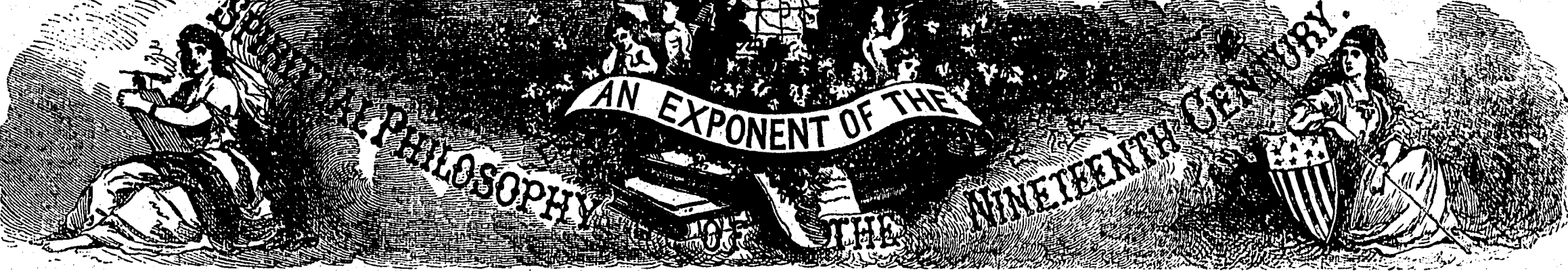


BANNER OF LIGHT.



VOL. XXX.

{WM. WHITE & CO.,
Publishers and Proprietors.

BOSTON, SATURDAY, NOVEMBER 11, 1871.

{\$3.00 PER ANNUM,
In Advance.

NO. 9.

Written for the Banner of Light.

L'INCONNU.

BY JOHN WILLIAM DAY.

The moon's pale helmet hangs o'er yonder wood;
The halting stars their blivous light on high;
And o'er the ocean's cold and steely flood,
The night-king's banner droops all sullenly.
But in the hall clear lights in splendor burn,
And youth and joyance rule the festal hour;
While fair Euterpe bends her golden urn,
And Hope's indices point to future power.

Thou fair young child! Scarce fifteen summers' suns
Have lent their tinges to thine auburn hair;
Thy clear, bright eye down thine pathway runs,
As full-charged wild bee seeks his mystic lair.
Though autumn winds moan and a drear without,
And spectral tree-tops miss their leafy crown,
Youth's glad, clear springtime glides thy soul about,
And draws from heaven a guardian angel down.

'T is the old tale: "Ere Time's gray fingers crept,
Like silent snowflakes, through Youth's locks of brown,
He knew a form like thine"—in memory kept
Like mist's gold—within an old sea-town.
When tall spars towered to greet the wintry moon,
And frosty night winds through the hallards wailed,
Oh have they walked the street that closed too soon,
And spoke long farewells, by no doubt assailed.

Gone, like dissolving frost-work in the sun,
Youth's silver plain and diamond-foliated trees?
The bluish haze, the glisshy tints begun,
Melted like snow in April's rising breeze.
Enough—they live! Another claims his own.
One stands like Pompeii's sentry, lone and calm,
Hearing through long-drawn years an earthquake's moan—
Waiting Time's final stroke, that shall not harm!

I've seen the midnight's eastern star grow dim,
When daylight paled above the low-browed land,
While briny waves poured their matins hymn,
And bowed in prayer along the shining sand.
The day rolled upward. O'vo and fort and town
Gleamed like a landscape from some fairer world;
And round the beetling summits, old and brown,
The dewy freshness of the morning curled.

The ocean gleamed a quiet mosaic floor,
Where golden tile and sapphire matrix vied;
And free winds trod this temple, as of old
The high priest walked old Salem's hall of pride.
The lazy smoke climbed up o'er streets and spires,
The sound of man's brisk tolling went abroad,
As Heaven's bright angel lit the vestal fires,
And cried, "Another day is born of God!"

So, when life's clouds and darkening trials end,
Shall fadeless youth in golden dawn arise,
And grateful joy its holy anthem blend
With welcoming chant from saints in Paradise.
Then shall they meet—those parted lives of old—
Nor time, nor death, nor change the heart shall chill,
While soulless from the mortal vistas rolled—
One soul—the Eternal's purpose they fulfill!

Boston, October, 1871.

Original Essay.

WHAT OF THE FUTURE?

BY ISAAC BEHN.

One of the striking features of the spiritual movement which arrests the attention of all observers is, the curious disintegration, or the absence of hearty co-operation on the part of the adherents to our faith, apparent in almost, if not all, of the cities of our country. Many extravagant boasts are made as to the numerical strength of our ranks, even to the extent of making it eleven millions in the United States. Without any such unwarranted assumptions on our part, the growth in the spiritual ranks during the twenty-three years of its modern phase is, doubtless, very remarkable; so much so that in every city is to be found a large proportion of its inhabitants accepting the truth of spirit intercourse. Notwithstanding this fact, however, there are but few instances to which we can refer, in which the efforts to obtain public lectures by a thrifty and numerous organization may be seen. Everywhere it is the same story: pecuniary embarrassment; want of hearty efforts; hard benches; poor halls; little or no music, and everything on the poverty-stricken order generally. Perhaps Boston, with its Music Hall meetings, may be an exception to this general rule, but even that is only partially so.

Now a state of things so general as this, under circumstances wherein we might look for a different state of affairs, cannot be without some equally general cause. Perhaps I may not be able to trace such cause or causes with unerring certainty, but will venture some suggestions touching the subject, in the hope that they may not be without use in the future. Having been personally and publicly identified with the movement since the year 1848, (now twenty-three years), and having during most of that time been honored with the presidential chair in the societies with which I have been connected, and also associated with the working committees of the same, and at the same time, as I think, been a careful observer of the cause generally, I have had opportunities of forming a fair judgment in the case we are about to consider. Referring then to this past experience, the convictions which follow will be submitted.

The real needs of our human nature are everywhere the same, irrespective of our beliefs or disbeliefs. Certain elements inhere in us, whose wants need to be met; and these may be summed up in a general way, under the heads of our physical, intellectual and spiritual needs. The first of these it is not in the power of any society arrangement (under civilization, as that is now constituted), to afford. To provide for the body the food, shelter and clothing it needs, we must go into the strife of commerce, trade or competitive labor, where the strongest, the sharpest and the most unscrupulous get the lion's share, and the rest the few cranks that are left. The second and third of these departments may be, in a measure, nourished by a proper dispensation in the power of a well conducted organization to afford; and it is because this dispensation is not afforded by our societies in the right quantities and qualities, I am disposed to attribute much of our want of success in the public lectures and meetings. Now I do not

wish to be understood as a fault-finder, or to speak in a censorious spirit; for we all have done as well, perhaps, as we could at the time. But we should profit by our experience, and, if possible, do better for the future, having, I trust, become wiser by that experience. I may say, also, that I do not see how it could well have been otherwise; and as I now more directly allude to our intellectual food, it may be remarked that the nature of our circumstances made the past course inevitable; and for the following reasons:

First. The world has been for many centuries passing through a period of the greatest superstition, and from which it is not yet exempt, though much improved. During this period all unusual occurrences were assigned to supernatural agencies; and, indeed, many also not unusual, such as pestilence, famine, storms, comets, etc., were assigned to the same agencies. The gradual emancipation of the minds of the more thoughtful class of men, brought on a powerful reaction in these superstitions, and with it a tendency to materialism—a swaying to an opposite extreme, one which would admit of nothing but the powers of matter in either physical or mental phenomena. This tendency particularly characterized the scientific mind.

Second. The progress of the minds of the religiousists was, too, but a partial emancipation; for while they were being delivered from the gross forms of superstition previously prevailing, the creed remained unaltered. The devil, total depravity, the resurrection of the body, vicarious atonement, the judgment day, and eternal perdition, still held possession of their minds. The authority of the clergy and the church, and the pious inspiration of the bible, still held them in bondage. Such, briefly, were the states of the two above-indicated classes of minds, when public attention was aroused to the modern phases of Spiritualism.

The logic of the phenomena was not long in making its way in the minds of those who observe and accepted them, and this was to antagonize both the materialistic scientist and the dogmatic theologian, and the moment, therefore, that a propagandism began, it was to awaken all the powers of the intellect in its support. In this triangular conflict we have done a good work. Having a strong array of varied facts to which we could appeal as our authority in the arguments we put forth, we were called to assume a bold front. Before our arguments thus supported, all theories, whether materialistic or theological, had to melt away, and we are left masters of the field, so that now the opposition has become so shy and cautious that scarcely in a single instance is there to be found a man of either scientific or theological reputation, who has the courage to meet us in fair public discussion. It is true, we get plenty of abuse, ridicule, slander and petty spiteful opposition, masked behind the pulpit or the professor's chair, where there is no equal opportunity of criticism, and much of this is so shallow and cowardly that, if it is not contemptible, it is at least unworthy of serious consideration.

The scientists for the most part, while they profess to be governed by the facts of Nature, and to appeal to these in the determination of questions, are quite willing to do so if the subject happens to be an old bone of some nondescript animal, an old arrow head or stone hatchet; but to facts which look toward the solution of the question of immortality and the possibility of ultramundane beings still possessing the power and the will to hold intercourse with mortals, they could not for a moment condescend to look. It appears so very wise (?) to "pooh, pooh," these; turn up their dignified noses, and walk off! Besides this, it is so easily done. For one, though a scientist myself, and for this reason taking some liberty in speaking of those of my fellow workers who so foolishly act, I am disposed to let them walk off, just as far and as long as they please, seeing that the good work goes on quite as well without them. We know full well, also, that they must come to it at last, whether it be to-morrow or twenty years hence. Surely we can wait if they can. Happily all are not so silly, for many of the most distinguished in the field of science have sought and found both the truth of spirit existence and its consolations as the reward of their research.

But this general tendency of the scientific mind to give materialistic interpretations to all events is quite apparent, and we have no fault to find with the fact in itself considered, since it is a wholesome restraint upon superstition. We but maintain that, for the interest of the class of scientists above mentioned, and that of the unscientific public who look to them for information, they should treat the matter as candidly and willingly as they do other inquiries toward which their attention is called.

But what shall we think or say of theologians—men who profess to believe in the truth of immortality, now that these palpable evidences come so thick and so fast to confirm the doctrine? Why all their opposition? Well, let us see: It has been above remarked, that, while the religiousists have abandoned many of their former superstitions, the creeds remained the same.

But if the communicating spirits were those of our very household, and our personal friends who had passed on to the spirit-land, as they prove themselves to be, and carried with them into that life the traits and characters which marked them here, showing they were not totally depraved; that we are all personally responsible for our acts, and that we cannot escape by saddling our transgressions upon another person, whether a God or man; that revelations are not closed, but a constant fact; that the bible is to be accepted for what it is worth, and no more; and that the clergy have neither power nor authority greater than the laity; and finally, that life in the future, like that in the present, is progressive, then what becomes of the creed? The logic inevitable from these facts is just what pinches. The whole ecclesiastical machinery is in danger. The religion

which substantially declares that man is greater than institutions, is incompatible with ecclesiastical authority and priestly domination, and hence the whole brood of theological doctors unite in a tremendous howl of "Infidelity!" "The devil is at work!" "Beware! beware!" Sometimes they would echo the wisdom of some sage scientific explanation: "Knee joint," or it's the "Genesee Falls," or when they wished to be very profound, it was "nervous aura," and so endeavored to overwhelm us into silence.

We commenced the contest, however, even with this fearful odds against us. The opposition combined both sense and nonsense, the latter in the ascendant. But both scientist and theologian had to be met, and so at it we went, and the result is, as Prof. Huxley remarked on a certain occasion, that "extinguished theologians lie about as thick as strangled snakes around the cradle of Hercules." The scientist, however, fought shy—only here and there did some more courageous brother, to use a vulgar but somewhat significant phrase, "put his foot in it" by "exploding the Rochester knockings," and thereby furnishing posterity a good reason to laugh at him. For the most they stood aloof from all answer to the persistent challenges of the Spiritualists. So in this contest we became a band of controversialists, and our heads grew more than our hearts.

Now we cannot live on intellectual bread alone, but while we were full of this spirit of controversy we kept active. Our meetings were well attended, great numbers came there to witness the novelty of seeing a trance speaker discoursing with closed eyes, and, as was many times the case, of witnessing young girls and lads fluently elaborating the principles of our philosophy. But the novelty of this has in a great measure worn off, and the meetings in these modern days consist mainly of those who have already accepted the faith, those whom we desire to reach forming but a very small part of the audience.

The great principles which underlie our philosophy are few in number, though radical in their nature and results on the understanding. These are soon accepted by such minds as are open to conviction where truth is offered and the case made clear, and, however good and true these principles may be, yet, when they become settled convictions and the staple of our intellectual state, they fall to attract us to meetings where they are but repeated. We can as well enjoy them at home as elsewhere. Again: the feeling of duty, which constantly is active in the minds of church-members, does not stimulate us to anything like the degree that it does them. Spiritualists, whether it be right or wrong, do not care to go where there is but little to be learned in addition to the store already possessed; and hence it is that, even in large cities containing many Spiritualists—enough, perhaps, to fill a dozen halls—a small audience is gathered in one, while many of these go more to see their friends, and exchange a few words of encouragement, than for the benefit of the lecture.

Such are the facts as they appear to us; nor must we complain of this, since it is just what we ought to expect. The truth is—and I may as well say it as to leave it for some one else—there must be a change in our method, or the lecture system will die out. We have done good work in smashing the images; but smashed images do not feed. The good soil they occupy is necessary for the culture of more nutritious food; but we must be fed in all departments of our nature. "Well," I hear it asked, "what do you suggest?"

Answer: that a constructive system be begun, in which we shall not only get the food we need, but others will get it also; and which, in addition, will instruct the head, warm the affections, and bring us into a more social and genial relation than we have heretofore enjoyed.

As a prelude to a more full answer about to be offered, it may be remarked, that the present state of scientific knowledge is such that, while it appears to antagonize all spirituality in the universe, and explain phenomena by an appeal to physical forces, never really verged as near spiritual interpretation. The veil between the spiritual and the material, so to speak, is becoming thinner and thinner—so much so that I might hazard my reputation as a prophet, did I pretend to be one, without fear of its loss, that some now live who will see the day when men of science will accept the spiritual as the coordinating power of the universe. There are many indications of this which the limits of this article will not permit to be considered. One fact alone must suffice for the present, and that is, the constant tendency to establish what are considered the impossible agencies as the powers of the universe. Granite rocks must go along with naiads and dryads, giants and fairies, devils and hobgoblins, as explanatory of what we see. The correlation of the forces is becoming the conservation of force; this, again, as a mode of motion, and then—what? This "what," with all the power, order and intelligence accompanying it, is that with which we will be called upon to deal, as one of the branches of our research, in connection with an elucidation of the principles in detail as they are involved in the manifestations through mediums.

To do this will necessitate, to a great extent, a new class of teachers; such as are better qualified by scientific education than many of us now are; such as are well acquainted with the present state of scientific knowledge, and who are thoroughly imbued with the spiritual philosophy. I would not wish to be understood as undervaluing any inspirational speaking or power that we may be blessed with, but yet, whatever may be the facts with reference to what is received through automatic mediums, it is quite evident that but little if anything is received through the inspirational ones above the degree of culture they may have attained; as inspiration is but the quickening or intensification of the natural powers, and of making most available all that may be stored in the mind of the speaker, and hence the necessity

of all possible knowledge in our teachers, whether they be inspirational or not.

With such qualifications in our speakers and teachers, it will not be long ere we shall get such light touching the exact nature of spiritual phenomena, as will put our truths on a basis as provable as are the laws of light, heat, electricity or gravity. So at least we have reason to think. Again: The inexhaustible sources of scientific information and the unlimited variety of facts and phenomena in the universe are such that there will be no end to the variety such teaching will afford, and instead of our meetings being monotonous and lacking in interest to those now quite well acquainted with the state of the subject, they cannot but be full of interest to all, and that continually.

Still further: A serious effort in the direction above indicated, cannot well fail to attract a class of spiritual advisers from the other side, who will add us in the purposes in view, and who will furnish all additional information as to methods of procedure in their power, and by whose suggestions and assistance we may expect the realization of the most important knowledge. These hints may serve to indicate what method might insure intellectual food, and of a quality and variety that would be highly exalting as well as educational, and make us better acquainted with the divine energies of the universe, and the mode by which the works of creation are accomplished; and at the same time serve to unlock the mysteries of spiritual phenomena, now so difficult of explanation by all known scientific principles. Such a course of instruction at our meetings, in connection with our philosophy—and the light they would mutually shed upon each other—would be such a feast as would not fail to secure the profoundest attention and interest, both of Spiritualists and all others who sought to store their minds with the treasures of knowledge to be thus attained.

But even all this, developed to the highest degree of practical success, is not sufficient. This would feed our intellectual nature, it is true; but we are not all head; we have hearts; or more properly speaking, affections, also; and these need to be supplied and nourished as well. To do this, we should, either by a division of the time, or by separate meetings, strive to cultivate a condition leading to that spiritual communion which would bring us into a more intimate relationship with our spirit friends and each other. We should have these social gatherings, in which we could meet in friendly and fraternal relationships, develop the gentle and kindly virtues implanted in us all—and bring out a more thorough realization of the nearness of the two worlds, that we might all receive the greater blessing, and be made better men and women. Here above all other meetings we should have beautiful music and surroundings, such as would be calculated to cheer our spirits and make us forget, for a season at least, the stern battles of life in trade and commerce, and submerge the antagonisms and the strife incident thereto.

And now, how is all this to be accomplished? I would answer, by a change of method. It is plain to every one, as has already been stated, that our present method is not a success. All the resources available to us do not provide pleasant places of meeting, even by making them comfortable or cheerful, to say nothing of the continual financial embarrassment we encounter.

The first step toward this end should be made by abandoning the system of employing and paying lecturers from a distance, and encouraging those in our midst. These latter—not being obliged to leave their homes and businesses—could, and no doubt would, contribute their knowledge, as others continually contribute other kinds of labor, to promote the success of the movement. The amount of money annually spent in paying for lectures would sustain and furnish a room of smaller capacity, in a style cheerful, beautiful and comfortable. Instead of puffing and drumming to get listeners to pay expenses, it should rather be a privilege to be sought to obtain access to our meetings. We have plenty of talent in our ranks in every city, if it was made available for the purposes specified, as well as plenty of hungry souls who want more than intellectual flattery and sentimental oratory.

In concluding what I have to say at this time, it may be remarked that it is very doubtful whether all the benefits derived from our past system of public lectures have not been more than neutralized by diverting us from that essential mode of propagandism—the circle—every effort seeming now necessary to keep up the lecture room. A reference to our individual experience, will, in most cases, assure us that the circle was the source of our conviction rather than the rostrum; and, while it would be desirable to keep up public lectures, if it could be done successfully, and pay every one who gives labor to such purpose, we must not overlook the good services of one class, and, in addition to that, tax this class also to pay another.

The above is a sketch of the general subject, as it appears to the writer. It is submitted in good faith and in the hope that it will be so received. I know that there are many who share the above opinions with me, and who see the necessity of some change, and who are also ready to make the effort.

Philadelphia, Penn., Sept. 1871.

The mean depth of the North Atlantic Ocean, as established by soundings more recent and perfect than Maury's, which placed it at 12,500 feet, is 9,900.

Why is a man searching for the philosopher's stone like Neptune? Because he is a sea-king what never did exist.

MASSACHUSETTS, in population, ranks seventh among the States in the Union; and BOSTON the seventh city.

Meeting of the Trustees of the American Association of Spiritualists.

At a meeting of the Board of Trustees of the American Association of Spiritualists, held at 44 Broad Street, New York, Oct. 25, 1871, seven members being present, it was resolved to continue the services of Eli F. Brown, as missionary, until January 1st, 1872. The Secretary was requested to appeal to the friends for assistance in a pecuniary line, in order to keep the missionary in the field.

The following address, prepared by the President, was read and considered. On motion of George A. Bacon, it was unanimously

Resolved, That we, as the Board of Trustees, secure the address prepared by our President, and adopt it as an expression of our views, to go before the world as the voice of the American Association of Spiritualists; and that our President be requested to take measures to carry out the plans therein proposed; and, to that end, we hereby pledge our hearty cooperation and assistance.

(Signed by direction of the Board.)
HENRY T. CHILD, M. D.

THE PRELIMINARY MESSAGE TO THE AMERICAN ASSOCIATION OF SPIRITUALISTS.

Called to preside over your Association by the action of the Eighth Annual Meeting of the same, held in Troy, New York, September 12th, 13th and 14th, 1871, I have felt that you would naturally expect of me some expression of my views concerning the purposes which ought to be effected by our joint action, and the means by which our objects can be best obtained.

