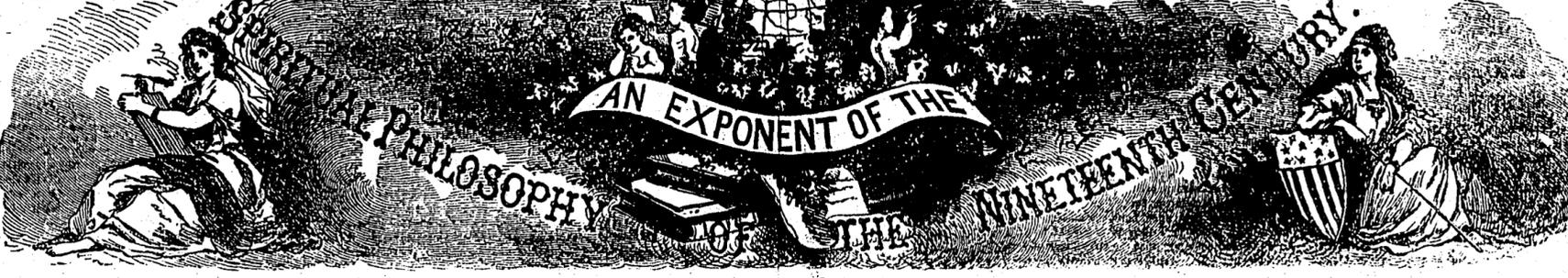


BANNER OF LIGHT.



VOL. XXX.

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BOSTON, SATURDAY, NOVEMBER 25, 1871.

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

Banner of Light.

BOSTON, SATURDAY, NOVEMBER 25, 1871.

Office in the "Parker Building," No. 108 WASHINGTON STREET, ROOM No. 3, 3d FLOOR.

AGENTS IN NEW YORK, THE AMERICAN NEWS COMPANY, 110 NASSAU ST. WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE, LUTHER COLBY, ISAAC B. RICH, LUTHER COLBY, EDITOR. LEWIS B. WILSON, ASSISTANT.

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

Have Mormons any Rights?

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

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

In other words, the court needed a packed jury, and they got it. The Methodists, who are losing this new Mormon persecution, needed a Methodist judge for their purposes, and they got one in the person of Judge McKean, who, as we learn from the Tribune, is the son of a clergyman and the brother of one.

The Tribune seems to entertain rather original views on the subject of law. If the "views of the American people" are to be taken as the court's standard of laws, it will be interesting to know who is to be the authorized compiler and expounder of those "views." It will also be interesting to learn under what authority Mormons are to be excluded from the name and the rights of American citizens any more than Shakers, Swedenborgians, Unitarians, or Spiritualists. "Hawkins was not tried by a jury of his peers; that is to say," remarks the Tribune, "not by a jury of Mormons, but if he will accept American citizenship as his peers, then was he tried by his peers."

How long will it be before, under such arrogant ruling as this, every man who is not a Methodist will be denied the name and the rights of an American citizen? We fear that our Methodist brethren have become unduly inflated by their success in hunting down one poor Mormon non-conformist and subjecting him to a three year's imprisonment.

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

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

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

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

Under our free system, a Territory or State may pass or omit to pass what constitutional laws it pleases on the subject of marriage, and the plea that the people of Utah must be bound by the common law of England, or of Massachusetts, or of any other outside State, in respect to marriage, is utterly unwarrantable and untrue, because we cannot point to any authority for it, except the usage of certain States and the assumptions of certain lawyers.

Where is the warrant for any such pretence? It is not in the constitution of the United States, nor in the laws of Congress, nor in the laws of Utah. Where then, except in a lawyer's brain? The practice and the will of the people of an American State or Territory are, in the absence

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

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

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

We do not accept this fact as a proof that polygamy is a good thing. We do not believe in it. The influence and example, and the theocratic authority of Brigham Young have undoubtedly done much to keep his people in order. But we would say to government, take no illegal step to arrest the great experiment now going on in Utah. The experiment may not be new, but the conditions are new, and let it be tried accordingly. If it is, in the nature of things, false to morality, to physiology, to spiritual progress, and to divine truth, let us have no fear but it will fall of its own weight and rottenness. God Almighty does not need the help of the Methodists to bring about the consequences which must attach to a violation of natural and divine laws.

