$\mathbf{VOL}.~~\mathbf{XXX}.$

WM. WHITE & CO., Publishers and Preprietors.

BOSTON, SATURDAY, NOVEMBER 11, 1871.

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 bivounce 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 splender burn, And youth and joyance rule the fleeting 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 eve down duty's pathway runs, As full-charged wild bee seeks his mystic lair. Though autumn winds mean sad and drear without, And spectral tree-tops miss their leafy crown, Youth's glad, clear springtime girds 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 miser's gold-within an old sea-town. When tall spars towered to greet the wintry moon, And frosty night winds through the halliards wailed, Of 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-foliaged trees? The boyish hope, the girlish trust begun, Melted like snow in April's rising breeze. Enough-they live I Another claims his own. One stands like Pompell's sentry, lone and calm, Hearing through long-drawn years an earthquake's mean 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 bring wavelets poured their matin hymn, And bowed in prayer along the shining sand. The day rolled upward. Cove 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 quaint mosale 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 oried, "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 scatheless from the mortal vistas rolled-One soul—th' Eternal's purpose they fulfill! Beston, October, 1871.

Original Essay.

WHAT OF THE FUTURE?

BY ISAAC REHN.

One of the striking features of the spirit ment which arrests the attention of all observ ers is, the curious disintegration, or the absence of hearty cooperation 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 | just as far and as long as they please, seeing that of hearty efforts; hard benches; poor halls; little | the good work goes on quite as well without them. 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 every where 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 societary 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 crusts 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 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 religionists 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 plenary 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 contempti-

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. 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 flad 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 scients 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 at tention 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 religionists 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 deprayed: 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 ecin the public lectures and meetings. Now I do not | clesiastical machinery is in danger. The religion | the mind of the speaker, and hence the necessity | seventh city.

wish to be understood as a fault-finder, or to speak | which substantially declares that man is greater of all possible knowledge in our teachers, whether | Meeting of the Trustees of the Amerithan institutions, is incompatible with ecclesiasti- they be inspirational or not. cal authority and priestly domination, and hence the whole brood of theological doctors unite in a teachers, it will not be long ere we shall get such tremendous bowl of "Infidelity!" "The devil is light touching the exact nature of spiritual phoat work!" "Beware! beware!" Sometimes they nomena, as will put our truths on a basis as provwould echo the wisdom of some sage scientific able as are the laws of light, heat, electricity or explanation: "knee joint," or it's the "Genesce gravity. So at least we have reason to think. Falls," or when they wished to be very profound, Again: The inexhaustible sources of scientific init was "nerve 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 nous and lacking in interest to those now quite 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 atrangled anakes around the cradle of Hercules." The scientists, however, fought shy-only here and there did some more courageous brother, to use a vulgar but somewhat significant nish all additional information as to methods of 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

very small part of the audience. The great principles which underlinear philoso phy 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 trath is offered and the case made clear, and, however good and true these principles may be, yet, when they become settled convictions and tife 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 churchmembers, 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 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 us forget, for a season at least, the stern battles 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 my 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 ranks in every city, if it was made available for spiritual and the material, so to speak, is becoming thinner and thinner—so much so that I might | gry souls who want more than intellectual fistihazard 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 er all the benefits derived from our past system universe. There are many indications of this of public lectures have not been more than neuwhich the limits of this article will not permit to trailized by diverting us from that essential mode be considered. One fact alone must suffice for of propagandism—the circle—every effort seemthe present, and that is, the constant tendency to ling now necessary to keep up the lecture room. establish what are considered the imponderable $|\mathbf{A}|$ reference to our individual experience will, in agencies as the powers of the universe. Granite most cases, assure us that the circle was the rocks must go along with naiads and dryads. giants and fairles, devils and hobgoblins, as ex- and, while it would be desirable to keep up public this, again, as a mode of motion, and then-what? This "what," with all the power, order and intelli- and, in addition to that, tax this class also to pay gence 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 among the States in the Union; and Boston the

With such qualifications in our speakers and formation 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 monotowell 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 aid us in the purposes in view, and who will furprocedure 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 at-

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 of life in trade and commerce, and submerge the is and the strife incident theret

And now, how is all this to be accomplished? 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 chearful, to say nothing of the continued 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 business-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 he a privilege to be sought to obtain access to our meetings. We have plenty of talent in our the purposes specified, as well as plenty of hun-

cuffs and sentimental oratory. In concluding what I have to say at this time, it may be remarked that it is very doubtful whethsource of our conviction rather than the rostrum; planatory of what we see. The correlation of lectures, if it could be done successfully, and pay the forces is becoming the conservation of force; every one who gives labor to such purpose, we must not overlook the good services of one class, 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 perfeet 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

can 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 Ell 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

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 here-by pledge her our hearty cooperation and assist-

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

THE PRELIMINARY MESSAGE TO THE AMERICAN ASSOCIATION OF SPHRITUALISTS.

Called to preside over your Association by the action of the Eighth Annual Meeting of the same, held in Troy, New York, September 13th, 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 that action and the means he also car. by our joint action, and the means by which our objects can be best obtained.

Consulting 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 or-election from from the transmets of rect or dogma, and ganization, free from the trammels of sect or degma, and more in accordance with the spirit of American institutions as manifested to the world by the Declaration of Independence, than any peligious organization now existing, believe that the time has come for connecutrated action. While we seek after all trigth, and believe that in united and associative action, under proper system and order, these offects can be most successfully reached, we hereby unite ourselves tegether under the following articles of association. ganization, free from the trammels of tect or d

Your association is therefore: 1. A Religious Organization. 2 Virtually & Political Organization, seeking to actually the spirit of American instiseeking to actual/ze the spirit of American institutions and of the Declaration of Independence;
that he to say, This Equal Rights of all men,
without regard the sex, race or previous condition.
3. A Scientific and Philosophic Institutions seeking
after all truth, and proposing the establishment Inspersity (as provided for in one of your arth. Of
a new and higher grade than any now extent;
and, 4. A Socialistic and Practical Organization,
believing in "united and associative accome, and
of the highest science of organization, the truest
inspirations and the best practical leadership, in
order to accomplish the best results. r to accomplish the best results.

With these expressed objects in view in your constitution, I can only regard the fact of your election of me, personally a stranger among you, and by spentaneous action, as your President, as due in a great measure to the fact that I had al-ready become, in some sense, the candidate of a political organization which has adopted the significant name of the EQUAL RIGHTS PARTY, and as an intimation that the great and influencial 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 arona of polltios as they now exist and are conducted; but rather to aid, by whatsoever means, the purposes of the spirit-world to inaugurate a new and higher style of political or governmental influences, 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 tell whether the great political revolution, which I do know is impending, in order to establish justice among us, will be worked out in any great measure through the political machinery of our exist-ing government; or whether the whole grand unional movement for reform will not, at an early day, rise higher than the limits of the vessel which has hitherto contained our national destinies, and, overflowing them, demand the institu-tion of a new Government, with a basis on the principles of the old, but with a freer autonomy and with more deference to the highest inspirations of the spirit-world.

The spirits have, indeed, often intimated, through various mediums of the class used for the fore-shadowing 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 unavoid-ably 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 imbrowenent, it is the wisest conservation to save the spirit which dictated such means of progress, and to replace them by substituting new instru-mentalities, having a better adaptation to the wants of the age, and a still higher grade of effi-

clency in conducing to the same end.
The Constitution of the United States and the Government which administers it are now on trial before the American people; in view of that immense change of conditions which the rapid derelapment 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 infinite-

The possibility that, in order " to establish instice" 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 organization, and with the designs of our spir tual guides, may be necessary, is not entirely a

ew thought with me.

The following extract from a discourse which I delivered before the National Woman's Suffrage Association, at Apollo Hall, New York, at 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 women. 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 usurped right to the arbitrary centrol of women. Shall free, intelligent, reasoning, thinking women longer submit to being robbed of their common rights? Men fashloned a government based on their own neurociation 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.

Under such glaring inconsistencies, such unwarrantable "If Congress refuse to listen to and grant what womer

women to detail content to make the second to continue to the second to an account to the second to

a new constitution and to erect a new government, complete in all its parts, and to take measures to maintain it as

in all its parts, and to take measures to maintain it as effectually as men do theirs.

If for people to govern themselves is so unimportant a matter as see now assert if to be, they could not justify themselves in interfering. It, on the contrary, it is the important thing see conceive if to be, they can but appliand us for exercising our right.

We are plotting revolution; we will overslough this begus republic, and plant a government of rightcoustiess in its stead.

gus republic, and plant a government of righteousness in its stead.

We robel against, denounce and dely this arbitrary, nsurping and tyrannical government which has been framed and imposed on as without our consent, and even without so much as entertaining the idea that it was or could be of the slightest consequence what we should think of it, or how our interests should be affected by it, or even that we existed at all, except in the simple case in which we might be found guilty of some efficience against its beheats, when it has not failed to visit on us its sanctions with as much rigor as if we over rightful allegamen to it—which we do not, and which, in the future, we will not even pretend to do.

This new government, if we are compelled to form it, stall be, in principles, largely like that government which the fetter inspirations of our fathers compelled thom to indic, in terms, in the constitution; but from which they and their wors have so examidatingly departed in their legal constructions and actual practice. It shall be applicable, not to women alone, but to all persons who shall transfer their allegance to it, and shall be, in overy practicable way, a higher and more scientific development of the governmental higher and more scientific development of the governmental

higher and more scientific development of the governmental IIes.

AVe have bearned the imperfections of men's government by leavely of bitter injustice, and hope to build ro well that men will desert from the less to the more perfect. And when, by our receiving justice, or by our own actions, the old and false shall be replaced by the new and true, then, for tyrainly and exclusiveness, shall be inaugurated equality and friberoity, and the way prepared for the rapid development of social reconstruction throughout.

In confusion, a remit me again to recur to the importance of following up the advantages we have already gained, by rapid and decisive blows for complete victory. Let us do this through the courte, wherever possible, and by direct appeals to Congress during the next session. And I again declare it as my candid belief, that, if women will do one-half their dota until Congress meets, they will be compelled to pass such have as are necessary to enforce the provisions of the footeenth and fifteenth articles of amendment to the construction, one of which its equal-political rights for all or the name enth and interests articles of amendment to the on-triuffen, one of which its equal political rights for all

Bot should they fail, then for the alternative."

It is possible, therefore, that, while your action in making me your President implies, as I have said, a readiness on your part to engage in the political art are of the country, it may be that you will not be called on so much to participate in our existing political usages, as you will to give our existing political usages, as you will to give your attention to the higher questions of a true government, and, to the means of superseding or replacing a political fabric which is denounced on all hands as corrupt, and which will have definitively fathed of its object, if it systematically persist in a course of to justice.

And, indeed, in any count at is doubtful whether the government of the United States is not on too low a plane of uses to subserve the wants of the new society which science, aided by Spiritualism, is providentially designed to establish. There is a score of human affairs and of human

There is a scope of human affairs and of human interests which should be administered for the common welfare, and which every government hitherto extant in the world has failed to compass, which is far larger than the whole of what pass, which is far larger than the whole of what they have sought, even, to include within their aphere of activity. For example, such as the lot-ter education, even beginning with the better gen-eration, of progeny. In the Children's Progressive Lyceum we have the incidency of a system which, if it were developed and applied with the degree of zeal its merke demand, would tend largely to improve the condition of the future. Spiritualists are blind to the best interests of bu-Spiritualists are blind to the best interests of hu-Spiritualists are blind to the best interests of humanity when they give this system so meagre support. A matter of prime and fundamental importance should engage the first and best attention of reformers. It might be readily expanded into a national system of education, far 15, and 15 rank than anything which has hitherto best 12 lained. The university which you proposed smould also be chiefly engaged in developing the true principles of life and government. The germs of many other grand ameliorations are al-

germs of many other grand ameliorations are al-ready contained in your programme, and still many others will gradually be unfolded. It is obvious that government now, when a science of Sectology exists, and when the wisdom of all past ages, distilled in the alembic of death and preserved in the heavens, shall be finally available for mankind, must be something very different from the empirical and chance-begotten governments of the past. It will be a govern-ment of influx and attraction, in the place of coercion and brute force; and nothing could be more graceful or appropriate than that Spiritualists should take the lead in substituting the sway of socialistic charm, or the fascination of devotion to the Good, the True and the Beautiful; to be illustrated in the collective life of humanity, for

the disgraceful scramble of adverse interests and the bloody conflicts of freedom and oppression in

the world.

But it is not the Spiritualists alone who are marching in this direction. The Woman's lights Party, which also has a world-wide development has already in this country surrendered to the initiative which, prompted, it is true, by my spiritual inspirations, I was led to take. They have almost unanimously planted themselves firmly on the platform which was suggested to me by those when I feel honored to obey; and standing there they are variable conseller the party of the platform. ing there, they are rapidly compelling the convictions and the conperation of the Press, the Politicians and the Judiciary in the rendition of their first or lowest order of political rights.

I shall feel it incumbent upon me, indeed, to be

present in Washington the coming winter, to com-plete that line of procedure, by procuring the pas-sage of a declaratory Act from Congress, defining the rights of women to vote under the Constitu-tion. But it is almost tedious to wait even for an hour for that work. Other and more constructive measures lie beyond. The times are pregnant with great events. Abolition and the Woman's lights movements have been merely for the removal of obstructions; in a preparation of the way. Our evils are still more social than political, and our remedies must be so also; except that the new and cardinary style of politics will come in aid of social reform; and, in that sense, olitics will still retain a paramount importance

Another great army of progressive reformers, heading obviously in the same direction as the Spiritualists and the Woman's Rights Party, con-sists of all the segments of the Labor Movement; sists of all the segments of the Labor Movement; the National Labor Union, the Internationals, the New Democracy, the Working-women's Associations and the like. Hardly a day passes that I am not waited on by the leaders of one or more of these great industrial and political reform movements, and it is virtually conceded by them that all these parties are destined to be absorbed, at an early day, in the more comprehensive purposes of the Equal Rights Party.

Among the Communalists and Internationals, or allied in sympathy with them, are found most of the Socialistic thinkers, most of whom, again, are already allied directly with me, in the views and measures which I am engaged in or propose; and finally, the more progressive members of both the old political parties, and of the church, indicate a growing readiness to concur with this smelting of all the radical elements in one great movement

all the radical elements in one great movement for the reconstruction of society under new auspices and with a New Departure.

As it is not, therefore, impossible that this immense uprising movement of the people tends to the spontaneous institution of a new governmental and social order, higher in rank and in its surpresses and more accordant with the interpurposes, and more accordant with the intent of Spiritualism than what we have hitherto called the government—an institution which shall transcend, without waiting to remove, and without directly antagonizing the old style political organ-izations—it has seemed to me right to take some preliminary steps, in my capacity as President of the American Association of Spiritualists, to pre-

pare for that possible outcome of the movement. It is in accordance with this view that I address to you this message. In your Preamble and Constitution, you provide that the Board of Trustees "may have power to furnish aid to the destitute, employment and homes to the poor and friendless,

authorized to assume that the means by which which will only permit me to do as I do; and which these laudable objects are to be accomplished should be the best known, invoking the aid of sci-ence and inspiration. In this and in other clauses

upon them.

The duties of the President of your association are less specifically defined. I cannot presume, however, that the office was ever intended to be merely a barren bonor, nor that it should be confined to the act of presiding over the Annual Convention; for it is not the Presidency of the Convention, but of the National Association,

ants, from among the ablest men and women in the Spiritualist ranks, and in the ranks of those who will ecoperate with us, and to divide the field of the objects which your organization contemplates into distinct Departments and Bureaus; and while cooperating with the Trustees, as a Congress, to address to the Spiritualists at large, from time to time, Messages and Reports from the heads of the different Departments and Bureaus, containing such recommendations as our mutual consultations may suggest, aided, as we hope we shall be by communications and inspirations from hardly your act. It was an event prepared for

to be the germ of the New Governmental Order of it was only one step in a series of rapid and as-the Future which I have alluded to and if it shall tounding events which will, in a marvelously grow spontaneously into power, by virtue solely short time, change the entire face of the social grow spoitaneously into power, by virtue solely of the wisdom of its programmes, recommendations and measures, no one will have occasion to complain; while if, on the other hand, a less exalted result shall ensue, still the plans proposed may prove to have an incidental value. And, in the former event, if the Women's Rights women and men shall unite, still, in the movement, and contribute their aid and wisdom, we who are women may execute our throat in a higher sonse than that in which it was understood, and revolt than that in which it was understood, and revolt from the old government, not in the way in which men have revolted in the past, but by exhibiting the model of a new government, so skillfully devised and inaugurated that collision shall be impossible, and that all necessary allegiance shall be spontaneously transferred, without shock or violence of any kind. We may even compel the old government, while it lasts, to become the servers of our plans

vant of our plans.

Spontaneity in government is, it is true, a some-what novel idea. Voluntaryism in the support of religion was however, a new then with our fa-thers; but it was an idea which has succeeded. People tax themselves without compulsion to support their churches and their priests. Let government be so constituted and administered that it shall take an equally strong hold upon the affections of the people, and they will gladly tax themselves voluntarily for its support—the rich is support—the rich argely, and the poor in proportion merely to

I cannot doubt that, in perhaps another generation, the very idea of levying taxes by compulsion will be treated as an intelerable remnant of bar-

barism:
There is, therefore, intrinsically nothing absurd perhaps it will prove not anything even difficult, in improvising a higher type and style of govern-ment over the heads of all our forceful and involuntary institutions; and certainly there is no class of citizens to whom I. could so appropriately make my appeal in behalf of this idea as to the Spiritualists; for it is part of our belief that, in the spirit-spheres, pure and unconstrained attractions.

tion reigns supremo,
Friends and fellow-citizens: I might stop here,
having completed a somewhat literal view of the
situation. I have hitherto confined myself to a
cautious and guarded statement of the external
and obvious facts. But I ought to do more. Let
mo deal frankly with you, and present the subject to you more as it really lies in my own inner
consciousness. I feel that it would be an injustice
to myself an injustice to you and to the text by tion reigns supremo. to myself, an injustice to you and to the truth itself, not to communicate freely all that I have in mind to say to you; the state of events behind the scenes, as well as in the actual sceming; the real condition in its most pregnant and portentous as-

terests of the people; but a government instead of "Rings" and "Caucuses," in the interest of an oli-garchy of unsernpulous peculators and demagogues. Our institutions are, therefore, in spirit gogues. Our institutions are, therefore, in spirit already subverted; and none of the reincides which are proposed reach the case.