Considering the Preamble and Constitution of the American Association of Spiritualists, as amended at the Seventh Annual Meeting, held at Richmond, Indiana, in 1870, I find the following general statement:

"The undersigned, feeling the necessity of a religious organization, free from the trammels of sect and dogma, and more in accordance with the spirit of American institutions as manifested to the world by the Declaration of Independence, than any religious organization now existing, believe that the time has come for such action. While we seek after all truth, and believe that in united and co-ordinated action, under proper system and order, these objects can be most successfully reached, we hereby unite ourselves together under the following articles of association."

Your association is therefore: 1. A Religious Organization, 2. A Unitarian, 3. A Political Organization, seeking to actualize the spirit of American institutions and of the Declaration of Independence; that is to say, the EQUAL RIGHTS of all men, without regard to sex, race, or previous condition. 3. A Scientific and Philosophical Institution seeking after all truth, and proposing to establish a Unitarian organization which has adopted the significant name of the EQUAL RIGHTS PARTY, and as an intimation that the great and influential body of Spiritualists has arrived at a state of readiness to intervene actively in the political affairs of the country.

It may, indeed, not have been distinctly in your thoughts to enter directly into the arena of politics as they now exist, and are conducted, but rather to aid, by whatever means, the purposes of the spirit-world to inaugurate a new and higher style of political or governmental life—neither, which shall neutralize the prevalent corruption and place our national institutions upon a footing of purity, efficiency and elevating tendency for the whole people; and, indeed, can hardly fail to be the great political revolution which I believe is impending, in order to establish justice among us, will be worked out in any great measure through the political machinery of our existing government; or whether the whole grand national movement for reform will not, at an early day, rise higher than the limits of the vessel which has hitherto contained our national desires, and, overlooking the existing political institution of a new Government, with a basis on the principles of the old, but with a freer anatomy and with more difference to the highest inspirations of the spirit-world.

The spirits have, indeed, often intimated, through various mediums of the class used for the forecasting of governmental changes, that the existing Government of the United States, under the present patched and incongruous Constitution, is inadequate to the immense expansion that governmental and social reform must unavoidably take on in the immediate future.

Whenever any institution, devised to aid the efforts of humanity, and which has served its day, has then become an impediment to further improvement, it is the wisest conservatism to save the spirit which dictated such means of progress, and to replace them by substituting new instrumentalities, having a better adaptation to the wants of the age, and a still higher grade of efficiency in conducting to the same end.

The Constitution of the United States and the Government which it sustains, are now on trial before a American people; in view of that immense change of conditions which the rapid development of the world, and especially the open intercourse and the mingled interests of the two worlds, have brought about, and are destined, in the coming few years, to augment almost infinitely.

The possibility that, in order "to establish justice" in this country, and in the world at large, the inauguration of a new and higher order of government, more in accordance with the science of organization, and with the designs of our spiritual guides, may be necessary, is not entirely a new thought with me.

The following extract from a discourse which I delivered before the National Women's Suffrage Association, at Apollo Hall, New York, at the May Anniversary, May 11, 1871, will show that the subject has been contemplated:

"If Congress refuse to listen to and grant what women ask, there is but one course left them to pursue. Women have no government. Men have organized a government, and they maintain it to the utter exclusion of a woman. Women are as much members of the nation as men are, and they have the same human rights to govern themselves which men have. Men have none but an assumed right to the arbitrary control of women. Shall free and intelligent, thinking women longer submit to being robbed of their common rights? Men fashioned a government based on their own enunciation of principles; that taxation without representation is tyranny; and that all just government exists by the consent of the governed. Proceeding upon these axioms, they formed a Constitution declaring all persons to be citizens, that one of the rights of a citizen is the right to vote, and that no power within the nation shall either make or enforce laws interfering with the citizen's rights. And yet men deny women the first and greatest of all the rights of citizenship—the right to vote.

POEM OF PROGRESS.

Miss Lizzie Doten's new and elegant volume of inspirational poems—just issued—is selling rapidly. It is one of the choicest books in the spiritual literature. There are many grand poems in it, any one of which is worth the price of the book. The introductory pages embrace a "declaration of faith," which in itself is one of the strongest arguments in favor of Spiritualism ever seen in print. Price of the book, in cloth, \$1.50; full gilt, \$3.00; postage 20 cents. Send your orders to WM. WHITE & CO., 155 Washington street, Boston.

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

In quoting from the Banner of Light, care should be taken to distinguish between editorial articles and 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 11, 1871.

Office in the "Parker Building," No. 10 WASHINGTON STREET, ROOM NO. 3, 3rd FLOOR.

AGENCY IN NEW YORK, THE AMERICAN NEWS COMPANY, 119 NASSAU ST.

PUBLISHED BY WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE, LEON COLBY, ISAAC H. RICE.

For Terms of Subscription see third page. All mail orders must be sent to our Central Office, Boston, Mass.

LEON COLBY, EDITOR. LEWIS H. WILSON, ASSISTANT.

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

"Psychic Force," or Spirit Power.

We have read an article in the Boston Journal of Chemistry, conducted by one of the ablest chemists of the country—Dr. Nichols—which treats this topic in a truly candid style. The editor evidently will not become a party to any of the low and narrow prejudices with which too many scientific men fence themselves in from any further knowledge in a direction they have no taste for; but he comes out flat and frank for investigating all subjects, however abstract or mysterious. On the abusive and sneering criticisms that Prof. Crookes and other recent investigators have been subjected to, he has nothing further to say than that these gentlemen are the peers of any men living in scientific attainments, and that it will not answer to blink the new question by throwing the sand of personal abuse. As to Home, and his late experiences with him in the study of the new science which they style "psychic force," he has little to say, and that is not very favorable; he is rather discussing certain alleged proofs of a Mr. Seller that Prof. Crookes had been duped by Home.

In reference to the phenomenon in which certain scientists propose for the time to dub with the general title of "Psychic Force," Dr. Nichols admits that, after "attempts at investigations," extending over a period of nearly a quarter of a century, and, after having been brought in contact with nearly every phase of it, he is unable to say even how it may be properly investigated. Every mechanical, chemical and philosophical appliance, so far as he knows, has failed—he says—to throw any light on the nature of the phenomenon, or to elucidate any principle connected with them. He says he has constructed numerous mechanical appliances himself, that for a time appeared to "do" the rappings; and he discovered, twenty years ago, an electro-magnetic device which gave the rappings perfectly, so that for a long time he succeeded in deceiving a number of friends with the belief that he was a medium. And it is on this ground that he admits his interest, if not his sympathy, in Mr. Seller's ingenious performances. But for all that he feels obliged to confess that there must be a wide difference in the conditions under which he is able to exhibit them, as contrasted with what is seen every day in hundreds of private families in every State of the Union.

His final conclusion is this, which we give in the words of his own article: "We have often attempted to investigate them (the phenomena), as observed in the families of our most trusted friends—families where the moral uprightness and high character of every inmate rendered suspicion impossible. It has not been our business, however, to permit this known condition of things to deter us from the most thorough and persistent search, and we believe, if the astounding physical disturbances witnessed had been due to secret springs, wires, electro-magnets, etc., we should have found them. No—the present-day theory fails to explain the phenomena, and so do ventriloquism, sleight-of-hand, and all such tricks and devices. Science, within its present boundaries, has no methods for explaining or investigating it; and here we seem to stand at the present time. We may as well call it 'the psychic force' as to employ any other term; and certainly, while Prof. Crookes and his illustrious associates will probably fail to shed much light on the dark subject, they ought not to be ridiculed and abused by their equals, much less by those who are vastly their inferiors in every department of learning. In research and knowledge of psychical science, Prof. Crookes and Mr. Huggins are certainly the equals of any men living." Here is a long step forward toward Spiritualism.

The Indians.

Despite the predictions of a combined uprising of the Indian tribes that have been thrown out since early Spring, peace has generally been the rule among our red men allies and friends, and the tales and reports from them officially declare their readiness to keep all their pledges. But that of course implies that we should likewise keep ours. Gen. Walker, the Superintendent of the Census and Special Indian Commissioner, who is now traveling in Wyoming, sends word to Washington that his negotiations with Spotted Tail and Red Cloud, well-known Sioux chiefs, have resulted successfully, and that there is no further danger of any collisions with the whites. The Indians promise to move South and keep the peace. Gen. Walker recommended the establishment of a new trading-post at Red Willow, forty miles south of Fort McPherson. The Choctaw claim, amounting to \$100,000, is to be paid to the extent of a quarter of a million, on the requisition drawn by the Choctaw nation. Vincent Collier has returned from his visit to the Apaches, whom he found mostly starving and desirous of peace within their reservations. He carried supplies enough to relieve their immediate necessities, and relief is to be continued through the military commanders by the President's orders. Several of the chiefs are to pay a visit to Washington this winter.

Theodore Tilton on Marriage.

At the risk of perilling his popularity as a lecturer, Mr. Tilton, with the gallantry of a moral Bayard, has come bravely before the public and expressed some great truths a little in advance of the age in respect to marriage. In a lecture before the Citizens' Course at the Tremont Temple, Boston, Oct. 27th, he plainly declared what he wanted; and the following are his words, as reported by the Post:

"I would have marriage to be a civil contract, put in writing, signed by the parties and by witnesses, with terms religious, terms pecuniary, terms industrial, whatever else may be thought desirable. It should be dissolved like any other civil contract—by mutual consent. If only one desires it, then submit it to the courts as in other contracts. I have been beaten with a club for weeks past, because I have thrown off these suggestions upon the public mind."

Mr. Tilton then went on to show that Milton, Humboldt, Bentham and other great thinkers held views similar to those on the subject of marriage; and he was not disposed to be ashamed of being found in such company. He would have the State law cleared of every prohibition of divorce, and would place the marriage contract on the basis of every other civil contract, revocable at the option of the parties.

The lecturer spoke of the "social evil" and of the attempts which are yearly made to legalize it; but he said there is no necessity for legalizing it; it is already legalized. Our social system does the business for us, for to-day our brothers are supported by men, three-quarters of whom are married. It is all owing to the errors committed in marriage, which we must rectify before we can stop the evil.

"Do not ask a woman to obey you," said Mr. Tilton, "without remembering that she herself, in a true marriage, must be the peer of him who commands; do not make a woman swear that she will love and honor you throughout life, until you are ready to swear that you will be lovable and honorable throughout life. Love is the tie of matrimony, and the only tie. Where there is love and constant fidelity, there is matrimony; and where this love ceases, matrimony ceases. A simple registration to secure the property to the children, and for other necessary requirements of society, is all we need, and a simple separation as soon as two persons hate each other and cannot live happily together."

Mr. Tilton deserves credit for his bold utterances on a subject in regard to which a majority of persons either practice a politic hypocrisy or take it for granted, without much reflection, that society and the church must be right in their impositions. It remains to be shown, however, that the charge brought by the agitators of the day—the charge, namely, that the present system is productive of immeasurable evils—is not true. "But show us a substitute before you attempt to pull down the existing institution," say the conservatives and the alarmists. To all such Mr. Tilton frankly presents his substitute in the proposition that marriage shall be simply a civil contract between parties, to be treated precisely like other contracts. For this he will be hated and shunned by many as a dangerous radical; but, if we do not mislead the signs of the times, there is a large and growing class who will thank Mr. Tilton for throwing a firebrand into the midst of the easy-going people who, because their own domestic affairs go smoothly enough, have no sympathy or regard for those who are differently situated—those who are taught by circumstances to see the immorality and injustice of much that is now imposed by a false legislation and a torpid public opinion.

We do not accord with Mr. Tilton in all his radical views on the subject of marriage; and we think he might have fortified some of his positions by certain physiological arguments which are too much ignored by those who speculate on this great topic. It should be remembered that there is a morality of the body as well as of the intellectual part; and that the man who violates physical laws may often be as culpable as he who breaks the ordinary laws of what is generally understood by morality. Men and women should, in marriage, consider something besides their own mere liking for each other, or what they may choose to regard as spiritual affinity. They should ask themselves, "What sort of offspring are likely to come from our union?" and they should have some compassion for the innocent unborn.

But however we may differ in some respects from Mr. Tilton, we cannot but admire the moral intrepidity which has impelled him to utter unpalatable truths in the public ear simply because he believes them to be truths. The hands of such a man should be strengthened and upheld by every genuine friend of liberty and truth. Mr. Tilton is the editor and publisher of "The Golden Age," a weekly paper, published in New York, and to which we would call the attention of all advanced and advancing minds.

Woman Suffrage in Court.

It is announced, as we go to press, that in three or four days—or before our next issue—the opinion of the Supreme Court of the District of Columbia will be delivered in the case of those women who sued the authorities for refusing them the right to vote, and it will be adverse to the exercise of suffrage by women. Chief Justice Carter will probably prepare the opinion, which will be brief and confined to a discussion of the subject wholly as it falls under the organic law of the district. That instrument provides, in so many words, that all male citizens shall have the right of suffrage, and the court will hold that these terms are equivalent to an express limitation of the right to males and exclusion to women. The Court will, however, along with this denial of the right of suffrage to women under the Constitution of the District, intimate distinctly and directly that the privilege is doubtless secured to them by the Constitution of the United States, and that it only remains for the legislative power to define and properly limit it to entitle them to full exercise. The Court will not, however, hold that the privilege of suffrage is a natural right, but that it is a legal and conventional power to be exercised by all persons whom the Constitution declares citizens of the United States. The counsel for the advocates of women suffrage will appeal from the district to the federal Supreme Court, and the problem is thus in a fair way for adjudication by the highest and final tribunal.

Lawrence, Kansas.

The Spiritualists of the State held a convention at Lawrence, commencing November 3d, and continuing three days, Friday, Saturday and Sunday. E. V. Wilson and other good speakers will be present. Half fare on all the railroads in that vicinity has been arranged—so we are informed by A. B. Bristol.

Robert Dale Owen's New Work.

The last great work of this distinguished scholar and thinker, entitled "The Debateable Land between this World and the Next," will be issued Nov. 10th. Send in your orders at once. See advertisement in another column.

Liberal Books on the Pacific Coast.

Not many years ago our friend and brother Herman Snow convinced of the necessity of supplying the growing Pacific coast with sterling spiritual literature—that should be the sowing of the good seed in soil all ready and virgin for its reception, conceived the plan of himself establishing a comprehensive bookstore in San Francisco, that should at all times be the convenient depository of the freshest and best of the various publications of Spiritualism. With characteristic energy, he lost no time in putting the idea into practice, and, selecting a generous assortment of such publications as contain the living thoughts of the age, opened a store in the city above named. Trade began to flow in upon him with unexpected rapidity, and increased in a ratio that fairly excited his astonishment. So rapid was its growth, that his store has now become a fixed and widely-known institution, and one of the most important of any similar enterprise on the entire Pacific coast. His trade has extended itself, in fact, throughout the whole region, including British America on the north, Mexico on the south, and beyond that, even taking in the South American republics; while it embraces Utah and Montana on the east, and some of the islands of the Pacific, and China, on the west.

In addition to this visible field over which it is expanded, the very large number of sea-captains and officers who sail from San Francisco north and south and west, depend upon Mr. Snow for their regular supply of spiritual and intellectual food, and invariably lay in a liberal stock before embarking on their long voyages to distant parts of the world. Some of them take a whole year's file of the Banner of Light. Others have to be satisfied with as many numbers as they can obtain, and feast themselves on their contents, taking especial pleasure in perusing the Spirit Message Department, which contains the true and living representations of the departed who still manifest an interest in mortals. They likewise read with thoughtfulness and profit the other articles which elucidate the great Spiritual Philosophy of the nineteenth century. This is literally casting bread upon the waters, and after many days finding it again. This is the wide ocean made the harbor of the seeds of truth to remotest lands and the idea of the sea. It does not go forth as Orthodoxy has been in the habit of sending missionaries, with a Bible and a barrel of New England rum on board the same ship, but with all the blessed and silent wishes of spirit messengers waiting it on in peace to its destined haven.

Mr. Snow's arrangements for the purchase of literary supplies enable him to sell to his customers on that side of the Rocky Mountains at as low cost as they can themselves buy of the East, and pay for the same in currency at par. It thus presents a most favorable opportunity for all lovers of and seekers after spiritual truth, as found in the publications of Spiritualism, to equip themselves at all times with precisely what they crave; and the explanation is no longer to be sought why such an establishment as his has become popular in so brief a period, and continues to advance with such rapid and firm strides. Its missionary work may be said to be concluded, and now it is reaping the field it has so faithfully sowed. It is proving a blessing to all those liberally inclined persons who avail themselves of its advantages, but might be put to untold inconvenience if they were forced to await purchases from the Atlantic coast. Mr. Snow richly deserves the gratitude and the increased patronage of the great Western world beyond us, for the enterprise he has shown in providing for their wants; and we do not doubt that he will continue to receive both in still larger and larger measure.

The Psychopathic Institute.

MESSRS. EDITORS.—In reading Dr. Mead's communication in the Banner of Light of the 12th, the following thoughts suggested themselves to my mind, viz.: that, if all the readers of the Banner of Light would contribute one dollar each, the institution would be a success. Suppose, Messrs. Editors, that you open a subscription book at the Banner of Light office, and give all your readers who are benevolently inclined a chance to contribute to this worthy object. If you will, I believe they will respond in a way that will astonish you and the friends of the contemplated institution.

Institutions of this kind throughout the world have my sympathies, and I hope that all improved methods in the treatment of insanity may be adopted.

To do good should be the object of all; and what greater good can we be engaged in than in seeking to sanity those who are insane? Open the books at your office at once, and give the friends of the unfortunate a chance to aid in this great work. I, for one, am willing to contribute my mite.

Hoping that the Psychopathic Institution may soon be in a flourishing condition, I am,

Truly yours,

ALEX. KING.

Linden, Texas.

A good idea, Bro. King. We will head the list with five dollars instead of one. Who will follow suit? The institution contemplated will be a self-sustaining one after it is duly inaugurated, there cannot be the remotest doubt. Indeed, we learn from Dr. Mead that there are applications for inmates from parties not Spiritualists, enough to fill the institution. These people give as one reason, among others, for applying to him, that his plan is so much superior to the present treatment of the insane in our insane asylums.

Aid for the Chicago Spiritual Papers.

Since our last issue we have received additional names (as given below) to the subscription list opened at our office for the benefit of the Religio-Philosophical Journal, the Present Age, and the Lyceum Banner—spiritual papers, all burnt out at the late fire—to enable them to resume publication.

Amount previously acknowledged	\$37.75
Mrs. Sarah A. Rogers, Lewiston, Me.	12.00
W. L. Potter, Taunton, Mass.	5.00
S. Doughten, Nahant, N. H.	2.00
L. B. Rogers, Boston Highlands	5.00
Dr. J. H. Seaton, Boston	5.00
A friend	5.00
Dr. E. Folger, Boston	1.00
John A. Soure, Wollaston Heights, Mass.	2.00
A. Hutchins, Medford, Mass.	1.00
J. Ingham, East Stoughton, Mass.	1.00
Total	\$119.25

"Real Life in the Spirit-Land."

This is the title of a work given inspirationally through the mediumship of Mrs. Maria M. King, authoress of "The Principles of Nature," and other books and pamphlets. It treats—as its name would signify—upon the surroundings and habits of life in the other world; also upon the effects of various modes of life in this sphere upon the spirit when it passes on. The strictest morality in mortal life is inculcated as the true key to happiness when we have done with the things of time, and have entered upon the grander duties of eternity. Let every Spiritualist peruse this book, and recommend it to investigators of the subject. See advertisement on another page.

"An Open Letter to Henry Ward Beecher."

We hope every one will read Rev. Dr. Taylor's letter to Mr. Beecher, in this issue, for we think they will never regret having done so.

A Better Use than Hanging.

The greatest criminals only prove that they are capable of better things, had they been properly directed. The fault is in a vicious social system, that is, as a general thing, responsible for the misdirection. We find this truth fully admitted at last by a paper of the character of the New York Herald. It is commenting on the hanging of that remarkable criminal, James Wilson, in the jail at Hartford. "He was altogether too good a man," it says, meaning plainly too capable of better things, "to be wasted in the slinks of crime;" and it asks, "why, in this free and great republic, was he not utilized? If we credit his own account of the crime for which he suffered the last penalty of the law, he was capable of being stirred by good impulses to deeds of heroism."

This is taking the higher view of the whole subject, and coming from such a quarter, is really encouraging. The Herald proceeds to observe—"It may doubtless be said that a certain wrong-headedness was the true cause of his ruin. But we cannot help thinking that something is still amiss in our body politic, and that Wilson was a victim of our as yet imperfect social system." We are glad to note these multiplying symptoms, in what is assumed to be influential quarters, of a healthy change of sentiment and opinion on this subject of hanging for murder, not to speak of other subjects. It encourages us to hope that the day may come, and that soon, when the gallows will be abolished in consequence of a reformed condition of the very social system that now clings to it as a weak means of protection.

Christianity Extraordinary!

