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BOSTON, SATURDAY, NOVEMBER 2, 1872.

POLYGAMY AND ITS DESTINY.

ligious duty, based upon the Bible and a "Reve-

lation on Celestial Marriage," given through Jo-

seph Smith, at Nauvoo, in 1843. They also quote

Christian authorities in its support, such as Bish-

op Burnet, Martin Luther and other fathers of the

Reformation; John Milton, Rev. Martin Madan,

and the more recent Rev. Dr. D. O. Allen, Mis-

sionary of the American Board for twenty-five

years in India. These "foreign missionaries," in-

cluding Episcopalians, Presbyterians, Baptists,

&c., in General Conference at Calcutta, unani-

"If a convert, before becoming a Christian, has

married more wives than one, in accordance with

the practice of the Jewish and primitive Chris-tian Churches, he shall be permitted to keep them all, but such a person is not eligible to any office in the Church."

Polygamy being part of a religious system root-

ed in the Old Testament-based upon the exam-

ples of patriarchs and prophets-upon the ap-

proval of emingent Elevistian writers, and honestly

accepted by an industrious body of religionists as

a divine institution and the highest order of social

life, how can it legitimately come under Congress-

mously came to the following conclusion:

P Our Revised Catalogue of New Books sent ree to any address.

For Spirit Message Department see Sixth Page.

LETTERS OF TRAVEL. NUMBER TWO.

BY J. M. PEEBLES.

California Matters-A Visit to Brigham Young; Mormon Theology; Polygamy—The Sandwid Islands; Honolulu, Hawaiian Royalty, Etc.

EDITORS BANNER OF LIGHT-Though in Hono-Julu, Hawaii, two thousand one hundred miles southwest of San Francisco, waiting 'for the for your columns more notes and cullings from Utah and California,

The present has been a year of unprecedented prosperity all along the Pacific shores. Californians tell us they can spare 12,000,000 kentles of in the heavens?" we said. wheat from their coast this season, and have and railway conveyances, quantities must remain unsold. English and other foreign nations control the great shipments. They can afford to underbid our ship-owners. Congress would do well to turn its attention from railway corporations and subsidies to American shipping interests, and their necessary relations to the great trading marts of the tives. The complexion is light, hair thin, and world.

THE FRUIT AND THE VINE.

grapes, etc., during this month, and much earlier, is a vein of vanity, too, plainly visible in his conliterally blockade Oakland wharf and the front stitution. He likes attention-must be a leader or streets. Passing, one naturally asks, How can nothing. Though on excellent terms with himthey be disposed of? The markets are cloyed, self, he is too incomplete for a moral hero, and and it will not pay to transfer them to the Western | too selfish for a saint. He has bugged his passion States. The Pacific Railway at present is a per- of a "latter-day" Zion, modeled after the polygafeet monopoly. When those other lines projected my patriarchs of old, till it now scorches him like are constructed, fares and freights must neces- a brand. When he dies there will be divisions in sarily be reduced. Soulless corporations threaten the flock. The bishops and other leaders are cunthe life of the country. Oh for Congressmen that ning and shrewd. There are several aspirants for cannot be bought!-for judges who are rigidly the president's office. The humbler officials and justi

This State seems determined to excel in other things than gold mines, mammoth trees and Yo Semite Valleys. Think of a single squash weighing two hundred pounds! Last year, the Santa Barbara grape-vine produced nearly seven tons of grapes. R. B. Blowers, a substantial Spiritualist of Woodland, Yolo County, took us into his Chili is becoming to understand their doctrines. clover-field, which he pastures four months, and then mows five times during the year. This Chili variety of clover is excellent for grazing purposes, and exceedingly nourishing as hay. It has a small, white blossom, strikes its roots down ten do best when thorougly irrigated. The agricul-'Island has proved a complete success.

