the bold; ifon hunter looks in the face of the lion. Never shrink from a painful duty, but step light up to it, and do it. Yes, strike the knot! Strike the knot boys and girls, and you will always conquer your difficulties.

THE KING AND THE ANTS. .

According to Jewish and Mohammedan tradi-tion, King Solomon, who was beyond all, other men, knew the language of animils, and could-talk with the beast of the field and the birds of the air. A Rabbine al story is told of him, which is on this wise: One day the King role out to be an in the most of the field and the birds of the air. A Rabbine al story is told of him, which is on this wise: One day the King role out to Jerusalem with a great retinue. An ant-hill lay directly in his path, and Solomon heard its little

people talking. "Here comes the great King," one of them said: "His flatterers call blur wise and just and-merciful (but he is about to ride over and crush

ant-hill:

The Rostrum,

Music Hall Spiritualist Free Meetings.

Reported for the Banner of Light by John W. Day, On Sunday afternoon, Nov. 9th, Miss Jennie

Leys continued her present engagement in Boston by a lecture at the above-named hall, which ton by a lecture at the above-named nam, when had for its object the demonstration of the inter-relationship of Spiritualism with all practical life questions. Twenty-five years ago Spiritualism had cast the light of a demonstrated immortality had cast the light of a demonstrated immortality advance? Was it not that the light of God, streaming on all the conditions of humanity's contribute showed that these conditions, proacross the dark confines of a world where skepticism, as to a future state was thriving and multiplying, and today the New Dispensation was throughout the nation suddenly called to a decision as to whether it should still continue in its original status + whether it should be as an anget pointing only to death, or whether it should take a position re-creative and new, and point to the grander possibilities of life. The present had in its grasp a higher crown than that of the past, and whether their faith was to accept the coronet of practical work and power it proffered, was a question which Spiritualists must decide for themselves. An immediate settlement of this momentous question as to whether Spiritualism should assume a practical mission among the af-'fairs of life was demanded by the spirit-world, which called upon its earthly co-workers to put forth all their powers to the alleviation of every human sorrow and agony-by the nation's state to day, where 'small' minorities' unjustly lorded over large majorities—by the future destiny of this great land, and the children who, coming after, were to be its citizens and its governors. Conservative minds thought Spiritualism ought to be kept clear of "side issues,"—and by this-term was meant all those great questions that were now startling the entire world—but to the radical thinker Spiritualism's revealations were not divided from life interests and life convic-tions, without which there can be no individtions, without which there could be no individuality, no immortality, and consequently no intercommunion of humortals. Justice to both planes of life-justice to God the spirit so shamefully misrepresented on earth, justice to human-ity so long defrauded of its rights throughout the world-was the slogan of the new religion of Spiritualism.

Spirituarism. Never before came such cries for help from the bleeding hearly of the race, and Spiritualism could no more turn from these appeals and live, than God could turn from human supplications and still be God. These questions upon which the deionination "side issues" had been affixed dealt, clearly and unequivocally with life; and what was there here higher than life? As nothing in nature was so small but it filled its ap-pointed place in the ascending scale of uses, from the said grain upon the seashore to the sun wheeling through exalted ethers—and as each affeeted the other, in the great law of eternal fit-ness—so in humanity all things were equally apportioned to a legitimate work, a work which last to higher destinies, and whatever tended to cloud or debase the hilman reacted upon the spirit sphere, bringing a corresponding sadness which its dwellers could only throw off by descending to earth's plane, and finding heaven and happi-ness by earnest efforts to heavenize humanity and lift it beyond the cloud of suffering and sin-If it thus were shown to be a fact that the two. spheres of being were so closely interblended, Spiritualisin could not consistently turn from any life interest or issue which sought to aid human-ity: As a logical deduction it must work unfearingly, and untiringly to read the laws of life aright, and instruct all to obey them. Then would all earth's children become angelized— then would a state—akin to that existing in the matchless planets beyond the earth—be reached where there would no longer be death, disease or