Freeman C. Litchfield, the defaulting cashier of the Boston Oak Hall establishment, and ditto treasurer of the Citizens' Course of Lectures at Tremont Temple, after effecting his escape recently out of a window of the first establishment, directly in advance of the officers of justice, left an affectionately written farewell to his defrauded employers, in which he gives vent to the following "pious" hope, which perhaps they do not echo to its fullest extent: "God only knows where I shall land, but, in his infinite mercy, I hope in his kingdom." We fear "Bro." Litchfield has been reading too much Old Testament recently, and has his mind full of "spilling the Egyptians," as a Moses & Co., as a means of propitiating the Jewish Jehovah so sublimely painted at intervals by the writers of that work, and so blindly worshipped and finely impersonated on earth at the present day by Elder Knapp, J. D. Fulton, and others of like ilk.

The Lyceum Banner.

Mrs. Lou H. Kimball has issued a supplement to the Lyceum Banner, in which she expresses thanks to friends who are aiding her, and invites renewals and new subscriptions to the Lyceum Banner, which will resume publication in a short time. Direct to 61 Twenty-Eighth street, Chicago. In a private note from Mrs. K. to us, she says:—

"I received a receipted bill from you, for which accept my heartfelt thanks, and also for the good words your Banner has spoken for me. Your city has done nobly for suffering Chicago. May you find it broad cast on the waters; but that you may never need the sympathy you give us, is my earnest prayer. I am a little, or I might say, very much saddened, but not discouraged. No one can walk the desolate streets of our once beautiful city, and not feel heart sick. We will hope that good days are in store for us, but I hardly think those who passed through the fire can yet say it is well."

"Vital Magnetic Cure."

A work bearing this title will be issued from the press of William White & Co., on the 8th of November. It is written by a well-known magnetic physician of large experience and practice, and has for its object an exposition of the whole subject of the employment of vital magnetism in the eradication of disease—whether mental or physical. This subject, which is constantly increasing in importance and interest to the general mind, in consequence of the remarkable cures without medicine which are daily occurring all through society, is ably treated and thoroughly presented in plain language to the reader. Let all who are desirous of understanding one of the most important laws of being, give this book a careful perusal.

The Spiritual Analyst.

This sprightly monthly, heretofore edited by J. H. W. Tooley, and issued by W. E. Brown & Co., of Boston, who learn published card of the parties concerned, has been suspended, and its subscribers will be supplied up to the expiration of their terms with copies of Woodhull & Claflin's Weekly. Messrs. Brown & Co., and Mr. Tooley, say in their final address: "The practicability of trade require it (the suspension of the magazine) notwithstanding the many kind and encouraging reports in behalf of its editor and publishers."

Prof. Denton Going West.

At the conclusion of his engagement at Music Hall, Boston, in November, this popular speaker will visit the western country, delivering twenty lectures at Minneapolis and St. Paul, Minn., during the month of December. From thence he will go to Cairo, Ill., delivering a course of lectures on geology from the 1st to the 8th of January; after which, he will speak in Louisville, Ky.

Miss Doten in Springfield.

Several of the Springfield friends of Miss Lizzie Doten, (who has been speaking there, to very great acceptance, the last three Sundays of October,) surprised her on the evening of Saturday, Oct. 28th, by a visit, and the presentation of a fine chromo—"A Moonlight Scene in Norway"—which was accepted with many thanks, and followed by an hour of pleasant social intercourse.

Music Hall Free Spiritual Meetings.

Prof. William Denton's subject, Sunday afternoon, is one of great interest, namely, "The Evances of Christianity, compared with the Evances of Spiritualism."

Mrs. Hardinge's closing discourse, last Sunday, was a fine effort, and the large audience was evidently highly pleased.

A. J. Davis's New Book.

This issue of the Banner is accompanied with a supplement, which gives the reader a full description of the new work by Mr. Davis, on "Mental, Insanity, and Crime, Physically and Psychologically considered." As this work gives directions and prescriptions of treatment and cure, it is almost invaluable.

To the Friends of Woman Suffrage.

As this paper is an earnest advocate of woman suffrage, the active friends of the movement should do all that lies in their power to extend its circulation among the masses.

We regret to learn that Bro. J. H. Powell is quite ill with disease of the lungs.

An Appeal from S. S. Jones.

BRO. LUTHER COLBY—My Dear Sir: Will you be so kind as to say to your many thousands of readers, that all I ask of the many Spiritualists who may feel to contribute aid toward re-establishing the Religio-Philosophical Journal and Publishing House is their patronage, by subscriptions to my paper at usual rates, \$3.00 per annum, in advance, and orders for such books as they may want, and under no circumstances would I desire a single subscriber to the Banner of Light, nor any other spiritual paper, to discontinue such papers as they are now taking for the purpose of aiding me. Such friends as feel disposed to aid me by their subscriptions, will confer a lasting favor and I trust not be impoverished by so doing.

I was raised upon the Green Mountains of Vermont, and having been a hard worker from childhood, know well how to begin a new work from the foundation. Temporary loans from those who are able to spare the money will be acceptable and promptly paid with interest at maturity; but subscriptions are solicited most urgently as a basis of immediate and permanent relief. I hope many will aid me in that way. Under no circumstances can I accept of donations unless I am permitted to make restitution in subscriptions to some persons for the same, or in liberal books at usual rates. Thousands are too poor to subscribe for themselves. Will those who are able remember that fact, and subscribe for them? I have a widows' and orphans' fund. To that class many copies of the Journal should be sent. S. S. JONES, 150 Fourth avenue, Chicago, Oct. 23d, 1871.

ALL SORTS OF PARAGRAPHS.

CONTENTS OF THIS NUMBER OF THE BANNER.—First Page: Poem—"Unconquered," by John William Day; "What of the Future?" by Isaac Rehn; "Meeting of the Trustees of the American Association of Spiritualists;" "The Preliminary Message to the American Association of Spiritualists," by Victoria C. Woodhull. Second: Same continued; "Banner Correspondence;" "An Open Letter to the Rev. Henry Ward Beecher," by Rev. T. H. Taylor, A. M., M. D.; "Diameter of the Earth," Third: "England," by J. H. Powell; Poem—"The Heavens of the Long Ago," "Brown's Hall and the Spirals;" Central (N. Y.) Association of Spiritualists;" "The Year-Book of Spiritualism;" "List of Lecturers;" "Obituaries;" "Convention Notices;" Prospectus. Fourth and Fifth: Editorial matters, items, etc. Sixth: "Message Department." Seventh: Advertisements. Eighth: "Editorial Correspondence," by Warren Chase; "The Middle States," by Cephas B. Lynn.

We were pleased last Tuesday, to greet our friends, Mr. and Mrs. John R. Robinson, of Chicago. Considering the severe ordeal they underwent, during the recent fire, to save life, they are looking as well and cheerful as could be expected. Everything in their house and office was destroyed. Bro. Robinson is not discouraged, however, but is determined to resume the publication of "Robinson's Railway Guide" and "The Commercial Advertiser" as soon as he can get new material together. Such energetic men cannot but succeed in any laudable undertaking. "Robinson's Railway Guide" is one of the most complete works of the kind ever issued, and there will be a renewed demand for it as soon as new editions can be issued. Bro. Robinson's address is 1086, Michigan avenue, Chicago.

Owing to the extraordinary press of matter upon our columns, the report of a lecture on the Constitutional Equality of Women, at Lynn, Mass., by Mrs. Victoria C. Woodhull, promised last week for this issue, is deferred to our next.

The Children's Progressive Lyceum, Portland, Me., meets in Army and Navy Union Hall, Congress street, corner of Brown, instead of Reception Hall.

The Milford (Mass.) Spiritualist Association propose to hold a social levee on the evenings of the 16th and 17th of November.

Read "THE HOLLOW GLOBE," and receive new ideas concerning the workings of Nature and her laws. For sale by William White & Co., 155 Washington street, Boston.

From a letter in another column it will be seen that another of the workers in the lecturing field, J. T. Rouse, has closed his earthly career and gone to spirit-land. He was attacked with typhoid fever, and afterwards his wife was sick with the same disease, but is now convalescent. She is, we learn, in very destitute circumstances. Friends who are disposed to assist her in this trying hour of need, can address her at Casey, Clark Co., Ill. Do not forget her.

Bro. A. J. Flahback, in remitting \$30 subscription money for the Banner of Light, says: "I propose to move forward to the front, and endeavor to exercise more influence in favor of progressive Spiritualism than I have hitherto done." Our good brother is one of the most eloquent lecturers in the field, and is doing a vast amount of good in enlightening humanity on the great subject of Spiritualism.

A WISE CONCLUSION.—The Woman's Club, of Washington, have wisely and unanimously adopted the following preamble, expressive of their views in regard to the "social evil":

Whereas, At every step of our labor for the prevention and cure of the social evil we find legal, political, judicial and executive obstacles blocking our way; therefore,

Resolved, That we believe the chief and radical remedy for the social evil lies in the political enfranchisement, and thence the personal enfranchisement, of women.

Here we have the summing up of the whole question. Until we admit the perfect equality of women in legislation, and allow women to have a controlling voice in making the laws and molding the social institutions under which they live, we can expect only a one-sided, partial and corrupt state of things growing out of injustice and inequality. It is the feminine element in legislation which can alone save woman from the degradation and the wrongs growing out of the superlativity that woman was born to be the serf, the toy, and the subject of man. Let all who would put down the "social evil" begin at the beginning. The ladies of Washington have struck the key-note, and it has the right ring.

Dr. E. MEAD will remain in the city until the completion of arrangements for opening the institution for the treatment of mental diseases, and may be consulted, personally and by letter, in diseases of the brain and nervous system. Location of office announced in our next number.

Germany has nineteen female editors.

The Women's Club, which was started in Washington, D. C., for the purpose of reforming fallen women, has resolved to bring a suit against all persons who by slanderous reports about the members, individually or collectively, attempt to impede its work.

It is a noticeable fact that people who change their mind often, never get a good one.

New Publications.

STARTLING GHOST STORIES is the title of a very attractive publication of the American News Company. These tales are all startling to the general reader, and will provoke to much reflection and musing. They are collected from authentic sources "by an eminent Scottish seer," and are profusely illustrated. We cannot but believe that this striking collection of what goes by the popular name of "ghost" stories will be very widely read.

"**THE VOICE OF LARON**," "EIGHT HOUSES," is the title of a poem from the pen of Edward R. Place, and printed at the office of the American Workman, Boston, in violet-colored ink. The work, which is in pamphlet form, some ten pages in extent, carries on its title-page quotations from the writings of John Stuart Mill and Gen. B. F. Butler, and the following from Adam Smith: "The property which every man has in his own labor, as it is the original foundation of all property, so it is the most inviolable and sacred." Those who are acquainted with the fine productions of Mr. Place—many of whose poems have appeared in our columns—will understand us when we say they may rest assured that this one is truly worthy of the author whose name it bears.

Good HEALTH makes its monthly appearance promptly, and is packed full with excellent papers on topics that relate to the subject which the name of the magazine expresses. Published by Alexander Moore, Boston.

A neat pamphlet gives "BORN BRIDE" of what is styled a "long range discussion" on the comparative merits of Ancient Prophecy and Modern Mediums, held between Moses Hull and Rev. J. F. McLean. The sub-title is "God's and the Devil's Prophecy." Those who are familiar with the thoroughness of Moses Hull's manner in discussing these Bible questions with professed Bible men, will need no urging from us to induce them to read what is reported here in so clear and complete a style. He just uses up his opponent, and sets forth modern mediums as they deserve to be upheld.

We have "THAT TERRIBLE QUESTION, THE SOCIAL EVIL," by Warren Smith, from Cincinnati; a pamphlet particularly pertinent to the time.

REDFIELD'S TRAVELER'S GUIDE to the city of New York—with a map—is the very thing the traveler will want, who of course goes nowhere without going to New York. Every sort of information is given that is wanted, from the greatest to the least.

REDFIELD likewise publishes "CHRISTIANITY," from the French of Louis Eluaint. It is indeed a charming story, and a genuine love-story at that.

Munn & Co., New York, publish in very convenient form, illustrated, the New Census and Patent Laws, which a great many persons will find it useful to have on hand.

E. Steiger, the publisher of German books in New York, has issued "LANGUAGES AND POPULAR EDUCATION," three addresses by Magnus Gross; a Catalogue of Pedagogy in German; and a list of German classics, school books, and general educational Catalogues. Steiger is headquarters for German literature in New York.

Sheldon & Co., New York, publish in very neat paper cover form two recent novels—"OVERLAP," by J. W. DeForest, and "LADY JUDITH," by Justin McCarthy. Both have been read in the magazines with eager delight, and will be received in their present handsome and convenient form with wide satisfaction.

Leo & Shepard commence a new series of juveniles by Elijah Kellogg, called "The Whispering Pine Forest," of which the first number is out in all its attractiveness. Its title is "THE SPARK OF GENIUS; or the College Life of James Traflet." It is a story filled with boy character and boy adventure, that will excite many a youthful imagination to a high pitch. Its illustrations are striking and bold and add much to the effectiveness of the story.

FIRST HELP IN ACCIDENTS AND IN SICKNESS is a very useful book, and printed and bound with great neatness, from the press of Alexander Moore, publisher of "Good Health." It is profusely illustrated with very high medical recommendations, and suggests the right thing to do whenever any emergency or accident occurs, before a physician or surgeon may be called. It is almost impossible to overrate the usefulness of such a book, which is a real missionary.

Spiritualist Lyceums and Lectures.

MEETINGS IN BOSTON.—Music Hall.—Free admission.—The Fifth Series of Lectures on the Spiritual Philosophy commenced in this elegant hall Sunday evening, Oct. 29th, and will be continued every Sunday, at 2 1/2 P.M. (except Dec. 17 and 18). Prof. Wm. Denton will lecture the first three Sundays of November, to be followed by other speakers of known ability, among whom are Miss Lizzie Doten, Dr. P. L. H. Willis, Miss Jennie Leys, Thomas Gales, Foster, Mrs. Cora L. V. Chapman, Mrs. Nellie J. T. Brigham, and Mrs. Emma Harding. Reserved seats for the term, at 50 cents, can be procured of Mr. Lewis H. Wilson, Treasurer, 138 Washington street, or at the hall. Donations are solicited.

Elit Hall.—The Children's Progressive Lyceum meets at 10 1/2 A. M. Religious Philosophical Club (conference) at 7 1/2 P. M.

John A. Andrew Hall, corner of Channing and Essex streets.—Test circle at 10 1/2 A. M. and 7 1/2 P. M., by Mrs. S. A. Floyd.

Temple Hall.—The Brighton-street Spiritualist Association meets regularly at this place (10 1/2 A. M. and 7 1/2 P. M.) every morning and afternoon, evening, lecture.

Boston.—Elit Hall.—The Children's Progressive Lyceum met as usual on Sunday forenoon, Oct. 29th, and proceeded to make use of the time as designated in the new arrangement of things—viz: To devote attention to the singing department of the exercises. Mamie A. and Hattie O. Richardson also rendered musical selections. The orchestra on the occasion consisted of six pieces from Carter's band, and the music was much admired; especially the march "Remembrance of Paris."

Great efforts are being made to increase the range of benefits for the scholars of this institution. A course of Monday evening dancing parties for the benefit of finances is in operation, and is well attended. A dancing-school for the children is held on Wednesday afternoon, and for adults on Friday evening of each week. Let the earnest labors of the officers and leaders meet with generous appreciation and support from the Spiritualists of Boston.

The meetings for the arrangement and prosecution of the Elit Hall Fair continue to be held at this place each Tuesday evening. The members of the committee are notified by the call of their chairman, Dr. H. F. Gardner, to meet in the ante-room of said hall, on Tuesday evening, Nov. 7th, at half-past seven o'clock, for the better apportioning and systematizing of the work.

The Religious-Philosophical Club.—This organization met at Elit Hall Sunday evening, at the usual hour—the Vice President in the chair. After the consideration of several items of business, Mr. Geo. A. Bacon was called upon to open the meeting. He read a twenty minutes' essay concerning What is Truth, and what are our relations to it? Remarks of a pertinent character followed from Messrs. H. S. Williams, John Wetherbee, Dr. A. B. Child, Leonard Scott, and several others.

Voted to continue the subject another week. The club holds its meetings regularly every Sunday evening at Elit Hall, and the public are invited to attend.

CHARLESTOWN.—Evening Star Hall.—The course of circles and conferences instituted at this place by Mr. C. B. Marsh, continues to be well attended on Sunday evenings, and promises to become an institution among the Spiritualists of our sister city.

EAST BRISTOL.—Phenix Hall.—We are informed by Lilla H. Shaw, Guardian, that on Sunday A. M., Oct. 29th, the Silver-Chain recitation and songs were new and quite well performed. The following recitations were given, viz: Bella Holbrook, Ellen Groce, Ada Vining, Oliver Holbrook, Amy Tenney, Betsey Shaw, Cora Deal, Ella Dean, I. F. Lowell, Ella Everson, Nellie Shaw, Hattie Bell, Alfred Brown, Lilla Shaw. The time given for conversation was employed by the Guardian in color and object lessons in two of the smaller groups. The question "What is the best method for raising funds for the support of the lyceums?" was discussed by Lanna Shaw, I. F. Lowell, Clara Wheeler, L. J. Holbrook, Susan Wheeler, Brainerd Cushing, F. J. Gurney. The target march now took place, the absence of one of our musicians necessitating the omission of the grand march. A collection of \$3.18 was taken up for the Lyceum Banner. The conductor announced a sociable on Thursday evening, closed by singing.

Cleveland, O.

Our Lyceum holds its regular sessions in Temperance Hall, 184 Superior street, at 10 30 A. M. each Sunday; also, we have a gathering there Sunday evening, when we have a social reunion, with music and speaking.

We have a Mite Society connected with our Lyceum, which numbers thirty members.

We shall be pleased to have any of our friends call and see us at any time.

Our officers at present are as follows: C. I. Thacher, Conductor; Miss S. J. File, Guardian; E. W. Olds, Watchman; Geo. G. Wiley, Treasurer; W. H. Price, Musical Director and Secretary.

Movements of Lecturers and Mediums.

A. E. Carpenter has returned from his lecturing tour in Maine, and is now prepared to answer calls to lecture anywhere in New England. Would like to make engagements for the fall and winter. Will speak in Cambridgeport, Mass., the 1st and 2nd Sundays in December. Address care of Banner of Light, Boston, Mass.

Mrs. L. H. Perkins is engaged to lecture for the present for the Society of Spiritualists at Kansas City, Mo.

Cephas B. Lynn lectures in Palmyra, Ohio, during November, and in East Englewood, Mich., in December. Miss Lizzie Doten speaks in the Town Hall, Milford, Mass., Sunday, Nov. 5th.

Mrs. B. E. Warner awakened a renewed interest in Spiritualism at Ithaca, N. Y., by a course of lectures also recently gave there. Her address now is Cordova, Ill.

Mrs. H. F. M. Brown is lecturing in Baltimore to unusually large audiences.

J. Wm. Fletcher, the young lecturer at Westford, Mass., spoke on the Philosophy of Spiritualism at Angulo Hall, Concord, N. H., Oct. 20th. He speaks at Buncook, N. H., Nov. 5th. His post-office address, Westford, Mass.

Mrs. A. P. Brown will speak in Lowell, Mass., Nov. 5th and 12th. She would like engagements for the 10th and 20th, and for December.

Prof. J. M. Allen will lecture in Ashley, Mass., Nov. 5th, on Alcoholic Reconstruction.

Prof. Wm. Denton will lecture at Granite Hall, Chelsea, Sunday evening next, at 7 o'clock. Subject: "The Origin of Man."

Miss Jennie Leys will lecture in Springfield, Mass., during November; in Worcester during February.

Mrs. Jonette J. Clark lectured in Plymouth, Oct. 29th, and is to lecture in New Bedford, Mass., Nov. 19th.

Mrs. A. A. Byrnes lectures in New Bedford, Mass., Dec. 3d, 10th and 17th.

Matters in this Country and Europe.

The deep though perhaps unnoted excitement in Utah over the conviction of Hawkins and his sentence for polygamy to three years' imprisonment and a fine of \$300, is increased by the absence of Brigham Young, who is supposed to have made his way to Arizona. The mayor of Salt Lake City and other prominent Mormons have been arrested on a charge of murder. Mayor Wells has, however, been released on bail, in order that his presence may preserve order in the city.

By the appeal arising under this present action will be brought by before the United States Supreme Court. Mr. Hooper has gone to see the President for the purpose of effecting a compromise, if possible, by which the prosecutions may be stayed. Mystery and an ominous silence are reported from Salt Lake City, which are thought to indicate some approaching event of a startling nature.