But a now and mightler power than all the rings and cancuses—than all the venal legislatures and congresses, has already entered the

arena. Not only are all the reform parties that I have mentioned coalescent on the external plane, but they have aircarly coalesced, in spirit, under the new lead, and "a nation will be born in a day." They have already taken possession of the day." They have already taken possession of the public conviction. Somewhat unconsciously as yet, but really, all the people look to the coming of a new era; but all of them are not so well aware as we are, as I have of late said elsewhere, that the spirit-world has always exerted a great and diversified influence over this; while it is not till quite recently that the spiritual development of this world has made it possible for the other to maintain near and continuous relations

The decadence of our old style institutions co-The decadence of our old style institutions co-incides, therefore, with a higher development of the individual spiritual life. The old and formal and degraded affairs of government have simply lost their hold upon the better life of the nation. The best men in the community have long since ceased to participate in political affairs; and while

women are struggling to secure the ballot, it is more to remove a badge of inferiority, than with any grand faith in the efficiency of voting.

Women, as well as men, while the spirit that now governs in society shall continue to govern it. will become venal and degraded in the political arena. The scatiment of the community must cal arena. The sentiment of the community must be elevated to a new plane. The good and the truly great, both men and women, must be called to the front, and into the lead of the new and spontaneous movement, and they must consent to be influenced, in turn, by the accumulated wis-dom of the spirit-world. Those who desire to govern for the mere sake of governing, or for self-ish ends, are those who need to be overcome and sh ends, are those who need to no order of gov-subjected to government; and a new order of gov-need must stand at the head of affairs, who subjected to government; and a new order of governors must stand at the head of affairs, who shall be inspired with a supreme ambition to accomplish a great good, while, at the same time, modest and humble in the reception of the promptings of superior wisdom.

The old political parties are effete. They have no longer any vital issues between themselves, nor any claim upon the allegiance of the masses; nor while any new party then existing the old.

nor would any new party, upon simply the old basis of politics, give to our perplexed and ex-hausted country any relief. Still it is not the nation, but only our institutions, and the spirit which has animated them, which are worn out. The life of the nation was never so full and so healthy as of the nation was never so full and so healthy as now; and it is on this that the new and beneficently revolutionary and spiritualized order of government will be erected. And here I am reminded forcibly of the sublime dictum of the venerable father of the Senate—Mr. Charles Sumner—that "Anything for human rights is constitutional!"

I tell you frankly that I feel myself called upon by the higher persent expect served.

by the higher powers to enact a great role in con-nection with this great change. It is not ambition in any common or low sense of the term. It is not any selfish grasping after power, any vulgar as-piration after ephemeral notoriety, not even any inordinate consciousness of personal superiority over the humblest or the most obscure of my brothers or sisters in the world. It is a swelling and overmastering desire for an immense useful-ness to my suffering fellow-beings; it is the am-bition of uses, in the supreme sense; it is the beemployment and homes to the poor and friendless, heat of an all-conquering destiny; it is inspiration, heat fee instruction to the ignorant and incentive to or what you will; an impulsion, at all events, never in the reformation for the vicious and degraded." I am which I trace and ascribe to spiritual sources, and happy.

has in it, to my consciousness, the promise of undoubted and unbounded success.

Nor is this monition to a new and rare species of activity confined, in this age, to me alone, among Spiritualists. Hundreds who read this address will find in it only a record, with slight modifications of the recent proportions of their own ence and inspiration. In this and in other clauses of your charter there is, then, ample power to enlarge the programme, and to build on it the working model of a New Order of Government, which shall charge itself with serving the social interests of all classes of the community.

It is also provided that "the Board of Trustees shall have control of all business matters of the Association," which is a very ample concession of powers in view of the work which is imposed upon them.

Nor is this monition to a new and rate of active sometimed, in this age, to me alone, among Spiritualism. Hundreds who read this address will find in it only a record, with slight modifications, of the recent promptings of their own of active schooling for the New Departure in all human affairs. Spiritualism itself is only the chief symptom of the ripening of humanity for great events. Thousands of individual agents have been selected by the spirit-world, sow etimes have been selected by the spirit-world, son etimes notified, though not always, of their functions in the future, and have been carried through uncompensations. mon experiences fitting them for the coming crisis.
Delicate women have been wrenched from their
quiet seclusion in the family, and sent itinerating timed to the act of presiding over the Annual (Convention; for it is not the Presidency of the Convention, but of the National Association, which is conferred.

In the absence, therefore, of prescription, and claiming no authority to enforce, but only to devise, recommend and subufit measures, I propose to call to my aid a cabinet of advisers and assistants, from among the ablest men and women in the Sofritualist ranks and in the ranks of those large made in millions of directions, seem

containing such recommendations as our mutual consultations may suggest, aided, as we hope we shall be, by communications and inspirations from our spirit friends.

If in this slight innovation there should prove world. Many among you will perhaps shrink back, on reflection, from the step you have taken. It may indeed, commit you to much more than you are as yet deliberately prepared for. But let those who have insight and faith not be dismayed at any amount of recoil and agitation. "They that are with us are more than they that are against us." Those who are in the guidance of the world's crisis are competent to the office they the world's crisis are competent to the office they have undertaken, and they will not fail. Justice shall be established in the earth, even though the heavens should fail. The New Jerusalem, which was to descend from God out of heaven, will be a literal city, in the sense of the civic and social domicile of the whole people, regenerated by the prevalence of equity, fraternity and love. May God help the cause of right, and hasten the triumph of practical truth in the whole world, through your exertions and mine, abled by the combined forces of living humanity inspired and guided by

forces of living humanity inspired and guided by the wisdom of the so-called dead.

I have thus spoken to you freely, as in duty bound. I have no polite terms to make with those who do not accept the spiritual idea. Knowing it to be thus, I wait for their growth to comprehend it, and I thrust myself unreservedly, in the mean-time, on your sympathy and cooperation. Victoria C. Woodhull.

Banner Correspondence.

Another Laborer Cone

Another Laborer Gone.

Another faithful worker in the glorious cause of the Harmonial Philosophy has passed from earth's tolls and cares to the home of the angels.

At Casey, Clark Co., Ill., on the 16th of September, 1871, the pure spirit of our beloved brother, J. T. Rouse, left its earthly tenement of suffering to dwell with kindred spirits in the beautiful Summer-Land. We enjoyed the acquaintance of Bro. Rouse and his lovely and amiable wife only about one year, but soon learned to regard them with more than common friendship. During the about one year, but soon learned to regard them with more than common friendship. During the time, it was our pleasure and privilege to have several visits from them, and hear some of his elequent lectures, tax, hich he devoted about thirteen years of his life. His age was forty-two years. Twenty-one of them were spent with his affectionate Neille, whom he always treated with unusual delicacy and tenderness. She was necessarily his constant companion, as he had the misfortune to be blind from birth—always at his side, ever faithful and watchful, ready to attend to every want. Also a competent amanuousis, to every want. Also a competent amanuensis, she did all his writing, which was considerable. His fine mental powers enabled him to contribute In this deeper sense, in the very spirit of the truth, and to my interior perception, the existing government of the United States is already stricken by destiny, and is virtually swept out of existence. The carcase, it is true, remains, and is as large in its dimensions as ever, but the spirit has thed. Death has already settled on an organization which once flourished in life and manly vigor; and it is only a carcase which remains.

We have no longer the original republic; no longer a government by the people and in the interests of the results of the r would release him from toiling for the enange that would release him from toiling for the necessaries of life, and that his sightless eyes should be opened to the resplendent beauties of the spirit-world. Death of the form was no terror to him no dark valley. His ripened soul was only waiting till the Father should call.

MARY DODSON SMALLEY.

Woodburn, Macoupin Co., Ill., Oct. 18, 1871.

Maine.

Maine.

LEWISTON.—F. L. Randall writes, Oct. 24th, as follows: "Find inclosed thirteen dollars, the proceeds of a benefit from psychometrical reading by Mrs. Sarah A. Rogers, for the Chicago sufferers. This lady, as a psychometrist, is hardly second to Mrs. Denton, with whom she divides this field of startling and momentous discovery, for there seem to be few of any note in this branch of soul-philosophy. Also, as lecturer and healer, Mrs. Rogers stands with the best. Indeed, this lady does great credit to herself and to the this lady does great credit to herself and to the cause of Spiritualism wherever her footsteps turn. Any place wanting a superior lecturer and medium will be lucky in securing her, her rare psychometrical powers placing her in the van as a desirable teacher. Lewiston is without any organization or force as to Spiritualism; in fact what little Spiritualism there is here is quite desirable with the balls her wised a generation. demoralized; yet this lady has raised a sensation here, unknown before, in behalf of Spiritualism. Spiritual lecturers are scarce who could have raised this pittance here. Let this whole souled lady's example be followed by others, who, under more favorable auspices, may reap a more abun-dant harvest for suffering humanity."

Illinois.

LOMBARD.—E. V. Wilson writes, Oct. 19, 1871:
MESSES. EDITORS—We are burnt out, but not put out. The Religio-Philosophical Journal will be before our readers in full dress ere long, and the "Frontier Department" will be as spicy in the future as in the past, only more so. Our motto: "Fences for the Unruly; Kisses for the Penitent and Love for All."

Pentient, and Love for All."

"Let us have peace." We are sad at this writing over the loss of our beautiful city; our Chicago; but we weep over the terrible death of our doar sister, Mrs. Matilda Eames, and her son and daughter. They were burned to death in the great Peshtigo and Menekaune (Wisconsin) fire, together with five hundred other human beings, out of a population of twenty five hundred souls, many of whom we were personally acquainted

with Our sister was a medium and believer in Spiritualism. Her husband, my brother-in-law, is fearfully burned, and all he had in this life is now in ashes, including his wife and two children. I am thankful that the Banner of Light yet is, and may it ever continue to be.

A Note from Mrs. E. Al Blair. Five weeks ago, myself and husband were both taken down with typhold fever; but are now on

the gain, and as soon as we get our strength and vitality, I shall be ready to take the brush again, to battle with skepticism, and for truth and progression. The friends of eight towns are waiting for us, and this is an apology for my silence and delay in not visiting them. I can be addressed at Dexter, Maine, for four weeks, but my permanent address, 31 Atlantic Block, Lawrence,

Yours for truth, MRS, E. A. BLAIR. Dester, Me.

Real fidelity may be rare, but it exists in the heart. They only deny its worth and power who never loved a friend, nor labored to make one Free Thought.

AN OPEN LETTER TO REV. HENRY WARD BEECHER.

BY REV. T. B. TAYLOR, A. M., M. D.

REV. MR. BERCHER: My Dear Sir and Brother-As a good Quaker would say: "I am moved by the spirit to write thie a letter. I love thee as a great and good man, and as a brother of the great family of men. I am an admirer of thy wise and progressive sayings," &c. Some time ago I read, in the Church Union, your reply to a letter written by Rev. Mr. Haddock to you, asking your denial of faith in modern Spiritualism. It contained some wise and just observations, such as the following:

such as the following:

"We have reason to think that intentional deception is practiced, but in the comparatively few cases in which we have been spectators of the spiritual phenomena, we are sure that there was neither collusion nor deception.

The various explanations that have been given of the unquestionable phenomena that are developed through mediums have never at all satisfied us. The cheap allegation that it is a prove illusion, that it is a frank, that it is the imagnetic reflex of the thoughts and feelings of persons present, are just as unsatirfactory as the belief that it springs from the action of intelligent disembodied spirits. We wait patiently for light upon this very curious, and, as we regard it, very important department of facts. We expect that light from science. When it comes, we shall know something more of the possibilities of the human mind," &c.

The same article, however, contains some remarks that

show less of the sage and more of the sectarist; evincing a wonderful lack of knowledge (which is indirectly acknowledged) of the facts, and a disposition to cater, as it seems to me, to the prejudices of the age and of the churches, unworthy of a great soul, such as we all feel and know you to

For more than thirty years I have lived an unimpeached member of, and for more than twenty-three years an unimeached minister in the Methodist Episcopal Church, occupying positions ranging from the country circuit to the city station or college professorship. I walked in the light of acts as they were presented, entertaining the ordinary views-and presenting them to the best of my ability-that are commonly entertained by the churches called Orthodox. had great difficulty in making perfectly plain to my audiences the Orthodox view on two or three points, and I clear" to my own mind as "mud." I will name one of those points. It was to harmonize the doctrine of retribution, so clearly taught in the Bible, ("As a man sows, so shall he also reap, ") with the doctrine of "vicarious atone. ment." I never could see how it could be that I am to reap" just as I "sow," if Jenus is to reap or has reaped my sowing. If Jesus suffered in my room and stead for the wrongs that I have committed or may commit, and then I go on to suffer (" reap") for my own sine, (" sowing") why, it looks a little as if he who is described as being "our kind and merciful, loving, Heavenly Father" is, after all, rather 'nustore"-demanding two payments for the same debt.

But I did not set out, in this open letter, to tell you, Mr Beecher, of my trials in attempting to understand or make others understand that which presents such an absurdity on the face of it-but rather to tell you of some of my expeiences as a patient and quiet investigator of the phenome nal phases of spiritual manifestations. I am sure these ex periences, (some of which you are kindly invited to examine in my last-published work, "Old Theology Turned Upside Down," in especially the supplementary lecture, or 'The magnetic forces of the universe")-will be an advantage to you, if you will give me any credit for scholarship, ntelligence and cander. In addition to these experiences I will simply name the consecutive steps taken by which I reached the position I now occupy as an advocate of the 'Harmonial Philosophy," as opposed to the absurdities of

what some people are pleased to call "Orthodoxy."

First, I became absolutely satisfied of the truth of what he Scotch call "second sight" - clairvoyance. This I proved to be true under such a variety of circumstances that to "doubt" was to be "damned;" that is, condemned by my judgment and consciousness. I then read Sir Wm. Hamilton, Rev. Dr. Wayland, and conversed with such men as Rev. Dr. Bowman, Hon. David McDonald, Judge of the United States District Court for the District of Indiana, and others, on this subject. I compared the facts thus tested by myself, and corroborated by such men and minds as those ferred to, and compared these with the "visions" of Isaah, Ezekiel, and the Apocalyptic visions of St. John, on the Isle of Patmos, and saw, in many respects, such a palpable orrespondence that I said, at once, "This thing that the Spiritualists call 'clairvoyance' is true, and is nothing new. either." I then read the "History of the Supernatural," by Wm. Howitt, of England-two volumes-and found that I was correct in my diagnosis—that clairvoyance has been a common thing for ages on ages past.

I then inquired, "What connection has clairvoyance with the trance—if such a state is a reality?" I looked into the Bible, and found Daniel, Ezckiel, Peter, Paul, John and many others in an entranced condition, seeing and describ-

"n world of spirits bright, Who taste the pleasures there;

And conquering palms the I then compared these examples of trance with the experiences of Rev. Mr. Tennent, a distinguished and thoroughly ducated Presbyterian clergyman of New Jersey, and the Rev. J. B. Finley, D. D., of the Ohlo Conference. To the history of each case you are kindly invited to turn and exmine, as detailed at some lougth in a small work entitled the "Life of Rev. J. Tennent." and another- "The Autoblography of Rev. J. B. Finley."

I found in these, and many other cases since examined, such a striking analogy that there cannot be any doubt as to the unity of the conditions; indeed, between the reticonce of St. Paul and Rev. Tennent, there is a wonderful similarity. They were evidently "men of like passions," or temperaments and dispositions. I cannot give examples in detail, for it would make this letter too lengthy, in which I have proven the truth of clairvoyance and trance in these modern days: and it must suffice now to state that, among many others, in two cases in the city of Indianapolis-one that of a Mothodist Indy, and the other a Catholic lady-in matters of no mean character as to importance, I demonstrated the truth of these two conditions.

I then proceeded to inquire, "What connection has clairroyance and trance with Spiritualism, or the dectrine of spiritual intercourse?" To find an answer to this important inquiry, I responded to an invitation to act on a committee of scientific gentlemen, to investigate the phenomena of spiritual manifestations. The work of investigation was set about calmly, yet firmly, resolutely, and was continued for nine consecutive months. At the end of that time, leaving the city of Indianapolis, and coming to the "far West," my connection with the "noble seven," with whom I so often took sweet counsel, and with whom I had so often attempted to look beyond the veil into the hitherto unknown future state, was dissolved; and only as a private investigator have I since then wrought at these great prob-

In determining the question as to the connection of clairvoyance with spiritual manifestations, the following oc curred at the residence of Ephraim Keigwin, Esq., of Jeffersonville, Ind., to which place four of us, as the investigators

of the phenomena, had gone incog.

Every possible precaution having been taken to prevent imposition, (and I will here say in parenthesis that the idea of deliberate imposition at the residence of Mr. Keigwin, is simply an absurdity), the company was seated in the front parlor, the lamp removed to the second parlor, or sittingroom, and the door closed. (For an explanation of the ne-cessity for having the room darkened in these cases, see my lecture on the magnetic forces of the universe in "Old Theology Turned Upside Down.") The company consisted of our four from Indianapolis, Mr. Keigwin and lady, Col. James Keigwin, Mrs. Hollis and a young lady, niece of the Keigwins, whose name I do not this moment recall. I sat with my back to, and at about the middle of the piano, Mrs. Keigwin to my left, and some four to six feet distant, Mr. K. on beyond her, Col. James Keigwin beyond him, and so the other parties on around the room, as you would sit in conversation at a social party. Mrs. Keigwin is what is called a medium for physical manifestations, and to attempt to delineate all the various phenomena that take place in her presence, would be to write a volume. Mrs. Hollis, the lady named above, is a very remarkable clairvoyant and clairau-

About the house of Mr. K. can be heard days and nights -but much better at night—the voice of an invisible intelligence, whom the family call by the familiar cognomen of "Bud," the speaking invisible intelligence having identifled himself as the deceased brother of Mrs. Keigwin, and who, being a kind of a pet or favorite in the family, was always called "Bud" even to the day of his death, which occurred when he was some eighteen or nineteen years old. As we sat conversing in the room all at once, this invisi. in 1759.

ble intelligence, in a loud, clear voice, which seemed to come from the corner of the room, and near the end of the plane. spake out in these words, and the following conversation onsued : "Professor Taylor!" "What do you want, Bud ?" I replied. "There is a lady standing by your side, and she says the is your wife; your wife haint dead, is she?" Yes," I said, after a little pause, "I suppose I have a wife in spirit-life somewhere," "She says she is your wife, and she's got a little baby in her arms," he replied. I said. "Bud, if you will tell me her name that will be a good test, for it was a very singular and unusual name, and there is no one here that knows it except myself." He immediately replied, "I do n't know her name. I never saw her before in my life, and didn't know that you had ever lost a wife, but if she will tell me her name I will tell you."

Conversation now went on for a little while, when I said. Bud, don't forget my request about that name." "No. sir, I won't," was the prompt reply. Again the conversation went on, and Mrs. Hollis was describing different spiritual beings whom she saw present, and in several instances giving the names of parties, all of whom were recognized by some one present, mostly by some one of our party.

Presently Mr. Ephrium Keigwin said: "Bud, do n't forget

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na sar ab Sp wi oti do 'T pr ire ab

Professor Taylor's request—to give him the name of his wife." "Eph., the lady is here and she will speak for horself when she gots ready," he replied, with a little sharpness in his tone. In a few minutes Mrs. Hollis said, "I see that lady Bud spoke of now myself. She is standing on this side of Professor Taylor, and claims to be his spirit-The same article, however, contains some remarks that | wife," "Mrs. Hellis," I said, " describe her general appearance if you please." "She is a small woman, rather below the medium size, very fair, very delicate, neat'y, but plainly dressed, and has the smallest hand that I ever saw on a grown person."