Spiritualism had revealed the immortality of spiritualism had revealed the immortanty of the soul, and that God, as a personal or individ-ual entity, did not exist, but was, as proclaimed by him of Judea, "a spirit," embracing all in the clasp of infinity. The soul was therefore compelled to look within its own innermost depths to find the approximate embodiment of fact God. When an appreciation of such embodiment and its accompanying responsibilities reached the soul, then the God within man would strive to arouse the higher nature and bring it into harof individual harmonization with what is higher mereiful; but he is about to rule over and erush us, without heeding our suffgrings." Solonion fold the Queen of Sheba, Who rode with him, what the ant said; and the Queen niade answer; "He is an insolent creature, of King? It is a better tate than he deserves to be roden under ourdert." But Solonion said, "It is the part of wisdom to leave the lowest and weakest." And he commended his train to turn aside and spare the source and the lowest and weakest." And he commended his train to turn aside and spare the

important laws from their platforms. But the people are not educated concerning them in the school, from the pulpit, the scientific platform – where then but upon the spiritual rostrum shall we meet our own? where shall we mark out a path for you and the coming generations? Ah, men and women, not only do your own loved ones await your decision, but also the whappy generations whose destinies rest upon you,

through creation. The speaker asked what had broken in so sudexperience, showed that these conditions, pro-duced by causation, were preordained, and hence unavoidable, and therefore right. Upon this word right the world stumbled to day in its onward path, but the dissemination of a true un-derstanding of what was conveyed by it, would eventually do more for the race than all the at-t mpted reforms of the centuries.

To this work Spiritualism must, in justice, de-To this work Spiritualism mustain justice, de-vote its powers. The speaker referred to the challenge of Jesus to the Pharisees concerning , the adulteress : "Let him that is without sin cast the first stone !"—at which her accusers, self-con-edemned, stole silently away, one by one—and his sentence of her, by its companion corollary of love: "Neither do Leondenn thee; go and sin no more!" and said that therein were written Nature's affidavit of equality in every life; the truth of individual responsibility, and of that reciprocity of life which was the safety of the universe. A deeper analysis of those sayings re-vealed the secret cause of personal incapacity of judgment upon others, and demonstrated that, in them, Jesus struck the key note of the coming

barmony for the human race. Jesus brought a light to this planet which was yet to overcome it, a law to this planet which every soul must ultimately recognize; a law which placed in the same category the covetous, the slanderer and false witness with the murder-er; a law under whose provisions even Jesus himself declined to cast at the Magdalen the stighimself declined to east at the Magdalen the stig-matizing stone.⁴ And who under that law, to-day, was able to sit, in judgment upon and con-demn another? who in the presence of such light could exclaim, "I am so perfect that I have the right to trample you into the dust?? To this sentiment of inexorable justice must Spiritualism bring the world. And how? by the dissemination of a cognition of the principles of causation. We might punish the criminal with assiduous cruelty, but if We left out of view the causes which induced his crime the problem would forever be unsolved; therefore all these terrible conditions—made inevitable by like elements inherited in the nature of the individuals suffering them—were right, being viewed as the direct and inexorable ordination of the law of causation. How should the victims escape, and why were these things right? Because they brought on an instinctive recoil of the soul from the low and gross to better things, and by it, in the ultimate, the soul should be emancifiated. No one pre-sumed to say that these fearful conditions of life -the promisenous and Jascivious wanderings of the adulterer, the life of the inebriate, and those varied ways wherein the power of inherited ten-dencies waged fearful conflict with the soul were the *best*, but even in such deeps of tempta-tion and seeming utter depravity, knowing the causes, she would utter the diving words, "Neicauses, she would utter the divine words, "Nei-ther do I condemn thee; come, beloved, sin no more, but arise to the heights of purity and peace

As the seed, small and insignificant, sinking in the black mould of earth, was yet, sustained by the life-principle God had implanted in it, till, in proper time, it rose in a mantle of living green, laden with food, to cheer the heart of man, so the soul plunged in the nilre of ignorance and sensuality, in the dark seedhood of mortality would yet emerge to the sunlight, and lift white harvest hands to God ! Spirits enfranchised from the form were seek-