Large contributions in London, Vienna, Paris and Havana, and also in the United States, have been and continue to be raised for the benefit of Chicago. The Chicago Tribune magnanimously calls attention to the terrible sufferings of those who live their lives in the midst of Michigan and Minnesota. It says: "Probably fifty thousand persons in Northern Wisconsin and Michigan alone have been stripped of every earthly possession by these fires. Many also are rendered sickly and debilitated by the fires, which will necessarily make them objects of charity for some time to come. Unfortunately, too, where whole families and whole communities were involved in a common ruin, there are no neighbors nor relatives on whom, as in Chicago, some of the sufferers can fall back for assistance. They are merely food for masses to the nearest towns, which are already filled with the flames, there to starve or freeze unless timely aid arrive. There should, for humanity's sake, be prompt and copious contributions. Money and clothing are articles most needed. The governors of Wisconsin and Michigan are the most appropriate channels through which aid can be administered."

Recently, the illegal practitioner of New York in the late Alois Lowley "trunk horror," has been convicted and sentenced to seven years in the State prison.

General Robert Anderson, (Major Anderson of Fort Sumter memory,) died at Nice, France, Oct. 26th, 1871. His remains will be brought by the United States Express to this country for interment.

By an explosion at a mine in Seaboard, Eng., Oct. 26th, thirty men were killed.

Brazil has voted for the emancipation of her slaves, and the law has been put in force. Among the first to obey was the Benedictine Order, which promptly emancipated all its sixteen hundred bondmen.

A National Thanksgiving.

BY THE PRESIDENT OF THE UNITED STATES.

A PROCLAMATION.

The process of the seasons has again enabled the husbandman to garner the fruits of successful toil. Industry has been generally well rewarded. We are at peace with all nations, and tranquility with few exceptions, prevails at home. Within the past year we have been in the midst of fires from which elsewhere have afflicted our kind. If some of us have had calamities, there should be an occasion for sympathy with the sufferers, and resignation on their part to the will of the Most High, and of relying on his aid, who have been most favored. I therefore recommend that, on Thursday, the 30th day of November next, the people meet in their respective places of worship, and there make the usual acknowledgments to Almighty God for the mercies which he has conferred upon them, for their merciful exemption from evils, and invoke his protection and kindness for their less fortunate brethren, whom, in his wisdom, he has deemed it best to chastise. In faith he returns to me many a prayer, my hand and caused the seal of the United States to be affixed.

Washington, Oct. 28, 1871, and of the Independence of the United States the 4th.

By the President, HAMILTON FISH, Secretary of State.

The Governors of the New England States generally select the same day for the annual Thanksgiving.

Resolutions for the Present Hour.

Whereas, Woman is entitled to all human rights by virtue of the immutable laws of the universe; therefore,

Resolved, That there be an utter abolition of the tyranny of sex; and,

Whereas, These rights and laws were recognized in the origin of the Constitution of the United States, and acted on in laying the foundation of citizenship; therefore,

Resolved, That the women of this nation have, legally as well as naturally, possession of the franchise since the adoption of the Constitution; Government has acknowledged it in its recent amendments, and must remove every barrier to the exercise of its rights; and all qualified women in the Union are recommended to exercise the same at the next election, compelling the alternative of acceptance or known breach of trust. Faithfully, MANY E. TILLOTSON.

Vineyard, N. J., Oct. 10, 1871.

THE BANNER OF LIGHT—This is an admirably conducted weekly paper, devoted to Literature, General Intelligence, and the Facts and Philosophy of Spiritualism. It is a high-toned journal, and highly creditable to that class of our people who claim to not only believe in, but demonstrate, the life hereafter—the immortality of the soul—by active communion with the departed. It is our great desire that they may be right. We believe in candidly examining their doctrines, and investigating the phenomena upon which they found their belief in, or, as they disclose, "knowledge of, the spiritual existence."

The Banner of Light is beautifully printed upon fine white paper, in quarto form, at \$3.00 a year—National Banner.

Spiritual Periodicals for Sale at this Office.

THE LONDON SPIRITUAL MAGAZINE. Price 80 pds. per copy. **ESOTIC NATURE.** A Monthly Journal of Esoteric Science and Intelligence. Published in London. Price 25 cents. **THE MEDIUM AND DETERMINER.** A weekly paper published in London. Price 5 cents. **THE AMERICAN SPIRITUALIST.** Published at Cleveland, O. Price 6 cents. **THE CAVES.** Published in Baltimore. 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.

JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 361 Sixth avenue, New York. Terms, \$5 and four three-cent stamps. - O7.

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

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

SPIRIT COMMUNICATIONS.—A SEALED LETTER, \$1.00 and four stamps. Medical examination by letter, \$1.00. Address, M. K. CASSIEN, 183 Bank street, Newark, N. J. - 4w.N4.

The "HOME CIRCLE" is one of the best and

cheapest illustrated story papers in the United States, brimful of good things every week. Only \$2 a year, besides a beautiful magazine given free to a whole year to every subscriber. Splendid premiums for clubs, such as costly gold watches and silver-ware. Single copies, 5 cents, for sale everywhere. Sample copies sent free by addressing the publisher, F. Gleason, No. 42 Summer street, Boston, Mass. 4teow.O28.

MRS. GADE, 590 Broadway, New York—offices 18 and 19—Clairvoyant, and other Phenomena of Spiritualism; Medical Examinations and Treatment. 4w.N11.

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

SPECIAL NOTICES.

GOOD HEALTH

Strong as man's desire for wealth, Far more to be desired is health: Without that he may as well enjoy That which will this life destroy. Then of your health take proper care—In what you eat and drink and wear—In something good your time employ, And you will truly life enjoy. Let Hots be "dressed" in good warm "Clothes," "Protecting" them by "Blankets," "Which they can buy at Dixon's," "Corner of Beach and Washington street."

Nov. 11—1w

HERMAN SNOW,

Keeps for sale the BANNER OF LIGHT, And a general variety of Spiritualist and Reform Books, At Eastern prices. Also Adams & Co's Golden Pens, Pencils, Spence's Positive and Negative Powders, Orton's Anti-Tobacco Preparation, Dr. Storer's Nutritive Compound, etc. Catalogues and circulars mailed free. Remittances in U. S. currency and postage stamps received at par. Address, HERMAN SNOW, P. O. Box 117, San Francisco, Cal.

RICHARD ROBERTS, BOOKSELLER, No. 108 SEVENTH STREET, ABOVE NEW YORK AVENUE, WASHINGTON, D. C. Keeps constantly for sale the BANNER OF LIGHT, And a full supply of the SPIRITUAL AND REFORM WORKS Published by William White & Co.

AUSTRALIAN DEPOT FOR LIBERAL AND REFORM BOOKS, And Agency for the Banner of Light.

W. H. TERRY, No. 90 Russell street, Melbourne, Australia. Has for sale the Banner of Light, Liberal and Reform Works, published by William White & Co., Boston, U. S., may at all times be found there.

LIBERAL, SPIRITUAL AND REFORM BOOKSTORE, Western Agency for the sale of the BANNER OF LIGHT, AND ALL LIBERAL AND SPIRITUAL BOOKS, PAPERS AND MAGAZINES.

Also, ADAMS & CO'S

GOLDEN PENS AND PARLOR GAMES, The Magic Comb, and Voltaire Armor Boles, Dr. Storer's Nutritive Compound, SPENCE'S POSITIVE AND NEGATIVE POWDERS, Congress Record Ink, Stationery, &c.

WARREN CHASE & CO., No. 614 North Fifth street, St. Louis, Mo.

FREE PROGRESSIVE BOOKSTORE, D. S. CADWALLADER,

No. 1003 Race street, Philadelphia, Pa. Keeps constantly for sale the BANNER OF LIGHT, And a general assortment of SPIRITUAL AND LIBERAL BOOKS, PAPERS AND MAGAZINES.

Also, ADAMS & CO'S Golden Pens, Pencils, Spence's Positive and Negative Powders, Orton's Anti-Tobacco Preparation, Dr. Storer's Nutritive Compound, etc. Catalogues and circulars mailed free. Remittances in U. S. currency and postage stamps received at par. Address, HERMAN SNOW, P. O. Box 117, San Francisco, Cal.

ADVERTISEMENTS. Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent insertion.

SPECIAL NOTICES.—Thirty cents per line for first insertion and twenty-five cents for subsequent insertions.

BUSINESS NOTICES.—Thirty cents per line, each insertion, set in Milton, measured in Agate. Payment in all cases in advance.

For all Advertisements printed on the 5th page, 50 cents per line for each insertion.

Advertisements to be renewed at Continued Rates must be left at our Office before 12 M. on Monday.

GEORGE P. ROWELL & CO., 40 PARK ROW, S. M. PETTENAILL & CO., 37 PARK ROW, Are our authorized Advertising Agents in New York.

DR. J. M. HOTALING, CLAIRVOYANT AND ECLECTIC PHYSICIAN, No. 3 Harrison avenue, Corner Essex street, BOSTON.

(Private entrance for Ladies on Essex st.) DR. HOTALING is a regularly educated physician, a graduate of two Schools of Medicine, and having had fourteen years experience as a Medical Clairvoyant, is treating every phase of disease with astonishing results. All kinds of Chronic Diseases, Weakness and Irregularities cured successfully, delicately and confidentially. Many cases cured without medicine. Free medical examinations for the poor. Wednesdays, 12 A. M. Invalide at a distance receive \$1.00 and a lock of hair, with full name, age and residence plainly written, and receive by mail complete diagnosis of case, with advice concerning treatment. Consultation free. Send stamp for circular. 1w—Nov. 11.

CURE FOR HEADACHE AND NEURALGIA. Immediate and Permanent Cure. **BARNEY'S REMEDY.**

Price only \$1.00. I cheerfully recommend this Remedy.—Thomas Gales

For sale by G. C. BARNEY, Station D, New York, and also by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 138 Washington street, Boston, Mass.

A PROGRESSIONIST Wanted as Partner

To act as devancer, &c., for a great public demonstration in favor of Spiritualism, and presenting extraordinary pecuniary advantages. A gentleman of the right stamp, having \$1500 cash, with this may not only a superior chance to make money, but at the same time do much good. For particulars call, don't write. DR. THORPE, 315 Sixth avenue, New York. 4w—Nov. 4.

SPIRIT PHOTOGRAPHS BY

W. H. MUMLER. Full information how to obtain them, and a beautiful specimen sent to any part of the world on receipt of 25 CENTS. Address, W. H. MUMLER, Oct. 28—2w14 170 West Springfield street, Boston, Mass.

Wanted, A GOOD TEST MEDIUM IN COLORADO. References required. For particulars address, P. A. HEY, No. 314 North 1st street, Colorado. 4w—Nov. 11.

DR. JNO. A. ELLIOTT, The Healer, 18 at 35 Bond street, New York. Call from 9 to 12 A. M. Consultation free. 4w—Nov. 11.

\$200,000 MADE BY AGENTS. For sale by J. C. BARNEY, Station D, New York, and also by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 138 Washington street, Boston, Mass.

REMOVAL. MRS. H. J. PRATT, Physicist, has removed from Wakefield to East Boston, Mass., No. 16 Mount Pleasant street, where she will continue her Boston Remedies and Spiritual Treatments. Office hours: 9 to 12 A. M. to 1 P. M. Nov. 11.—1w

JUST PUBLISHED.

STARTLING Ghost Stories,

FROM AUTHENTIC SOURCES, Compiled by an Eminent Scottish Seer. With Numerous Graphic Illustrations.

CONTENTS: The Drummer of Tedworth. Apparition at Castleburgh. Dying Mother and her Babe. Apparition in Captain Holt's. The Screaming Woman. The Wife's Apparition. The Sea Captain's Vision. Black Ribbon on the Wrist. Dream of Mr. Edmund Hall. Talking in the Air. William Howard's Dream. An Apparition of a Child. The Broken Heart. A Haunted House in Paris. The Statue of Bligny. Compact to appear after Death. The German Lady's Maid. An Apparition of the Living. The Spectral Cigar. The Ghost and the Little-Deed. The Mother's Dream. The Rescue at Sea. Singular Dream. The Ghostly Rider. A Lady's Dream. A Haunted House in Westminister. Musical Seance. Singular Presentiment. Haunted Chamber at Liver. The Ghostly Woman of Locarno. The Radiant Boy. The Family Portraits. Apparition at Epworth. The White Lady. Future Events Foreseen. Dead Body appears in the Air. Apparition at Lonsely Hall. Strange Story of an Apparition.

Two Extraordinary Dreams. A Haunted House in Ohio. An Australian Ghost Story. Wonderful Phenomena. Vera Vincent. Recovery of a Lost Ring. The Spirit of Marston. A Scene in a Court House. Remarkable Dream. Murder prevented by a Dream. The French Actress. A Haunted House in Ohio. The Family Ghost Story. Starting Narrative. Mystery of Hinton Abbey. My Jealousy. A Spectator of Murdered Boy. Vision of a Phantom Crew. A Snow Rose Wrought by Invisible Hands. A Dead Man Visits a Living Friend. My Everlasting Love. The Victim. Dr. Bernard's Compact. Spiritual Vindication to an Infant. Mother's Likeness. The Warning. Harriet Hamer's Vision. The Death of Idaho. A Strange Presentiment. The Story of France and a Poet of Rimini. A Haunted Glade. A Ghost Story of Half a Century. Strange Story of an Apparition.

ILLUSTRATIONS. The Tedworth Physical Manifestations Astonish the Witness. The Vision of the Screaming Woman appears at the Window. Lady Bernard's Vision of the Victim of Lord Tyrone. Miss Bellow holds the Vision of her Lover's Death. The Apparition of Mr. Caron appears to the Baron de Tabledent. The Specter appears to the New Inhabitant. Astonishing of Bruce upon beholding the Stranger. The Ghostly Rider appears to Philip and Felicia. The Ghost of the Cavalier at the House in Westminster. The Specter Head-man appears to a Boy in Holey. The Vision of the Radiant Boy. The White Lady appears in the "Color Room." Lady Hall's Apparition of Sir Thomas More appears to his Daughter. The Apparition of the Head Keeper appears in the Hall. The Ghost of Philip, as he appeared to the Seer. The Spirit of William Marston appears to Mary Meadows. The Vision of the Cook. The Vision of the Radiant Boy. The Apparition of the Murdered Boy appears to Mrs. Atkins. The Apparition of Honeysuckle. The Vision appears to the Seer. The Vision of the Gray Knight. The Death of Idaho. France and a Poet.

Price 50 cents, postage free. For sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 138 Washington street, Boston, Mass.

JUST PUBLISHED, Prof. Denton's Poems, RADICAL RHYMES. BY WILLIAM DENTON.

In answer to repeated calls, Mr. Denton has put forth this volume. The poems are written in his usual bold, vigorous style, and the life's stories in verse are particularly pointed. The many admirers of this gentleman's prose productions, will be equally pleased with his poetry. The poems are entitled as follows:

I May Not be a Poet: To the True Believer: Who are the Thieves? The Time has Come: The Coming Day: The Freeman's Resolution: Truth and Error: The Freeman's Reply: Labor: No: Revolution: What I Once Thought: The Devil is Dead: The World is Young: The Freeman's Hymn: What is Religion: What Makes a Man?

We'll Labor in Love for Humanity's Sake; Be Thyself: Man, Woman and Priest: When is it Sabbath? The Coming Day: The Freeman's Resolution: Truth and Error: The Freeman's Reply: Labor: No: Revolution: What I Once Thought: The Devil is Dead: The World is Young: The Freeman's Hymn: What is Religion: What Makes a Man?

Price 50 cents, postage free. For sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 138 Washington street, Boston, Mass.

JUST PUBLISHED, Prof. Denton's Poems, RADICAL RHYMES. BY WILLIAM DENTON.

In answer to repeated calls, Mr. Denton has put forth this volume. The poems are written in his usual bold, vigorous style, and the life's stories in verse are particularly pointed. The many admirers of this gentleman's prose productions, will be equally pleased with his poetry. The poems are entitled as follows:

I May Not be a Poet: To the True Believer: Who are the Thieves? The Time has Come: The Coming Day: The Freeman's Resolution: Truth and Error: The Freeman's Reply: Labor: No: Revolution: What I Once Thought: The Devil is Dead: The World is Young: The Freeman's Hymn: What is Religion: What Makes a Man?

We'll Labor in Love for Humanity's Sake; Be Thyself: Man, Woman and Priest: When is it Sabbath? The Coming Day: The Freeman's Resolution: Truth and Error: The Freeman's Reply: Labor: No: Revolution: What I Once Thought: The Devil is Dead: The World is Young: The Freeman's Hymn: What is Religion: What Makes a Man?

Price 50 cents, postage free. For sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 138 Washington street, Boston, Mass.

JUST PUBLISHED, Prof. Denton's Poems, RADICAL RHYMES. BY WILLIAM DENTON.

In answer to repeated calls, Mr. Denton has put forth this volume. The poems are written in his usual bold, vigorous style, and the life's stories in verse are particularly pointed. The many admirers of this gentleman's prose productions, will be equally pleased with his poetry. The poems are entitled as follows:

I May Not be a Poet: To the True Believer: Who are the Thieves? The Time has Come: The Coming Day: The Freeman's Resolution: Truth and Error: The Freeman's Reply: Labor: No: Revolution: What I Once Thought: The Devil is Dead: The World is Young: The Freeman's Hymn: What is Religion: What Makes a Man?

Message Department.

Each Message in this Department of the Banner of Light was spoken by the spirit whose name it bears through the instrumentality of Mrs. J. H. Conant.

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

The Banner of Light Free Circles.

These Circles are held at No. 158 Washington Street, Room No. 4, (top side), on Monday, Tuesday and Thursday afternoons. The Circle Room will be open for visitors at all times, unless otherwise stated. At precisely three o'clock, after which time no one will be admitted. Seats reserved for strangers. Donations solicited.

Mrs. Conant receives no visitors on Monday, Tuesday, Wednesday or Thursday, until after six o'clock P. M. She gives no private sittings.

Donations of flowers for our Free Circles are solicited. The questions asked at these Circles are often propounded by individuals among the audience. Those sent to the controlling intelligence by the chairman, are sent in by correspondence.

Free Letters—Visitors at our Free Circles have the privilege of placing a sealed letter on the table for answer by the spirit. First, write one of two or three questions, signing full name to the same; put them in an envelope, seal it, and address to the spirit with whom communication is desired. At the close of the service the Chairman will return the letter to the writer, with the answer (if one is given) on the envelope.

[We reprint from last week's issue the following "Introductory Address." The questions and answers, and the message of Betsey Trantham, given Sept. 10, on account of an accidental omission in the original issue.]

Introductory Address.

CONTROLLING SPIRIT.—I have been requested to make a statement concerning the result of our labors as ministering spirits, through the Banner of Light. In proper, I would say, that we are entering upon our fifteenth year of ministerial labor through that journal, but it is nearly nineteen years since a band of far-seeing, energetic spirits resolved that they would be heard on earth through the press; and as all the journals then extant were conservative, creed-bound, and, what is worse, money-bound, it became necessary for these spirits, if their theory or protest was to be put in operation, to start a journal of their own. This being determined upon in convention, agents were sent out to see who among the children of earth could be selected and adapted to the work. After months of searching, they were found; but they were in the rough. It then became necessary to employ artists to clothe them, and hammer and polish them. This was done by sickness, by losses, by sorrow, by various trials which were imposed upon these persons, until at last these artists announced that the subjects were ready to be utilized. They were then separately visited by a committee selected for the purpose, and were baptized with a holy ghost of aspiration, of spiritual desire, and were made ready to stand in front of the opposition incident to the introduction of a truth to the world.

It was well known by this band of spirits what dangers they would be obliged to meet, to lead their mortal coadjutors in the path they had marked out. They well knew they would be assailed by pulpits and press, and that shots would be fired at them from every avenue in life; but they also knew that they should be able to sustain them, for they understood of what elements they were composed, and they knew that when once these mortal coadjutors put their hands to the spiritual plow they would not turn back, for they were so largely inspired with faith in those who were leading them that they could not. And to-day the result of our labors is this: Our spiritual statistics show that we have brought seventy-two thousand seven hundred and forty-six into the spiritual fold here in this earth-life. We have enumerated only those who are sound, honest Spiritualists, leaving out all the non-descripts. And the number which has been added to the ranks of freedom—liberated from the darkness of creeds, and from the various conditions of darkness that the spirit often carries with it from this world to the higher life—the number has been quadrupled, leaving out all those who are not firm and sound in the way of spiritual right.

This much, then, by the grace of Almighty God we have been enabled to do, and to-day our glorious Banner flutters in every clime; it has been read by every race of human beings; we have found it in the Equinox and in the East; it has gone forth with the God-speed of the angel-world, and to-day it is stronger than it ever was before. It proposes to gather under its folds a larger multitude than are already there; and although this band of spirits may not be able to reward their mortal coadjutors as they might wish, their reward in the hereafter is sure, and they have nothing to fear, for they are so firmly grounded in truth and justice that the gates of hell cannot prevail against them.

Questions and Answers.

CONTROLLING SPIRIT.—I am ready, Mr. Chairman, for your questions.

Q.—Does heat come from the sun? And if so, in what way can you account for its not being entirely lost in its transit through such a great distance of intense cold?