But if the experiment can throw any light upon the great social questions now beginning to be agitated—the questions of female suffrage, of marriage, the laws of generation, the moral and physical improvement of the race—it may be worth our while to see it fairly tried. These great questions must occupy a large part of the public attention for the rest of this century; and let us get all the help we can from facts.

Nothing can be more unjust than the attempt of Harper's Weekly and other journals to confound Mormon polygamy with such criminal offenses as theft and murder. "A jury," says Harper's Weekly, "would hardly refuse to convict a man who picked a pocket, upon his plea that his religious faith enjoined a community of goods."

A moment's reflection would have shown the writer that his parallel does not hold good. Polygamy is not defended on the ground that the Mormon religion approves it, but on the simple ground that a territorial community who choose to practice it, whether for religious, or physiological or any other reasons, have a perfect right to do so.

The attempt to make it a crime, like theft, is false both to the Jewish and Christian Scriptures; false to history, to physiology, to science and to common sense.

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

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

Mountford on Huxley.

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

"The fog of his making, sophistically being cleared away, what remains of Hume's famous argument, is simply, David Hume himself standing, with Dr. Huxley behind him now, and saying, 'I hold, I maintain—my opinion.' But what is the worth really of the 'I say,' the mere self-assertion of David Hume? If such a thing might have been as Dr. Johnson, on his tour in Scotland, meeting with Hume and some Highland chieftain, let the scene be imagined. There would have been Hume with ruffles and powdered wig,

and a Highlander to tartan and kilt, and with an utterance as sharp as his clasp-knives. At the request of Johnson, the Highlander would have narrated the traditions of his clan as to second sight, and his own personal experiences of it, in connection with some seer, in his household. And him David Hume would have answered with his formula about 'universal experience' and belief. And now what would Dr. Johnson have said, with his sturdy common sense? He would have said, 'David, you are a Tory, and I honor you for it. But you do not know everything; and you do not know the half of what I do; no, nor the quarter! "Universal experience!" you might dogmatize from it, if you yourself were universal; I mean, David, if you were everybody. But you are not everybody; but only one Scotch body, and a mere Lowlander, for I know an honest man when I see him; and I know how to listen to him, which is what you do not know. Stick to history, for there you do well enough. But do not oppose yourself to common sense, and David, do not contradict me. And mind this, too, David, that your notion of universal experience comes simply from your own personal experience. There is no more to be said.'"

All books of divinity, which do not contain 'abstract reasoning about quantity or number' or 'experimental reasoning concerning matter of fact and existence,' David Hume would have burnt. And Dr. Huxley says that he agrees with him. But are they model men—those two, so that for their insouciant indifference to learning, to letters, and to general information, they, rightly, should be trusted, as to what human nature is, by its constitution, at its best, and what it means, and what it legitimately craves, and what it may be credited for as to its experiences? Hume and Huxley would say that religion means 'human politics.' And what then does poetry mean? what does science mean? what does the art of Raphael mean? Thought in the highest regions of the intellect, and impulse at its divinest—are these lunacy? May a man trust his eye for truthfulness, and not trust his mind's eye, as to God, and all that may seem sightfully to coalesce about that world? Is conscience to be regarded as no more divinely bestowed than a raven's appetite, like that of a dog for his swill? Hume and Huxley may have thought so; and millions of people may like their way of thinking; but there will be persons who will not believe in it to the end of time, or as long as the Holy Spirit, like heart answering to heart, finds, here and there, round the world, doors open to it, and tabernacles ready, 'which temples ye are.'"

Miss Blackwell on Re-Incarnation.

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

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

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

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

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

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

As Carlyle says, 'The eye sees what the eye brings the means of seeing;' in other words, we only perceive, in regard to any matter, what the course of our previous experience has enabled us to perceive—a *dictum* whose literal and absolute truth, in regard to our present life, is proved by the experience of every day and of every century; while our increasing acquaintance with the life of the spirit-world of the planet shows us that it is equally true in regard to the people of that zone. It is in our individual lives, as in a school, some of the scholars learn more quickly, and others more slowly; but just as each scholar must master the lessons of his present class before he can become fitted, by the resulting education of his intellectual eye, to enter the class next above it, so he must always master the lesson he has in hand, as the sole condition of his understanding the lesson that follows it. And as it is only by the diligent learning of all the various lessons afforded by the planet in which we find ourselves that we can become fitted for living in a higher one, so we can only learn, in each new earthly incarnation, the lesson for whose comprehension we have been prepared by the experience of our preceding lives.