Spirits entranchised from the form were seek-ing by all available means to assist the whole race in its struggle with the power of materiality. For this they asked the disciples of Spiritualism to elasp hands and co-work with them; for all questions, social, domestic, industrial, which could affect reformation in the condition of the lowed all other interests. As in the course of lifedevelopment in the past came the vertebrata, the -quadruped, the upright walking man, so these -great-questions-were-calling-the-disciples-of-reform to arise from all incomplete comprehensions, and take upon themselves the upright stature of the spirit made perfect, that they might under-stand how to achieve the grand results yet possible of attainment. The lecturer bade those in the sacred domain

of wedlock—and she considered the hour sarred in which she spoke of it—to remember that upon correct generation depended not only the material but immortal destinies of the coming future and closed by an eloquent peroration in which she called upon all to consider unfearingly, for the good of the race, life and its issues—side issues, ultimate issues, all questions looking to-ward the development of a higher condition for humanity.

A Card to the Public.

FROM THE SPIRITUALISTS OF NEW YORK. The rational friends of Spiritualism in this city—holding regular meetings at Robinson Hall —have observed with a deep feeling of displeas-ure that a number of unscrupulous persons claiming to be Spiritualists-residing here and else-where throughout the United States-have of late attempted, with some degree of success, to so control the public meetings of Spiritualists as so control the phone meetings of spintualists as to entirely divert them from their original aim and proper objects. Taking advantage of the liberal and tolerant spirit of our people, and abusing the large liberty of the Spiritual Plat-form, they have openly inculeated socialistic ideas and practices which are alike subversive of the intracts of critical without and unblic normal the interests of private virtue and public moral-ity. This publication is rendered necessary by the attempt to thus identify the name and char-acter of Spiritualism with the absurd doctrines and indecent conduct of persons who, by precept and example, encourage the violation of law and the practice of infidelity to the most sacred of all

It is well known that the number of males and females born in all countries is nearly equal; and in this fundamental fact we recognize the emphatic protest of Nature against polygamy and similar customs, whether sheltered by legalized institutions or recognized as crimes under the existing forms of law. In this division of the sexes (quite equal except so far as the balance is distributed by war and more hazardous occupafions of men) we discover the foundation of a conclusive argument in favor of the monogamic marriage.

We are not left here to depend upon uncertain evidence derived from doubtful sources. This division of the sexes is a fact of great and unmistakable significance. The law of Nature is the voice of God. Here we find no justification of the dissolute practices which the common judg-ment of civilized nations has condemned as immoral.

· A plurality of wives or husbands, or of persons otherwise sustaining similar relations, does not accord with the natural law as expressed in the work of creation. The whole system is at once irreverent and unnatural, subversive of social order, and forever at war with the higher laws of

our spiritual being. Passional attractions—when unrestrained by reason and conscience-furnish incentives to excessive indulgence and brutality. The attempt to overthrow the institution of marriage, and to in-troduce in its stead temporary sexual relations, formed at the feverish suggestions of sudden ca-price or momentary passions, endangers the chief interests of society by inverting the divine natural order. The consuming fire of the passions darkens and deadens the spiritual affections. The pure loyes, conjugal, parental and filial, which make the perfect home the most expressive sym-bols of heaven on earth, are all restrained, obscured and gradually extinguished. Anarchy in our social and domestic relations; the physical, intellectual, and noral degeneracy of the race, are evils that inevitably result from unlimited individual freedom in this most important rela-tion. In our judgment this perversion of animal Instincts and passions is an unholy despotism that leads to barbarism. Entertaining these views, this Society will

neither approve nor in any way countenance the pernicious doctrines and immoral practices to which reference is here made. We respectfully assure the public that speakers who are to entertain such views; and all who justify the violation of the laws which have for their object the conservation of social harmony and sound morality, will not be employed by this Society in any such public capacity. [Please publish, by request of the Trustees.]

J. BISCO; R. G. S. EUNSON, W. S. BARLOW.

HENRY J. NEWTON, President. J. A. COZENO, Secretary.