THE MORMON MAGNET. Accompany us another step backward. Brigham Young is a character sufficiently famous to be interesting. He is a native of Whitingham, Windham Co., Vt. Risking the laugh-this was also our birthplace. Armed with letters from United States Senators, Elder F. W: Evans and others, we found easy access to the private sanctum of the latter-day-saint prophet. Tuesday morning was assigned us. Ere an hour had elapsed the interviewing was mutual. Our acquaintance with polygamy practices and other phases of social life in Turkey interested this prince of polygamists. He sharply questioned us. We, Yankee-like, quizzed him. Mormons insist that plurality of wives is the only cure for prostisteamer from China, it seems advisable to shape tution and the social evil. The Shakers, say they, are a good, sincere, pure people; but fanatical, and fatally mistaken upon the subject of mar-

> riage." "But you expect to become celibates hereafter

"By no means! Wives are scaled to us for eterenough for home consumption. Lacking vessels nity, and spirits beget spirit-offspring, that wait their time to take on mortal bodies."

HIS APPEARANCE.

Cool and thoughtful, this theological chieftain's ppearance is considerably in his favor. He is rather short, and decidedly stout built. The forehead is full, the perceptives exceeding the reflecgait moderate. He must have seen full seventy winters. While affable and easy in manner, he is Tons of melons, peaches, pears, apricots, figs, | at the same time subtle and penetrating. There itinerating elders are the religious workers. The bishops are generally rich; while Brigham Young, a theocratic despot, through tything and financial speculations, has become a millionaire.

MORMON THEOLOSY.

The Pacific Railway, making us neighbors, poitically and socially, to "God's chosen in Zion," if In conception, then, Mormon theology is sound-

ional legislation? Admitting it true that public opinion in Republics constitutes the basis of legis-lative proceedings, still minorities have rights. ly Asiatic; in construction, conglomerate and complicated. It is, in fact, the resurrected religion of These rights are sacred. To stolidly disregard Moses, Solomon, and David, spiritually veneered and modernized.

ends at death. Each family is a clan, and the fa- | ples, they have managed to fill their own purses

ther the chief. President Young has fourteen or with the "needful." Morals are at a low ebb. Many white menfifteen wives, and some forty or more children. In all relations, whether private or public, he is a Germans, French, Portuguese, and some Ameridictator. He once said this publicly: "By the cans-live with native women unmarried. This wave of my hand I can move this people as I will. is considered no social disgrace, since commenced * * * J have a right to dictate to the Church many years ago by government officials. Color is considered no social disgrace, since commenced in all things, either temporal or spiritual-even to is no bar to office or position. the ribbons the women wear."

Our Vice-Consul, J. S. Christie, Jr., was a pas Progression, they believe, extends to the next senger with us from San Francisco. He is a stir ring, generous, wide-awake man. Introduced by life. All may be saved except the "sons of perdition"-apostate Mormons! These are not to be him to Consul Mattoon, we were made the recipeternally damned in hell-fire, but destroyed-disient of many personal kindnesses. The "drives" integrated; returning back to their primal ele- about the city, the walks in the Queen's gardens, ments. This is what was meant by the "second &c., &c., will long be remembered. How easy to death." They preach the continuance of "spirconfer happiness! itual gifts,". and affirm that President Young

THE CITY OF HONOLULU

numbers six thousand; the district, twelve thouhas been so overshadowed or entranced by their sand, only about two thousand of whom are white. prophet-founder, when speaking, that his "gestures seemed and voice sounded precisely like Jo-The Hawaiian Hotel and the public buildings genseph.Smith's." When first occurring it created erally would do honor to any larger city. The intense excitement. They are loth to accept any gardens are decidedly tropical. They are irrigatspiritual manifestations now, however, unless ed from mountain streams. Fruit clogs the market. Present prospects indicate a good crop of they come through the adherents of the Church. pulu. Sugar plantations plead for more work-The Mormon Churches of Utah, though practicmen. The "labor-question" is here, as elsewhere, ing an effete Asian system, are doubtless perfecta question. All men are about as lazy as they can afford to be. ly sincere. Plurality of wives they consider a re-

It is very common to see native women trooping long the streets horseback. Some were richly though quaintly attired; all, like the Arab and Mahometan women, ride astride. It is said to be not only more natural, but easier. Their dresses are entirely loose and flowing, all the weight coming upon the shoulders.