"Mrs. Hollis, how does she wear her hair?" "She wears it combed back plain, behind her cars, parted on the side of her head," was the prompt reply. I said: "Do you see any reason why it should be parted on the side of the head? why not in the middle of the head?" "Why, there is a 'cow-lick,' as it is called, on the side of the head, and she parts her hair in the centre of that."

This was an exact description of my first wife's appearance, as far as it went. I then said, "Mrs. Hollis, can't you give me her name?" "If I hear it spoken or see it written, I will tell you, of course," she said. In less than one min-ute, she (Mrs. II.) remarked, "The lady that I saw standing think the reason was, those points always were about as by Prof. Taylor a moment ago, has the trumpet in her hand, and is going to speak to him." (A small tin trumpet had been placed in the centre of the room, standing upright on the large end.) Immediately, a voice, first in a low but distinct whisper, of some intelligence, speaking as through a trumpet, began speaking to me. The voice grew stronger and stronger, until it could be heard, not as a whisper, but as an audible voice, by all present, and addressed me as husband," using many endearing adjectives, and saying about what I would suppose the dear one would say, if a chance was afforded. On the voice making a little pause, I said, "If this is the spirit-presence of my wife that died many years ago, and that has been described here to-night, won't you give me your name in full?" " Yes, I will," was the prompt reply. " My name is Thenie J. Capehart Taylor." This was the full name of my first wife, embracing her Christian name, her maiden name, and her name after marriage. Immediately after making this announcement, the trampet fell on to the floor, with a bound and a clatter. In less than one minute afterwards, I felt something, as of a human hand, touch me on the left shoulder, in the form of two or three gentle pats. I immediately said, "Mrs. Keig-win, did you touch me?" and she immediately answered from her chair, some four to six feet distant, "No; I have n't moved out of my chair since I sat down." "Rome one touched me," I said. "I can tell you who it was touched you," said the familiar spirit, "Bud," whose voice seemed to come from the end of the plane, from whence it first issued early in the evening. "Well, who was it, Bud?" I asked. "Why, it was your wife patted you on your shoulder with her hand," was the response.

All these things taken together moved me to tears; yet I controlled my emotions perfectly, so far as any demonstration was concerned, not a solior a sigh escaping my lips; yet the tears ran down my checks profusely. No mortal saw or heard mo cry; yet this invisible, inscrutable, incom-prehensible "Bud," the "familiar spirit of the household," as the family jocosely call Lim, spoke out and said, " Now, Bro. Taylor, do n't you cry." "I can't help it very well, Bud," I said. "I know you can't," he replied, and then addressed himself to his brother-in-law, Ephraim Keigwin, in these characteristic words, in a tender and subdued tone: "Oh, Eph! if you were only as good a man as Bro. Taylor!" "Why," said Mr. Keigwin, "what's the matter with me? Am I not a good man?" "Yes; you are better than you used to be, but there is much room for improvement yet," he said.

The next day, I obtained what is called a "spirit picture" of my oldest brother, under circumstances that precluded the idea of imposition. Indeed, my brother, deceased, never had a picture taken during his natural life, of any kind; yet here was not only the clearly defined family resemblance, but a picture immediately recognized by the older members of the family.

Since then at a d ments, I obtained two pictures of my first wife, and also one of my brother's (Dr. J. M. Taylor) first wife, which has led to his conversion to the spiritual faith; and he has been a lifelong Methodist, and is a consistent member of that church now, as is his wife also, who, by the way, is the medium through whom this man has been brought fully to the knowledge of this truth.

Since obtaining the spirit pictures of my oldest brother, my first wife, and that of my brother's first wife, I have, from another source, and under circumstances fully precluding the possibility of deception, obtained the likeness of another brother in spirit-life, and also that of my oldest son, deceased in 1801; so that we wrote, in our report, "Spirit photography is a FLOT in photography, in the nineteenth century.

But my letter is much too long. Pardon me, brother. I have only taken this liberty because you are my brother. and a co-worker in the great vineyard of humanity. I expect to preach the truth as I see it as long as . I live. May God and the good angels help you and me to live the truth as well as preach it to others, without stopping to ask whom it will please or whom it will offend-whether it is popular or not.

DIAMETER OF THE EARTH.

EDITORS BANNER OF LIGHT - In the Message Department of the Banner, assertions have appeared, from time to time, (under the head of "Questions and Answers," and claiming to come from Theodore Parker,) to the effect that scientists in this world are in great error (not only) "concerning the size of the planet on which we live," but also are partially in error concerning most astronomical facts and phenomena

These answers have been given, at intervals, for not less than six or seven years, and, when separated from the multitude, through which they are interspersed, and arranged in order, present, with singular conciseness and perspiculty, a beautiful and consistent theory of astronomy. And it would seem well for those who criticise this theory to investigate it a little more systematically before deciding the statements of an investigator so fearless, penetrating and deliberate as Theodore Parker. It does not seem difficult to collect and sum up the fragments he has given us, but it does seem difficult to understand why they should be subject to ("just"?) ridicule.

The following, condensed from these fragments, seems sufficient to explain the answers given recently concerning the diameter of our planet:

"There is a natural (material) body, and there is a spiritual body," and every thing is constituted of these two. There is a material man and a spiritual man; a material earth and a spiritual earth. The spiritual, or coma, envelopes and permeates the material, or nucleus, of the planet. Each earth has inhabitants, distributed similarly; the more intelligent races residing in the temperate zones. The spiritual earth has not been discovered by the scientists of the material earth; in fact, many seem to doubt its existence. This being true, it follows that they can notther know its

diameter, nor sail around it. In this theory the words earth and planet include both nucleus and coma, whereas the scientists restrict them to the nucleus alone.

New Britain, Conn., Oct. 20, 1871. A barber, of a statistical turn of mind, asserts that there are three hundred and thirty different hair dyes in circulation.

The Mammoth Cave is offered for sale for \$500,-

Cotton was first planted in the United States

Foreign Correspondence.

ENGLAND.

BY J. H. POWELL (Correspondent).

No. 4 CRESCENT PLACE, BURTON CRESCENT,] [Subscriptions received for the "Banner of Light". twelve months, fifteen shillings; six months, seven shillings and sixpence. Post free to any address.]

"The Spiritualist"—Mr. Walter Montgomery's Sui-cide—Filth in Bread—Professor Allen Thomson Pentlent—Fruits of Cooperation — A Singular

The late suicide of Mr. Walter Montgomery has necessarily startled a vast number of people. The newspapers reported the shocking affair with the verdict of the coroner: "suicide while of unsound mind." Thus ends the newspaper talk on the subject. Nothing was said, that I have seen, on the philosophy of suicide. * * * * *

In his sane moments he possibly reasoned from the materialist's standpoint-self-murder would end his misery! Fatal mistake! How completely does Spiritualism overturn the dangerous logic of materialism on the question of suicide!

'Spicide while of unsound mind!" This the verdict. But a knowledge of the certainty of continued existence would in all probability have saved Montgomery, for he would have known that the pistol could not kill his restless and unhappy spirit, only send it into spirit-life to renew its misery by the sid of quickened memory.

In one of my early letters I classed "The Spiritualist" with the "Christian Spiritualist" and Spiritual Magazine," as "Christian." I did this with no desire to disparage it or any of the spiritual magazine. with no desire to disparage it or any of the spiritual publications, because I believe them all to be necessary and subservient to the progress of Spiritualism. I thought I was right in the statement, from seeing a letter in the "Christian Spiritualist" from the pen of Mr. Coleman, in which the three aforesaid publications are placed in the same category. I was, I find, in error. A lady wrote to point it out, which caused me to write to Mr. Harrison, the editor of the Spiritualist, who, in reply, states:

in reply, states:

"You quote Mr. Coleman's opinion, not mine. The journal, as a whole, is an unorthedex one, advocating much the same views as Mr. Burns's publications. But it does not abuse those who think differently. On the contrary, any spiritualist with conscientious convictions, who can write with ability, can express his opinions. Why should I force others who don't think like me? Orthodex and unorthedex people have kad many a hard fight in the columns of 'The Spiritualist' without any favor to anybody on my part, though my own views have been expressed with like freedom. Its main object is scientific; these who quarrel about theology fight it out."

I have only to add that the "Spiritualist" is well-printed, ably-conducted journal, which is winning its way gradually into the hest circles of English society. It is a credit to the cause. My prayer is. May it prosper!

The struggle for the bread that perisheth is, as ever, a terrific one for multitudes; but when the difficulty is surmounted, and loaves are in the cupboard, there is no calculating the amount of dirt and diseased magnetism mingled with the flour. The public who purchase shop-made bread are sadly at the mercy of the dishonest and filthy, and must needs eat their crust in faith, or sicken at the thought of the abominable filthiness often practiced in its manufacture.

A special correspondent of a leading London Journal had the temerity of late, to peer into a bakehouse. "Dust, smoke, steam and cobwebs Dase moke, steam and cobwebs covered the walls; and here, in a dense, vaporous atmosphere, which nearly sufficeated the uninitiated observer, three men, stripped to the waist, were manufacturing the delicate, white, wheaten loaves to be eaten on the morrow. Perspiration from the fatigued and overheated workmen trickled down into the trough of kneaded dough. One man here mark of disease on his past or desired. and bore marks of disease on his neck and arms; yet he bent over his work with the rest. Well may the editor of Lloyd's Weekly News ask, 'Is the adulteration by fifth to be less guarded against than adulteration by chemical products?"

Out of one hundred and ten journymen bakers examined by Dr. Guy, one hundred and eight were suffering from different diseases of the lungs. No wonder health is at a low why when

lungs. No wonder health is at a low ebb, when such glaring monstrosities exist. How little do even our medical men appreciate the laws of elucidation of the manner in which the most beautiful struc-

I have, myself, been fully convinced of this by himself the dupe of popular prejudice, and has actually revised his speech, so that the printed report of it shall have a milder flavor of prejudice. It is good when sinvers confess their sins, but better when they amend them. Prof. Thom-son has doubtless been brought to his senses by floods of letters from important Spiritualists, as well as some tart criticisms from the spiritual and some of the secular press.

some of the secular press,

This shows the progress of the spiritual car in
England. Scientific men cannot insult the common sense of Spiritualists, and publish their own
ignorance, with the chance of escape from criticism. The time is fast approaching when the Thomsons will no more dare, without evidence, to pronounce the word "imposture," than they dare to pronounce Faraday a mental imbedile, or Huxley a fool. As regards Prof. Allen Thomson, he may have learned a lesson which will save him a world of trouble in the future. The signs of penitence look well in him. What he did in haste, stimulated by prejudice, he may not undo, but he heartily ashamed of at leisure. It is amusing to see scientific men, whose methods of investigation are supposed to be strictly cool and searching, get heated by strong dislike, and altogether thwarted by their own folly. There will be a great rumpus amongst the skeletons of sciente shortly. The spirit-world has not ceased for an in-tant in its operations upon this planet. It is the primary cause of all external action, and will in the end work the machinery of life with or without the will of the scientists. God be praised! The work of Owen and the socialists was not barren, although the millennium is not yet a settled fact. The working classes in various localities prove this in their successful ccopera-

Capital and labor must work together harmoniously, or the social machine will work hadly, to the discomfort of the votaries of both. I have always, since I first began to think for myself, seen that the true way of freedom for labor from unjust oppression, on the part of capital, is in coopera-tion. Hence it is with no small pleasure that I read favorable accounts of cooperative societies in England. Coperation is a silent but successful worker. It accomplishes its task whilst the rest of the world is duarreling and fighting. Let the working classes only go earnestly into ccoperative industry, and bring principles of sobriery and equity into the field, and their commercial triumph will be great, but not more so than their moral.

To illustrate the actual state of cooperation in England, I gladly extract the following from Lloyd's Weekly News, one of the largest circulat-ed of the working-man's journals:

ed of the working-man's journals:

"During the last year the trade transactions of the cooperators amounted to seven millions and a half, and we have ourselves seen a great cooperative store in Manchester, at which the takings are over five thousand pounds daily! At Rochdalo and at Oldham, the finest mills are the property of the weavers and spinners who work in them. As you approach Rochdale, you notice a grand building which crowns the site; and you are teld that it is the headquarters of the ploneers. Theirs is the only public clock in the town. Their people are the most orderly, thrifty and presperous of the district. You are shown into a spacious shed that comprehends six hundred and twenty-five looms; and you are told that these are the property of the workmen who throw the shuttle. The immense mill is a harmonious and thriving republic. The master is the elected of the men whom he governs. These banded men not only provide themselves with work; they grird their own flour, have their own hungers. No wonder that among the keen-witted workfolk of Lancashire and Yorkshire, cooperation is flourishing and spreading. The cooperator is operation is flourishing and spreading. The coöperator is his own master; and is elevated by the sense of his inde-pendence, and steadled by the responsibilities which this in-dependence brings with it. He is a party to impertant transactions. Hardly a fortnight ago a meeting of opera-

tives was called, at which it was resolved to build a new mill out of the accumulated profits of their cooperation; and within seven days the men had subscribed twenty-five thou-sand pounds! At Oldham, Rochdale, Halifax, and other cosand pounds! At Oldham, Rachdale, Halifax, and other cooperative centres, many of the workmen own houses, and
are laying up enough for their old age. The steady cooperator, it is said, need never want. Let him leave his
profits in the society: let him nurse his dividends, and year
by year he will find himself moving toward a competence
that he will reach before he is quite worn out. There are
men working in the cooperative mills of Lancashire and
Yorkshire, who have, in this way, accumulated many hundreds of pounds, and can beast that they are considerable
proprietors in the mill in which they spin and weave, and
submit to regulations as strict as those which govern the
establishments of millionaire masters.

The great experiment is progressing apace, in short, in
the North, among our brave and intelligent workers of Lancashire and Yorkshire. It is their proud privilege to show
their country the way in this, as they have in so many
other national reforms. In the example of Rochdale and
Oldham and Halifax lie the hope of British industry in the

lisham and Halifax lie the hope of British industry in the

This is hopeful. Will the working classes gen-

erally keep blind to the whole ccoperative ques-tion? I hope not.

The other day, in conversation with a friend, who, by the way, is an excellent medium, I heard him relate a dream, which I repeat here for the special benefit of Miss Frances Power Cobbe, who has written so lengthily and with such apparent knowledge on dreams, in McMillan's Magazine, My friend dreamed that he was in search of an additional shop or store to the two already in his possession. In his dream he was assured that, when he got to the right shop for him to hire, he would know it by two rats running in the cellar across his feet. Singular to relate, after trying to suit himself in vain, he came across a shop to let, and, on talking with the owner, in the cellar, actually saw and felt a couple of rats run across his feet. What "myth-making" faculty of the mind can account for this?

THE REALMS OF THE LONG AGO.

The day, with its sandals dipped in dow,
Has passed through the ovening's golden gates,
And a single star in the cloudless blue
For the rising moon in silence waits;
While the winds that sigh to the languid hours,
Breathe a lullaby o'er the folded flowers.

The lilies ned to the sound of the stream
That winds along with a lulling flow,
And either awake, or half a dream,
I pass through the Realms of Long Ago—
While faces peer with many a smile
From the bowers of Memory's magical isle,

There are joys and sunshine, serrow and tears,
That checker the path of life's April hours;
And a longing wild for the coming years
That hope ever wreathes with the fairest flowers;
There are friendships as guildless, loves as bright
And pure as the stars in the halls of night.

There are ashen memories, bitter pain, And buried hopes and a broken vow, And an aching heart by the restless main, And the sea-breeze faming a pullid brow; And a wanderer on the shell-lined shore, Listening for voices that speak no more.

There are passions strong and ambitions wild; And a flerce desire to stand in the van Of the battle of life, and the heart of the child Is crushed in the breast of the struggling man; But short the regrets and few are the tears That fall at the tomb of the vanished years,

There is quiet, and peace, and domestic love, And joys arising from faith and truth, And a trust unquestioning, far above The passionate dramings of ardent youth; And the kisses of children on lips and check, And the parents' bliss which no words can speak.

There are loved ones lost I there are little graves In the lonely dell, neath protecting trees Where the streamlet winds and the violet waves, And grasses sway to the sighing breeze, And we mourn for the pressure of tender lips, And the light of eyes darkened in death's celipse.

And thus as the glow of the daylight dies,
And the night's first look to the earth is cast,
I gaze 'neath these beautiful autumn skies
At the pictures that hang in the halls of the past.
Oh I sorrow and joy chanta mingled lay,
When to memory's wildwood we wander away.

NEW YORK.

Brown's Hall and the Spirits.

MESSES. EDITORS-Being one of a numerous party invited o attend the picuic in that very remarkable Hall, built by Timothy Brown under spirit direction in Georgetown, Madison Co., N. Y , I was requested, in his behalf, to ask the edielucidation of the manner in which the most beautiful strucoven our medical men appreciate the laws of vital magnetism! I have no doubt that healthy bakers and cooks would do more for the sick than the whole fraternity of M. D.s., although I amer worked at any branch connected with house-building prior to commencing this, and who had not one dollar to be are the great need of the hour; the doctors to ward off disease, and lengthen the term of the earth life.

Prof. Allen Thomson, F. R. S., who had the assurance, before the Biological Section of the British Association, to speak of spiritual manifestations as "shameless and determined impostures—I have, myself, been fully convinced of this by repeated examinations," has virtually confessed.

No man of the manner in which the most beautiful structure probably in America could be reared by a man who had not one dollar to be gin with, and who also had to paid on the idea on the idea of this, for these reasons: that Mr. Brown is sufferting in represented, and is not taken of the sate that the hall could not be built as represented, and is a further to commencing this, and who had not one dollar to be gin with, and who also had to paid or when done in the doctors to ward off disease, and lengthen the doctors to w

No man of any heart could accuse Mr. Brown of deception, double-dealing, or dishonesty, who took one fair look into his face. Those even who abuse Spiritualism and its defenders, give Timothy Brown the credit of being as truthful as the angels in heaven. He states that a spirit-friend often visited him, and urged him to build a hall, persisting that the objections he offered should be overcome. His want of skill, want of means, old age and poor health would seem to force the exclamation, "Impossible!" from the most courageous. But through their repeated promises to see him safely through, he finally consented to submit to their ongineering and serve them as a fulthful instrument, not withstanding he could not see the way It was to be done. Accordingly seven years ago, the 10th of September last, he made a move. He bought a timber-lot and gave his note, then a yoke of cattle and gave his note, and then a lot was purchased, and all alone he began.

On the lot was a sort of wigwam, that answered to shelter him, and on about aventy conts per week out expense, he

On the lot was a sort of wigwain, that answerse to more him, and on about seventy conts per week out expense, he managed to live. He sold a portion of the lumber at the mill at ten dollars per thousand, and after the lot was cut over, he sold the land for one hundred and eighty dollars more than cost. As soon as the cattle could be spared he sold them for one hundred and fifty dollars, about double

their cost.