Spiritualist Lectures and Lyceums. Spiritualist Lectures and Lyceums. MEETINGS IN BOSTON, --Music Hall, --Free Admission. Seventh Series of Lectures on the Spiritual Philosophy in the above-named elegant and spacious lialt. Meetings every Sunday afternoon, at 25 precisely. Speakers of known ability and éloquence have been engaged. Singing by a first-class quartetite. Tickets securing reserved sents for the season can be procured at the gradunided price of 810. 45 and 43, according to location, on application for MTP Lewis B. Wilson, Chairman and Tressurer, at the Banner of Light office, 9 Montgomery Phace, Boston, Mass, Speak-ers selecterix Miss Lizzle Doten, Mirs, Nellie J. T. Brigham, Prof. S. Brittan, Bryan Grant, Esq., Mrs. Emma Har-dinge-Brittens, Gluss Erstebulins, Other names will be an-nonneed in dub case. The Stebulins, Other names will be an-monneed in dub case. The Memorial Building, --The Boston Spiritualist' Union hold meetings, for addresses, conferences, etc., every Sunday evening at 75 o'clock, in this hall, conner of Appleton and Brekley Streets. All Spiritualists and Triends of Theralism are cordially ha-vited to attend. Admittance free, 11, F, Gardner, Presi-dent: The Lodice', ild Society meets each Tuesday afternoon

PUBLIC MEETINGS, ETC.

Spiritual Meeting in New Hampshire. Apiritual Meeting in New Hampshire. The Spiritualists of New Hampshire are cordially invit-ed to meet in Union Hall, Washington, Saturday after-noon, at 2-r. M., Nov. 224, and Sanday the 234. The prime object of this meeting is to consider and act upon the course taken by the undersigned at the late Annual Convention, held at Bradford Oct. 38t and Nov. 1st and 24, in op-position to certain free-lovers, who have made Spiritual-ism the mask under which to practice their evil de-signs. All true Spiritualists are requested to be present and those mable to be personally present are requested to send in letters of recognition. Good speakers will be in at-tendance. Mus. ADDEM. STEVENS, Claremont,

MRS. ADDIE M. STEVENS, Claremont, MALTER STEVENS, MIRS, L. A. STURTEVANT, Bradford, A. A. STURTEVANT, MRS, C. C. LULL, Washington, N. A. LULL. MRS. L. H. NELSON, South Sutton,

MOSES NELSON, ELIZA M. GLIDDEN, 'West Unity, FRANK CHASE, Sutton.

Quarterly Meeting Notice.

Quarterly Meeting Notice. The next regular Quarterly Meeting of the Henry Conn-ty Association of Spiritualists will be held in Neponset. Bureau County, III., on the 6th and 7th of December, 1873. E. V. Wison is the speaker engaged. Neponset is on the Chicago, Burlington & Quincy Railroad. In order to make it as easy as possible for the good friends in Neponset, the others of the Association request that alf who can will bring the substantials of life, also plenty of bedding for the men. Those who cannot so provide will bo taken care of. "Come up to the help of the Lord against the mighty." Joins M. FOLLETT, Sec'y. Atkingson, Nov. 2d, 1873.

Annual Meeting Change of Time and Place.

Annual Heeting Change of Time and Place. The Annual Convention of New Jersey State Association of Spiritualists and Friendson Progress will be held in the eity of Newark, at Library Hall, on Saturday and Sunday, Nov, 221 and 234, 1873, for the election of officers, revision of the constitution, and transaction of such business as may be brought before it. Eminent speakers have been engaged for the occasion, among, whom are James M. Peebles, who will address the Convention on Saturday evening, glving some account of his recent travels; Prof. R. W. Hume, on "The Labor Question, from a Spiritualistic Stand-point;" Anthony Higgins, Abby N. Burnham and others, Ti-ree sessions eine day, commencing at 10 A. M. and 2 and 7 r. M. A cordial velcome extended to all. The best pos-sible arrangements for the net relainment of visitors, D. J. STANSBERY, Sceretary,

D. J. STANSBERY, netring, Inona Meeting, The next Mediums' and Speakers' Quarterly Moeting, of Western New York, will be held at Laona, Chautauque Co., N. Y., the first Saturday and Sunday in Docember next, A cordial invitation is extended to all. J. W. SEAVER, A. E. TILDERS, GEO. W. TAYLOR, Y

Emancipation Convention.

We invite all who desire the emancipation of Woinaa from the slavery of all institutions, laws or customs, which interfere in any manner or degree with her absolute free-dom in any department of life, or in any sphere of activity, to meet at Ravenna, O., on Sunday, Dec. 7th. 1873, to or-ganize an American Woman's Emanchation Society. FRANCIS BARRY, and 45 others.