A.—Heat does not come specially from the sun, only in the secondary sense. The luminous atmosphere of the sun does not possess that quality of heat which mortal scientists suppose it to possess, but it possesses the power of generating life in the atmosphere surrounding all planets belonging to the solar system. Each planet revolving around this solar centre becomes magnetically warmed by the conjunction of its internal life with the sun's atmosphere; that internal life is magnetically radiated through all the planets. The position which the planet occupies to its solar centre determines the seasons; that is, determines the amount and the quality of magnetic heat that is drawn from the centre of the planet to its surface, producing vegetation or the opposite.

Q.—Will the sciences of psychology, physiology, astrology and phrenology combined, demonstrate that humans are predestined or chained to the car of fate?

A.—Yes, emphatically, yes. Sept. 4.

Betsey Trantham.

I lived on the earth one hundred and fifty-three years. [That was a very long time.] Yes; but that was my age when I died in 1834, in Tennessee. I was born in Wickliffe, Germany. My name was Betsey Trantham. [How do you spell your last name?] T-r-a-n-th-a-m. You see I haven't forgot my primer.

Now I have been requested to come here and state my age, and tell where I was born particularly, and answer what other questions, and make what other statements I've a mind to, in order to facilitate some operations which are being carried out by my descendants. So, then, I was born in Wickliffe, Germany. I died in Tennessee in 1834, and I was one hundred and fifty-three years old, and some months—most one hundred and fifty-four when I died. Good-day, sir. Sept. 4.

Invocation.

Oh, God, thou Sun of Righteousness, dispel the rifted clouds of ignorance, and shine into these mortal lives, making every deed and every thought beautiful in thy sight, inspiring them to sing the song of truth; and when the night of death shall come, may the star of faith shine more brightly for them than the beams of their own beautiful Venus, lighting them through the eventful shadow of death, and ushering them into the morning land of life. Sept. 11.

Questions and Answers.

CONTROLLING SPIRIT.—In pursuance of your usual custom, if you have questions, I will answer them.

Q.—(From a correspondent.) We would lay before our spirit-friend controlling at the circle the following passage, said to have been spoken by Jesus: "An evil and adulterous generation seeketh after a sign, and there shall no sign be given to it but the sign of the prophet Jonas, for as Jonas was three days and three nights in the whale's belly, so shall the Son of Man"—&c., &c. Did Jesus then believe that such a fish or any fish ever swallowed Jonas, or did he quote the passage as believed by the Jews? and because the three days in the case of Jonas was like to the three days he should lie in the sepulchre? Also, if Jesus then believed the story of Jonas was intended to foretell his death and entombment that followed?

A.—It is believed that Jesus the Christ was inspired by the spirit of wisdom and of truth. If he was thus inspired, (and we do not doubt it,) he could not have believed in a natural absurdity, nor could he have taught falsehood. It is fairly supposed, then, if the passage has been correctly rendered, that he used it as a metaphor, not because he believed in it, but to show his hearers that they who are constantly seeking for signs should receive such as were on a par with this fable; for it was believed by the Essenes, of whom Jesus was a member, that this fable, with many others, was imposed upon an over-credulous tribe, to force them, it may be, into a better and more rational way of reasoning. These Essenes believed in God and Nature, and were a peaceful people, therefore their God was one of peace—one who, under no circumstances, could exercise vengeance—one who would lead the soul firmly and rightly and wisely. Jesus preached truth, and ignored all those wild fables of this semi-barbarous people; therefore it is probable that he used this metaphor simply to awaken in his hearers a love of truth in the present, in contradistinction to a love of error in the past.

Q.—(From the audience.) You say Jesus was inspired by the spirit of truth. What do you mean by "the spirit of truth"—the Almighty?

A.—To me there is no other Almighty. Truth prevails over everything, even in the lowest kingdom of life. It exhibits itself in the chemistry of Nature, in the philosophy of mind; it is the God, the only God that the soul will ever know.

Q.—Do you ignore Jesus himself as God?

A.—Yes; I do not believe that all of goodness, all of wisdom, all of truth, all of power could have been centred in one human life; therefore as all of God, I reject the man Jesus. I cannot do otherwise and be true to the philosophy of life.

Q.—Can you communicate with Jesus?

A.—Yes; quite as readily as we can communicate with any other spirit.

Q.—And have you personally?

A.—I have, many times.

Q.—Can you do it now?

A.—No; because I am here in special control of a human life, and therefore in distinct rapport with human life, and not with the world of spirits.

Q.—Do I understand that you are not actuated by a spirit of somebody departed?

A.—You are confounding the medium with the controlling spirit; you should make a distinction between the two. I do not understand that I am controlled by any other spirit than my own, yet I recognize a unity of all souls, and in an abstract sense I am acted upon by every other soul in the universe, but in a special sense I do not understand that I am controlled by any one.

Q.—I beg your pardon, if my question seems frivolous, but I understood you to say you were in communication with the spirit-world?

A.—No, you are mistaken; I said I was in rapport with them, not in communication. I am in the possession of physical life to all intents and purposes, and therefore I cannot be in communication directly with the world of spirits departed from this life, no more than you can while here; being under the law of physical, you cannot be at the same time directly and positively under the law of spiritual life. When the chemical change of death shall have taken place with you, it will be different; when I shall have left this place, then I shall come into communication with departed spirits, of whom I am one. Sept. 11.

Mary Jane Owen.

I would say through your glorious Banner that I am happy in my new life—that I am not disappointed in this life, only that it is far more beautiful than I ever dared to hope. When I shall have grown stronger, and have gained more experience in this beautiful land of souls, I shall hope to return, giving to dear ones I have left here, messages of love, of truth, and perhaps of wisdom. Mary Jane Owen, to Robert Dale Owen. Sept. 11.

James Nichols.

A question has reached me in my spirit-home which I propose to answer here, if there is no objection. It is this: "Will James Nichols, who used to keep a book-shop at No. 9 King Street, Boston, Mass., in the year 1778, return by a mortal medium and communicate intelligence concerning the lost bible of the family, which was brought from England?" I have to say I have no knowledge concerning the whereabouts of the lost bible, but if hereafter I shall obtain knowledge concerning it, I should be glad to impart it to those who have called me here. Good day, sir. Sept. 11.

Thomas Allen.

A lady living in California, whose name I have not desired to know whether or not Edgar Allan Poe is the author of a poem which she lately received, to which his name is attached. For Edgar Allan Poe, I would say that he has not made any such poetical communication. Thomas Allen. Sept. 11.

Olive Tenney.

I'm not so much of a fool as folks took me to be. I know enough to come back in this way, and that's more than a good many folks know. Some folks think people who ain't smart in devility don't know anything. I am Olive Tenney, of Oswego, N. Y. I was forty-eight years old at the time I died. I have been dead a little over seven years. I should like, if I could, to communicate with some of my relatives, and I think I may be able to convince them they have no fool's-cap to deal with instead of Olive. I should like partic-

ularly to talk with Joe. He's a lawyer. He thinks he knows a good deal, yet perhaps I could teach him a few things, if I am a fool. I may not know as much about Coke and Blackstone as he does, and then, again, I may; for they have libraries here in the spirit-world, and we do not have to exert much labor in possessing our selves of what we want to know. We have teachers, too, if we want them. I had a brain fever when I was a child, and the consequence was, I was stupid, and they called me a fool. I used to think a great deal more than I talked. I used to think the people who called me a fool sometimes did not know half as much as I did. Now, if these wise ones want any information about this world they are coming to, I shall be glad to give it to them. I was poor, and buried in a pine coffin; and, though their heads may not have to lie as low as mine, they will have to come to about the same level, after all; and when they go to the other life, it may be they won't stand so high as I do. At any rate, I am ready to help them—I particularly Joe. He tried to be honest—that is, as honest as a lawyer can be. Now, if I can get near enough to him for that, I should be glad to help him, for he is in trouble. He has lost his property, and with it, most of his friends. Well, now, if he wants any help from poor old Ol, he must say so. I can't come till I get an invitation, and I want an earnest one, or else I can't come then. Good-day, sir. Sept. 11.

Johnny Garfield.

I come to tell you my father thanks you for not publishing my message. I am Johnny Garfield. He asked me if I could come here and thank you. I said I could. He would prefer, for the present, to remain in the dark, and he hoped you would not think there was anything wrong. Good-day, sir. Sept. 11.

Seance conducted by a spirit called Naphthali; letters answered by Anna Cora Wilson.

Invocation.

Thou Head of Wisdom, thou Heart of Love, binding ourselves, as we do, in the midst of blooming buds, and grasses and flowers, we praise thee; and, though storms may sometimes wither the flowers, and the frosts of sorrow may sometimes blight the buds of joy, yet we shall praise thee, and shall believe that all shall work together for our good, forever and forevermore. Amen. Sept. 12.

Questions and Answers.

Q.—(From a correspondent.) Why are some of our best mediums so skeptical with regard to a future life?

A.—Some people are constitutionally skeptical with regard to everything which cannot be demonstrated to them materially, physically, positively. Indeed, there are some who cannot be convinced under any circumstances, and some of our best media are so constituted; and it is by no means against their mediumship, for, were they too credulous, there would be no natural barrier against falsehood, against the giving of those manifestations which had better not be given. This skepticism on the part of our mediums is the brake upon the train that prevents its running too fast, and that stops it when it is proper that it should be stopped.

Q.—(From Dr. C. A. Bogert, Bay City, Mich.) What is malaria, or miasm, as separate and distinct from all other substances?

A.—It is one of those atmospheric conditions that always exist in new countries, where the soil has been undisturbed for years, and where it was once the bed of the ocean, as is the case with our western prairies.

Q.—What is its antidote?

A.—Medical men will say that quinine is the only reliable antidote.

Q.—What never-failing symptom is it that gives positive assurance that malaria, or miasm, is the invading enemy to contend with?

A.—We know a never-failing symptom is a depression of spirits, a tendency from the external to the internal, of all the forces, of all the vitality of Nature, leaving the capillaries cold, unutilized, and distinctly differing from what they are in their normal state; the extremities are excessively cold, betraying inward fever, and a high electrical state upon the surface.

Q.—Which does the most to work out his own salvation—the reformed drunkard, or he who never had any inclination to intoxicating drink?

A.—Both are laboring equally to work out their own salvation.

Q.—Which is the most accountable, or which is worst, in a moral point of view—he who commits a bad act intentionally, or he who attempts to do the same, but is prevented, contrary to his own desires?

A.—I can see no difference between the two.

Q.—(From C. G. of West Covese, Isle of Wight, Eng.) Will Theodore Parker please explain the meaning of his words given on the 5th Feb., 1870, in which he says: "There is a quiet, humble, but powerful Jesus now among you, but you do not know it, because he has come the natural way?"

A.—By that, I meant that the Spirit of Truth, which was the spirit that spoke through Jesus—the truth-teller—was amongst you to-day, working quietly, yet powerfully, but not recognized, because it was working so naturally.

Q.—Are there any states termed dark spiritual circles or bands, said to be situated beneath the surface of the earth? and, if so, are they presided over by a chief or chiefs?

A.—I know of none situated beneath the earth, but I know of many who inhabit other localities. They are generally disposed to go in masses, and are presided over by one, who may be called a chief, or by many, who may be called chiefs or leading minds. Sept. 12.

Samuel A. Brown.

I am here to-day to speak for those who, if they spoke for themselves, would not be heard. I refer to that class of unfortunate called drunkards; that are from time to time falling into the clutches of the minions of the law, who are not always as humane as they ought to be.

My story is quickly told. About five months ago I died in one of your station-houses. When I arrived in the spirit sphere, they told me that I had committed suicide. I have no recollection of being carried to the station-house, for I am told I was picked up on the street dead drunk. On sleeping off my drunk I began to suffer with that terrible thirst which is no stranger to the drunkard. I looked around the cell in which I had been placed, for water, but found none. I heard the officer passing; I called for water; he paid no attention; I begged for water—no attention—until I made such a racket he was obliged to attend to me; which he did by opening my cell door, and using language such as I should be ashamed to use to any one when sober—it was bad enough to come from a drunken man—but I did not get any water. This fever raged on, until no doubt it went to my brain, and I became delirious, and I committed suicide. Now who was to blame? Was I to blame? No. The officer in charge, was he to blame? Partly, yes. But, my friends, we

must go further back than this. It is the Commonwealth of Massachusetts that is mainly to blame for not seeing to it that this class of unfortunate are properly and humanely treated. I have made the acquaintance of many here in the spirit-world, who have been sufferers like myself. Some of them have left large families in the earth-life, who were dependent upon them for support. They feel the separation keenly, as they are acquainted with their daily wants; they have to see them suffer, and as they did not enlighten themselves in spiritual things when here, they have not the power to return and aid their families. Why, they are in hell. I mean that they are excessively unhappy, and the magnetic influence of their unhappiness radiates even to earth-life. It is impossible to correctly calculate concerning the amount of wrong, that is the extent of the consequences of wrong acts, to these unfortunate. It is impossible to tell how far even the wrong which was committed against my nature may stretch out into futurity. In my case it is but a mole, while in the case of others it might be a mountain, for I left no family dependent upon me for support.

I have no other call back here but the call of humanity. I said at the outset that I came to speak for those who could not obtain a hearing for themselves. I ask that the cause of the drunkard be heard. If he plead his own case in court, no matter how much of truth he might tell, what would they say? "Oh, he was drunk and did not know anything about it," or, "He has been drunk and has not got over it." People would not hear him; every ear would be deaf to him. It is high time that humanity here responded to the humanity of the spirit-world. Spirits have been returning for more than twenty years, preaching justice, preaching mercy; but still your prisons are made hideous with the groans of these unfortunate.

There is not one of them, from your insane asylums to your jails, that are conducted on proper humane principles; ostensibly they are so, but really they are not, and the spirit-world protests against it, not for itself, but for those who remain here struggling with adverse conditions of the mortal sphere; for those who have been born into this world with a propensity to drink, given an inheritance in that direction over which they have no control.

These moral diseases demand attention. They demand something more than the call, something more than curses. They demand your pity, and the encouragement of institutions that shall redeem them from these evils, if possible, and if not, that shall properly protect them. My name when sober, Samuel A. Brown, a drunkard, but when sober, an honest, sensible man. Good-day, sir. Sept. 12.

William Thompson.

I am not much given to speech-making, but I have been induced to visit this place to clear up, if possible, the doubts that exist in the minds of my friends who are left, with regard to my death. I, too, was a suicide, but rum formed no part of the chapter which closed with my earthly life. I was a victim of malaria, or intermittent fever, and at times I was so terribly depressed that it seemed impossible for me to be able to continue longer in the body. Everything was dark to me, and the picture which I formed to myself of the horrible future was more than I could bear. In one of these conditions I committed suicide. I went out of this life hoping to enter a better one, and I was not disappointed, and although I regret the course I took to liberate myself from the body, yet I find conditions much better here in this life. I would not recommend to any one the course of the suicide, for it is cowardly; it brings keen remorse and a thousand attendant evils. I am William Thompson, of the Bangor Democrat, a journalist, like yourselves, and therefore one subjected to many of the storms of this life. I have been in the land of souls since last May. Sept. 12.

Betsey Allen.

I was called from this to a better life, four years ago. I belonged in Pittsfield, N. H. My name was Betsey Allen. I was eighty-seven years old. My son says this is the work of the devil. Well, if it is, then his mother is a servant of the devil, and he is a child of a servant of the devil. Pretty nearly connected, if his statement is true. He had better be proving it and warning the people against it, it seems to me. First, he must prove it to be of the devil. He has said that God would not permit any of his family to return. If God won't permit any of his family to return, then he won't permit any body else. Well, I have returned; now it is his business to prove that. I have not returned, and if he can do that, he proves that it is all wrong, at least, of the devil. I am ready to meet him at any time, at any place where proper conditions can be obtained, and am willing to be subjected to any earnest kind of inquiry in the contest. Good-day, sir. Sept. 12.

Edith Steinway.

I am Edith Steinway, of New York. I was thirteen years old when I died. I have been gone a little less than one year. It will be a year the second of next month. I want to tell my mother that little George—that is, my brother—is not a cripple in heaven. He is happy and well, and is pursuing the studies that my mother so longed to have him pursue, if he had not been an invalid; and she will be proud of him when she gets here. Aunt Lucy is the same cross old maid that she was when here. I would not say so if it was not true; then I know mother will be glad to hear from her. I do not see her very often, because she has always so much trouble to relate, and she never sees the bright side of anything. I want my mother to be happy, and to think of us as being very often with her. I want her to do it day by day, so that she will get the reward of well-doing as she goes along, and that will make her happy. Good-day, sir. Sept. 12.

Seance conducted by Theodore Parker; letters answered by "Vashti."

MESSAGES TO BE PUBLISHED.

Thursday, Sept. 14.—Invocation: Questions and Answers: William F. Tuckerman, of Portsmouth, N. H., to his friends; Annie Louisa Allen, of Fall River, Mass., to her mother; George Berkeley, Bishop of Cloyne, Ireland; Frances J. Robin son. Monday, Sept. 18.—Invocation: Questions and Answers: William F. Tuckerman, to his friends; Edward Ambrose Clark, of Augusta, Me., to his grandmother; Jeanie McLanahan, of Glasgow, Scotland, to her mother; James Ferrar, of Cambridgeport, to friends; Captain Samuel May, of Boston; Annie Parsons, of Kennebunk, Me., to her mother. Tuesday, Sept. 19.—Invocation: Questions and Answers: Benjamin Lakeman, of Conway, N. H., to his mother; Samuel Hinchman, of New Orleans, La., to his brother in Ohio; Wm. L. Chandler. Tuesday, Oct. 2.—Invocation: Questions and Answers: William Jarvis, of 1st Med. Cavalry, to his family; Capt. Springfield, to his mother; Dr. John Dix Baker, of Boston, to his mother; Margaret Amory, of New York. Tuesday, Oct. 3.—Invocation: Questions and Answers: Alice Barron, of Glasgow, Ill.; Peter Jennings, of Windsor, Conn., to his son William Jennings; Major Henry Constantine Smith, U. S. A.; John Campbell, of Somerville, to William Wain. Monday, Oct. 9.—Invocation: Questions and Answers: Charles E. Steinway, of New York, to his friends; Peter Ferrar, of Chicago, to his brother; Mary R. L., to his descendants in England.

LETTERS FROM THE PEOPLE!

WHAT THEY THINK ABOUT
DR. STORER'S
VALUABLE MEDICINE,
THE
NUTRITIVE
COMPOUND!

FEMALE RESTORATIVE,
BLOOD PURIFIER,
TONIC AND STRENGTHENING
AGENT,
GENERAL RESTORATIVE.
POPULAR FAVOR.

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

MOST POPULAR REMEDY IN AMERICA!

We shall not publish the names of our correspondents who send us their acknowledgments of the great benefits received, unless by their special permission or desire, as the nature of many of the diseases cured is such as to render the publication of personal certificates undesirable; but a few fragmentary sentences from letters in our possession may show in what estimation the Nutritive is held:

A Physician's Testimony—"Panacea for all Female Complaints."

"Last Fall I sent for a few packages of your 'NUTRITIVE COMPOUND,' which I used in my practice, and which I found to prove more than you claim for it. I consider it superior to all other medicines in the diseases for which it is recommended. In fact, I esteem it a complete PANACEA FOR ALL FEMALE COMPLAINTS. I desire to get the medicine as soon as possible, on account of many unable to pay, and I wish to benefit the suffering poor, as well as the more opulent."—D. C. D., M. D., New York, N. Y.

"Takes Out the Old Aches and Stiffness."
W. Y., of Grand Rapids, Mich., himself 72 years of age and a magnetic healer, reporting other cases, says: "I am taking some myself, and it takes out the old aches and stiffness consequent upon second childhood, like a charm. After taking it three or four days I cannot move in my room more than I used to in one and a half hours before, and the worst rheumatism or the most through the lungs, besides all the other good work that is going on in the old system."

"Doing Wonders."
"Dear Sir—Your medicine is doing wonders for my wife. She has taken only two packages of your valuable medicine, and her health is better than it has been for ten years."—G. F. H., Groveland, Mass.

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

This is a case of Chronic Protrusion of some twenty years' standing, such as there are but few to be found in all the medical records—with a great deal of enlargement, and of course, a great deal of suffering. The medicine, which she has taken now about two weeks, is making quite a revolution in her general health—completely reversing the tendency to cold extremities, accelerating the circulation so as to produce a fair pulse at the wrist, where there has been scarcely any perceptible for years—and she says, with the doctors and all the medicine she has taken for years, she has never found anything like this. "In my practice I find a great many, especially females, who are troubled with diseases for which your medicine is recommended, and for which it recommends itself. The dozen you sent me are all gone, and as I shall use them in my practice, send three dozen more by express."—W. T., Grand Rapids, Mich.

"I Wish Every Sick Woman Had It!"