During a portion of this time his wife was earning about ten deliars her week, out of which, in the course of the seven years' time, she has invested about thirteen hundred deliars in the building; and thus by constant application, seven days to the week, for seven years, the most beautiful structure, perhaps, in the world, is nearly completed.

Spiritualists, at least, ought to investigate the matter before they cry humbug. Although the pictures do not do justice to the beauty of the structure, they are well worth the fifty cents each which is asked for them. But Mr. Brown wishes it understood that no more will be sent on orders, unless accompanied with the cash; and, further, that as a Methodist artist is now trying to swindle him out of the

Methodist artist is now trying to swindle him out of the copyright, all orders should be sent to Timothy Brown, Georgotown, Madison County, N. Y. No Spiritualist can well afford to be without one of these pictures.

. THE PICKIC

could not well be less than a grand success, under the supervision of such spirits as those who could achieve such a wonder as the building of such a hall, through the mediumship of Mr. Brown. After dinner, which was upon the lower floor, the tables were cleared, and there seemed to be a sort of simultaneous move to the seats, without call to order or announcement, and the restrum was declared free. Brief speeches, to the number of four or five, were made by those media who were drawn to the stand, and that deep and thoughtful attention was given which characterizes appreciation of the speekers and the intelligence of the heavers, during near two hours and a half, after which came a recess of about an hour, and the hall was again filled at about six o'clock, r. M., and in a half hour it was packed to repletion. Mr. Brown had that evening the satisfaction of seeing many who had slandered and abused him many times during the past seven years, take their seats quietly and listen attentively to the gospel of Spiritualism; and as the speaking closed, after the audience had sat in rapt attention and profound ellence for ever two hours, he rose and stated that he thought he was the "happiest man on earth." He was reaping the fruition of his hopes, and for the years of toil and persecution, hope and fear, which he and his companion had endured, they are now wearing the crown of full and final success and large paragins and are hought public public and line success and large wearshand. could not well be less than a grand success, under the superhad endured, they are now wearing the crown of full and final success, and laurel wreaths and rose bouquets public

final success, and laurel wreaths and rose bouquets public sentiment is bestowing all over the land.

As the audience disporsed, and delivered up the room to the young people for the dance during the night, the mediums, some seven or eight in number, with many of those who came from a distance, retired to the room below, and the scance continued until after midnight, and, we judge, with profit and pleasure to all. Here were gathered mediums from all points of the compass, from thirty to eighty years of age, joining in one group. And such a tower of strongth its influence could be felt through the whole being; and the variety in this entertainment must have so nearly met the wishes of all that each could say they were amply compensated for the trip.

May the hall and its owners long remain a beacon-light to

A. E. Dory.

Central Association of Spiritualists. Mesans, Editors—Pursuant to notice, the friends of humanity and progress met at Deanwille, N. Y.; on the 14th and 15th of October, to organize and to confer together in regard to future work. Dr. E. F. Beals, of West Winfield, was appointed temporary Chairman, and Mrs. C. Crandall,

of Deansville, temporary Secretary; J. B. Smith, of Winfield, Assistant Secretary.

The Chairman announced the following committee on organization: L. D. Smith, J. P. Smith, S. W. Peck, Mrs. C. H. Tillotson, and Mrs. S. A. Swift; on resolutions: A. E. Doty, E. A. Wheeler, A. B. Swift, Mrs. E. A. Williams, and Mrs. A. M. Ely.

Pending the action of committees, remarks of general interest to the cause were made by Dr. Curtis, of Bonckville, Mrs. D. B. Briggs, of West Winfield, and Mr. T. Brown, of Georgetown. The speech of Mrs. Woodhul at the late Convention at Troy was, by request, read by the Secretary.

Committee on organization reported a constitution, modeled in some degree after those usually adopted for such organizations, which, after much discussion, was adopted.

The evening session was occupied by the consideration of resolutions, and interesting addresses by J. P. Smith, of Clayville, and Mrs. A. E. Williams, of Oriskany Falls.

On the second day the names of nearly forty persons were appended to the Constitution, accompanied by the prescribed for of one dollar for annual membership, after which the following permanent officers were elected for the ensuing year: Dr. E. F. Beals, of West Winfield, President; L. D. Smith, do., Secretary; H. B. Pollard, Beausville, Treasurer; Mrs. C. Crandall, do., Mrs. Luther Brown, Ilion, Miss Fanny Williams, New Berlin, Timothy Brown, Georgetown, Vice Presidents. Illiams, Now Berlin, Timothy Brown, Georgetown, Vice

Williams, Now Berlin, Timony Brown,
Presidents.
The meeting was then addressed by speakers of the previous day, and a new commandment was vouchsafed to us, to wit: "That we shall love humanity."
The utmost harmony prevailed throughout the meeting, and the good people of Desnsville succeeded in making the time pleasant, and the entertainment good for all.
The second meeting of the year was appointed, to be held at West Winfold on the 27th and 28th of January, 1872.
Good speakers are to be secured, and all the friends of progress are invited to attend.

1. D. Shith, Sec. West Winfield, N. Y., Oct., 1871.

The Year-Book of Spiritualism. A HC REBESSOR OF SPITIMATISM.

Our initial volume for 1871, presenting, so far as possible, the general status of Spiritualism for the year, has met with unexpected success. The public mind was ripe for the book. That it has been criticised both justly and unjustly, is true; and yet it has met with a very cordial acceptance in this country and Europe. The sales have been extensive.

extensive.

While we shall retain in the next volume the While we shall retain in the next volume the general features of the first, we shall endeavor to make it more comprehensive and superior in every way. We have secured able biographical sketches of several of the most conspicuous of the early receivers of Spiritualism—such as Robert Hare, Robert Owen, John Pierpont, and others. The memory of these Fathers should be preserved, together with the striking evidences by which they were convinced of Spiritualism.

they were convinced of Spiritualism. they were convinced of Spiritualism.
We shall greatly enlarge our record of facts, as
they are the basis of our philosophy, and of universal interest. Essays on subjects pertaining to
Spiritualism have been promised by the best
thinkers in our ranks in Europe and America, so that his department will equal the high standard of excellence attained in the first volume. One of the editors visited England the past summer, for the express purpose of gathering material for

the European department.

Friends, the volume for 1871 presents you with the results of last year's work. By it you see what are the demands for the Year-Book of 1872.

This important work is not ours, but yours; therefore we ask-plead for your assistance. In order to make the Year-Book as complete as possible, we address this Circular personally to every Spirwe address this Circular personally to every spiritualist in the world, requesting them individually to assist us in perfecting our task, that it may be a correct representation of the present status of Spiritualism. We especially desire all mediums to write us, stating the character of their mediumship, facts, etc., and to hear from all public lecturers, and from any one who is interested in the advancement of the cause.

All correspondence or books for review, in this country, should be addressed to Hudson Tuttle, Berlin Heights, Obio. All correspondence from England or the Old World, should be addressed to J. M. Peebles, Cleveland, Obio.

advancement of the cause.

Spiritualist journals, in this country and in Eu-Hudson Tuttle, J. M. Peebles. rope, please copy.

LIST OF LEGTURERS.

[To be useful, this list should be reliable. It therefore chooves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur. This column is devoted exclusively to lecturers, without charge. If the name of any person not a lecturer should by mistake appear, we desire to be so in-

formed.l

J. MADISON ALLEN, New Ipswich, N. H.
MARY A. AMPHLETT, inspirational, care Dr. C. Bunkley,
Dayton, O.
Miss. N. K. Andross, trance speaker, Delton, Wis.
C. FANNIE ALLYN wil: speak in Washington, D. C., during November; in Baltimere, Md., during December, Address, box 209, Stoneham, Mass.
Miss. M. A. Adass, trance speaker, Brattleboro', Vt.
Ilarnison Atonia, Charles City, Iowa.
Rev. J. O. Barrett, Glenbeulah, Wis.
Eli F. Brown, Missionary of the American Association of
Spiritualists, will answer calls to organize Lyceums or to
lecture. Address, Richmond, Ind.
Mss. H. F. M. Brown will answer calls to lecture and receive subscriptions for the Banner of Light. Address, 1253
State street, Chicago, Ill.
Mss. Sarah A. Brunes will speak in Quincy, Mass., Nov.
5 and 19: in Cohasset, Nov. 12: in Middleboro', Nov. 26: in
New Bedford, Dec. 17, 24 and 31. Address, Wollaston Heights,
Mass.
Mss. Nellight T. Brights Will speak in Troy, N. Y., dur

New Benford, Dec. 15, 110,011AM will speak in Trov. N. Y., dur MRS. NRLLER J. T. BRIGHAM will speak in Trov. N. Y., dur ng November and December; in Music Hall, Boston, Feb. ng November and December; in Music Hall, Boston, Feb.

orvoe, Oderain, Massa, inspirational speaker, 261 Harrison avenue, Room 3, Boston.
MRS, ABBY N. BURNHAU, inspirational speaker, 261 Harrison avenue, Room 3, Boston.
MRS F. Burn, inspirational speaker, box 7, Southford, Conr.
DR. JAMPS K. Ballety, Charles City, Iowa.
ADDIE L. Ballou, inspirational speaker, Chicago, Ill., care
R. P. Journal.

DR. JAMES K. BAILEY, Charles City, Iowa.
ADDIR L. BALLOU, inspirational speaker, Chicago, Ill., caro R. P. Journal.
MRS. P. MOUTRAL.
MRS. EMMA F. JAY BYLLERE, 151 West 12th st., New York.
WM. BRYAN, box 53, Camden P. O., Milch.
REV. DR. BARNARD, Battle Creek, Mich.
JOSEPI BAKER, JANESVIIC, WIS.
MRS. E. T. BOOTHE, Milford, N. H.
MRS. P. HENSCILLA BOTT BRADBURY speaks in Bingham, Mc., one-fourth of the time. Address, North Madison, Mc.
MRS. A. P. BRUWN, Rt. Johnsbury Centre, Vt.
REV. WILLIAM BRUNTON, 121 Harrison avenue, Boston, Ms.
DR. J. H. CURRIER, 33 Wall street, Boston, Mass.
MRS. LORA S. CRAIG, Rock Island, Ill.
WARRIER C. CARPENTES, Care Banner of Light, Boston, Mass.
DRAN CLARK, BOXON, Mass, care Banner of Light, Boston, Mass.
DRAN CLARK, BOXON, Mass, care Banner of Light, Boston, Mass.
DRAN CLARK, BOXON, Mass, care Banner of Light, Boston, Mass.
DRAN CLARK, BOXON, Mass, Caro Banner of Light, Boston, MRS. LOGIA, H. COWLES, Clyde, O.
J. P. COWLES, M. D., will lecture on "Human Tempera ments." Address, Ottawa, Ill., box 1374.
GRORGE E. CLARK, 2 Sewhall street, Lynn, Mass.
MRS. LOGIA, H. COWLES, Clyde, O.
J. P. COWLES, M. D., will lecture on "Human Tempera ments." Address, Ottawa, Ill., box 1374.
GRORGE E. CLARK, 2 Sewhall street, Lynn, Mass.
MR. M. C. CONNELLY, Louisville, Ky., Inspirational speaker, will nawer calls to lecture.
LEWIS F. CUMMINGS, Inspirational, Chicago, Ill., care Religio-Philosophical Johnsal.
MRS. MARETTA F. CRIBS, LTRACE SPEAKER, TRODAWAY, New York.
DR. THOMAS C. CONSTANTINE, Lecturer, Thornton, N. H.
MRS. HELLE A. CHAMBERLAIN, EUTCKA, Cal.
MRS. MELLE H. COLBY, TRACES PEAKER, West Harwich, Mass.
MRS. M. J. COLBURN, Champlin, Hennepin Co., Minn.
MRS. D. CHADWICK, Immeesbeaker, Villeland, N. J., box 772.
DR. H. H. CRANDALL P. O. DOX 1338, Bridgeport, Conn.
MRS. AMELA H. COLBY, TRACES PEAKER, West Harwich, Mass.
MISS. LELE B. DANIELS, B CHAPMENT FOR THE MASS.
MISS LLZIR DOTEN, FAVILION, 57 Tremont street, Boston,
DR. E. G. DUNN, Roclord, Ill.
MRS. AGRES M. DAVIS, COTTER HATVARD and Ellery

MISS LIZZIE DOTEN, Favilion, 51 Tremont street, Boston. DR. E. C. DUNN, Rochod. III.

MES. AGRES M. DAVIS, corner Harvard and Ellery streets, Campridusport, Mass.

MISS NELLIE L. DAVIS will speak in Fall River during November; in Natick during December; in Sale in during February; in New Bedford during January. Address, box 323, care A. P. Lake, Lowell, Mass.

A. H. Dakrow, Waydesville, III.

A. BRIGGS DAVIS will answer calls to speak on Spiritualism, the Woman Question and Health Reform. P. O. address, Clinton, Mass.

DE. D. D. DAVIS, Insurational, 66 Leverett st., Boston, Ms. Levi Dinkelspiel, Decatur, III., box 269, care B. J. Righter, Mir. A. E. Dury with strend funerals in Herkimer County, N. Y., and vicinity. Address, Hion, Herkimer Co., N. Y. DR. J. R. DOTY, Covincon, La. Herkin, J. Durgon, Inspirational speaker, Cardington, O. GROUGE DUTTON, M. D., West Randolph, V. W. MSS, ADDIE P. DAVIS, Whitchall, Greene Co., III. MRS. E. B. DANFORTI, M. D., trance speaker, (formerly of Boston,) Lawrence, Kal. box 265.

MISS N. E. DICKSON, hapirational, Vincland, N. J., box 291. Frank Dwiggir, Monlana, Iowa.

MRS. SOPHIA K. DURANT, Lehanon, N. H., will answer calls in New Hampshire and Vermont.

MRS. EMILY DEARBOIN EWER, Inspirational speaker, 241 Sixth avenue, New Yorl.

MRS. M. A. Ellis, Inspirational speaker, will answer calls to lecture in Hilmols, Michigan, Indiana and Ohio. Address, Indianapolis, Ind.

ANDREW T. FOSS, Matchester, N. H.

J. G. FISH, Avon Springs, N. Y.

THOMAS GALES FORFICE WIll speaker, Will answer calls to lecture in Forg, in Maribor's and Hudson during February; in Salem during March; in Troy, N. Y., during April, May and June: in New York during July. Address, 1919 Walnut, street, Phisadelphia.

MRS. CLARA A. Fishe, II Middlesex Street, Lowell, Mass. Mrs. M. Louise French, trance and inspirational speaker, Townsend Harbor, Mass.

DR. H. P. FARPIELD, H. Middlesex Co., Mass.

REV. J. FISHBACK, Port Huron, Mich.

Mas. FARNOR, Clycle, O.

CHARLES D. FARLIN, Inspirational, Nathek, Mass.

A. B. FRENCH, Clyde, O. CHARLES D. FARLIN, inspirational speaker, Decrucid, Mich. GRORGE A. FULLER, inspirational, Natick, Mass.
Miss Almedia B. Fowler, inspirational, Sextonville, Rich.

mid Co., Wis., care F. D. Fowler.
Dz. R. P. Fellows, Vincland, N. J.
Dz. Gammack, lecturer, 124 South 7th st., Williamsburg, N. Y.
Dz. L. P. Grioss, inspirational, box 409, Fort Wayne, Ind.
Barah Gravks, inspirational speaker, Berlin, Mich.

MRS. LAURA DE FORCE GORDON, hox 2123, San Francisco

Cal.
MR. J. G. Gilks, Princeton, Mo.
N. M. GERENLEAF, Lowell, Mass.
18 A&C P. GERENLEAF will speak in Somers, Conn., during
October. Address, 1081 Washington street, Boston, Mass.
Miss Helen Groven, inspirational speaker, 79 Myrile st.,
Boston, Mass., will make engagements to iccture the coming

KERSEY GRAVES will lecture in Hannibal, Mo., during No-

vember. Permanent address, Richmond, Ind. Mrs. A. Hull, trance and inspirational speaker, 1716 Park avenue, Philadelphia, Pa.

DR. M. HKRINY HOUSENING. I'M.
DR. M. HKRINY HOUSENING WILL SPEAK ONC-half the time in
Stowe and one-half in Morrisville, Vt., for one year. Address

Nowe and one-half in Morrisville, Vt., for one year. Address Flowe, Vt.
MRS. EMMA HARDINGR will speak in New York during November; in Salem during January; in Music Hall, Boston, during April. Address care of Thomas Ranney, Esq., 231 Washington street, Boston, Mass.
Moske Hull, 166 West Baltimore street, Baltimore, Md.
D. W. Hull, hispirational and normal speaker, Hobart, Ind.
LYMAN C. Howk, Loz 39, Fredonia, N. V. Alborton, East Saginaw, Mich., care K. Talbot,
MRS. B. A. HORTON, East Saginaw, Mich., care K. Talbot,
MRS. L. HUTCHISON, Inspirational, Owenaville, Cal.
North, M. N. TOWNSKED HOADLEY will speak in Balem during
November.

MRS. L. HUTCHISON, INSPIRATIONAL, OWCHAVIDE, CALLON, MRS. M. N. TOWSSEND HOADLEY WIll speak in Salem during November.

CHARLES HOLT, WAFFEN, WAFFEN CO., PR. SIDENY HOWE, INSPIRATIONAL, 14 Chester Park, Boston, Mass. DR. E. B. HOLDEN, Inspirational, 14 Chester Park, Boston, Mass. DR. E. B. HOLDEN, Inspirational speaker, No. Clarendon, VI. DR. J. N. HODERS, trance, 9 Henry street, East Boston, Ms. MRS. A. L. HAGER, Inspirational, Mount Clemens, Mich. MRS. F. O. HYZER, 127 East Malison street, Battimere, Md. MRS. M. A. C., HEATH (Grimerly Brown) will answer calls to lecture and attend innevals. Address, Middleeck, Vt. JAMES H. HARRIS, hox 99, Abington, Mass.

WM. A. D. HUMK, Weat Side P. O., Cleveland, O. Zebla N. HAYTINOS, Inspirational, East Whately, Mass. E. Annie Hinman, Weat Winsted, Conn. N. S. JOHES, ESQ., Chicago, Ill.

HARVYR A. JONES, ESQ., Chicago, Ill.

HARVYR A. JONES, ESQ., Can occasionally speak on Sundays for the friends in the vicinity of Sycamore, Ill., on the Spirit and Philosophy and reform movements of the day.

ABBARAM JARKS, Pleasantville, Venance Co., Pa., box 34. DR. C. W., JACKSON, Osweco, Rondall Co., Ill.

R. A. JESPER, lecturer, Bridgewater, V. WM. H. JOHNSTON, COTTY, Pa.

MISS HESHE M. JOHNSON, 10 Very Maillon Mich.