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And the Power which helped or made them perform MIGHTY WORKS, and utter

perform AlGALL Worlds, and unter Inspired Worlds; Together with some Personal Traits and Char-acteristics of Prophets, Aposites and Jesus, or New Readings of "The Miracles," BY ALLEN PUTNAM, A. M.

Author of "Natty, a Spirit;" Spirit Works Real, but. Not Miraculous;" "Mesmerikan, Spiritualism, Witcheroft and Miracle;"" Tipping his Tables," etc., etc., etc., etc.

MR. PUTNAM has here, in his uniformly candid and calm spirit, furnished an unusually vivid, interesting and instructive volume of about 240 pages. He here allows what he incidentally calls

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o tell the story of its own origin and character, and mostly n its own words and facts. Biblical light leads his way, and as he moves on he finds and

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View after View,

Meaning after Meaning, attaching to old familiar mental pictures and forms of Bible scenes and personages which

POSSESS THE CHARM OF NOVELTY.

while they generate conviction that they are true and val-unlie. The Book is SIMPLE AND EASY TO BE UNDERSTOOD; (the author says that it is written for the masses, rather than for scholars and critics;) and

IT-IS WELL ADAPTED TO SUPPLY

the wants it is intended to meet. The character and merits of this book need only acquaintanceship to make it a popu-lar favorite.

BUY IT! READ IT! CIRCULATE IT! Use the past without sacrificing it to the present use the present to illuminate and discover the neglected testimony of the past 1

Price \$1,25, postage 14 cents. For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomory Place, Boston, Mass. NINTH EDITION.

Poems from the Inner Life. BY MISS LIZZIE DOTEN.

Then all the countiers marveled greatly, and Then all the contries marvered gravity, one the Queen of Sheba bowed her head and made obeisance to Stolonon and said, "Now know 1 the secret of thy wisdom. Thou distensist as pa-tiently to the reprovenes of the humble as to the flatteries of the great."-J.G. Whittier:

MY PET PIGEON. : . Translated from Le Messager of Liege. BY DR. C. L. DITSON, ALBANY, N. Y.

"It is with pleasure that I recall an event of ny childhood. A domestic pigeon, reared at the corner of the fire, was in the habit of perching upor my shoulder, and accompanying me even to the schoolhouse, then returning fibme, where, despite all the care that was bestowed upon him, he only amused himself passably. The time seemed long to him, as uredly, for he incessantly variable the dock regarded the clock. Do not laugh: nothing is more true; for, at the hour when my class was to be dismissed, he flew against the window or the door, to have one or the other opened for him, that he might meet me as I came out ; and he never missed the rendezvous. Once, shut up alone, he broke the window glass that he might come to me. How happy I was ! and my co-dis-ciples were jealous of my good luck.

"One day, not having my lessons perfect, I was ordered to remain an hour after the closing of the school. 'How can one paint the anxiety the despair, of my poor pigeon when he saw all the other boys emerge, and I not antong them ! He flew about the building, and finally, finding an open window, entered. Imagine the astonishment of the master when my pet came to my shoulder, and caressed me with the greatest warmth ; and; when I had told the story of his

devotion to me, the teacher was so moved by it, he permitted us both to return home together. "Ah, well! hunters, my *confriria*, my friends, do with your birds as I did with my pigeon that I weep (or now—for he has died of old age—and love these charming little creatures of the good God. They are worthy of your affections, and you will never regret any kindness you bestow upon them."-Our Damb Animals.

They put soft feathers into pillows. And make nice baskets out of -Leaves fall in autumn from the trees ; In winter ponds and rivers Dogs watch by night and sleep by day, And horses feed on oats and —. Boys learn their lessons from a book, In winter snow and ice are seen, -But'summer showers make fields look -Beetles and bats fly out at night; "T is said they do not like the -In one thing men are not like boys, for men like quiet, boys like " Bright-eyed Pearlie was three years old. She

choked on a piece of apple she was eating, and her ma said; "Pearlie, that went down your Sun-day throat, did n't it ?" "No," says Pearlie, "it wanted to, but I would n't let it."