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

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

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

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

"By their Fruits ye Shall Know Them."

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

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

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

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

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

BANNER OF LIGHT!

An Exponent of the Spiritual Philosophy of the Nineteenth Century.

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

The Message Department, a page of Spirit Messages from the departed to their friends in earth, given through the Mediumship of MRS. J. H. CONANT, proving direct spirit intercourse between the invisible and supermundane worlds, is, without doubt, the most interesting, inspiring and instructive paper ever read by the human family.

To spread this glorious Banner of Light over broader fields, the publishers have prepared to send this BRIGHT WEEKLY PAPER for THREE MONTHS ON TRIAL.

They say, "On receipt of Seventy-five Cents we will send the Banner of Light, Three Months, on trial, to all NEW Subscribers who remit the above sum; and will also mail to their address, free of charge, one copy of Warren Sumner Barlow's grand Poem entitled 'The Voice of Prayer.' The book contains thirty pages, is elegantly printed in large clear type, on fine lined paper, and bound in white enamel cover." Yearly subscription, \$3.00.

READER, you can obtain the paper as above, by writing through either of our News Offices, or by addressing: BANNER OF LIGHT, Boston, Mass.

Spiritual Manifestations in Beecher's Church.

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

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

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

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

I remain fraternally yours,

J. WETHEBEE.

NEW YORK, Nov. 24, 1871.
"BRO. WETHEBEE—Knowing that every item of news regarding the development and manifestation of spirit phenomena must be interesting to you, I venture to send a report of certain statements of things said to be occurring in no less a place than Mr. Beecher's church. I cannot myself vouch for their truth, as I have not been in the church since their commencement. My authority is from several persons who have conversed with the medium, and they appear to be satisfied that there is no misstatement in the matter."

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

New Publications.

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

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

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

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

When Mrs. Child sends writing books, the world will sadly confess the loss it must endure. If there is anywhere a noble woman bent on serving the generation of which she is at once a blessing and an ornament, who employs the gifts with which she was endowed to the trust and purest ends, working from the most benevolent impulses and bent on the most charitable and kindly ends, it is Lydia Maria Child, whose thought, sympathy and pen have been through an honored life devoted to the highest welfare of those around her. Of her many books, beautiful in their very spirit of homeliness, we have not space to speak; the last one which brings its own charming welcome to our table is entitled MARRIED WOMEN; Biographies of Good Wives. Nothing could be more happily suggestive, and none could treat a subject of such character more felicitously than Mrs. Child. The volume is a neat one, published by G. S. Francis, New York. Its contents include the names of such women as Madame Lavoisier, Mrs. Hutchinson, Countess of Huntington, Queen Eleanor, Baroness Redcliff, Mrs. Winthrop, and others—all of them being representatives of the various graces and goodness of character which are eminently desirable in domestic life. In fact, it is to lighten the beauty of domestic life that such female characters have been selected for an exemplary narrative. We cannot commend a book written in such a spirit to highly, particularly at a time when escape from wifely duties and obligations seems to be more the fashion than the contrary. The preface is a candid confession of Mrs. Child's whole view of a good wife's place and influence.

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

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

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

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

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

Harwich Port.

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

Spiritualist Lyceums and Lectures.