WM. F. JAMHESON, 204 West Madibon affect. Chicago, Ill.

ALFRED KELLEY, normal speaker, Roby's Corner, N. H. Mrs. Mail A. King, Hammonton, N., D. P. KAYNER, M. D., St. Charles, Ill.

GROUGE F, KITTHINOK, Budiado, N. Y.

Mes. M. J. KUTZ, Bostwick Lake, Mich.

BJOHN R. KELSO, Springfield, Mo.

Miss JENNIE, Level. Inspirational speaker, will believe to the service of the season of the season will be the season of the season will be the season of the season of

D. F. KAYERS, M. D., N. Cherley, H.,

OROIGE F. KITTERIOR, MIRIBIO, N. Y.

Mass, M. J. KUTZ, BOSIWICK LARK, MICH.

O. P. KRILOOG, CHART TURBBUIL, ASIAR MIRIBIO, O., O., Mass, FRANK IKRO KNOWLES, Inspirational speaker, Breeds ville, Mich.

BOINS R. KELOO, Portingfield, Mo.

BOING R. M. Layin during January. Address, care Dr. B. H.

Roston, Dec. 21 and 31, in the afternoon, and in Chelsea in the evening; in Layin during January. Address, care Dr. B. H.

Crandio A. Tremont Temple, Boston.

Miss, F. A. Logass, Genesee, Wis.

Princesting, M. Lewis, M. R. M. Laying Boeker, will lecture in Princesting to the Address, Katon Replats, Mich.

GUARLES A. Loniaveller R. Innuce speaker, Butteville, Or, Joseph B. Lewis, Impirational speaker, Yellow Birring, O.

GONEPH B. Lewis, Impirational speaker, Yellow Birring, O.

GONEPH B. Lewis, Impirational speaker, Yellow Birring, O.

ON "Temperatore" in the trance or Chirthywant State. Curr.

Dr. JOHN MAYING, Washington, D. C., P. O. BOS 607, Miss. Mary A. Michael, M. D., Will Festima, N. Y.

Miss. TABUZER, MOURE, Needham Vineyards, Mass.

SMITHARISM. Address, San Francisco, Cal.

CHARLAS S. Maren, semi-trance speaker. Address, Wone woo, Juneau Co., Wis.

J. W. MATTHEWS, lecturer, Heyworth, McLeon Co., Ill.

Mos. A. E. MOSSON, Berlarden, C. C.

LEO, M. M. COLD, Centraina, H.

B. Marks Monnison, lecturer, Mellony, H.

B. M. M. A. L. M. Cold, Centraina, H.

EMMA M. MARTIN, Inspirational speaker, B. Comay, N. Il

P. C. MILLS, Noth Wattriboro, Mc.

J. W. MATTHEWS, lecturer, Howerthy, M. C.

J. W. MATTHEWS, lecturer, Rockelson, M. B.

J. W. MATTHEWS, Inspirational speaker, B. Portisco, Cal.

PROP. R. M. M. COLD, Centraina, H.

B. Marks, A. L. Charley, L. M.

J. W. M. C. A. R. POOR S. M. M. Lenger, M. S. S. Poort

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MISS H. T. STEARES, trance speaker, may be addressed Sunbury, Penn.
ALBERT STEGRMAN, Allegan, Mich.
MISS. C. A. SHERWIN, Townsend Center, Mass.
MISS. ADDIE M. STEVENS, inspirational, Claremont, N. H.
MISS. CARRIE A. SCOTT, inspirational, Claremont, N. H.
MISS. CARRIE A. SCOTT, inspirational speaker, 10 Chapman street, Boston, Mass.
DR. J. D. SEELY will lecture on the Science of the Soul at any distance not over 100 miles from home. Address, corner Main and Engle streets, Butlado, N. Y.
JOSEPH D. STILLES, Montpeller, Vt., care of Geo. W. Ripley, ELIJAH R. SWACKHAMER, lecturer, 757 6th avenue, N. Y.
DR. O. CLARR STRAGER, Rochester, N. Y.
MISS. C. M. STOWK, San Jose, Cal.
MISS. J. SWASEY, normal speaker, Noank, Conn.
MISS. L. A. F. SWAIN, Inspirational, Union Lakes, Minn.
SELAR VAN SIOKLE, Oreenbush, Mich.
MISS. J. SWASEY, normal speaker, Noank, Conn.
MISS. L. A. F. SWAIN, Inspirational, Union Lakes, Minn.
SELAR VAN SIOKLE, Oreenbush, Mich.
MISS. J. H. STILLMAN SEVERANCE, M. D., Milwaukee, Wis,
MISS. NELLES SHITH, impressional speaker, Sturick, Mich.
J. W. SEAVER, Inspirational speaker, Sturies, Mich.
J. W. SEAVER, Inspirational speaker, Sturies, Mich.
MISS. CORA L. V. TAPPAN, care Meeber, Redpath & Fall, No.
36 Bromfield street, Boston, Mass., or 128 8th st., New York,
MISS. SARAH M. THOMPSON, Inspirational speaker, 181 8t.
Clair street, Cleveland, O.
THOMAS B. TAYLOR inspirational, Providence, R. I.
J. H. W. TOOHEY, Providence, R. I.
HUDBON TUTTLE, Berlin Heights, O.
MISS. Abhies W. TANNER will speak in Lvon, Mass, during
November; in Salem, Dec. 3, 10 and 17. Address, Montpeller,
Vt. box 212.
BRNJAMIN TODD, San Francisco, Cal.
N. FRANK WHITE will speak in Bridgeport, Coun., during
November; in Salem, Dec. 3, 10 and 17.
Address, Montpeller,
Vt. box 212.
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Vt. box 212.
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N. FRANK WHITE will speak in Br

F. L. H. WILLIS, M. D., Willimanic, Conn.
J. G. Whitney, inspirational speaker, Rock Grove City,
Floyd Co., Iowa.
Mr. N. M. Wright inspirational speaker, will answer calls
to lecture in the New England States. Address, Boston.
Mass., care Banner of Light.
Warrens Wight, inspirational speaker, Waterloo, N. Y.
Miss. E. A. Williams, Oriskany Falls, N. Y.
S. H. WORTMAN, Buffaio, N. Y., box 1434.
Miss. S. E. Warrens, 1807 States, 1818.
M. S. E. Warrens, 1807 States, 1818.
M. H. WORTMAN, Buffaio, N. Y., box 1434.
Miss. S. E. Warrens, 1807 States, 1818.
M. H. WOLTMAN, Buffaio, N. Y., box 1434.
Miss. S. E. Warrens, 1818.
M. Pillams, 1818.
M. Wolffeld, C. Woodbruw, Eagle Harbor, N. Y.
Dig. E. B. Wheeldorf, Plasanton, Kan.
Elijah Woodworth, inspirational speaker, Leslie, Mich.
A. C. and Mrs. Eliza C. Woodbruw, Eagle Harbor, N. Y.
Warrens Woodworth, inspirational speaker, Leslie, Mich.
A. C. and Mrs. Eliza C. Woodbruw, Eagle Harbor, N. Y.
Warrens, M. Woodbrum, inspirational speaker, Leslie, Mich.
M. G. Welle, The Southern Missouri during December; January and February at Springheld, Marshdeld, Carthage, and other places.

DANIEL WHITE, M. D., St. Joseph, Mo,
Miss. Mart E. Withele, Holliston, Mass.
Miss. Mart E. Withele, Holliston, Mass.
Miss. Morilla Woodbs, trance speaker, Dummersion, Vt.
George W. Whither, 1818.
Miss. Martiff E. Wilson, 46 Carver street, Hoston,
Dr. R. G. Wells, trance speaker, Heaufort, N. C.
Miss. N. J. Willis, 55 Windows street, Cambridgeoort, Mass.
A. A. Whrellock, Cleveland, O., care American Spilitualist,
Miss S. A. Willis, 55 Windows street, Cambridgeoort, Mass.
A. A. Wilsellock, Cleveland, O., care American Spilitualist,
Miss S. A. Willis, 18 will speak in North Sciuate, Nov. 5;
In Nalem, Dec. 24 and 31; in North-Sciuate, Jar. 7. Address,
Mrs. Fanner T. Young, trance speaker, Address, Straf
ford, N. H., care Dr. H. C. Cohurn.
Mr. & Mrs. Wh. J. Young, Bolse City, Idaho Territory,

Passed to Spirit-Life: From Hammonton, N. J., Sept., Mr. A. M. Ellis; also, Sept.

21st, Mrs. Julia Hewes; Oct. 24, Mr. P. N. Parkhurst.

From Hammonton, N. J., Sept., Mr. A. M. Louis, also, Sept. 21st, Mrs. Juha Hewes; Oct. 24, Mr. P. N. Parkhurst.

Thus, within a short space of time, our Society has been called upon to part with three worthy members—firm in the belief that they snould be permitted to refurn from the realm of clearer vision, and more just conceptions, to watch over and guide their loved ones. Death to them had no terrors, but was accepted as a blessed change.

We shall sadly miss them in our little band of carnest workers, especially our eader brother, P. N. Parkhurst. One of the early settlers of this town, he en 'cared Linself to a large circles of carnellations, commanding respect for sound jurgment, clear preception, and integrity of purpose and action. Early accepting the truth of spirit communion, he was one of the first tobicle organize a Society in this place in 18th was then closen Vicaldent, serving with ability two years, and has since ever, exerted his influence for the upbuilding of the cause in its living purpose and heavity. At our last annual meeting he was again elected to the office of President, from whince the desh-rangel called him to "come up higher Fully consclous of the great change awaiting him this good man passed within the vell, "rejoicing with exceeding great long with exceeding great in view of our recent great bereavement, our Loceum

or In view of our feeent great bereavement, our Lyceum passed the following resolution: Whereas, Death has removed from our midst three worthy

companions, members of Liberty Group—one of them our beloved President—therefore,

Resolved, That we, as a Lyceum, tender our heartfelt sympatics to our worthy Conductor and other friends in affliction, trusting they will realize the consolations of our beautiful philosophy, which teaches that drash does not sever the chain of sympathy or lessen the power of love to bless, and under the guidance of loved ones "gone before," press on toward prefection."

Homomorphy V. L. Lee 28th 1871.

Perfection. Mammonton, N. J., Oct. 26th, 1871. From Coventry, Vt., Sept. 10th, Taylor, son of Shadrack and inna F. Ordway, aged 25 years left the poor, wasted, con-

Affine F. Ordway, aged 25 years left the poor, wasted, consumptive form, to begin to live his real life.

The frier ds are not left comfortless, as he was not only a
seeing medium, having at different times the truth made p ain
to him, but in his last moments he saw the dear frends waiting his release from the tie that held him. A dear mother,
and brothers and sixters, were a so in the ex-joyment of like
hissalings. He has already returned, to their great loy and the
most perfect satisfaction of the family. Your humble correspondent was called upon to speak words of consolution.

Mas. A. P. Broww. MRS. A. P. BROWN.

From New York City, O. t. 24th, 1871, Mr. Otts Field, aged

Mr. Field had the likhest reputation of being a good mem-ber of society, and was beloved by all who had the pleasure of his acquaintance. The beautiful apritual philosophy he ac-cepted long ago, and it was a great comfort to him in he slast sockness. A few days belote he passed away, he said to nic; "My Banner of Light has not come for a week or more; I do not know but my subscription has run out; I feel lost without my Banner." ny Banner."
May your Banner long wave to comfort the s.ck.
E. M. H.

From her home in Hampton, Onelda County, N. Y., August 39th, Ella M. Ellis, agest 20 years, daughter of Malachi and Mary H. Ellie.

Mary H. Eills.

She was a member of the Good Templars' Lodge, beloved by all its members. They feel that a bright star has act on earth, to shine with added brilliancy shows. Her parents do not sorrow as those without hope. May the risen daughter beenabled to make her nearness perceptible to the external senses of her beloved parents and triends. The inneral was attended by a large concourse of friends, who were addressed by the writer.

Mus. E. A. WILLIAMS.

by the writer, Mills, E. A. Williams,

[Notices sent us for insertion in this department will be charged at the rate of ticenty cents per line for every-line exceeding licenty. Notices not exceeding licenty lines published gratuitously.]

CONVENTION NOTICES.

Third Annual Meeting of the New Jersey State
Bociety of Spiritualists and Friends of
Frogress.

The Third Annual Meeting of the Society will be held in
Camden, at Central Hall, corner of Fourth and Plum streets,
on Wednesday, Nov. 29th, at two and seven o'cleckyr M.
Victoria C. Woodbull, Dr. H. T. Child and Mrs Kingman
will be present. Also, Dr. L. K. Coonley and other speakers
are expected.

are expected. And, Dr. L. K. Commey and other speakers are expected of the cause throughout the State, and of other States, are confinily invited.

SUSSINC, WATERS, President of Society.

STACY TAYLOR, Chairman of Ex. Committee.

Northwestern Woman Suffrage Association.

The annual meeting of the Northwestern Woman Suffrage Association is to be held in the Representatives' Hair, in Indonapolis, Ind., on Wednesday and Thursday, the 19th and 18th of November. All the prominent suffrage speakers in the Northwest are invited, and every effort will be made for a great meeting. Indianapolis being the home of Senator Morton, a strong effort will be made to Indiae him to address the Convention. This society, was formed in Chicago, in May, 1879, by delegates from the various Northwestern States, and the first annual meeting was held in Detroit, just November, and was a decided success. A large and successful Convention was held under the auspieces of this society at Fort Wayne, Ind., in March last. Add. M. Hazritt, Pres.

Kansas State Convention.

A State Convention of the Spiritualists of Kansas will be held in lawrence, Kan, on Priday, Saturday and Sunday, the 3), 4th and 5th of Sovember.

Several of our best speakers will be present, and a glorious time is anticipated

Mass Emma Steele Pillswuny, President.

N. D. HORTON, Secretary.

Rhoote Island Woman Suffrage Convention.

The annual meeting of the Rhode 1-land Woman Suffrage Association with he held in Providence Thursday, Nov. 9th. A large and interesting meeting is promised, and a general at-endance urged. RHODA A. F. PACKHAM, Sec. y.

BANNER OF LIGHT: AN EXPONENT

OF THE SPIRITUAL PHILOSOPHY OF THE NINETEENTH CENTURY.

PUBLISHED WEEKLY AT NO. 158 WASHINGTON STREET, "PARKER BUILD-ING," BOSTON, MASS.

WILLIAM WHITE & OO., Proprietors. WILLIAM WHITE, I LUTHER COLBY, ISAAC B. RICH.

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ORIGINAL ESSAYS. - Upon Spiritual, Philo-

EDITORIAL DEPARTMENT. - Subjects of General Interest, the Spiritual Philosophy, its Phenomena, etc., Current Events, Entertudning Miscellany, Notices of New Publications, etc. Western Entronial "General Powders, by Warren Chase, St. Louis, Mo. Western Locals, by Chriss B. Lynn.

MESSAGE DEPARTMENT.—A page of Spirit-Messages from the departed to their filends in earth-life, given through the mediumship of Mrs. J. H. Conast, proving direct spirit-intercourse between the Mundane and Huper-Mundane Worlds.

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All which features render this journal a popular Family Paper, and at the same time the Harbinger of a Glorious Sci-

entine Religion. TERMS OF SUBSORIPTION, IN ADVANCE. Per Year......83,00

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BANKE compose a volume. Thus we publish two volumes a year.

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E. E. ROBINSON, 8 Market street, Corning, N. Y.
WARREN CHANE, & CO., 614 North 5th st., Nt. Louis, Mo.
MRS. LOU. H. KIMBALL, Roon 21, Pope Block, 137 Mediput feet, Chicago, Mr. w B. Zießer. 196 South Third street, Philadelphia, Pr. EDWARD BUTLER, Chestnus street, above Fourth, Phila

telphia, Pa.
D. S. CADWALLADER, 1005 Race street, Philadelphia, Pa.
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DAVIS BROPHERS, 55 Exchange street, Purtland, Mc.
D. B. ADAMS, corner of Sh. and F. streets (opposite the Post-office), Washington, D. C.

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Publishers who insert the above Prospectus three times in their respective journals, and call attention to it editorially, shall be entitled to a copy of the BANKER OF LICHT one year. It will be forwarded to this address on receipt of the popers containing the advertisement, marked.

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II This paper is issued every Saturday Morn

lagion street. Hoston.

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 with utterance. our correspondents give utterance.

Bunner of Light.

BOSTON, BATURDAY, NOVEMBER 11, 1871.

Office in the "Parker Building," O. IM WASHINGTON STREET, ROOM, NO. 3, UP STAIRS.

AGRECY IN MRW YORK, THE AMERICAN NEWS COMPANY, 119 NASSAU ST.

WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE, LUTHER COLEY, TRANC B. RICE. For Terms of Subscription see third page. All mail matter must be sent to our Central Office, Boston, Mass.

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

"Psychic Force," or Spirit Power.

We have real 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 abstruse or mystorious. 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 mon 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 their late experiences with him in the study of the new science which they style "paychic 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 phonon on a 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 phenomena, 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 succooded 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 a tempted 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. eta, we should have found them. No-the prestidigitation 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 paychip 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 Bioux 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 \$400,000, is to be paid to the extent of a quarter of a million, on the requisition drawn by the Choctaw nation. Vincent Collyer 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. Beveral of the chiefs are to pay a visit to Washington this winter.

Theodore Tilton on Marriage.

At the risk of periling his popularity as a lec-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, riage; and he was not disposed to be ashamed of at the option of the partier.

The lecturer spoke of the "social evil" and of the attempts which are yearly made to legalize it; In addition to this visible field over which it is in marriage, which we must rectify before we can stop the evil.

"Don't ask a woman to obey you," said Mr. in a true marriage, must be the peer of him who commands; do n't 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 cenees, 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 can not live happily tegether."