Avoid bad books, ball company, strong drinks, drinking saloons and tobacco.

as noble, as Godlike as possible, when would be experienced the truth of the off-reiterated expression, "The kingdom of heaven is within you," This work of self-perfection being pointed out to the race by Spiritualism, then it could not consistently turn from anything which had for its object the reformation of the individual or the re-creation of the nation. The more was Spiritualism bound to consider these points, be-cause its own revelations taught that death wrought no change in the nature of man, but that his individuality maintained all its characteristics in the celestial life, and that all progress toward perfection not gained in this life must be made through the same struggles that mortals were called upon to put forth as the price of their advancement : that, if a man had not heaven in his soul to day, and the Angel of Change should touch him on brow or heart, death could not usher him into heaven, but hard toil and experi-ence would be necessary to perfect the needed harmonious condition in the next stage of being into which he was called ; that here in this material life was the best opportunity for growth : that the imperfections of this world actually retarded progress in the second sphere of spirit-life, chaining many souls re-born (as they were termed by those left behind in the mortal) to the conditions of earth. To this practical work was Spiritualism called

by the logic of events as well as the deductions of analysis. The great and needed reform stood awaiting recognition, and though the divine aure-ole around its brow dazzled the eyes of many be-holders, so that, like him who looked at the sun and than studenty withdraw his edge data and the sun and then suddenly withdrew his gaze, dark spots were in the ascendant to their vision, it yet was God's own light that was startling humanity. This light the speaker would have shine deeply and widely : into the purlieus of our great cities, where during the coming winter starving toiling women would know suicide or worse than suicide into the factories, whence a few weeks before mul-titudes of little children, even five and six years of age—whose earnings went to the support of inebriated fathers and mothers-had been sent hopeless and helpless-into the streets : into the labyrinths of legislation where corruption was undermining the liberty of the people's into the ghastly dens of crime, where human souls were held captive in the embrace of want and ignorance : into the death chamber, and further even than that, into the birth chamber : that the spirit of crushing monopoly might be broken-that niggardliness might give place to benevolence-that wanderers in darkness and evil might be shown a diviner way-that they who mourned beside the bedside of the dying, who were going hence from material existence through the fiat of violated natural law, might learn that by an adherence to that law, death could be banished forever from the earth ; and that the birth chamber, where the omnipotence of selfishness called forth children cursed with inherited passions and -might be transformed into a point of departure whence a regenerated humanity, born under prop-er appreciation of the true basis of life, would

cate the people concerning the action of these Amherst, Mass.

She announced as her subject for Nov. 16th : "A Spirit's Charge, not against Christ the Spirit, bat against Christianity the Form-the letter that killeth."

New Publications.

Woolworth, Alnsworth'& Co., 51, 53 and 55 John street, New York ('ity, have published, and J. L. Hammett, Bos-ton, offers for sale, three excellent books of a highly practical nature, which we earnestly recommend to the public attention : . .

A LEXICON TO XENOPHON'S ANABASIS, by Prof. Alpheus ('rosby,' This work is designed to supply the place both of a common lexicon and also of a classical dictionary, so far as the Anabasis is concerned. If has been prepared to meet the wants both of the beginner and of the more advanced student. 11.

THE PAYSON, DUNTON & SCHIDNER MANUAL OF PEN-MANSHIP. - This book aims to present, for the use of teachers of public schools and schulnaries, a thorough handbook of penmanship. Lovers of the art callgraphic will be pleased with its fine illustrative sepipt and excellen advice.

PHILOSOPHY OF RHETORIC, by Prof LJohn Bascom, of Williams College, , This work is, chiefly designed for the later years of collegiate instruction.

Lee & Shepard, 149 Washington street, Boston, publis a neatly gotten up HANDBOOK of WORDS OFTEN MIS. PRONOUNCED, and of words as to which a choice of pronunclation is allowed. The compliation contains some three thousand examples, is arranged by Richard Souleand Loomis J. Campbell, and isvaluable as a book of general reference in matters orthoepical.