SPRINTON on Tuesday.—Main Hall.—Free admission.—The Fifth Series of Lectures on the spiritual Philosophy commenced in this elegant and spacious hall Sunday afternoon, Oct. 1, and will be continued every Sunday, at 7 1/2 o'clock, (except Dec. 1st and Feb. 11th) from 7 to 9 o'clock, on the first three Sundays of November, to be followed by other speakers of known ability, among whom are Miss Lizzie Doten, Dr. P. H. Williams, Mrs. Jennie Levy, Thomas Giles Foster, Mrs. Cora L. V. Tappan, Mrs. Nellie J. T. Brigham, Mrs. Emma Harding, Reverend seats for the term, at \$10 each, can be procured of Mr. Lewis W. Wilson, Treasurer, 158 Washington street, or at the hall. Donations are solicited. Phil Hall.—The Children's Progressive Lyceum meets at 10 1/2 A. M. at the Religious-Philosophical Club (conference) at 12 1/2 A. M. John A. Andrew Hall, corner of Chaucey and Essex streets.—Test circle at 10 1/2 A. M. Mrs. Mary Carlisle, medium. Lecture and answering questions at 2 1/2 and 7 P. M., by Mrs. S. A. Floyd.

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

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

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

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

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

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

Mrs. C. H. Wilkes's séance on the evening of the same day, was very largely attended by an intelligent audience. Sunday evening, Nov. 10th, Ed. S. Wheeler will lecture at Everett Hall.

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

CHELSEA.—Granite Hall.—Prof. William Denton concluded his consideration of the "Origin of Man," by a lecture at this hall on Sunday evening, Nov. 12th. The house was crowded, and the many points, both factitious and eloquent, made by the speaker were applauded with that freedom which Spiritualism brings, telling as it does of the right to approve publicly whatever the heart and conscience affirm in private, whether it be at a Sunday meeting or a week evening lecture. Prof. Denton closes his present engagement by a lecture at Granite Hall, Sunday evening, Nov. 10th.

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

PHENIX HALL.—Lilla H. Shaw, Guardian, reports that on Sunday, Nov. 12th, a number of visitors were present at the Lyceum session, and several new members were added to the Group. In the absence of our Conductor, the Assistant Conductor, Turner Holbrook, performed the duties. Recitations were as follows, viz.: Belle Holbrook, Ellen Groat, Fanny Eaton, Daisy Trumbull, Belle Young, Emily Holbrook, Lanna Shaw, Ira E. Lowell, Hattie Deal, Jennie Deal, Alfred Brown.

One of our visitors (by invitation), Miss Hulda Lund, read a poem by Joaquin Miller. The Wing Movements then followed. Daniel G. Wheeler then presented the creed and bolter of the Grosvenol Baptists. The following persons took part in the discussion that followed: E. E. Lowell, Lanna Shaw, Alfred Brown. The unavoidable omission of the Grand March was a disappointment to many. The Target March was well performed. Closed the exercise by singing."

NORTH SCITUATE.—Conitance Hall.—Daniel J. Bates reports: The Progressive Lyceum held an attractive session at the above hall, Nov. 5th, all the members being present except the Conductor and one of the guards. The Assistant Conductor, Rufus Clapp, managed the exercises. The new Group (Valley) made quite a good appearance among the elder groups during the Lyceum March. The recitations were good.

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

The Austin Kent Fund.

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

A. T. Lydecker, Boston, \$1.00
W. F. Lydecker, Boston, 1.25
B. H. Stuart, H. H. Summit, 1.00
A. H. Baker, Indianapolis, Ind., 1.00
A. Friend, Boston, 1.00
Two Ladies of Canton, Canada, 1.00
John J. J. J., 50
A. B. Grant, Clinton, 25
Frances Wright, Reno, Nev., 25
G. Ferguson, N. D., 25
\$9.50

Joseph Baker Fund.

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

E. T. Tilden, Hyde Park, Mass., \$2.00
A friend, Boston, 2.50
\$4.50

Aid for the Chicago Spiritual Papers.

Since our last issue the following sums have been added to our subscription paper in aid of the burnt-out Spiritualist papers of Chicago, namely, the Religio-Philosophical Journal, Present Age, and Lyceum Banner, to enable them to resume publication:

Previously recorded, \$142.25
B. F. Ashton, Lynn, 2.00
W. L. Baker, Boston, 1.00
Norman E. Brigham, Boston, 1.00
A. T. Lydecker, Boston, 1.00
Samuel Heckley, Flint, Mich., 2.00
\$153.25

Donations for S. S. Jones,

Proprietor of the Religio-Philosophical Journal.