Mr. Tilton deserves credit for his hold utter ances 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 im- haven. positions. It remains to be shown, however, that the charge brought by the agitators of the daythe charge, namely, that the present system is productive of immeasurable cylls—is not true, low cost as they can themselves buy of the East, 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 misread the signs of the times, there is to advance with such rapid and firm strides. Its a large and growing class who will thank Mr. Til- missionary work may be said to be concluded, ton for throwing a firebrand into the midst of the and now it is reaping the field it has so faithfully 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 the Atlantic coast. Mr. Snow richly deserves the now imposed by a false legislation and a torpid gratitude and the increased patronage of the public opinion.

think he might have fortified some of his positions coive both in still larger and larger measure. 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 intelbreaks the ordinary laws of what is generally stitution would be a success, understood by morality. Men and women should, Suppose, Messrs, Editors, that you open a subscription book at the Banner of Light office, and in marriage, consider something hesides their own mere liking for each other, or what they may choose to regard as spiritual affinity. They should ject. If you will, I believe they will respond in ask themselves, What sort of offspring are likely to come from our unlong and they should have to come from our union? and they should have some compassion for the innocent unborn.

from Mr. Tilton, we cannot but admire the moral be adopted. 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 will be delivered in the case of those women who conflued 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 s 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 hold 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 cholar and thinker, entitled "The Debatable 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

turer, Mr. Tilton, with the gallautry of a moral Herman Snow convinced of the necessity of sup-Bayard, has come bravely before the public and plying the growing Pacific coast with sterling expressed some great truths a little in advance of spiritual literature that should be the sowing of the age in respect to marriage. In a lecture he- the good seed in soil all ready and virgin for its fore the Citizens' Course at the Tremont Temple, reception, conceived the plan of himself establishing a comprehensive bookstore in San Francisco, that should at all times be the convenient iepository of the freshest and hest 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 Humboldt, Bentham and other great thinkers and widely-known institution, and one of the held views similar to these on the subject of mar- most important of any similar enterprise on the entire l'acific coast. His trade bas extended itbeing found in such company. He would have self, in fact, throughout the whole region, includthe State law cleared of every prohibition of di- ing British America on the north, Mexico on the vorce, and would place the marriage contract on south, and beyond that, even taking in the South the basis of every other civil contract, revocable American republics; while it embraces Utah and Montana on the east, and some of the islands of the Pacific, and China, on the west.

out he said there is no necessity for legalizing it; expanded, the very large number of sea-captains it is already legalized. Our social system does and officers who sail from San Francisco north the business for us, for to day our brothels are and south and west, depend upon Mr. Snow for supported by men, three quarters of whom are their regular supply of spiritual and intellectual married. It is allowing to the errors committed 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 Tilton, "without remembering that she herself, satisfied with as many numbers as they can obtain, and feast themselves on their contents, taking especial pleasure in perusing the Spirit Mesage 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 pineteenth century. This is literally casting bread upon the waters, and after many days finding it again. Thus is the wide ocean made the bearer of the seeds of truth to remotest lands and the isles 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 ellent wishes of spirit messengers wafting it on in peace to its destined

Mr. Snow's arrangements for the purchase of literary supplies enable him to sell to his customors on that side of the Rocky Mountains at as But show us a substitute before you attempt to 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 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 great Western world beyond us, for the enter We do not accord with Mr. Titton in all his rad. prise he has shown in providing for their wants ical views on the subject of marriage; and we and we do not doubt that he will continue to re-

The Psychopathic Institute.

MESSES, EDITORS—In reading Dr. Mead's com-munication in the Banner of Aug. 12th, the folleatural part; and that the man who violates phys-leal laws may often be as culpable as he who

give all your readers who are benevolently in-clined a chance to contribute to this worthy ob-

o come from our union? and they should have my sympathies, and I hope that all improved methods in the treatment of insanity may

To do good should be the object of all; and what greater good can we be engaged in than in restoring to saulty 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

Hoping that the Psychopathic Institution may

Boon be in a flourishing condition, I am,
Traly yours, ALEX, King. Linden, Teras.

A good idea, Bro. King. We will head the liet with five dollars instead of one. Who will follow suit? That the institution contemplated will be a self-sustaining one after it is duly inaugurated, there cannot be the remotest doubt. Inof the Supreme Court of the District of Columbia deed, we learn from Dr. Mead that there are applications for inmates from parties not Spiritualsued the authorities for refusing them the right to | ists, enough to fill the institution. These people vote, and it will be adverse to the exercise of suf- give as one reason, among others, for applying to frage by women. Chief Justice Carter will prob. him, that his plan is so much superior to the ably prepare the opinion, which will be brief and 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 besefit of the Religio-Philosophical Journal, the Present Age, and the Lycenm Banner-spiritual papers, all burnt out at the late fire-to enable them to resume publi-

Amount previously acknowledged... Mrs. Sarah A. Rogers. Lowiston, Me. W. L. Potter, Taunton, Mass... S. Doughten, Mahonay City, Fa. Lydla R. Stearns, Boston Highlands, Dr. J. R. Newton, Boston. friend. E. Holbrook, Roston bn A. Nourse, Wollaston Helghts, Mass... Hutchins, Medford, Mass... Ingham, East Stoughton, Mass....

cation.

\$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 pamphleta 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 the jail at Hartford. "He was altogether too good better things," to be wasted in the sinks of crime;" and it asks, " why, in this free and great republic, was he not utilized? If we credit his own nocount 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 wronghendedness was the true cause of his rule. But we cannot help thinking that something is still healthy change of sentiment and opinion on this subject of hauging 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 Boston Oak Hall establishment, and ditto treasurer of the Citizens' Course of Lectures at Fremont Temple, after effecting his escape recently out of a window of the first establishment, lirectly in advance of the officers of justice, left an affectionately written farewell to his defranded employers, in which he gives vent to the 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 cently, and has his mind full of "spoiling the pitiating the Jewish Jehovah so sublimely paintso blindly worshiped and finely impersonated on earth at the present day by Elder Knapp, J. D. Fulton, and others of like ilk.

The Lycoum Banner.

Mrs. Lou H. Kimball has issued a supplement o 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 go. In a private note from Mrs. K. to us, she

"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 bread east 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

"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 onsequence 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 pe-

The Spiritual Analyst.

This sprightly monthly, heretofore edited by J. H. W. Toohey, and issued by W. F. Brown & Co. of Boston, we learn per 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 & Claffin's Weekly. Messrs. Brown & Co., and Mr. Toohey, say in their final address: "The practicabilities 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 will visit the western country, delivering twenty ject of Spiritualism. 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,) surpfised her on the evening of Saturday, Oct. 28th, by a visit, and the presentation of a fine 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 Evidences of Christianity, compared with the Evidences 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 "Mania, Insanity, and Crime, Physically and Psychologically considered." As this work gives directions and prescriptions of treatment and cure, it tion of office announced in our next number. is almost invaluable.

To the Friends of Woman Suffrage.

As this paper is an earnest advocate of woman uffrage, 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 reestablishing the Religio-Philosophical Journal and Publishing House is their patronage, by subscriptions to my paper at usual rates, \$3,00 per annum. of that remarkable criminal, James Wilson, in in advance, and orders for such books as they may want, and under no circumstances would I a man," it says, meaning plainly too capable of 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 subscripamiss in our body politic, and that Wilson was a tions are solicited most urgently as a basis of immevictim of our as yet imperfect social system." We diate and permanent relief. I hope many will aid are glad to note these multiplying symptoms, in me in that way. Under no circumstances can I what is assumed to be influential quarters, of a 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 noor 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 S. S. JONES. the Journal should be sent. 150 Fourth avenue, Chicago, Oct. 23d, 1871.

ALL SORTS OF PARAGRAPHS.

CONTENTS OF THIS NUMBER OF THE BANNER -First Page: Poem - "L'Inconnu," 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 Spiritfollowing "pious" hope, which perhaps they do unlists," by Victoria C. Woodbull. Second: Same continued;" Banner Correspondence;" " An Open Letter to the Rev. Henry Ward Beecher," by Rev. T. B. Taylor, A.M., M.D.; "Diameter of has been reading too much Old Testament re- the Earth." Third: "England," by J. H. Powell; Poem-" The Realms of the Long Ago," " Brown's Egyptians," a la Moses & Co., as a means of pro- Hall and the Spirits;" "Central (N. Y.) Association of Spiritualists;" "The Year-Book of Spirited at intervals by the writers of that work, and | ualism;" "List of Lecturers;" "Oblivaries;" "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. time. Direct to 54 Twenty-Eighth street, Chica- 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. "Rob-

inson'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 mat-

ter 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, Portand, Me., meets in Army and Navy Union Hall, Congress street, corner of Brown, instead of Recention 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., 158 Washington street, Boston.

From a letter in another column it will be sen that another of the workers in the lecturing field, J. T. Rouse, has closed his earthly career and gone to spirit-life. 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., III, Do not forget her.

BF Bro. A. J. Fishback, in remitting \$39 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 Hall, Boston, in November, this popular speaker good in enlightening humanity on the great sub-

A WISE CONCLUSION.—The Woman's Club, of Washington, have wisely and unanimously adopt ed 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 block-

ing 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 chromo—"A Moonlight Scene in Norway"—which | 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 superstition 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

> 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. Loca-

Germany has nineteen female editors.

key-note, and it has the right ring.

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 LABOR: 'EIGHT HOURS,'" 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. Placemany of whose poems have appeared in our columns-will understand us when we say they may rest assured that this ene 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 Sides" of what is styled a "long range discussion" on the comparative merits of Ancient Prophets and Modern Mediums, held between Moses Hull and Rev. J. F. McLain. The sub-title is "God's and the Devil's Prophets." Those who are familiar with the thoroughness of Moses Hull's manner in discussing these Bible questions with professed Bible men, will need no urg ing 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 Yorkwith a man-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 "Christing," from the French of Louis Einault. 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. Stelger is headquarters for Gorman literature in New York.

Sheldon & Co., New York, publish in very neat paper cover form two recent novels-"Overland," by J. W. De-Forest, 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.

Lee & Shepard commence a new series of juveniles by Elljah Kellogg, called "The Whispering Pine Series," of which the first number is out in all its attractiveness. Its title is "THE SPARK OF GENIUS; or the College Life of James Trafton." 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 profaced with very high medical recommendations, and suggests the right things to do whenever any emergency or accident occurs, before a physician or surgeon may be call ed. It is almost impossible to overrate the usefulness of such a book, which is a real missionary.

Spiritualist Lyceums and Lectures. Spiritualist Lyceums and Lectures.

Merings in Boston.—Misse Hall.—Free admission.—The Fifth Series of Lectures on the Spiritual Philosophy commenced in this slegant and spacious hall Sunday afternoon, Oct. 1, and will be continued every Sunday, at 2M precisely, (except Bec. 17 and Feb. 11.) Prof. Win. Denton will lecture the first three Sundays of November, to be followed by other speakers of known ability, among whom are Miss Lizzlo Doten, Dr. F. L. II. Willis, Miss Jennie Leys, Thomas Gales Forster, Mrs. Cora L. V. Tanpan, Mrs. Nellie J. T. Brigham, and Mrs. Emma Hardinge. Reserved seats for the term, at \$10 each, can be procured of Mr. Lewis B. Wilson, Treasurer, 158 Washington street, or at the hall. Donations are solicited. Ellot Hall.—The Childron's Progressive Lyocum meets at 10½ A. M. Religio Philosophical Club (conference) at 7½ P. M. John A. Andrew Hall, corner of Chauncy and Essex streets.—Test circle at 10½ A. M. Mrs. Mary Carlisle, medium. Lecture and answering questions at 2% and 7½ P. M., by Mrs S. A. Floyd.

Temple Hall.—The Boylston-street Spiritualist Association

arrangement of things-viz: To devote attention to the singing department of the exercises. Mamie A. and Hattie C. Richardson also rendered musical selections. The orcheatra on the occasion consisted of six pieces from Cart er'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 finance is in operation, and is well attended. A dancing school for the children is held on Wednestay afternoon, and for adults on Friday evening of each week. Let the carnest 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 Eliot Hall Fair continue to be held at this place each Tues; day 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 Religio-Philosophical Club .- This organization met at Eliot 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 Eliot 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 Spiritualibts of our sister city.

EAST ABINGTON .- 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, Olive Holbrook, Amy Tenny, Betsey Shaw, Cora Beal, Ella Dean, I. F. Low-oll, Ella Everson, Nellie Shaw, Hattle Beal, 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 lycoums?" was discussed by Lanna Shaw, I. F. Lowell, Clara Whooler, L. J. Holbrook, Susan Wheeler, Brainard 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 \$9,18 was taken up for the Lycoum 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 rounion, with music and speaking.

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

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. Wilsey, Treasurer; W. H. Price, Musical Director and Secretary. W. H. PRIOR.

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 lat and 2nd Bundays 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 Painesville, Ohio, during

November, and in East Enginaw, Mich., in December. Miss Lizzie Doten speaks in the Town Hall, Milford, Mass., Sunday, Nov. 5th.

Mrs. S. E. Warner awakened a renewed interest in Spiritualism at Ithaca, N. Y., by a course of lectures she 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 Angelos 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 19th and 20th, and for December.

Prof. J. M. Allen will lecture in Ashley, Mass., Nov. 6th. on Alphabetic Reconstruction. Prof. Wm. Denton will lecture at Granite Hall, Chelsen,

unday 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. Jennette J. Clark lectured in Plymouth, Oct. 20th,

and is to lecture in New Bedford, Mass., Nov. 19th. Mrs. S. A. Byrnes lectures in New Bedford, Mass., Dec. 3d, 10th and 17th.

Matters in this Country and Europe

The deep though perhaps unuttered excitement in Utah ver the conviction of Hawkins and his sentence for polyga my to three years' imprisonment and a fine of \$500, is in creased by the absence of Brigham Young, who is supposed to have made his way to Arizona. The mayor of Sait Lake City and other prominent Mormons have been arrested on a charge of murder. Mayor Wells has, however, been re leased on ball, in order that his presence may preserve order in the city. The cases arising under this present action will be brought by appeal 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.

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 magnaulmously calls attention to the terrible sufferings of those who lost their all by the fires in Wisconsin, Michigan and Minesota. 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 randored sick, blind or crippled by this ordeal, 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 can merely flock in masses to the nearest towns unseathed by the ilames, there to starve or freeze unless timely aid arrive. There should, for humanity's sake, be prompt and copious contributions. Money and ciching are the articles most needed. The governors of Wisconsin and Michigan are the most appropriate channels through which aid

ticles nost needed. The governors of Wisconsin and Michigan are the most appropriate channels through which aid can be administered.

Rosenzweig, the illegal practitioner of New York in the late Alice Bowleby "trunk horror," has been convicted and sentenced to seven years in the State prison.

General Robert Anderson, (Major Anderson of Fort Sumtern memory,) died at Nice, France, Oct. 6th, 1871. His remains will be brought by the United States vessel Guerriero to this country for interment.

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

Brazil has voted for the emancination of her alaxes and

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

A National Thanksgiving.

BY THE PRESIDENT OF THE UNITED STATES. A PROCLAMATION.

Oct. 1, and will be continued every Sunday, at 224 precisely.

(except Dec. 17 and Feb. 11.) Prof. Wm. Deuton will lecture the first three Sundays of November, to be followed by other speakers of known ability, among whom are Miss Lizzie Doten, Dr. F. L. II. Willis, Miss Jennie Leys, Thomas Gales Forster, Mrs. Corn L. V. Tanpan, Mrs. Nellied, T. Brigham, and Mrs. Emma Hardinge. Reserved seats for the term, at 310 each, can be procured of Mr. Lewis B. Wilson, Treasurer, 183 Washington street, or at the hall. Donations are solicited. Eliot Hall.—The Children's Progressive Lyoum meets at 10½ A. M. Religio Philosophical Club (conference) at 7½ P. M. John A. Andrew Hall, corner of Chauncy and Essex streets. —Test circle at 10½ A. M. Mrs. Mary Carlisle, medium. Lecture and answering questions at 24 and 7½ P. M., by Mrs. S. A. Floyd.

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

Boston.—Eliot Hall.—The Children's Progressive Lycum met as usual on Sunday foronoon, Oct. 29th, and proceeded to make use of the time as designated in the new arrangement of things—viz: To devote attention to the latent of the Most Hings, and Invoke his protection and kindness for their less fortunate brothren, whom, in his wisdom, he has deemed it best to chastise. In faith whereof, I have bereunto set my hand and caused the send of the United States to be affect.

Washington, Oct. 28, 1871, and of the Independence of the United States the 66th.

U. S. GRANT. United States the 96th. Ry the President

HAMILTON FISH, Becretary 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 the immutable laws of the universe; therefore, Resolved, That there be an utter abolition of the tyranny of

sox; and,

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

Resolved, That the women of this nation have, legally as well as naturally, possessed the elective framelies 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 present their votes at the next election, compelling the alternative of acceptance or known breach of trust. Faithfully,

Wany E. Tillotson.

Vineland, 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.

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in London. Price 5 conts. I London. Price 5 cents.
THE AMERICAN SPIRITUALIST. Published at Oleveland, O.

Price 6 cents.

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But want of this will life destroy.

But want of Ints with the destroy.

Then of your health take proper var.
In what you cat and drink and wear—
In something good your time employ,
Then you will truly life enjoy;
Let Bors be "dressed" in good warm "CLOTHES,"
Protecting them from head to feel.
Which they can buy at Okohop France's,
Corner of Beach and Washington atreet

Nov. 11—1w

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fant.
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A Haunted House in Wooster, O. Missical Meanse.

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The Apparition of M. Caron appears to the Baron de Guidenstude.
The Spectres appear to the New Incumbent.
Astonishment of Bruce upon beholding the Stranger,
The Ghostly Rider appears to Phillip and Felicia.
The Ghost of the Cavaller at the House in Westminster.
The Ghost of the Cavaller at the House in Westminster.
The Spectre Head-man appears to A me Bioleym.
The Vision of the Hadiant Boy.
The Wille Ladv appears in the "Codar Room"
Locoty Hall-The Apparition of Sir Thomas More appears to his Dunghter.
The Apparition of the Head Keeper appears in the Hall.
The Spirit of Fisher, as it appeared to the Settler,
The Spirit of Fisher, as it appeared to the Settler,
The Spirit of Fisher, as it appeared to the Settler,
The Vision of the Cook,
The Dream of William Marstone appears to Mary Meadows.
The Dream of William Morton Geoffrey,
The Apparition of The Murdeced Boy appears to Mrs. Atkins.
The Apparition of Homes Travers.
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The Time last Come;
The Coming Day;
The Freeman's Resolution;
Truth and Error;

abor;
No;
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The Devil is Dead;
Itilied Workers;
The World is Young;
The Freeman's Hymn;
What is Religion;
What Makes a Man

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 Subbath?
Fogyland;
Hurl Them Down;
Man;
What I Ask For;
I Would Not be a King;
The Advent of Freedom;
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The Ideal and the Ideal; The Real and the Ideal;
The Oncoming Eden of Glory;
Thoughts;
The Future Day;
Liberty's Star;
Appent to America;

Anthem of the Free; My Drink; The Soul's Past and Present; Comfort for the Mourner; My Lamb; A Pashm of the Present;

A Pact for the Lamb;

I famb;
Psalm of the Prese.
Pature Life;
The True Light;
My Fortune;
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Winter is Den!;
The Seasons;
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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-sphere in an undeveloped state, eventually progress into a higher condition.

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The questions an exercid at these Scances are often propounded by individuals among the audience. Those results the contractions and propounded by the contractions of the contractions. sent in by correspondents.

BRAIRD LETTER - Visitors at our Free Circles have the FRAIRD LETTER - Visitors at our Free, these have in privilege of planing a scaled before on the lattle for answer by the spirits. First, write one or two proper questions, signing full mane to the same; just them in an envelope, real is, and address to the spirit with whom communication is desired. At the close of the scace the Chairman will return the letter; to the writer, with the answer (if one is given) on the creation.

I.We reprint from last week's lesse the following. "Intro ductory, Address," the Questions and Answers, and the message of Betsey Trantham, given Sept. 4th, on account of an accidental omission to correct several important errors marked on the proof sheets

Introductory Address.