"I have used but one package, but my health is so much improved that I have recommended it to another lady, who is using it with beneficial results. I think it a very valuable medicine, and wish every sick woman had it. Please send six packages."—Mrs. C. M. S., Minneapolis.

"The Very Thing They Want."

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

Forty External Ulcers Cured.

"I am very much better, and shall take the Nutritive until I get entirely well. From the first of July until November I had forty external ulcers. Since taking the Compound they are cured, and I have had no pain or bad feeling, and I am worth more than my weight in gold to me."—Mrs. A. M., Littlefield County, Conn.

"Superior to Anything I Ever Used!"

"Dr. Storer—Having tried your Nutritive Compound for myself and family, I desire to say that it is far superior to anything I ever used, and I do sincerely and strongly urge all sufferers from natural or female complaints to try it. I have sent you a trial package. My husband, who is a Medical Agent, recommends your Compound to all who are suffering from complaints to which females are subject."—Mrs. C. G. J., Stillpoint, Me.

"All that it Claims to be."

"This is the fourth package I have sent to you for, and can truly say that the 'Nutritive Compound' is all that it claims to be."—H. L., Orleans, Mass.

"Your medicine is all that is claimed for it."—Dr. T. J. L., New York.

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

"Just What I Need."

"A distinguished author and lecturer writes, after using two packages: 'I send enclosed \$3, for which send me your Compound. I am convinced that it is just what I need.' Recently met two ladies who have been taking the Compound, and both speak well of it. Mrs. E., of Westfield, N. Y., said to me, 'I wish I could tell Dr. Storer how much good his medicine has done me.'"

"Your medicine has wrought a great change in me. My digestion is improved, and my hands and feet, which were always cold, are now warm and in good perspiration. My friends notice the change in my complexion for the better. I tell my friends that I think with one more package I could draw a blister with my hands."—Mrs. C. M. H., Indiana.

"The 'Nutritive' agrees with me in every particular. Since using it I have had but very little pain or bad feeling in the bowels in my breast, which makes me hopeful that the Nutritive and wash will disperse them. The medicine has a pleasant effect on my nervous system."—Mrs. L. B. S., Connecticut.

"May blessings and honor be awarded you for its discovery."—J. P. S., New Orleans.

"I have already used one of the packages for which I sent you, and nearly the whole of the packages for which I sent you, and nearly the whole of the packages for which I sent you

Mediums in Boston.

DR. J. R. NEWTON,
Practical Physician for Chronic Diseases,
No. 35 HARRISON AVENUE,
(One door north of Beach street.)
BOSTON.

DR. J. R. NEWTON is successful in curing Asthma, Neuralgia, Rheumatism, Softening of the Brain, Jaundice, Eczema, Heart Disease, Nervous Debility, Liver Complaint, Dyspepsia, Dropsy, Dropsy of the Womb, and all kinds of Chronic Diseases, Weak Spine, Ulcers, Loss of Voice, Rheumatism, Bronchitis, Hemoptysis, Fevers, and all kinds of Lameness and Weakness of Limbs.
Oct. 7.

DR. BUFFUM,
The Great Medical, Test and Business Medium, (best known by his Indian influence, "Red Jacket") has taken rooms at 46 Beach street, corner of Harrison Avenue, where he will give private sittings and circles, on Thursday and Sunday evenings of each week. Come early, as he remains but a few weeks. Sittings, One Dollar.
2nd Nov. 4.

MRS. ALBERT MORTON,
MEDICAL, Business, Test and Prophetic Medium, Letters answered, Clairvoyant, Medium, Test, Liver Complaint, Dropsy, Dropsy of the Womb, and all kinds of Chronic Diseases, Weak Spine, Ulcers, Loss of Voice, Rheumatism, Bronchitis, Hemoptysis, Fevers, and all kinds of Lameness and Weakness of Limbs.
Oct. 7.

DR. MAIN'S HEALTH INSTITUTE,
At No. 25 HARRISON AVENUE, BOSTON.
Those requiring attention by letter will please enclose \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age.
Oct. 7.

MRS. A. C. LATHAM,
MEDICAL CLAIRVOYANT AND HEALING MEDIUM,
129 Washington street, Boston. Mrs. Latham is eminently successful in treating Tumors, Rheumatism, diseases of the Lungs, Kidneys, and all Bilious Complaints. Parties at a distance examined by a lock of hair. Price \$1.00. 4th Nov. 11.

MISS COLLETT,
BUSINESS CLAIRVOYANT, in room of 2nd Fremont street, second door, Boston. Hours from 10 A. M. to 4 P. M. Will attend to calls evenings and Sundays. 2nd Nov. 4.

MRS. J. M. CARPENTER (formerly J. M. Friend) has returned to the city, and will see those desiring Medical Examination by letter or in person, on Tuesday, Thursday and Saturday, from 9 A. M. to 4 P. M. Examination by letter or otherwise, \$2.00. Nov. 4.

MRS. EMMA RHODES (late of Providence), has taken room at 46 Beach street, Boston, and will attend to healing through spirit and clairvoyant power. She is permitted to refer to W. Foster, Jr. of Providence.
Nov. 4-14.

MRS. F. O. DEXTER Clairvoyant, Business and Test Medium. Examines persons by a lock of hair, hands by laying on of hands. Price \$1. 494 Tremont street, corner of Dover street, Boston. Hours 9 A. M. to 4 P. M. Sept. 3-14.

DR. G. W. KEITH has removed to No. 9 Florence street, 3 doors from Washington street, Boston. All forms of disease treated successfully without medicine. Invaluable as a diagnostic, cured by magical power, natural sittings, etc. Send for circular. 4th Nov. 4.

MRS. B. COLLINS Clairvoyant Physician and Healing Medium, has resumed practice. Examinations by lock of hair, \$3, by person, \$2, at East Canton street, Boston. Sept. 1-14.

MRS. M. CARLISLE Test, Business and Clairvoyant Medium. Hours from 9 A. M. to 4 P. M. 58 Camden street, Boston. 13th Nov. 4.

MRS. ELDRIDGE Test, Business and Medical Clairvoyant. Answering letters, \$1.00. No. 1 Oak street, Boston. 4th Nov. 4.

MRS. L. W. LITCH Trance, Test and Healing Medium, 163 Court street, Boston. Circles Tuesday and Sunday evenings, 7 to 9 P. M. Fruit and shade trees, large evergreen hedge, etc. 4th Nov. 4.

A. S. HAYWARD Magnetic Physician, No. 82 A. Dwyer street, Boston. Consultation Free. Oct. 28-14.

MRS. MAISHALL Spiritual Medium, 19 Temple place, Boston. Hours, 10 to 12, and 2 to 5. Nov. 4-14.

SAMUEL GROVER HEALING MEDIUM, No. 23 Dix Place (opposite Harvard street). 3rd Sept. 9.

MRS. M. A. PORTER Medical Clairvoyant, No. 8 Lagrange street, Boston. 6th Nov. 4.

A. H. RICHARDSON Healing Manipulator, No. 95 Main street, Charlestown, Mass. 4th Nov. 4.

Miscellaneous.

ALL THE FIRST-CLASS SEWING MACHINES, WHEELER & WILSON, HOWE, ATNA, AMERICAN, &c., &c.
Sold for small instalments, or \$25 per month, or may be paid in W.O.R. done at home. For Circulars and Terms address, **W. C. BROWN** (Successor to English, Rice & Peck), 633 Washington cor. West 8th, Boston. Feb. 18-17.

The Orange (N. J.) Property for Sale.
A. J. AND M. F. DAVIS offer for sale their house and lot, situated at No. 44 William street, Orange, New Jersey—three minutes from post office, directly across from the Orange Hotel, and only one hour from City Hall, New York. The lot is 55 feet front and 110 deep, and as property is new, well built, and situated in a fine neighborhood, it is well adapted for a residence, or for a business. The house is a two-story building, with a large front porch, a good kitchen, a good dining-room, and a good parlor, with a good bedroom, and a good bathroom, and a good cellar. The property is well watered, and the soil is good. The price is \$7,500. Write or apply to **MARY F. DAVIS**, Orange, N. J. Sept. 23.

SOUL READING, Or Psychometrical Delination of Character.
MRS. A. B. SEVERANCE would respectfully announce to the public, that she has taken rooms at 46 Beach street, Boston, and will give private sittings and circles, on Thursday and Sunday evenings of each week. Come early, as he remains but a few weeks. Sittings, One Dollar.
2nd Nov. 4.

PROF. J. J. JONES, M. D.,
The Psycho-Magnetic Healer,
CURES many cases by the profession given over as incurable. Cancers, Tumors, Rheumatism, Sciatica, Neuralgia, Dropsy, Dropsy of the Womb, and all kinds of Chronic Diseases, Weak Spine, Ulcers, Loss of Voice, Rheumatism, Bronchitis, Hemoptysis, Fevers, and all kinds of Lameness and Weakness of Limbs.
Oct. 7.

NEW EDITION.
Planchette Song,
SET THE TRUTH-CHOICES HUMMING.
Words by J. O. BARRETT, music by S. W. FOSTER. Price 30 cents.
For sale wholesale and retail by the publishers, WILLIAM WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

E. A. SAWTLE,
Practical Voice and Tuner, selects Pianos
FOR HIS FRIENDS AND PATRONS, to their perfect satisfaction, and at a great saving to their pockets, as he sells only the best instruments, and repairs them at a low price. He is generally dealt with, and instruments rented and sold on instalments in Boston and vicinity. Refers with pleasure to the following well-known gentlemen: Prof. Wm. Denby, Jr., M. Peckles, H. B. Storor, M. J. D. Waldron, Prof. J. H. W. Tooley, of Providence, H. J. S. Waldron, 2nd of Malden. Call at or address SMITH'S FACTORY, Tremont street, opposite Waltham street, Boston, Mass. 13th Nov. 4.

CHARLES COWLEY,
ATTORNEY AND COUNSELOR AT LAW,
63 State street, Boston, Mass.
Gives special attention to Bankruptcy and Divorce causes. Aug. 26-3m.

GEORGE W. MUSSO, M. D.,
ELECTRIC AND CLAIRVOYANT PHYSICIAN, No. 8 E. Wadsworth street, Lynn, Mass. 13th Nov. 4.

A WELL-KNOWN CLAIRVOYANT.
INCLOSE \$1.00, lock of hair and handwriting, with age and sex of patient, for circulars, test, and prediction. Address **CHAS. LUKENS MOORE**, c/o Warren Chase & Co., 64 North 5th street, St. Louis, Mo. June 17-14.

J. WILLIAM VAN NAMEE, M. D., Eclectic Physician and Surgeon, will give examinations and treatments at the rooms, 108 Elm street, Boston, N. J. Mondays, Tuesdays and Wednesdays, 404 Dean street, Brooklyn, N. Y. Thursdays and Saturdays, 108 Elm street, Boston, N. J. Examinations by lock of hair. Circulars with particulars and testimonials sent on application. Hours, 9 to 12 A. M. and 2 to 5 P. M.

RIFLES, SHOT-GUNS, REVOLVERS, RIFLE MATERIAL. Write for price list to GREAT WESTERN GUN WORKS, Pittsburg, Pa. Army Guns, Revolvers, &c., bought or traded for. AGENTS WANTED. Aug. 12-3m.

DR. AUGUSTUS BROWN, the eminently successful Healer and Test Clairvoyant, will be in TOPEKA, KAN., on and after Nov. 7th, till further notice. Nov. 4-14.

Miscellaneous.