Previously recorded, \$7.00
Recd. from New York City, check enclosed, 60.00
George Haynes, Milton, Mass., (subscription to paper), 3.00
\$70.00
"Plymouth," credited with \$5.00 in last issue, should have read "Joseph Ryder, Plymouth, Mass., \$5.00 for S. S. Jones, and \$5.00 for Wisconsin sufferers."

Donations for Mrs. L. H. Kimball,

Proprietor of the Lyceum Banner.

Previously recorded, \$9.00
A. G. Whitcomb, Charlestown, Mass., 1.00
Mrs. C. B. Morton, Boston, 1.00
\$11.00

To the Liberal-Minded.

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

"I give, devise and bequeath unto William White, Luther Colby and Isaac B. Rich, of Boston, Massachusetts, Publishers, (here insert the description of the property to be willed) strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem expedient and proper, for the promulgation of the doctrine of the Immortality of the soul and its eternal progression."

Testimonial Concert.

The musical friends of Mr. H. A. Burbank (who has been unable to attend to any business for nearly two years) have tendered their services for a benefit concert, to be given in the vestry of Winthrop Church, Green street, Charlestown, on Wednesday evening, Nov. 22d, at 7 o'clock. It will be a choice entertainment, as all the singers and musicians are first-class performers. Crowd the vestry on the occasion, and let it truly be a benefit to our worthy friend in his hour of need.

Funeral Services.

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

POEMS OF PROGRESS, by Miss Lizzie Doten. Boston: Wm. White & Co., publishers. A most attractive volume. Many of the poems have an inspiration to them which permeates the very soul, lifting the thoughts upward, filling the heart with love to God and charity to all humankind. The poem of "Old Margory Miller" is a perfect gem; and if that were all this talented authoress had ever written, it would be sufficient to give her a prominent position as an authoress. The volume is illustrated with a fine steel engraving of Miss Doten.—Cape Ann Advertiser.

THE SPIRITUAL PILGRIM,

A Biography of James M. Peebles, by his intimate friend, J. O. Barrett, just issued from the press of William White & Co.—Is a book of no ordinary interest; indeed, portions of it are thrilling, while others excite the liveliest merriment. In writing the life of so prominent a worker in the ranks of Spiritualism, much of its Philosophy necessarily had to be introduced, and it proves highly instructive. Mrs. Emma Harding wrote, in her characteristic style, the "Preface." A fine steel engraving of Mr. Peebles embellishes the book. Price \$1.50, postage 20 cents. Send your orders to WM. WHITE & CO., 158 Washington street, Boston, Mass.

To Correspondents.

We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable, as a guarantee of good faith. We cannot undertake to return or preserve communications that are not used.

L. S. D., HENNINGTON, N. Y.—Mr. Anderson, spirit artist, is in San Francisco, Cal. Write to Herman Snow, 219 Kearney street, E. D., CALIFORNIA, N. Y.—Yes

Spiritual and Miscellaneous Periodicals for Sale at this Office:

THE LONDON SPIRITUAL MAGAZINE. Price 30 cts. per copy. HUMAN NATURE: A Monthly Journal of Zoetic Science and Intelligence. Published in London. Price 25 cents. THE MEDIUM AND DIVERGENT. A weekly paper published in London. Price 5 cents. THE AMERICAN SPIRITUALIST. Published at Cleveland, O. Price 5 cents. THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published in New York. Price 20 cents per copy.

BUSINESS MATTERS.

DR. SLADE, Clairvoyant, is now located at 210 West 43d street, New York. O28.
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JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 361 Sixth avenue, New York. Terms, \$5 and four three-cent stamps. O7.
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SPECIAL NOTICES.

TRY AGAIN.
When anything we've tried to do,
And found our efforts vain,
May we be wiser with our next true,
That we may "try again."
Who knows, if we shall persevere,
And every nerve shall strain,
But some kind power our way may clear,
If we shall "try again."
When boys in vain have sought good "Clothes,"
Coat, Pants, Vest, Hat and Shoes complete,
Just let them try our friends,
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To grace a vulgar bow;
A common, vulgar, waste weed,
That few would ever pause to read,
Yet deep within its heart of gold
The sublime love to play;
And from its petals purely white—
Comes the unbroken ray
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MRS. M. A. POTTER, Medical Clairvoyant, No. 8 Exchange Street, Boston. Oct. 28-19

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