Cosmodals & Spinir -I have been requested to make a statement concerning the result of our labors as ministering spirits, through the Banner of Light. In preface, I would say, that we are entering upon our alteenth 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-hound, and, what is worse, money-bound, it became necessary for these spirits, if their theory or project 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 chisel them, and hammer and polish them. Tals was done by sickness, by losses. by sorrow, by various trials which were imposed upon those persons, until at last these artists aunounced to the assembly that the subjects were ready to be vitilized. 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 coaljators in the path they had marked out. They well knew they would be assailed by pulpit 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 Spiritualisis, leaving out all the nondescripts. And the number which has been added to the ranks of freedom-liberated from the dark . ness 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 glorions Banner floats in every clime; it has been read by every race of human beings; we have found it in the E-quimaux but and upon the throne; 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 condintors as they might wish, their reward in the hereafter is sure, and they have nothing to fear, for they are so Brinly grounded in truth and justice that the gates of hell cannot prevail against them. Sept. 4.

Questions and Answers.

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

QUES - 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?

ANS.-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 it 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 planet. 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 oppo-

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 1831, in Tennessee. I was born in Wickliffe, Germany. My name was Betsey Trantham. [How do you spell your last name?] T-r-a-n-t-h-a-m. You see I have n't forgot my primer.

Now I have been requested to come here and state my age, and tell where I was born partienlarly, 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 1831, 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 ifted 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 libraries here in the spirit-world, and we do n't death shall come, may the star of faith shine more have to exercise much labor in possessing ourbrightly for them than the beams of their own beautiful Venus, lighting them through the eventful shadow of death, and ushering them into the fever when I was a child, and the consequence Sept. 11. morning land of life.

Questions and Answers.

CONTROLLING SPIRIT.- In purguance of your usual custom, if you have questions, I will an

wor them. Ques.-(From a correspondent.) We would lay before our spirit-friend controlling at the circle the following passage, said to have been have to lie as low as mine, they will have to come spoken by Jesus: "An evil and adulterous gen- to about the same level, after all; and when they eration seeketh after a sign, and there shall no go to the other life, it may be they won't stand so sign be given to it but the sign of the prophet nights in the whale's belly, so shall the Son of that is, as honest as a lawyer can be. Now, if I Man"-No., No. Did Jesus then believe that such can get near enough to him for that, I should be a fish or any fish ever swallowed Jonah, or did he glad to help him, for he is in trouble. He has quote the passage as believed by the Jews? and because the three days in the case of Jonah was like to the three days he should lie in the sepulthre? Also, if Jesus then believed the story of Jonah was intended to foretell his death and entombment that followed?

Ans.-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 be have taught falsehood. It is fair to suppose, then, if the passage has been correctly rendered, that he used it as a metaphor, not because her 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 Essenians, 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 Essenians believed in God and Nature, and were a peaceful people, therefore their God was one of peace-one who, under no circumstances, could exercise-vengennee-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 kingdoms 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 communi-

- cate 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.

frivolous, but I understood you to easy you were in their normal state; the extremities are exin communication with the spirit-world?

A .- No, you are mistaken; I said I was en 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 disanpointed 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.

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 They are generally disposed to go in masses, and used to keep a book-shop at No. 9 King street, are presided over by one, who may be called a Boston, Mass, in the year 1778, return by a mor- chief, or by many, who may be called chiefs or tal medium and communicate intelligence concerning the lost hible 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 fer to that class of unfortunates called drunkards; to those who have called me here. Good day, sir. Sept. 11.

Thomas Allen.

A lady living in California, whose name I have ceived, to which his name is attached. For Edgar such poetical communication. Thomas Allen. Sept. 11.

Olive Tenney.

deal with instead of Olive. I should like partic- he to blame? Partly, yes. But, my friends, we

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 selves of what we want to know. We have was, I was stupid, and they called me a fool. used to think a great deal more than I talked. used to think the people who called me a fool sometimes did n't 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 high as I do. At any rate, I am ready to help them-particularly Joe. He tried to be honestlost 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 n't think there was anything wrong. Good-day, sir. Sept. 11.

Scance conducted by a spirit called Napthalon; letters answered by Anna Cora Wilson.

Invocation.

Thou Head of Wisdom, thou Heart of Love, finding 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 huds 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.

Quas - (From a correspon tent.) Why are some of our best mediums so skeptical with regard to faturo lifo? Ans.-Some people are constitutionally skenti-

al 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 missin, 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. O.-What never-falling 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, unvital-QR-I beg your pardon, if my question seems ized, and distinctly differing from what they are cessively 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 Cowes, 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 Jesusthe truth-teller-was amongst you to-day, working quietly, yet powerfully, but not recognized, cause 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. leading minds.

Samuel A. Brown.

I am here to-day to speak for those who, if they spoke for themselves, would not be heard. I rethat 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 not, desires to know whether or no Edgar Allen I arrived in the spirit sphere, they told me that I Poe is the author of a poem which she lately re- had committed suicide. I have no recollection of being carried to the station-house, for I am told Allen Poe, I would say that he has not made any 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 I'm not so much of a fool as folks took me to officer passing; I called for water; he paid no atbe: I know enough to come back in this way, tention; I begged for water-no attention-until I and that's more than a good many folks know made such a racket he was obliged to attend to that said I was a fool. Well, maybe I was, me, which he did by opening my call door, and Some folks think people who aint smart in devil- using language such as I should be ashamed to try don't know anything. I am Olive Tenney, of use to any one when soher-it was bad enough to Oswego, N. Y. I was forty-eight years old at the come from a drunken man-but I did not get any time I died. I have been dead a little over seven water. This fever raged on, until no doubt it years. I should like, if I could, to communicate went to my brain, and I became delirious, and I with some of my relatives, and I think I may be committed suicide. Now who was to blame? able to convince them they have no fool's cap to | Was I to blame? No. The officer in charge, was

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 unfortunates 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 earthlife, 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 and 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 unfortunates. 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 mote, while in the case of others it might be a mountain, for I left no family dependent upon me for aupport. I have no other call back here but the call of

humanity. I said at the outset that I came to 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 MOST POPULAR REMEDY IN AMERICA! did n't know anything about it;" or, "He has been drunk and has n't got over it." People would n't 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 drunk and has n't got over it." People would n't returning for more than twenty years, preaching justice, preaching morey; but still your prisons are A Physician's Testimony-" Panacea for made hideous with the groans of these unfortu-

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 ark, N. J. 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 cell, 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 here, 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 malarial, 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. Bept. 12.

Betsey Allen.

I was called from this to a better life, four years | Forty External Ulcers Cured. 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 anybody 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 n't 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 n't say so if it was n't true; then I know mother will be glad to hear from her. I do n't 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 heing very often with her. I want her to do all the good she can here; not to wait, but 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-by, sir.

Scance 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. II., to his friends; Aunio Louisa Ames, of Fall River, Mass., to her mot er; George Berkley, Bishop of Cloyne, Ireland; Frances J. Robinson.

George Herkley, Bishop of Cloyne, Ireland; Frances J. Robin son,

Monday, Sept. 18—Invocation; Questions and Answers;
James Walter Walch, to friends in New Orleans; William Hornison, of Boston, to his relatives; Edward Ambroso C ark, of Augusia Me., to his grandmother.

Tuesday, Sept. 19.—Invocation; Questions and Answers;
Jeanle MacLanethan, of Glaspow, Scotland, to her mother;
James Farar, of Cambridgeport, to friends; Captain Samuel May, of Hoston; Annie Parsons, of Kennebunk, Me., to her mother.

Thursday, Sept. 21.—Invocation; Questions and Answers;
Beilsmin Lakeman, of Conway, N. 11, to his mother; Samuel Hinchman, of New Orleans, Le., to his hother in Colon. chman, of New Orleans, La., to his brother in Ohio; Wm

ii. Chandier.

Tuesday, Oct. 24.—Invocation: Questions and Answers;
William Jarvis, of 1st Mich Cavairy, to his family; Capt. William Jarvis, of 1st Mich Cavalry, to his famility Capt. Lavid E. dridg, of New Bediord, to friends; Frank Talbot, of Springfield, to his mother; Dr. John Dix Fisher, of Boston, to his. Marcaret Amory, of New York.

Thursday, Oct. 28—Invocation; Queations and Answers; Alice Barron, of Chicago, Ili; Peter Jennings, of Windsor, Conn., to his son William Jennings; Major Henry Constantine Smith, U. S. A.; John Campbell, of Sumerville, to William White.

White:

Monday, Oct 30.—Invocation; Questions and Answers;
Charli, Goodwin, of Lincoln, Me; E. H. Uliman, of Chicago,
Ill., to friends; Peter Fries, of Chicago, to his brother; Mary
Morchouse, of Portland, Me; John Garrat, of Portsmouth,
R. I., to his descendants in England.

LETTERS FROM THE PEOPLE! WHAT THEY THINK

DR: STORER'S VALUABLE MEDICINE,

NUTRITIVE COMPOUND!

FEMALE RESTORATIVE,

BLOOD PURIFIER,

TONIC AND STRENGTHENING AGENT

GENERAL RESTORATIVE.

POPULAR FAVOR.

The "NUTRITIVE COMPOUND" has already speak for those who could not obtain a hearing made its way into every State and Territory of the Union, and testimony from a large number of patients demonstrates that this excellent medicine supplies a great need, and is destined to become the

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 myinitely superior to all other medicines in the diseases for which it is recommended. In fact, I esteem it a company of the c idea of Annaea for all female complaints. I desire to get the medicine as low 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-

Takes Out the Old Aches and Stiffness."

"TAKES OUT THE OUT ACTIES THAT STITLESS."

W.Y., of Grand Rapids, Mich., himself 72 years of age and amagnetic heater, 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 breather more in which the more purposertors or the more prompted from the more proprietation or the more proprietation." ystem."

Doing Wonders."

"DEAR SIR—Your medicine is noise 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. P. H., Groveland, Mass.

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

This is a case of Chronic Prolapsus of some twenty years" This is a case of Chronic Prolupeus of some twenty years' standing, such as there are but few to be found in all the medical records—with a great deal of onlargement, 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 all the doctors and all the medicine she has taken for years, she has never found anything like this. "In my practice I find a 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. I., 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 benchest results. I think it a very valuable medicine, and wish every sick woman has it. Please sond six packages."—Mrs. C. M. S., Minnesota.

"The Very Thing They Want."

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

"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 caternal ulcers. Since taking the Compound they are cured, and I have had but one. Surely it is worth more than its weight in gold to me,"—Mrs. K. A. M., Litchfield County, Conn.

"Superior to Anything I Ever Used!"

"Dn. Stonen—Having tried your Nutritive Compound for mysolf and family, I desire to say that it is far superior to anything that I ever used, and I do sincerely and strongly urge all sufferors from natural or female complaints to forward \$1 to you for a trial package. My husband, who is a Medicine Agent, recommends your Compound to all who are suffering from complaints to which females are subject."

Met C. G. R. Schina Mo. -Mrs. C. G. B., Shelbing, Mo.

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

'Just What I Need."

A distinguished authoress and lecturer writes, after using two packages: "I send enclosed \$5, for which send me your Compound. I am convinced that it is just what I need. I recently met two ladies who have been taking the Compound, and both speak well of it. Mrs. 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 "Your medicine has wrought a great change in mo. My aligostion is improved, and my hands and feet, which were always cold, are now warm and often perspire. My friends notice the change in my complexion for the better. Jiell 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 bunches in my breast, which makes me hopeful that the Nutritive and wash will disperse them. The medicine has a pleasant effect on my persuasystem."—Mrs. L. B. S.

ans a pleasant effect on my nervous system."—Mrs. L. B. S. Connecticut, "May blossings and honor be awarded you for its dis-

"May blossings 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 to you, and nearly the other, and have already received very great benefit. Many disagreeable complaints have been entirely cured by its use. I have recommended it to three or my friends, who, after a fair trial, are also greatly helped. I write this in justice to Dr. Storer, who deserves (with the good spirits) the thanks of suffering womanhood. If he, wishes, he is at liberty to publish this."—Letter to the Baraner of Light.

wishes, he is at liberty to publish this,"—Letter to the Banner of Light.

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

"I have used two boxes of it, aircady; it has helped movery much. I have not been so well for five years, and now. I think I shall get well."—Mrs. V. H. T., Minnesota.

"The 'Nutritive Compound' which I sent for is doing my, wife good; more than six months with a clairvoyant of good reputation. Send me six packages."—J. W. M., Wisconsin.

THE "NUTRITIVE COMPOUND"

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

Malled, postpaid, on receipt of the price. Price \$1,00 per package. \$5 for six packages; \$9 for twelve.

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

Praotic

THE O know rooms at he will gl day even few week

MEDIC Analysis DR.

M EDIC 192 V ly success Lungs, Ki tance exa MRS. attend to is permits Nov. 4

MRS. and heals by 1 corner of Sept. 9.-DR. Conce forms of contide at a sive sitting MRS. Hea by lock of Sept. 30 MRS. Camden s A. B. Oct. 28

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Nov. 4.-SET T Pract

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NCLOS sex of tion. Ad Chase & June 17

Mediums in Boston.

DR. J. R. NEWTON, Practical Physician for Chronic Diseases, No. 35 HARRISON AVENUE,

(One door north of Beach street,) BOSTON. .

D.R. J. R. NEWTON is successful in curing Asthma, effects of Sunstroke, Softening of the Brain, Jaundice, Neuralgia, Heart Discaso, Norvous Debitty, Diabetis, Liver Complaint, Dyspepsia, Weak Eyes, Failing of the Womb and all kinds of Sexual Weakness, Weak Spines, Ulcers, Loss of Volce, Rheumatism, Brouchtits, Hemorrholds, Felons, and all kinds of Lameness and Weakness of Limbs. Sec. 7.

DR. BUFFUM, THE Great Medical, Test and Business Medium, (best known by his Indian influence, "Red Jacket,") has taken rooms at 36 Heach 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.

2w*-Nov. 4.

MRS. ALBERT MORTON.

M EDICAL, Business, Test and Prophetic Medium. Letters answered, \$2,00. Clairvoyant remedies sent by mail. Analysis of ores. No. 26 Hanson street, Boston. tf-Oct. 28. DR. MAIN'S HEALTH INSTITUTE,

AT NO. 226 HARRISON AVENUE, BOSTON. *THOSE requesting examinations by letter will please en a close \$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,
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19 successful in treating Humors, litheumatism, diseases of the
Lungs, Kinneys, and all Billous Complaints. Parties at a distance examined by a lock of hair. Prico \$1,00. 4w*-Nov. 11.

BUSINESS CALIKVOYANT, in rear of 225 Tremont street, second door, Boston. Hours from 10 a. M. to 4 r. M. Will attend to calls evenings and Sundays, 2 w - Nov. 4. MRS. J. M. CARPENTER (formerly J. M. Friend) has rethrned to the city, and will see those desiring Medical Examination, at her residence, 1567 Washington street, Boston, on Tuesdays, Thursdays and Saturdays, from 9% A. M. to 4 P. M. Examination by letter or otherwise, \$2,00. Nov. 4.

MRS. EMMA RHODES, (Inte of Providence,) has taken rooms 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. 4-4w

MRS. F. C. DENTER, Clairvoyant, Business and Test Medium. Examines persons by a lock of hair, heats by laying on of hands. Price 41. 494 Tremont street, corner of Dover street, Boston. Hours 9 A. M., 4 P. M. Sept. 9.—13w*

DR. G. W. KEITH has removed to No. 9 Flor-ence street, 3 doors from Washington street, Roston. All forms of disease treated successinily without medicine. In-valids at a distance cured by magnetized paper, mutual pas-sive sittings, &c. Send for circular.

MRS. R. COLLINS, Clairvoyant Physician and Healing Medium, has resumed practice. Examinations by lock of hair, \$3, by person, \$2, at 9 East Canton st., Boston. Sept. 30.—13w*

MRS. M. CARLISLE, Test, Business and Clair-voyant Physician. Hours from 9 A. M. to 9 P. M. No. 94 Camden street, Hoston. MRS. ELDRIDGE, Test, Business and Medical Clairvoyant. Answering letters, \$1,00. No. 1 Oak street, Boston. 4w*-Oct. 21.

MRS. L. W. LITCH, Trance, Test and Healing Medium, 163 Court street, Boston. Circle Tuesday, and Sunday ovenings at 74 o'clock.

S. HAYWARD, Magnetic Physician, No. 82
Oct. 28 - tr

MIS. MARSHALL, Spiritual Medium, 19 Temple place, Boston, Hours, 10 to 12, and 2 to 5.

SAMUEL GROVER, HEALING MEDIUM, NO 23 Dix Place (opposite Harvard street). 3m*-Sept. 9. MRS. M. A. PORTER, Medical Clairvoyant No. 8 Lagrango street, Boston. 6w*-Oct. 28. A. H. RICHARDSON, Healing Manipulator No. 95 Main street, Charlestown, Mass. 4w*-Nov. 4.

Miscellaneons.

SEWING MACHINES, A CHARLES FAMILY FAVORITE, CH HOWE, ÆTNA, AMERICAN, &c., &c.,

Name Hioan, &c., &c.,

Rioe & Peok,

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633 Washington, &c., West St., Boston.

\$7,500.

The Orange (N. J.) Property for Sale.

A. J. AND M. F. DAVIS offer for sale their house and lot,
A. situated at No. 44 William street, Orange, New Jersey—
three minutes from post-office, five minutes from Morris and
Essex deput, and only one hour from City Itali, New York.
The lot is 85 feet front and 110 deep, and as property is now
seiling here, is worth 8160 per foot. Fruit and shade trees,
large over-green hedge, &c. Dining-room, kitchen and cellar
on same level, in a half-basement; two parlors and two bedrooms on second floor; three large (one small) bedrooms on
third floor; a good attic, with a comfortable bedroom for
"help;" never-failing cistern; Brown's hot-water furnace,
worth \$500 and perfect for heat and health. A good place for
a physician, or for doing business in New York.

Write or apply to

Sept. 23.

MARY F. DAVIS, Orange, N. J.

SOUL READING.

Or Psychometrical Delineation of Character MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. Full delineation, \$2,00; Brief delineation, \$1.00 and two 3-cent stamps. Address,

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White Water, Walworth Co., Wis.

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

CURES many cases by the profession given over as incurable. CANCERS, Tumors, CONSUMPTION, Scrotula, FEMALE DISEASES, "Bright's Ridney," SEMINAL WEAKNESS, Insanity, DISEASES OF HEART AND BRAIN, and the host of diseased conditions that afflict humanity, are rapidly controlled and cured by the MAGRETO-CHEMICAL REMEDIES developed by him. Consulted personally or by letter. Office, ECLECTIC MEDICAL COLLEGE,

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NEW EDITION. Planchette Song,

SET THE TRUTH-ECHOES HUMMING. Words by J. O. BARRETT, music by S. W. FOSTER. Price 30 cents.