TRACTS FOR THE TIMES!
"THE TRUTH SHALL MAKE YOU FREE."
THE AMERICAN LIBERAL TRACT SOCIETY
PUBLISHED Radical, Spiritualistic and Reformatory Tracts to advance freedom of thought.
No. 1. "The Bible a False Witness," by Wm. Denton.
No. 2. "Thomas Paine's Letter to a Friend on the publication of the Age of Reason," by M. T. Dolle.
No. 3. "The Ministry of Deceased Spirits," by Mrs. Harriet Beecher Stowe.
No. 4. "Human Testimony in Favor of Spiritualism," by Geo. A. Hedges.
No. 5. "Catechism," Translation from Voltaire.
No. 6. "Humanity as Christianity," by Henry C. Wright.
No. 7. "The Bible a False Witness," No. 2, by Wm. Denton.
No. 8. "The Bible—Is it the Word of God?" by M. T. Dolle.
No. 9. "Spirit Manifestations," by Wm. Lloyd Garrison.
No. 10. "History of David," Extract from "Exeter Hall."
No. 11. "Modern Phenomena," by Wm. Lloyd Garrison.
No. 12. "Christianity—What is it?" by M. T. Dolle.
No. 13. "Human Testimony in Favor of Spiritualism," by Geo. A. Hedges.
No. 14. "Catechism," Translation from Voltaire.
No. 15. "Humanity as Christianity," by Henry C. Wright.
No. 16. "The Bible a False Witness," No. 2, by Wm. Denton.
No. 17. "The Bible—Is it the Word of God?" by M. T. Dolle.
No. 18. "Spirit Manifestations," by Wm. Lloyd Garrison.
No. 19. "History of David," Extract from "Exeter Hall."
No. 20. "Modern Phenomena," by Wm. Lloyd Garrison.
No. 21. "Christianity—What is it?" by M. T. Dolle.
No. 22. "Human Testimony in Favor of Spiritualism," by Geo. A. Hedges.
No. 23. "Catechism," Translation from Voltaire.
No. 24. "Humanity as Christianity," by Henry C. Wright.
No. 25. "The Bible a False Witness," No. 2, by Wm. Denton.
No. 26. "The Bible—Is it the Word of God?" by M. T. Dolle.
No. 27. "Spirit Manifestations," by Wm. Lloyd Garrison.
No. 28. "History of David," Extract from "Exeter Hall."
No. 29. "Modern Phenomena," by Wm. Lloyd Garrison.
No. 30. "Christianity—What is it?" by M. T. Dolle.
No. 31. "Human Testimony in Favor of Spiritualism," by Geo. A. Hedges.
No. 32. "Catechism," Translation from Voltaire.
No. 33. "Humanity as Christianity," by Henry C. Wright.
No. 34. "The Bible a False Witness," No. 2, by Wm. Denton.
No. 35. "The Bible—Is it the Word of God?" by M. T. Dolle.
No. 36. "Spirit Manifestations," by Wm. Lloyd Garrison.
No. 37. "History of David," Extract from "Exeter Hall."
No. 38. "Modern Phenomena," by Wm. Lloyd Garrison.
No. 39. "Christianity—What is it?" by M. T. Dolle.
No. 40. "Human Testimony in Favor of Spiritualism," by Geo. A. Hedges.
No. 41. "Catechism," Translation from Voltaire.
No. 42. "Humanity as Christianity," by Henry C. Wright.
No. 43. "The Bible a False Witness," No. 2, by Wm. Denton.
No. 44. "The Bible—Is it the Word of God?" by M. T. Dolle.
No. 45. "Spirit Manifestations," by Wm. Lloyd Garrison.
No. 46. "History of David," Extract from "Exeter Hall."
No. 47. "Modern Phenomena," by Wm. Lloyd Garrison.
No. 48. "Christianity—What is it?" by M. T. Dolle.
No. 49. "Human Testimony in Favor of Spiritualism," by Geo. A. Hedges.
No. 50. "Catechism," Translation from Voltaire.
No. 51. "Humanity as Christianity," by Henry C. Wright.
No. 52. "The Bible a False Witness," No. 2, by Wm. Denton.
No. 53. "The Bible—Is it the Word of God?" by M. T. Dolle.
No. 54. "Spirit Manifestations," by Wm. Lloyd Garrison.
No. 55. "History of David," Extract from "Exeter Hall."
No. 56. "Modern Phenomena," by Wm. Lloyd Garrison.
No. 57. "Christianity—What is it?" by M. T. Dolle.
No. 58. "Human Testimony in Favor of Spiritualism," by Geo. A. Hedges.
No. 59. "Catechism," Translation from Voltaire.
No. 60. "Humanity as Christianity," by Henry C. Wright.
No. 61. "The Bible a False Witness," No. 2, by Wm. Denton.
No. 62. "The Bible—Is it the Word of God?" by M. T. Dolle.
No. 63. "Spirit Manifestations," by Wm. Lloyd Garrison.
No. 64. "History of David," Extract from "Exeter Hall."
No. 65. "Modern Phenomena," by Wm. Lloyd Garrison.
No. 66. "Christianity—What is it?" by M. T. Dolle.
No. 67. "Human Testimony in Favor of Spiritualism," by Geo. A. Hedges.
No. 68. "Catechism," Translation from Voltaire.
No. 69. "Humanity as Christianity," by Henry C. Wright.
No. 70. "The Bible a False Witness," No. 2, by Wm. Denton.
No. 71. "The Bible—Is it the Word of God?" by M. T. Dolle.
No. 72. "Spirit Manifestations," by Wm. Lloyd Garrison.
No. 73. "History of David," Extract from "Exeter Hall."
No. 74. "Modern Phenomena," by Wm. Lloyd Garrison.
No. 75. "Christianity—What is it?" by M. T. Dolle.
No. 76. "Human Testimony in Favor of Spiritualism," by Geo. A. Hedges.
No. 77. "Catechism," Translation from Voltaire.
No. 78. "Humanity as Christianity," by Henry C. Wright.
No. 79. "The Bible a False Witness," No. 2, by Wm. Denton.
No. 80. "The Bible—Is it the Word of God?" by M. T. Dolle.
No. 81. "Spirit Manifestations," by Wm. Lloyd Garrison.
No. 82. "History of David," Extract from "Exeter Hall."
No. 83. "Modern Phenomena," by Wm. Lloyd Garrison.
No. 84. "Christianity—What is it?" by M. T. Dolle.
No. 85. "Human Testimony in Favor of Spiritualism," by Geo. A. Hedges.
No. 86. "Catechism," Translation from Voltaire.
No. 87. "Humanity as Christianity," by Henry C. Wright.
No. 88. "The Bible a False Witness," No. 2, by Wm. Denton.
No. 89. "The Bible—Is it the Word of God?" by M. T. Dolle.
No. 90. "Spirit Manifestations," by Wm. Lloyd Garrison.
No. 91. "History of David," Extract from "Exeter Hall."
No. 92. "Modern Phenomena," by Wm. Lloyd Garrison.
No. 93. "Christianity—What is it?" by M. T. Dolle.
No. 94. "Human Testimony in Favor of Spiritualism," by Geo. A. Hedges.
No. 95. "Catechism," Translation from Voltaire.
No. 96. "Humanity as Christianity," by Henry C. Wright.
No. 97. "The Bible a False Witness," No. 2, by Wm. Denton.
No. 98. "The Bible—Is it the Word of God?" by M. T. Dolle.
No. 99. "Spirit Manifestations," by Wm. Lloyd Garrison.
No. 100. "History of David," Extract from "Exeter Hall."
No. 101. "Modern Phenomena," by Wm. Lloyd Garrison.
No. 102. "Christianity—What is it?" by M. T. Dolle.
No. 103. "Human Testimony in Favor of Spiritualism," by Geo. A. Hedges.
No. 104. "Catechism," Translation from Voltaire.
No. 105. "Humanity as Christianity," by Henry C. Wright.
No. 106. "The Bible a False Witness," No. 2, by Wm. Denton.
No. 107. "The Bible—Is it the Word of God?" by M. T. Dolle.
No. 108. "Spirit Manifestations," by Wm. Lloyd Garrison.
No. 109. "History of David," Extract from "Exeter Hall."
No. 110. "Modern Phenomena," by Wm. Lloyd Garrison.
No. 111. "Christianity—What is it?" by M. T. Dolle.
No. 112. "Human Testimony in Favor of Spiritualism," by Geo. A. Hedges.
No. 113. "Catechism," Translation from Voltaire.
No. 114. "Humanity as Christianity," by Henry C. Wright.
No. 115. "The Bible a False Witness," No. 2, by Wm. Denton.
No. 116. "The Bible—Is it the Word of God?" by M. T. Dolle.
No. 117. "Spirit Manifestations," by Wm. Lloyd Garrison.
No. 118. "History of David," Extract from "Exeter Hall."
No. 119. "Modern Phenomena," by Wm. Lloyd Garrison.
No. 120. "Christianity—What is it?" by M. T. Dolle.
No. 121. "Human Testimony in Favor of Spiritualism," by Geo. A. Hedges.
No. 122. "Catechism," Translation from Voltaire.
No. 123. "Humanity as Christianity," by Henry C. Wright.
No. 124. "The Bible a False Witness," No. 2, by Wm. Denton.
No. 125. "The Bible—Is it the Word of God?" by M. T. Dolle.
No. 126. "Spirit Manifestations," by Wm. Lloyd Garrison.
No. 127. "History of David," Extract from "Exeter Hall."
No. 128. "Modern Phenomena," by Wm. Lloyd Garrison.
No. 129. "Christianity—What is it?" by M. T. Dolle.
No. 130. "Human Testimony in Favor of Spiritualism," by Geo. A. Hedges.
No. 131. "Catechism," Translation from Voltaire.
No. 132. "Humanity as Christianity," by Henry C. Wright.
No. 133. "The Bible a False Witness," No. 2, by Wm. Denton.
No. 134. "The Bible—Is it the Word of God?" by M. T. Dolle.
No. 135. "Spirit Manifestations," by Wm. Lloyd Garrison.
No. 136. "History of David," Extract from "Exeter Hall."
No. 137. "Modern Phenomena," by Wm. Lloyd Garrison.
No. 138. "Christianity—What is it?" by M. T. Dolle.
No. 139. "Human Testimony in Favor of Spiritualism," by Geo. A. Hedges.
No. 140. "Catechism," Translation from Voltaire.
No. 141. "Humanity as Christianity," by Henry C. Wright.
No. 142. "The Bible a False Witness," No. 2, by Wm. Denton.
No. 143. "The Bible—Is it the Word of God?" by M. T. Dolle.
No. 144. "Spirit Manifestations," by Wm. Lloyd Garrison.
No. 145. "History of David," Extract from "Exeter Hall."
No. 146. "Modern Phenomena," by Wm. Lloyd Garrison.
No. 147. "Christianity—What is it?" by M. T. Dolle.
No. 148. "Human Testimony in Favor of Spiritualism," by Geo. A. Hedges.
No. 149. "Catechism," Translation from Voltaire.
No. 150. "Humanity as Christianity," by Henry C. Wright.
No. 151. "The Bible a False Witness," No. 2, by Wm. Denton.
No. 152. "The Bible—Is it the Word of God?" by M. T. Dolle.
No. 153. "Spirit Manifestations," by Wm. Lloyd Garrison.
No. 154. "History of David," Extract from "Exeter Hall."
No. 155. "Modern Phenomena," by Wm. Lloyd Garrison.
No. 156. "Christianity—What is it?" by M. T. Dolle.
No. 157. "Human Testimony in Favor of Spiritualism," by Geo. A. Hedges.
No. 158. "Catechism," Translation from Voltaire.
No. 159. "Humanity as Christianity," by Henry C. Wright.
No. 160. "The Bible a False Witness," No. 2, by Wm. Denton.
No. 161. "The Bible—Is it the Word of God?" by M. T. Dolle.
No. 162. "Spirit Manifestations," by Wm. Lloyd Garrison.
No. 163. "History of David," Extract from "Exeter Hall."
No. 164. "Modern Phenomena," by Wm. Lloyd Garrison.
No. 165. "Christianity—What is it?" by M. T. Dolle.
No. 166. "Human Testimony in Favor of Spiritualism," by Geo. A. Hedges.
No. 167. "Catechism," Translation from Voltaire.
No. 168. "Humanity as Christianity," by Henry C. Wright.
No. 169. "The Bible a False Witness," No. 2, by Wm. Denton.
No. 170. "The Bible—Is it the Word of God?" by M. T. Dolle.
No. 171. "Spirit Manifestations," by Wm. Lloyd Garrison.
No. 172. "History of David," Extract from "Exeter Hall."
No. 173. "Modern Phenomena," by Wm. Lloyd Garrison.
No. 174. "Christianity—What is it?" by M. T. Dolle.
No. 175. "Human Testimony in Favor of Spiritualism," by Geo. A. Hedges.
No. 176. "Catechism," Translation from Voltaire.
No. 177. "Humanity as Christianity," by Henry C. Wright.
No. 178. "The Bible a False Witness," No. 2, by Wm. Denton.
No. 179. "The Bible—Is it the Word of God?" by M. T. Dolle.
No. 180. "Spirit Manifestations," by Wm. Lloyd Garrison.
No. 181. "History of David," Extract from "Exeter Hall."
No. 182. "Modern Phenomena," by Wm. Lloyd Garrison.
No. 183. "Christianity—What is it?" by M. T. Dolle.
No. 184. "Human Testimony in Favor of Spiritualism," by Geo. A. Hedges.
No. 185. "Catechism," Translation from Voltaire.
No. 186. "Humanity as Christianity," by Henry C. Wright.
No. 187. "The Bible a False Witness," No. 2, by Wm. Denton.
No. 188. "The Bible—Is it the Word of God?" by M. T. Dolle.
No. 189. "Spirit Manifestations," by Wm. Lloyd Garrison.
No. 190. "History of David," Extract from "Exeter Hall."
No. 191. "Modern Phenomena," by Wm. Lloyd Garrison.
No. 192. "Christianity—What is it?" by M. T. Dolle.
No. 193. "Human Testimony in Favor of Spiritualism," by Geo. A. Hedges.
No. 194. "Catechism," Translation from Voltaire.
No. 195. "Humanity as Christianity," by Henry C. Wright.
No. 196. "The Bible a False Witness," No. 2, by Wm. Denton.
No. 197. "The Bible—Is it the Word of God?" by M. T. Dolle.
No. 198. "Spirit Manifestations," by Wm. Lloyd Garrison.
No. 199. "History of David," Extract from "Exeter Hall."
No. 200. "Modern Phenomena," by Wm. Lloyd Garrison.
No. 201. "Christianity—What is it?" by M. T. Dolle.
No. 202. "Human Testimony in Favor of Spiritualism," by Geo. A. Hedges.
No. 203. "Catechism," Translation from Voltaire.
No. 204. "Humanity as Christianity," by Henry C. Wright.
No. 205. "The Bible a False Witness," No. 2, by Wm. Denton.
No. 206. "The Bible—Is it the Word of God?" by M. T. Dolle.
No. 207. "Spirit Manifestations," by Wm. Lloyd Garrison.
No. 208. "History of David," Extract from "Exeter Hall."
No. 209. "Modern Phenomena," by Wm. Lloyd Garrison.
No. 210. "Christianity—What is it?" by M. T. Dolle.
No. 211. "Human Testimony in Favor of Spiritualism," by Geo. A. Hedges.
No. 212. "Catechism," Translation from Voltaire.
No. 213. "Humanity as Christianity," by Henry C. Wright.
No. 214. "The Bible a False Witness," No. 2, by Wm. Denton.
No. 215. "The Bible—Is it the Word of God?" by M. T. Dolle.
No. 216. "Spirit Manifestations," by Wm. Lloyd Garrison.
No. 217. "History of David," Extract from "Exeter Hall."
No. 218. "Modern Phenomena," by Wm. Lloyd Garrison.
No. 219. "Christianity—What is it?" by M. T. Dolle.
No. 220. "Human Testimony in Favor of Spiritualism," by Geo. A. Hedges.
No. 221. "Catechism," Translation from Voltaire.
No. 222. "Humanity as Christianity," by Henry C. Wright.
No. 223. "The Bible a False Witness," No. 2, by Wm. Denton.
No. 224. "The Bible—Is it the Word of God?" by M. T. Dolle.
No. 225. "Spirit Manifestations," by Wm. Lloyd Garrison.
No. 226. "History of David," Extract from "Exeter Hall."
No. 227. "Modern Phenomena," by Wm. Lloyd Garrison.
No. 228. "Christianity—What is it?" by M. T. Dolle.
No. 229. "Human Testimony in Favor of Spiritualism," by Geo. A. Hedges.
No. 230. "Catechism," Translation from Voltaire.
No. 231. "Humanity as Christianity," by Henry C. Wright.
No. 232. "The Bible a False Witness," No. 2, by Wm. Denton.
No. 233. "The Bible—Is it the Word of God?" by M. T. Dolle.
No. 234. "Spirit Manifestations," by Wm. Lloyd Garrison.
No. 235. "History of David," Extract from "Exeter Hall."
No. 236. "Modern Phenomena," by Wm. Lloyd Garrison.
No. 237. "Christianity—What is it?" by M. T. Dolle.
No. 238. "Human Testimony in Favor of Spiritualism," by Geo. A. Hedges.
No. 239. "Catechism," Translation from Voltaire.
No. 240. "Humanity as Christianity," by Henry C. Wright.
No. 241. "The Bible a False Witness," No. 2, by Wm. Denton.
No. 242. "The Bible—Is it the Word of God?" by M. T. Dolle.
No. 243. "Spirit Manifestations," by Wm. Lloyd Garrison.
No. 244. "History of David," Extract from "Exeter Hall."
No. 245. "Modern Phenomena," by Wm. Lloyd Garrison.
No. 246. "Christianity—What is it?" by M. T. Dolle.
No. 247. "Human Testimony in Favor of Spiritualism," by Geo. A. Hedges.
No. 248. "Catechism," Translation from Voltaire.
No. 249. "Humanity as Christianity," by Henry C. Wright.
No. 250. "The Bible a False Witness," No. 2, by Wm. Denton.
No. 251. "The Bible—Is it the Word of God?" by M. T. Dolle.
No. 252. "Spirit Manifestations," by Wm. Lloyd Garrison.
No. 253. "History of David," Extract from "Exeter Hall."
No. 254. "Modern Phenomena," by Wm. Lloyd Garrison.
No. 255. "Christianity—What is it?" by M. T. Dolle.
No. 256. "Human Testimony in Favor of Spiritualism," by Geo. A. Hedges.
No. 257. "Catechism," Translation from Voltaire.
No. 258. "Humanity as Christianity," by Henry C. Wright.
No. 259. "The Bible a False Witness," No. 2, by Wm. Denton.
No. 260. "The Bible—Is it the Word of God?" by M. T. Dolle.
No. 261. "Spirit Manifestations," by Wm. Lloyd Garrison.
No. 262. "History of David," Extract from "Exeter Hall."
No. 263. "Modern Phenomena," by Wm. Lloyd Garrison.
No. 264. "Christianity—What is it?" by M. T. Dolle.
No. 265. "Human Testimony in Favor of Spiritualism," by Geo. A. Hedges.
No. 266. "Catechism," Translation from Voltaire.
No. 267. "Humanity as Christianity," by Henry C. Wright.
No. 268. "The Bible a False Witness," No. 2, by Wm. Denton.
No. 269. "The Bible—Is it the Word of God?" by M. T. Dolle.
No. 270. "Spirit Manifestations," by Wm. Lloyd Garrison.
No. 271. "History of David," Extract from "Exeter Hall."
No. 272. "Modern Phenomena," by Wm. Lloyd Garrison.
No. 273. "Christianity—What is it?" by M. T. Dolle.
No. 274. "Human Testimony in Favor of Spiritualism," by Geo. A. Hedges.
No. 275. "Catechism," Translation from Voltaire.
No. 276. "Humanity as Christianity," by Henry C. Wright.
No. 277. "The Bible a False Witness," No. 2, by Wm. Denton.
No. 278. "The Bible—Is it the Word of God?" by M. T. Dolle.
No. 279. "Spirit Manifestations," by Wm. Lloyd Garrison.
No. 280. "History of David," Extract from "Exeter Hall."
No. 281. "Modern Phenomena," by Wm. Lloyd Garrison.
No. 282. "Christianity—What is it?" by M. T. Dolle.
No. 283. "Human Testimony in Favor of Spiritualism," by Geo. A. Hedges.
No. 284. "Catechism," Translation from Voltaire.
No. 285. "Humanity as Christianity," by Henry C. Wright.
No. 286. "The Bible a False Witness," No. 2, by Wm. Denton.
No. 287. "The Bible—Is it the Word of God?" by M. T. Dolle.
No. 288. "Spirit Manifestations," by Wm. Lloyd Garrison.
No. 289. "History of David," Extract from "Exeter Hall."
No. 290. "Modern Phenomena," by Wm. Lloyd Garrison.
No. 291. "Christianity—What is it?" by M. T. Dolle.
No. 292. "Human Testimony in Favor of Spiritualism," by Geo. A. Hedges.
No. 293. "Catechism," Translation from Voltaire.
No. 294. "Humanity as Christianity," by Henry C. Wright.
No. 295. "The Bible a False Witness," No. 2, by Wm. Denton.
No. 296. "The Bible—Is it the Word of God?" by M. T. Dolle.
No. 297. "Spirit Manifestations," by Wm. Lloyd Garrison.
No. 298. "History of David," Extract from "Exeter Hall."
No. 299. "Modern Phenomena," by Wm. Lloyd Garrison.
No. 300. "Christianity—What is it?" by M. T. Dolle.
No. 301. "Human Testimony in Favor of Spiritualism," by Geo. A. Hedges.
No. 302. "Catechism," Translation from Voltaire.
No. 303. "Humanity as Christianity," by Henry C. Wright.
No. 304. "The Bible a False Witness," No. 2, by Wm. Denton.
No. 305. "The Bible—Is it the Word of God?" by M. T. Dolle.
No. 306. "Spirit Manifestations," by Wm. Lloyd Garrison.
No. 307. "History of David," Extract from "Exeter Hall."
No. 308. "Modern Phenomena," by Wm. Lloyd Garrison.
No. 309. "Christianity—What is it?" by M. T. Dolle.
No. 310. "Human Testimony in Favor of Spiritualism," by Geo. A. Hedges.
No. 311. "Catechism," Translation from Voltaire.
No. 312. "Humanity as Christianity," by Henry C. Wright.
No. 313. "The Bible a False Witness," No. 2, by Wm. Denton.
No. 314. "The Bible—Is it the Word of God?" by M. T. Dolle.
No. 315. "Spirit Manifestations," by Wm. Lloyd Garrison.
No. 316. "History of David," Extract from "Exeter Hall."
No. 317. "Modern Phenomena," by Wm. Lloyd Garrison.
No. 318. "Christianity—What is it?" by M. T. Dolle.
No. 319. "Human Testimony in Favor of Spiritualism," by Geo. A. Hedges.
No. 320. "Catechism," Translation from Voltaire.
No. 321. "Humanity as Christianity," by Henry C. Wright.
No. 322. "The Bible a False Witness," No. 2, by Wm. Denton.
No. 323. "The Bible—Is it the Word of God?" by M. T. Dolle.
No. 324. "Spirit Manifestations," by Wm. Lloyd Garrison.
No. 325. "History of David," Extract from "Exeter Hall."
No. 326. "Modern Phenomena," by Wm. Lloyd Garrison.
No. 327. "Christianity—What is it?" by M. T. Dolle.
No. 328. "Human Testimony in Favor of Spiritualism," by Geo. A. Hedges.
No. 329. "Catechism," Translation from Voltaire.
No. 330. "Humanity as Christianity," by Henry C. Wright.
No. 331. "The Bible a False Witness," No. 2, by Wm. Denton.
No. 332. "The Bible—Is it the Word of God?" by M. T. Dolle.
No. 333. "Spirit Manifestations," by Wm. Lloyd Garrison.
No. 334. "History of David," Extract from "Exeter Hall."
No. 335. "Modern Phenomena," by Wm. Lloyd Garrison.
No. 336. "Christianity—What is it?" by M. T. Dolle.
No. 337. "Human Testimony in Favor of Spiritualism," by Geo. A. Hedges.
No. 338. "Catechism," Translation from Voltaire.
No. 339. "Humanity as Christianity," by Henry C. Wright.
No. 340. "The Bible a False Witness," No. 2, by Wm. Denton.
No. 341. "The Bible—Is it the Word of God?" by M. T. Dolle.
No. 342. "Spirit Manifestations," by Wm. Lloyd Garrison.
No. 343. "History of David," Extract from "Exeter Hall."
No. 344. "Modern Phenomena," by Wm. Lloyd Garrison.
No. 345. "Christianity—What is it?" by M. T. Dolle.
No. 346. "Human Testimony in Favor of Spiritualism," by Geo. A. Hedges.
No. 347. "Catechism," Translation from Voltaire.
No. 348. "Humanity as Christianity," by Henry C. Wright.
No. 349. "The Bible a False Witness," No. 2, by Wm. Denton.
No. 350. "The Bible—Is it the Word of God?" by M. T. Dolle.
No. 351. "Spirit Manifestations," by Wm. Lloyd Garrison.
No. 352. "History of David," Extract from "Exeter Hall."
No. 353. "Modern Phenomena," by Wm. Lloyd Garrison.
No. 354. "Christianity—What is it?" by M. T. Dolle.
No. 355. "Human Testimony in Favor of Spiritualism," by Geo. A. Hedges.
No. 356. "

Banner of Light.

THE WEST.

Warren Chase, Corresponding Editor.

Office at the Spiritual, Reform and Liberal Bookstore, 414 North Fifth street, St. Louis, Mo.
 Copies of the Banner of Light, including back numbers and bound volumes, can always be had at this office.

WILLIS, THE SPIRIT-ARTIST.

Who spent a few days in this city, and left with thousands of longing inquiries for the faces of spirit friends, created quite a discussion, and elicited much of both praise and blame. We were absent part of the time, and so busy the rest that we did not get an opportunity to test his mediumship for our own satisfaction, but from all we can gather from others, are satisfied that he is a medium, through whom spirit-likeness can be given, but one so peculiar in his organization, and so wild and unsteady in his habits as to give satisfaction to very few who visit him; and who are also sorry to be compelled to believe that not all the pictures offered by him were genuine spirit pictures, while we were satisfied that some were, as they were recognized by friends of the spirit whose faces were presented, and which he could not have in his possession. The opposition and peculiar nervous excitement under which he labored rendered his effort here a failure, peculiarly, and of course made the case worse, as he got no pay unless he got some spirit face, real or fictitious, on the plate; and this gave rise to suspicion, and our old daguerre type friend Outley, who believes the fact of spirit-likeness and the phenomena to be real, made a trial with Mr. Willis, and failed to get satisfaction, upon which Mr. W. left the city. We are sorry, as we need this place here very much, and believe that Mr. Willis, under favorable and proper circumstances and regulations, could get pictures of spirits with great success. If our erratic and sensitive mediums could be properly cared for and surrounded they would be quite different from what they now are, drawn out upon the wild and violent opposition to all forms of spirit intercourse, and often brought in the spiritual spheres of our bitterest enemies, which affect them and often ruin not only their manifestations, but their characters also.

Delicate and sensitive mediums, which are the best we have, need the kindest and best of care, attention and surroundings, which they seldom get, except in the cases where they are members of private families and not public mediums, and in those cases the very best and most reliable of all our evidences occur, and they are the richest veins of precious ore this world affords to those who possess them. We have long since ascertained that spirits of all varieties of opinion and all degrees of development have access to our human life, and when they find a channel of communication they use it for carrying out their designs. A friend of ours often sees the long-robed Catholic priests in the presence of persons, and evidently inducing them to the same devotion to which they were attached in life, and to which, as in earth-life, they are still attached. Disparaged and licentious spirits, too, are not at once freed from their vices by death, but do really linger for a time about the saloons and brothels of our world, and no doubt, influence many.

WOMAN'S SUFFRAGE IN ST. LOUIS.

This great and important measure of reform is temporarily suspended in our city, simply because it became loaded with popular prejudice against its only efficient workers. Its true friends will learn, in time, that it cannot be borne on merely respectable shoulders, more than Jesus and his reforms could. It will find with publicans and sinners; and even harlots—made such by our false relations of the sexes—will have the right to vote, and to vote themselves out of their miserable life, and into the truly respectable life they would prefer. The hubbub of free love has scared many pious friends of the cause away from the truth, as it is faithfully used by the enemies for that purpose, with the dogmatic assertion and assurance that suffrage is only the first step to the abrogation of marriage, when women will be free to seek other channels of life beside marriage. It is singular how soon a reform is poisoned by the breath of sectarian pride. Temperance has withered under its blight for a quarter of a century, and will as much longer unless reformed; and woman's suffrage would be kept back twenty years, if not rescued from the steepest breath of theological suspicion, and carried above the bigotry and prejudice of aristocratic exclusiveness. Questions of this nature must rest on their own merits, and in the hearts of the people, and not be cramped into the narrow limits of respectability by any religious organizations. The earliest advocates of woman's suffrage were the Spiritualists; and they are almost unanimous on the subject, and have twice as many votes as any sect in this country; and yet they are ignored by the late leaders, who come in at the eleventh hour, and feel their dignity hurt by being associated with those of the despised belief; and yet they can do nothing of importance in the work without us.

THE LATTER DAY SAINTS.

A western paper commenting on the Salt Lake trials of Brigham Young and others for bigamy, says:

We hope that it is foreordained of God that the damnable spot of polygamy shall be wiped clean out within ninety days from date, and with it, all free love but beds and practices, with their kindred evils and sins and evils.

If this Christian wish for vengeance on other Christians were literally carried out, there would be little more than a morsel of fragment of any city or church in our country left. It is fortunate that it is not foreordained nor "ordained" at all that this writer should be the judge of other Christians, nor even of the Latter Day Saints, who live in accordance with the false system of Bible practice and precept. We are no apologist for polygamy nor the Bible, but we notify our editorial brother that he hits both at once, and they will fall together; and as we rise out of Christianity and shake off the old authority, can we escape the social vices of our age, which are worse in our large cities without polygamy, than they are in Utah with it.

MORALITY AND CHRISTIANITY.