CHURCH'S MUSICAL VISITOR-John Church & Co., 60 West 4th street, Cincinnati, O., publishers-is received for November, Nine pages of choice music, comprising two songs and a waltz, and a varied and extensive array o prose and poetle articles, fill its neatly executed pages.

RECEIVED : THE MONTHLY MIRBOR for November edited by Robert A. Gunn, published by Benj, A. Stow. New York City-a magazine devoted to free thought in medicine, general science and literature.

THE "LITTLEBOOK" AND THE GENERAL JUDGMENT.

HISTORY OF PUBLIC INSTRUCTION IN DRAWING, IN THE J'NITED STATES, -- Woolworth, Ainsworth & Co., New York, Boston and Chicago, publishers.

New Music.

"MOTHER, LET THE A NGELS IN," song and chorus words and music by R. S. Crandall-published by F. W. Helmick, music dealer, 278 West Sixth street, Cincinnati. 0., is received. It is a production of a highly spiritual tendency.

A Card to the Spiritual Public.

As my time has been largely devoted for some er appreciation of the true basis of life, would gradually emerge into the light of the millennial morn, bearing the lineaments of immortality upon its brow! Yet to day we find in the land societies to whom has come this light of God, questioning whom has come this light of God the more the source the so whicher they shall enter this realm of beauty and power. They say Spiritualism shall not edu-on Sundays anywhere in New England. Address, JOHN BROWN SMITH.

Spiritualists and friends of Liperalism are cordially invited to attend. Admittance free. II. F. Gardner, President.
 The Ladies', Id Society meets each Thesday afternoon at same place. All invited to the evening Socialde. John A. Andreio Hall. – Free Meetings. – Lecture by Mrs. S. A. Floyd, at 24 and 75 P. M. The audience privilegid to ask any proper questions...on spirituality. Excelent Agriculture of the second sector of the second sector of the second sector of the formerly met in Eliot indices. The Children's Progessive Lyceum, No. 1, which formerly met in Eliot indices. The Children's Independent Progressive Lyceum Association has secured the base of the Parker Fraternity Hall, 54 Washington attention and evening. Good meediums present for tests.
 The Children's Independent Progressive Lyceum Association has secured the base of the Parker Fraternity Hall, 54 Washington atreet, in which hold spiritual meetings every Sunday are Invited to give a helping hand, for the benefit of the Lyceum. Dr. C. Q. York, Conductor. The Uricles are held at Nassau Hall, corner Washington attends and 25 P. M. Mrs. L. W. Litteh and others, mediums. Seats free.
 Common streets (entrance from No. 8 Common street), every Sunday at 104 A. Ma do Medium. Secats free.
 Common streets (entrance from No. 8 Common street), every Sunday at 104 A. Mand 25 A. Mand 25 A. Mark 24 A. I. W. Litteh and others, mediums. Seats free.
 Codman Hall, 176 Tromont street. – Sunday morning, circle, Mis. Belle Bowditch, medium. Att 1 P. M. a free circle. Att medium. Att 1 P. M. A free Circle. Market for the conference. Thos. E. Moon, President.

BOSTON.-John A. Andrew Hall.-The Children's Progressive Lyceiun, No. 1, held a profita-ble convocation at this place or Sunday morning, Nov. 9th, D. N. Ford, Conductor, presiding: The exercises were diversified with speaking by Ella Carr, Mary Potter, Cora Jackson, Cora Stone, Willie S. French; singing by Misses Agnes Con-ley, Nan Barrows and Cora Hastings; 'select reading by Alonzo Danforth, Mr. Frederick Heath, of Charlestown, also gave a few selec-

tions of music from the clarionet. Mrs. Sarah A. Hoyd still continues her work unremittingly at this hall on the afternoon and evening of each Sunday, her efforts to interest being successful in the extreme if one may judge by the attendance which each session of these popular free meetings calls forth. The sessions held on Sunday, Nov. 9th, were

well attended, particularly the evening one.