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For sale wholesale and retail by the publishers, WILLIAM
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M. Peebles, H. B. Storer, M. D., of Boston; Prof. J. H. W.
Toohey, of Providence, R. I.; S. Waldron, Esq., of Maiden,
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GEORGE W. MUSSO, M. D., ECLECTIC AND CLAIRVOYANT PHYSICIAN, No. Walden street, Lynn, Mass. 13w*-Sept. 2. A WELL-KNOWN CLAIRVOYANT.

INCLOSE SI, W, lock of halr and hand writing, with age and sex of patient, for c lairvoyant examination and prescription. Address RACHEL LUKENS MOORE, care Warren Chase & Co., 614 North 5th street, St. Louis, Mo.

June 17.—tf

J. WILLIAM VAN NAMEE, M. D., Eclectic WILLIAM VAN NAMEE, M. D., Eclectic Clairvoyant and Magnetic Physician, will give examinations and treatments at his rooms, 108 Elm street, Newark, N. J., Mondays, Tuesdays and Wednesdays, 404 Dean street, Brooklyn, N. Y., Thuradays, Fridays and Saturdays.

Business readings and advice given by special appointment. Examinations by lock of hair. Circulars with particulars and testimonials sent on application. Hours, 9 to 12 A. M., and 1 to 5 F. M.

Nov. 4.

PIFI.ES, SHOT-GUNS, REVOLVERS, WESTERN GUN WATERIAL. Write for price list to GREAT WESTERN GUN WORKS, Pittsburg, Pa. Army Guns, Revolvers, &c., bought or traded for. AGENTS WANTED.

Aug. 12.—6m

R. AUGUSTUS BROWN, the eminently Buc-cessful Healer and Test Clairroyant, will be in TOPEKA, KAN., on and after Nov. 7th, till further notice.

Miscellaneons.

TRACTS FOR THE TIMES! "THE TRUTH SHALL MAKE YOU FREE." THE AMERICAN LIBERAL TRACT SOCIETY

THE ABERICAN LIBERAL TRACT SOCIETY

PUBLISH Radical, Spiritualistic and Reformatory Tracts to advance freedom of thought.

No. 1, "The Biblic a False Witness," by Wm. Denton;

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

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

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

"5, "Catechumen." Translation from Voltaire;

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

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

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

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

"9, "Spirit Manifestations," by Wm. Howfit;

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

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

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

Price of tracts, 30 cents per 100, postage 6 cents; \$5,00 per 1000, postage 3 cents. Adacount of 20 per cent. made on all orders amounting to \$25 and upwards. No orders will be filled unless cash for tracts and postage is enclosed. Make P.

O. Orders payable to order of Recretary. Send orders to "AMERICAN Liberal Tracts and Denton, Parksident.

ALBERT MORTON, Secretary.

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HAVING sold the number of farms we agreed to, at the low price of \$5,00 per acre, to the first settlers, and located over thirty families, who are now there improving the land, we now offer choice locations around and adjoining the Settlement for \$15,00 per acre.

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TERMS ONLY SIO PER MONTH, without interest until paid; and you can select any unsold land on the plot you desire, or you can send your order with 810, and your name will be entered for the plot nearest the Settlement at the time your order arrives, which may be worth five times its cost in a few months. Some lands located last senson are valued at from 820 to 830 per acre.

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

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

\$25 CASH SECURES IT,
and the balance in three equal payments—two, three and four
years, at 6 per cent.
Those who only want for a farm, and do n't care about being
near the village, had better send \$25 on each 29 acre plot they
want, and take their Certificate of Location, which will in a
short time be worth the present price around the village. I
locate for all who desire it without charge. Purchasers can
take from one to ten of the 29-acre plots at the present price.
Apply early, and get as near as possible to the first Settlement.

Manager N. E. Division Hyde Park Settlement.
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CARAH E. SOMERTBY, Chairvoyant, Healing and Developing Medium, 719 Sixth agenue, New York. NO MORE-SUGAR OF LEAD OR SULPHUR or polsonous drugs as a hair dye. Send me a lock of hair, either gray, red or any other color and a lock to be imitated, and I will return the same, which will satisfy that a dye can be mide to give any descrable that. I give price of the dye when I return the bale, and any purchaser, who is dissatisfied can have the money retunded. Send two stamps. Dr. BASCOM, 73 Court street, Brooklyn, N. F. Oct. 21.—4w*

THE FAITHLESS GUARDIAN;

Out of the Darkness into the Light. A Story of Struggles, Trials, Doubts and Triumphs. BY J. WILLIAM VAN NAMEE,

Author of "In the Cups;" "The Unknown;" "Estelle Graham: A Pize Story;" "Woman's Love;" "Pride and Passion;" "Adom the Tide;" "Deep Waters;", "Guardian Angel.," etc.

THE WEST.

Warren Chase, Corresponding Editor. Office at his Spiritual Reform and Liberal Bookstore, 614
South Fifth street, 32. Louis, Mo.
Coules of the Banner of Light, Inclinding 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 modium, through whom spirit-likenoses can be given, but one so peculiar in his organization, and so wild and unsteady in his habits as to give satlafaction to very few who visit him; and we are also sorry to be competted to believe that not all the pictures offered by him were genuine spirit pletures, while we were satisfied that some were. as they were recognized by friends of the spirit whose face was 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, pecuniarily, and of course made the case worse, as he got no pay unless he got some spirit face, real or netitious, on the plate; and this gave rise to suspicion, and our old daguerrean friend Outley, who believes the fact of spirit-likenesses and the other 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. phase 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, thrown out upon the wild and violent opposition to all forms of spirit intercourse, and often brought lat the spiritual spheres of our bitterest enemies, which affect them and often ruin not only their manifestations, but their characters

Delicate and sensitive mediums, which are the best we have need the kindest and best of care. attentions and surroundings, which they seldom get, except in the cases where they are members of private families and not public mediums, and in these cases the very best and most reliable of all our evidences occur, and they are the richest voins of precious ore this world afferds 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 influencing them to the same devotions to which they were attached in life, and to which, as in earth-life, they are still attached. Dissipated 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 SUFFRAGE IN ST. LOUIS.

This great and important measure of reform is temporarily suspended in our city, simply because it became loaded with Orthodoxy, and borne down with popular preindice 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 feed 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 bugbear of free love has scared many pious friends of the cause away from the truth, as it is faithfully used by the enomies for that purpose, with the dogmatic assertion and assurance that suffrage is only the first sten 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 rescued; and woman suffrage would be kept back twenty years, if not rescued from the sirocco breath of theological suspicion, and carried above the bigotry and pride 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 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,

"We hope that it is foreordained of God that the damnable spot of polygamy shall be wiped clean out within nin-15 days from date, and with it, all free love bot beds and practices, with their kin-dred schisms and isms and ovils."

If this Christian wish for vengeance on other Christians were literally carried out, there would be little more than a mere fragment of any city or church in our country left. It is fortunate that it is not forcordained 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. Medlicot, 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 also 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 conceited Christians, after the strictest sect of Enisconalians, and his religious brothren 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 I

ful whether the circumstances will clearly convict him. A friend who knew him well, says he always seemed like a man that could wring the

what argumentative, and made very many start-ling declarations, at least so considered by any orthodox mind. We do not believe in condemning and ridicaling any creed or doctrine beforein-vestigating it, consequently we have been for years trying to find out the kernel of Spiritualism. That many and perhaps nearly all Spiritualism and the many and perhaps nearly all Spiritualism are honest and clear in their belief words not for a moment question, and we personally decreased the moment of courses which an income may be procured wholly, or in part, without labor. As a matter of course, this ambition is considered both honest and list. Orthodox mind. We do not believe in condemnnot for a moment question, and we personally know many excellent men and women who firmknow many excellent men and women who firm-ly believe in the doctrines of that Society. As for us, as yet we cannot accept and believe, although ally considered as the reward of virtuous and is, as yet we cannot accept and helleve, although having tried very hard so to do. We are firmly convinced, however, that underlying the spiritual creed is a great, undiscovered principle of mind magnetism. A distinguished preacher once said: We can do as we please, because that depends up-on 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 popplation in the aggregate. It was is almost wholly an agricultural State, with no great commercial educated. It is one of the best and healthlest

ple 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. lences and luxuries of life rained down from the street, St. Louis, Mo. WARREN CHASE & Co. 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 street and Washington Avenue, at 11 A. M. and 71 form of personal comforts, conveniences and lux. P. M. Seats free; collections for expenses. uries, 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 plation of self. The old superstitions have conninety-five per cent, consists in their not owning tinually echoed the cry that man is a worthless the industrial means by which wealth or the creature. The spiritual theory reverses this order comforts and conveniences of life are produced of things. The claim now is that beauty exists and distributed. By the old-time honored usages where, to the superficial and bigoted, ugliness, and of industry, the ownership of everything neces- nothing but ugliness, is manifest; that the love of sary for industrial purposes has drifted into the morality is elemental in the soul; that divine order possession of monopoly. In this manner, five underlies even the greatest chaos; that progress is per cent. of the people own what the rest need to the cardinal idea of American religion; also, that work with; so that the mutual industrial powers progress is essentially and indisputably humanof every nineteen persons are exploited by one itarian, and that man, as an individualized entity, task-master. By a usage of commercial industry, as an immortal being, has wrapped up within every purchaser pays a net profit of so much per himself the possibilities of angelic life. cent, upon every commodity which he or she buys. By a usage of manufacturing and hireling ual strength; to attain moral excellence; to have industry, the employer gains so much per cent. net profit from every person he employs. With trating the glory of faith, the bliss of philanthrothese net profits, commercial and all other capitalists develop their business, and absorb as their the sublimity of a natural religion-these, all private property all the material elements of these, are the objects of the new theology, which

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

labor which is necessary for the production and bastle and irreverent. distribution of wealth. What do the capitalists afford? Their ownership of wealth. It is true self, under the new theological regime, reveals to that they have done something else, which is this: man the very pleasant fact that he is not all dethey have gathered the people into industrial pravity, or that depravity is not the root and subunities, and thereby have been the means of a thousand-fold more work being accomplished than | cates across the horizon, and a measure of satiswhat individual powers in a dispersed or scattered condition could have done.

Slavery also created industrial unities. The lic likewise created political unities, and in this tion of dispersion would. The benefit has been providential, not humanitarian, which has been produced by monopoly, slavery and the Roman banditti. 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 generalized. Humanitarian unity costs nothing; so that we can have all the benefits of political, religious and industrial rule, without any of their avils, without the cost of a single cent-which shall be proved; not immediately, however.

Partnerslips, joint stock companies and cooperation 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, undispersable, unscatterable. We require a unity that shall be as compact and as firm as a rock, able to resist all attacks

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 unrequired 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 was, 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 Gov-

ernment 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

friends and sympathy, although it is very doubt- to be well conducted when all members belong-

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.

SPIRITUALISM IN IOWA.

Grant And the sexpense 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 treamfeal. The universal The lowa Falls Sentinel gives the following candid notice of the late State Convention of Spiritualists, and shows thereby that most of the which is not exclusively their own personal interference projection against the same property of the late State Convention of Spiritualists, and shows thereby that most of the which is not exclusively their own personal interference projection against the beautiful and the same projects are same projects. Itualists, and shows thereby that most of the former prejudice against us has worn of, as our friends have become too numerous to be ridial, and all against each, there is no possibility of cuted more than those of other religions:

"SPIRITUAL CONVENTION.—The Spiritualists have lad a season of refreshing at lowa 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, some what arguments the content of the content versal system of private interests, since it cannot secure wealth to everybody, but to only five per cent. of the people? When only such a few can attain to prosperity, what is this system of uni-

honest perseverance. Every one cannot be for-tunate by the course 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 affordchasers of commodities, and the net profits afforded to manufacturing capitalists by the working people should be made use of, as the mutual property of purchasers and the working people. The mutuality, which is impersonal, should occupy the position now occupied by personal capitalists, and in this manner the capitalist would be 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 profit paid on commercialist, all the people, without excepting any, would become wealthy. At the rate of ten per cent, not profit paid on commercialist, and the mutuality, could become their own merchants and profit paid on commercialist. educated. It is one of the best and healthlest
States for Eastern emigrants to settle in for raising families, &c.

MINE AND THINE, vs. MINE, THINE,
AND OURS.

NO. 11.

The metalists in two years and a half. The net profits paid by the people to commercial and manufacturing capitalists in two years and a half. The net profits paid by the people to 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 The question in the first article was, What change ought to be made, in order that the peo-St. Louis, Mo.

NOTICE.

Any books kept for sale in St. Louis will be forwarded by us by mail or express, as ordered, The individual must have one kind of ownership, on receipt of advertised prices, as well as any of and the mutuality another kind of ownership. If the liberal or spiritua! literature, of which we the individual could get all the comforts, conven- | keep a complete assortment at 614 North Fifth

LECTURES IN ST. LOUIS.

Lectures, liberal and spiritual, every Sunday during the winter, in Avenue Hall, corner of 9th

THE MIDDLE STATES.

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

THE RESOURCES OF THE SPIRIT. Spiritualism invites the individual to a contem-

one's life a succession of beautiful pictures, illuspy, the virtue of peace, the harmony of love, and

We repeat: this new theology brings the individnal to a contemplation of self.

Conservatives say this is egotism; they claim The people afford the seed (net profits) and the that such a course renders one pompous and bom-

Spiritualism is introducing into the world.

The statement is incorrect. True, the study of stratum of his being. Hence, a little light cornsfaction with one's own life comes along with a

Theologiaus of the old-time schools, be not afraid band of robbers that founded the Roman repub- of the tendency of the spiritual theory. Thoughit does exalt man-though it does give precedence to manner produced better results than the condi- the study of self, and of earthly relations, over the study of God, and of super-terrestrial relationsstill 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 genuine humanitarian unity is established and 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 clixir of spiritual life and light

Render, let us seek; we shall surely find. The revelation of the beautiful will come to us. shall greet our Saviour, not in any special incarnation, but in the splendor of our own spiritual natures—in the great deeps 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 sojourn 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 Sciety of Spirituality. 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.

President; Com-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 bleased work, is agitating the matter of renewing the sessions of Lyceum No. 1—as 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 "Southwark 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 Remember the number, and give him a call. He has on hand all the spiritual papers, and an extensive assortment of radical and spiritual-

MEDIA-PUBLIC SEANCES. There are a great many public media in Phila-delphis. Scances are held in different parts of

detphia. Scances are need in different parts of the city almost every evening; and there are sev-eral gatherings of the same kind on Sundays, af-ternoon and evening.

We were fortunate enough to meet Mr. Ed. 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 scances in the city on Girard avenue, below Fourth. We wish him success.

Then, there are Mrs. Authory corner 7th and

Then there are Mrs. Anthony, corner 7th and Catharine streets, B. F. 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 scances on Race street-803, we think.

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 there is one thing we never can outgrow—and we are not sorry! It is this: a desire to kick unmer-cifully all the secondrels that go about the coun-try practicing bogus mediumship, deceiving the people in the sacred name of Spiritualism!

PENETRALIA 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. To attendance is good. These meetings take place every Thursday evening in Institute Hall, corner Broad and Spring Garden The opening lecture, this season, was delivered

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. Rich was the intellectual feast set before us. Bro. Rehn combated with great power the Darwinian theory as related to human conscious ness. He hold, and very sensibly, too, that human life, the spirit in man, is not a mere transla man life, the spirit in man, is not a mere transla-tion 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 phe-nomena of life as revealed in human conscious-ness. This lecture, which was entitled, "The Na-ure and Manifestations of Force," should be pub-lished in the leading Spiritualist journal of the world, the Banner of Light.

The Penetralia lectures will be continued through the winter.

through the winter.

NEW JERSEY STATE CONVENTION. The Third Annual Meeting of the Spiritualists

The Third Annual Meeting of the Spiritualists of this State, will commence on Wednesday, Nov. 29th, in Camden, at Central Hall, corner Fourth and Plum streets. Victoria C. Woodhuli will he present; also Mrs. Kingman, Dr. H. T. Child and Mr. L. K. Coonley.

Raily, 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! Spiritualists! Remember the Camden meeting Nov. 29th.

Death takes our loved ones away from physical sight. The myrty:s 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 the lesson of the lives of the arisen ones, and profit thereby. Thus, though in the spirit-world, the martyr is still a benefactor to mortals. Beauti-ful and touching have been the testimonials to our arisen co-worker, A. B. Whiting. But Mr. Pechles, always kind, and gentle, and considerate, reenies, 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 reance, our brother announced his presence, and assured us that he should be with us to-day while speaking of the arter-life and a faddless immortality. He then gave us this

mosaage:
"Tell the people, in your discourse, that, in passing to
this state of existence; I found that the principles and decthis state of existence; I found that the principles and dectrines 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 truition now. I bask in the smiles of those "gone before," and am supremely happy. My vision is enlarged, and the future is, all radiant with the grandeur and glory of eternal progress. The work in which I was engaged must and well go on to 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 find this world more real and beautiful than I conceived it to be even in the memoria of my loftlest inspirations: I shall speak to you again. Goodnight."

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

"Strongthening the weak, warning the erring waking the dormant unveiling the treacherous, and startling the sinful, it continues to re-thunder the wilderness words of the Baptist: 'Repent—confess and forske your sins.' Only the pure in heart'see God. To 'him that overcom-Only the pure in heart' see God. To 'him that overcometh' is the promise of access to the tree of life. Kindling in all believing souls the infitiest endeavor, 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 through angels and ministering spirits. 'Oh, come, let us worship in its 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. 19th, Editor Jones ays he is determined to win. He calls for Mag 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 cryfor help. Let us heed them all! The Lyceum Banner and the Age must not be forgotten. Oh, let our churity be broad and universal! It is blessed and assist others. Religion now consists in doing for the Cities. niess ago assist oners, Religion now consists in doing good. Again we plead for the Chicago spiritual press! In the small edition of the Religio-Philosophical Journal already mentioned, Dr. H. T. Child has his "Philadelphia Department" The Doctor has a sensational "leader" on "Firel Firel!" It is to the point. We met Bro. Jones in Philadelphia a few days ago. He was wearled, but not discouraged. The address of his paper is No. 150 Fourth avenue, Chica-go, Illinois. We are anxious to see the Religio-Philosophical Journal, the Lyceum Banner and the Present Age once more unfulled, 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. Mossop, 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 minisrations. Societies, give our good sister a call.

David Mills, Hammonton, N. J., Box 112 will answer calls to lecture. He was formerly a Pres-byterian elergyman—he knows better now. And still they come. Magura Editors we will quarantee to sell on J. M. Peebles within two months after it is issued

om the publishing house of Wm. White & Co. We know that ten times that number are looking Victoria C. Woodhull will lecture in Philadelphia, at Institute Hall, Nov. 9th, in the evening. Laura V Ellis has been giving scances in Philadelphia, Pa., commencing Wednesday, Oct. 25th, Mercantile Library Hall, on 10th street, below

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

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