It should be remembered that Dr. Medcott, now on trial in Kansas for the murder of Mr. Ruth, and who is to be tried also for poisoning his wife, whose sudden death aroused suspicion at the time, but not enough to bring him to trial till he was supposed to have removed the other obstacle to his legal union with Mrs. Ruth, (who was a very fascinating woman), was one of the most strict and concealed Christians, after the strictest sect of Episcopalianism, and his religious brethren are said to have stood by him till his conduct in the jail compelled them to desert him before the evidence was brought out, in which he lost nearly all

friends and sympathy, although it is very doubtful whether the circumstances will clearly convict him. A friend who knew him well, says he always seemed like a man that could wring the neck of a child as readily as that of a chicken. Such men may make good Christians, but are not fit for the profession of medicine.

SPIRITUALISM IN IOWA.

The Iowa Falls Sentinel gives the following candid notice of the late State Convention of Spiritualists, and shows thereby that most of the former prejudice against us has worn off, as our friends have become too numerous to be ridiculed more than those of other religions:

"SPIRITUAL CONVENTION.—The Spiritualists have had a season of refreshing at Iowa Falls. The convention, which closed last Monday, was well attended and several eminent speakers were in attendance, among whom we noticed Warren Chase, of St. Louis, a noted spiritual lecturer and medium. We listened to Mr. Chase on Saturday evening. He is a forcible and easy speaker, somewhat argumentative, and made very many startling declarations, at least so considered by any orthodox mind. We do not believe in condemning and ridiculing any creed or doctrine before investigating it, consequently we have been for years trying to find out the kernel of Spiritualism. That many and perhaps nearly all Spiritualists are honest and clear in their belief we do not for a moment question, and we personally know many excellent men and women who truly believe in the doctrines of that Society. As for us, as yet we cannot accept and believe, although having tried very hard so to do. We are firmly convinced, however, that underlying the spiritualist creed is a great, unexplored principle of universal good. A distinguished preacher once said: 'We can do as we please, because that depends upon the will; but we cannot believe what we please, because that depends on evidence.'"

There are few States in the Union that have more Spiritualists in proportion to their population than Iowa, and few with as intelligent a population in the aggregate. Iowa is almost wholly an agricultural State, with no great commercial city full of corruption as most of them are, and like Vermont, her whole population are well fed and tolerably well housed, and remarkably well educated. It is one of the best and healthiest States for Eastern emigrants to settle in for raising families, &c.

MINE AND THINE, VS. MINE, THINE, AND OURS.

NO. II.

The question in the first article was, What change ought to be made, in order that the people might enjoy the full benefit of political, religious and industrial wisdom? The change to be made is a very little one, although exceedingly important.

All the change to be made is in ownership. The individual must have one kind of ownership, and the mutual ownership of all. If the individual could get all the comforts, conveniences and luxuries of life rained down from the clouds, he would not care about possessing the means by which they are produced; that is, he would not care about owning the clouds, so long as they supplied him for all his needs. There exist two grand divisions of wealth—one in the form of personal comforts, conveniences and luxuries, and the other in the form of industrial contrivances, such as tools, machinery, the land, rivers, seas, roads, bridges, mines, etc., and everything which is needed for commercial and manufacturing industry; or, in other terms, what is needed for the production and distribution of wealth.

The poverty of the majority of the people, about ninety-five per cent., consists in their not owning the industrial means by which wealth or the comforts and conveniences of life are produced and distributed. By the old-time honored usages of industry, the ownership of everything necessary for industrial purposes has drifted into the possession of monopoly. In this manner, five per cent. of the people own what the rest need to work with; so that the mutual industrial powers of every nineteen persons are exploited by one task-master. By a usage of commercial industry, every purchaser pays a net profit of so much per cent. upon every commodity which he or she buys. By a usage of manufacturing and hiring industry, the employer gains so much per cent. net profit from every person he employs. With these net profits, commercial and all other capitalists develop their business, and absorb as their private property all the material elements of wealth.

The net profits of commercial and manufacturing industry are, then, the seed of wealth, and labor the element in which this seed is sown.

The people afford the seed (net profit) and the labor which is necessary for the production and distribution of wealth. What do the capitalists afford? Their ownership of wealth. It is true that they have done something else, which is this: they have gathered the people into industrial unities, and thereby have been the means of a thousand-fold more work being accomplished than what individual powers in a dispersed or scattered condition could have done.

Slavery also created industrial unities. The hand of robbers that founded the Roman republic likewise created political unities, and in this manner produced better results than the condition of dispersion would. The benefit has been produced by monopoly, slavery and the Roman handiwork. The spurious powers by which political, religious and industrial unities have been created make us pay very dearly for their services, and which we must continue to pay until a genuine humanitarian unity is established and generalized. Humanitarian unity costs nothing; so that we can have all the benefits of political, religious and industrial rule, without any of their evils, without the cost of a single cent—which shall be proved; not immediately, however.

Partnerships, joint stock companies and co-operation are but various modes of combined individual interests, as they are liable to dispersion at the will of the individuals composing them; they are but mere individual compacts, contracts or bargains. A more perfect unity than what these present is required. We want a unity that shall be indissoluble, undispersible, unseparable. We require a unity that shall be as compact and as firm as a rock, able to resist all attacks whatever.

Out of the ninety-five per cent. of the people who have no property but their own personal ability, a certain per centage of them are doomed to a life of vice and crime; a certain per centage of the remainder must be doomed to the discomforts of a military life, and the rest must be doomed to a life of unrequited toil; therefore, this unity, that is requisite, should be undertaken as an affair quite as important as the establishment of the Government of the United States, as it is a necessary complement to this grand and perfect political unity, which the malice and wickedness of the world could not in the late war destroy. This unity is, therefore, but the extending to industry that perfection which exists politically in the Government of the United States, and which is even as necessary in order to render the Government itself incorruptible and safe.

And when we come to think seriously and in the spirit of deep solicitude for human welfare, we find that it is not possible for the Government

to be well conducted when all members belonging to it, as agents to exercise its powers, have private interests of their own to care for, altogether independent of those of the Government.

The universal private interest is at enmity with the political government everywhere, and this is the reason why these governments must be conducted on the basis of physical force. And it is only the expense to meet the requirements of force which the government has to wield that makes it burdensome to society, that necessarily makes it so oppressive and tyrannical. The universal private individual interest makes men strangers to each other's interests, and to every interest which is not exclusively their own personal interest. When such a multitude of private interests exist at variance with one another, each against all, and all against each, there is no possibility of governing, guiding and directing them in accordance with scientific justice. This universal principle is totally unapproachable by science, is totally unapproachable by morality, and is altogether unapproachable by religion, that religion is considered as not belonging to this world but to the next. But what is there so sacred about this world? The system of private property which is the basis of the present system, but to only five per cent. of the people? When only such a few can attain to prosperity, what is this system of universal private property worth, eating for?

The ambition created by the system of universal private property is unrighteous, which is to be obtained by means of present usages—that is, on the terms of getting something for nothing. Therefore such a system is wrong, and a better one must be sought.

The net profits afforded by the people as purchasers of commodities, and the net profits afforded to manufacturing capitalists by the working people, are made up of the mutual property of purchasers and the working people. The mutual property, which is impersonal, should occupy the position now occupied by personal capitalists, and in this manner the capitalist would be impersonal. By the services of such a capitalist, all the people, without exception any, would become wealthy. At the rate of ten per cent. net profit paid on commodities the people, through the mutual property, could become their own merchants in ten months, and at the rate of net profit gained from the working people by their employer, they (the people) could be their own manufacturing capitalists in two years and a half. The net profits made by the people in commercial and manufacturing industry would be a sufficient means to house all the people in palaces and to supply them with an abundance of all kinds of productive capital in ten years, the average worth of which, to every working person, would be about five thousand dollars.

NOTICE.

Any books kept for sale in St. Louis will be forwarded by us by mail or express, as ordered, on receipt of advertised prices, as well as any of the liberal or spiritual literature, of which we keep a complete assortment at 614 North Fifth street, St. Louis, Mo. WARREN CHASE & CO.

LECTURES IN ST. LOUIS.

Lectures, liberal and spiritual, every Sunday during the winter, in Avenue Hall, corner of 9th street and Washington in Avenue, at 11 A.M. and 7 P.M. Seats free; collections for expenses.

THE MIDDLE STATES.

LOCAL ITEMS, Etc., REPORTED FOR THE BANNER OF LIGHT.

THE RESOURCES OF THE SPIRIT. Spiritualism invites the individual to a contemplation of self. The old superstitions have continually echoed the cry that man is a worthless creature. The spiritual theory reverses this order of things. The claim now is that beauty exists where, to the superficial and bigoted, ugliness, and nothing but ugliness, is manifest; that the love of morality is elemental in the soul; that divine order underlies even the greatest chaos; that progress is the cardinal idea of American religion; also, that progress is essentially and indelibly humanitarian, and that man, as an individualized entity, as an immortal being, has wrapped up within himself the possibilities of angelic life.

To build up a noble manhood; to acquire spiritual strength; to attain moral excellence; to have one's life a succession of beautiful pictures, illustrating the glory of faith, the bliss of philanthropy, the virtue of peace, the harmony of love, and the sublimity of a natural religion—these, all these, are the objects of the new theology, which Spiritualism is introducing into the world.

We repeat: this new theology brings the individual to a contemplation of self. Conservatives say this is egotism; they claim that such a course renders one pompous and bombastic and irreverent.

The statement is incorrect. True, the study of self, under the new theological regime, reveals to man the very pleasant fact that he is not at all depraved, or that depravity is not the root and substratum of his being. Hence, a little light comes across across the horizon, and a measure of satisfaction with one's own life comes along with a blessing.

Theologians of the old-time schools, be not afraid of the tendency of the spiritual theory. Thought it does exalt man—though it does give precedence to the study of self, and of earthly relations, over the study of God, and of super-terrestrial relations—still it is calculated to improve mankind.

And why? Because the study of man is a revelation of the beautiful! Hence, clergymen of the faith of our fathers, fear not!

Spiritualism teaches us all that a "high calling" is ours; not that one "awaits" us, but that here and now the battle is to be fought, the victory won, and the heavenly life commenced.

We can all try to start in the spiritual way of living, while yet on the earth, because our blessed doctrine says, the power to secure these blessings is resident within you! The resources from which to draw the divine elixir of spiritual life and light lie within you!

Reader, let us seek; we shall surely find. The revelation of the beautiful will come to us. We shall greet our Saviour, not in any special incarnation, but in the splendor of our own spiritual nature—in the great depths of our own soul life; and, learning how richly God has endowed us, we shall become humble, prayerful, religious and progressive.

PHILADELPHIA, PA.

Pleasant was our journey with the Spiritualists of the "Quaker City" during the month of October. During November, Mrs. Frances Kingman, an author of good repute and an excellent speaker, addresses the First Society of Spiritualists. The meetings are held in Institute Hall, corner of Spring Garden and Broad streets. The officers of the Society are as follows: Henry T. Child, President; James E. Shumway, Secretary; A. D. Byles, Treasurer.

LYCEUMS.

There are several Children's Progressive Lyceums in Philadelphia. The school connected with the First Society of Spiritualists has not, as yet, commenced its sessions this fall. Professor George D. Gleason, an active brother in the blessing of the world, is to be the master of teaching the sessions of Lyceum No. 1—the school to which we have referred is called.

Lyceum No. 2 meets in Thompson-street Church. It has been in successful operation all summer, and keeps up its sessions all the year.

Lyceum No. 3 is, for the present, suspended.

Lyceum No. 4, called the "South-west Lyceum," has started with a good attendance.

SPIRITUAL BOOKSTORE.

There is but one regular Spiritual book and periodical establishment in the great city of Philadelphia. But that one is first-class; it is presided over by David Cadwallader, and is on Race street, No. 1005. Mr. C. disposes of a large number of copies of the

BANNER OF LIGHT

every week. The sales of the Banner are rapidly increasing, not only in Philadelphia, but all over the country. Bro. Cadwallader deserves the patronage of the liberal friends of Philadelphia and vicinity. Remember the number, and give him a call. He has on hand all the spiritual papers, and an extensive assortment of radical and spiritualistic books.

MEDIA—PUBLIC SEANCES.

There are a great many public media in Philadelphia. Seances are held in different parts of the city almost every evening; and there are several gatherings of the same kind on Sundays, afternoons and evenings.

We were fortunate enough to meet Mr. Ed. Keene, a young man who gives the names of the departed, and who is considered a very remarkable medium in that peculiar line. Mr. Keene has traveled with Moses Hull. At present this young brother gives public seances in the city on Girard avenue, below Fourth. We wish him success. Then there are Mrs. Anthony, corner 7th and Catharine streets, H. E. Richardson, 633 North 11th street, Mrs. E. Moses, 1005 Race street, H. P. Blaker, who can be found at 513 South 10th street, also DeWitt Clinton Hough, who holds seances on Race street—803, we think.

Blessings on all genuine media! Their work is an exalted one. Oh! how they suffer at times! But their reward is sure.

We are trying, as best we can, to develop the spiritual, to become full-orbed, harmonious. But there is one thing we never can outgrow—and we are not sorry! It is this: a desire to kick unmercifully all the soundbells that go about this country, merely because, as mediums, developing the people in the sacred name of Spiritualism!

PENITENTIAL COURSE OF LECTURES. These lectures are given under the auspices of the First Society of Spiritualists of Philadelphia. They are generally of a scientific nature, and are deeply interesting. The attendance is good. These meetings take place every Thursday evening, in Institute Hall, corner Broad and Spring Garden streets.

The opening lecture, this season, was delivered by Dr. A. Buchanan. A discussion followed, as is the usual custom, eliciting much thought.

Prof. Isaac Rehn delivered the second lecture Oct. 19. It was our good fortune to be in attendance. It was the intellectual feast set before us. Bro. Rehn combated with great power the Darwinian theory as related to human consciousness. He held, and very sensibly too, that human life, the spirit in man, is not a mere translation of physical force. He illustrated the doctrine of the correlation of force, in which, he said, he believed. But, said Mr. Rehn, that doctrine has its limitation; it does not pertain to the phenomena of life as revealed in human consciousness. This limitation was entitled, "The Nature and Manifestations of Force," should be published in the leading Spiritualist Journal of the world, the Banner of Light.

The Penitential lectures will be continued through the winter.

NEW JERSEY STATE CONVENTION. The Third Annual Meeting of the Spiritualists of this State, will commence on Wednesday, Nov. 29th, in Camden, at Central Hall, corner Fourth and Fifth streets. Yostus C. Woodhull will be present; also Mrs. Klugman, Dr. H. T. Child and Mr. L. K. Conely.

Rally, rally, friends of our blessed faith! Let this gathering be a large one. We are coming into the new circle! Read the address from Victoria C. Woodhull, endorsed and adopted by the Executive Board of the American Association of Spiritualists!

Remember the Camden meeting Nov. 29th.

NOTES.

Death takes our loved ones away from physical sight. The myrtles go, those that for years have led a life of sacrifice. But appreciative souls, still lingering amid the changing scenes of earth, study the lesson of the lives of the arisen ones, and profit thereby. Thus, though in the spirit-world, the myrtle is still a benefactor to mortals. Beautiful and touching have been the testimonials to our arisen co-workers, A. B. Whiting. But Mr. Peebles, always kind, and gentle, and considerate, fills the cup of sympathy to overflowing. In his oration to the memory of Bro. Whiting, delivered recently in Louisville, Ky., the Courier-Journal, of that city, prints his remarks in full. Reader, peruse this extract:

"Last evening attending a very pleasant and harmonious seance, our brother announced his presence, and assured us that he should be with us to-day while speaking of the after-life and a fadeless immortality. He then gave us this message:

"Tell the people, in your discourse, that, in passing to this state of existence, I found that the principles and doctrines I had taught, under the control of my angel guides, were true, and that, if possible, I cherish deeper desires for the promulgation of the heavenly truths of Spiritualism than when in the body. Much that was faith then is truth now. I have the same faith as before, and am more than ever happy. My vision is enlarged, and the future full radiant with the grandeur and glory of eternal progress. The work in which I was engaged must and will go on complete victory. I had hoped to address my Louisville friends once more before passing to this life, but it was not so ordered. Pleasant are my memories of them and all the friends of earth. I and this world more real and beautiful than I conceived it to be even in the moments of my loftiest inspirations. I shall speak to you again. Good-night."

Mr. Peebles closed with the following eloquent tribute to Spiritualism:

"Strengthening the weak, warning the erring, waking the dormant, unweaving the treacherous, and startling the selfish, I continue to re-buend the wilderness works of the Baptist: 'Repent—confess and forsake your sins.' 'The pure in heart' see God. To 'him that overcometh' is the promise of access to the tree of life. Knocking in all believing souls the robes and sandals, Spiritualism is the sweetest answer to prayer, and the inspiring genius of every reform movement of the times. Meaning science and progress, morality and pure religion, it is God's living word to humanity, and a ministering spirit. 'Oh, come, let us worship in his temple.'"

S. S. Jones, editor of the Religio-Philosophical Journal, has been East, and purchased a new outfit for his paper. He promises to make the Journal better than it has ever been before. In a miniature edition, dated Oct. 10th, Editor Jones says he is determined to win. He calls for MSS. from all parts of the country. New subscriptions should pour in upon him, and make glad his heart. The other papers, too, send out their cry for help. Let us heed them all! The Lyceum Banner and the Age must not be forgotten. Oh, let our charity be broad and universal! It is blessed God assist others. Religion now consists in doing good. Again we plead for the Chicago edition of the Religio-Philosophical Journal, already mentioned. Dr. H. T. Child has his "Philadelphia Department." The Doctor has a sensational "leader" on "Fire! Fire!" It is to the point. We met Bro. Jones in Philadelphia a few days ago. He was wearied, but not discouraged. The address of his paper is No. 150 Fourth avenue, Chicago, Illinois. We are anxious to see the Religio-Philosophical Journal, the Lyceum Banner and the Present Age once more unfurled, doing the work of the spirit among the people. Brethren, in your misfortune, you have the prayers of many for your success, and still better, you have donations of greenbacks.

Mrs. A. E. Mosson, of whom most favorable notices have been given in all the spiritual papers, recently lectured in Chicago, with excellent acceptance. During December, the friends at Sturgis, Mich., are to be favored with her ministrations. Societies, give our good sister a call.

David Mills, Hammonston, N. J., Box 112 will answer calls to lecture. He was formerly a Presbyterian clergyman—he knows better now. And still they come.

News. Editors, we will guarantee to sell one hundred copies of J. O. Barrett's Biography of J. M. Peebles within two months after it is issued from the publishing house of Wm. White & Co. We know that ten times that number are looking for the work.

Victoria C. Woodhull will lecture in Philadelphia, at Institute Hall, Nov. 9th, in the evening.

Laura V. Ellis has been giving seances in Philadelphia, Pa., commencing Wednesday, Oct. 25th, in Mercantile Library Hall, on 10th street, below Market.

Correspondents will please address us at Painesville, O., during November, and at East Saginaw, Mich., during December. CEPHAS B. LYNN.

READY!

JUST ISSUED

FROM THE PRESS OF WM. WHITE & CO.

THE MOST ELEGANT BOOK

OF THE SEASON,

ENTITLED,

POEMS OF PROGRESS.

BY MISS LIZZIE DOTEN,

AUTHOR OF THE JUSTLY CELEBRATED

"POEMS FROM THE INNER LIFE,"

WHICH HAVE BEEN

READ AND ADMIRER

BY

THOUSANDS

IN EUROPE AND AMERICA.

IN THE

NEW BOOK

WILL BE FOUND ALL THE

NEW AND BEAUTIFUL

INSPIRATIONAL POEMS

GIVEN BY MISS DOTEN SINCE THE PUBLICATION OF HER POPULAR

"POEMS FROM THE INNER LIFE,"

The New Volume is

ILLUSTRATED

WITH A

FINE STEEL ENGRAVING

OF THE

TALENTED AUTHORESS.

All who have read her

"POEMS FROM THE INNER LIFE,"

Will want its companion, the

POEMS OF PROGRESS.

EVERY

SPIRITUALIST,

EVERY

FREE-THINKER,

EVERY

REFORMER,

SHOULD HAVE A COPY OF IT.

Every Lover of the

BEAUTIFUL AND TRUE

SHOULD OWN THE BOOK.

A LIBRARY

IS NOT COMPLETE WITHOUT IT.

SHOULD BE IN

THESE BEAUTIFUL "SONGS OF THE ANGELS"

EVERY HOUSEHOLD.

THE FIRST EDITION

Will be Taken Up Rapidly.

And those who wish an Early Copy should

FORWARD THEIR ORDERS AT ONCE,

AND WE WILL MAIL THE BOOK IMMEDIATELY.

PRICE \$1.50, POSTAGE 20 CENTS.

FULL GILT \$2.00, " 20 "

WILLIAM WHITE & CO.,

Publishers,

158 Washington street, Boston, Mass.

TRADE SUPPLIED ON LIBERAL TERMS.