Mrs. Floyd was finely controlled and gave a retrospect of the calamities by fire, flood and sickness of the year just closed, analyzing the causes of the same, and pointing out their lessons

Causes of the same, and pointing out their lessons and application. *New Fraternity Hall.*—The Spiritualist Union and Ladies' Aid Society gave a fine masqueradë¹ party at this place, (in Parker Memorial Build-ing) corner Appleton and Berkley streets, on the evening of Tuesday, Nov. 4th. The attendance was large the costumes placeson to look upon was large, the costumes pleasant to look upon, and much enjoyment was the result. Mr. Kit-redge, Mrs. Foster and Mrs. Rowell acted as managers; music by T. M. Carter's popular band. Fraternity Holl, 554 Washington street.—The meetings commenced the 9th inst.—Mrs Nelson, Mrs. Fourch, Mrs. Carting Landard and David Mrs. French, Mrs. Carlisle-Ireland, and David Brown being present as mediums—with good attendance, many persons having satisfactory tests The Lyceum met with a large increase given. of members, harmony and the best of order reign-ing through all of its exercises. The friends are ordially invited to join or aid, the managers in the good work.

MARLBORO'.-Sidney Howe, Chairman of the Spiritualist Society of this place, writes: Mrss-Emma Westen, of East Boston, has recently held two scances in Berry's Hall, producing great interest. An audience of five hundred people were perfectly charmed-quietness reigned throughout the house during the entire evening. As she be-came entranced, those who were once familiar with the scenes of busy mortal life came and gave their full names, and some incident con-nected with them while here. One case in par-ticular, was the spirit of Francis Clark, Cashier of Framingham Bank, Framingham, who was drowned off Bar Harbor, near Mt. Desert, Me., who was not long ago. Mrs. Weston read correctly, while blindfolded, numbers of business cards and pencil writing sent up by persons in the audience.

a no examining or eight cautions of these beautiful Poenis shows how well they are appreciated by the public. The po-cultarity and intrinsic merit of these Poenis are admired by all intelligent and liberal minds. Every Spiritualist in the land should have a copy.

TABLE OF CONTENTS. PART 1. A Word to the World [Profa-tory]. The Trayer of the Sorrow-ing. The Song of Truth. The Embarkation. Kepler's Vision. The Song of Sigurd and Gerda. PART I. PART II. PART II. The Spirit-Child [by "Jen-nie"]. The Revelation. Hope for the Sorrowing. Compensation. The Eagle of Freedom. The Eagle of Freedom. The Eagle of Freedom. The Farle of Freedom. The Freedom. The Crudie or Coffin (Poe). The Crudie or Coffin (Poe). The Spirit-Home [A. W. Sprague]. I still Live [A. W. Sprague]. The the stress of Goddinesse [A Lecture]. Farewell to Earth (Poe). The Spirit-Home [A. W. Stress of Goddinesse [A Lecture]. The Spirit Point (Poe). The Stress of Goddinesse [A Lecture]. The Spirit Point (Poe). The Spirit Point (P

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SPIRITUALISM.

ALL ABOUT

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THE WUNDERFUL MEDUM. The compiler of this work, George C. Bartlett, says in the introduction : "While making an extended tour through the principal cities of the United States with Mr. Foster, I made it my especial business to invite the editors of the principal newspapers and journals to investigate the phenomena as they occurred in Mr. Foster's presence. Having confidence in the fairness and justice of the edito-rial corps throughout the country, and believing that they would give truthful accounts of their experiences during the scances. I have in this little pamphlet republished a series of articles from the leading papers of the Union. The articles have been written by men who are opposed to Spir-tinalism. In some instances, we are conjuctible to say, that on account of the unpopularity of the cause in some quar-ters, it was deemed inexpedient by the writers to give the more incredible and stariling occurrences as they were wit-nessed. Notwithstaiding this, this little volume is put forth with the hope that it may lead persons to investigate these phenomena, who, unbelieving now, may be led to be-lives phenomena, who, who phenelieving now, may be led to be-lives of actions, postage free. For sole whole and partice the fourth were which are workended and startly the fourth were with the spire-tion the many is a spire to the work of the spire-tion with the hope is the spire of the work of the spire-these phenomena, who, who when the spire of the spire-these phenomena, who when the spire of the spire-these phenomena who are opposed for the spire-ter is the work of the spire of the spire-ter is the spire of the spire of the spire of the spire-ter is the spire of the spire of the spire of the spire-ter is the spire of the spire of the spire of the spire-ter is the spire of the spire o

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