On the outskirts of the city, 'mid tropical shrubbery and graceful paims, I saw karo growing, the original food of the natives. It thrives on soil that can be flooded. Exceedingly nutritious, it not only tastes, but, when steamed in their stone ovens, looks much like a huge rough Irish potatoe. Strolling further, I saw numbers of Chinese busy in their shops. These celestials, eatching the spirit of progress, cannot longer be confined by Chinese walls; neither can any landing-tax or Hoodlum conduct frighten them back to the flowery kingdom. Emigrate they will.

TAWAHAN ROYALTY.

The government of these islands is a constitutional monarchy. Queen Emma, who traveled through Europe and our country a few years since, became queen by marriage. The present king-Kamehamha V., brother of the queen's decoased husband-is a pure native, portly in physique, quite talented, very determined in purpose, and dark in complexion as an American Indian. A wall surrounds his palace. It is by no means extravagant. Government having appropriated funds, a new residence is in process of crection. ply usurpation. Neither Congress nor any other It is to cost three hundred, thousand dollars. Kaméhamha is a bachelor, and sufficiently superstitions to believe in magic and omens. Madame Markoopa, a native doctress, and Mrs. Brickwood. a secress and observer of signs, lead if not literally control the king in many of his movements. The natives originally believed in a good and bad spirit-a plurality of gods. They also believed in a future life, and the return of their departed from the land of shades. Their idols were the images of deified mortals. Dr. Damon, a resident of Honolulu or some of the-Polynesian groups for thirty years, assured us, in a conversation vesterday, that these natives all -believed in a future existence when first visited by missionaries. The belief bubbles up spontaneously in the souls of The goddess of fire, say the Kanackas, presided over volcanoes; and, by the way, Manna Loa, on the island of Hawaii, fourteen thousand feet above the sea-level, is now in full action. No pen can do it justice. The great crater of Moknawcowco, thirty miles in circumference, would swallow a score like Vesuvius. The whole group of these islands has the appearance of being thrown up ture. We expect to remain upon these isles a week longer. Our next will be a sort of spiritual diary.



NO. 8.

THE LATE NATIONAL (?) CONVENTION.

{\$3,00 PER ANNUM, } In Advance: }

EDITORS BANNER OF LIGHT-Gentlemen : My name having appeared in your columns as a participant in the late Annual Convention of the American Spiritualist's Association held in Boston, a few words of explanation and remark relative to that occasion may not be out of place.

First, let me say that I have never connected myself with the Association named, and never before attended any of its meetings-not regarding it as organized on such a basis as to give it any efficiency for useful practical purposes. I attended this Convention as a spectator, intending to take no part in its proceedings; but soon found myself placed on two or three of its important Committees. I consented to serve only in the hope of be-Ing of some use to the cause of truth and spiritual reform. Whether this hope will be realized, the future may determine.

It soon became apparent that the Convention represented to but a small extent the Spiritualists. of America - at least, in its roting members. Though constitutionally the Convention could 3 consist only of delegates from active organizations of Spiritualists throughout the country, yet many such organizations, in Massachusetts, at least, were unrepresented; while members were admitted without proper credentials and from places? where no organizations existed. Yet of the duly elected delegates present, numbers did not take sufficient interest in the proceedings to qualify themselves to vote. The largest number of votes cast, according to the published report, was but ffly-three, while at least that number of delegates were reported from Massachusetts alone on the first

If I mistake not, about the same number of votes was cast at the previous convention at Troy. last vear.

It was further apparent that no measures had been taken by local organizations to raise funds for the use of the Association. Though the main objects proposed were " the promulgation of the Spiritual Philosophy and its teachings," by the employment of missionaries, together with the "establishment of a National University," yet less than four hundred dollars appears to have been raised, during the last year, for all purposes; and this sum was obtained mainly from collections made by a single missionary among the "Gentiles" to whom he was sent.

Delegates, instead of bringing contributions. from local societies, to forward the general objects of the Association, with instructions how to

THE SAN FRANCISCANS.

Old heads guide the feet that tread this new city. Enterprise is the pass-word, victory the paim. Enthusiasm anywhere is existence, and earnestness its own great reward. Financially, This planet, quite unknown to astronomy, re-Californian cups run over. This is the troublethe material overriding the spiritual.

The two themes of excitement just now are continental railways and Arizona diamond fields. Reality or shain diamond stocks sell readily, and emigrants vieing with miners are hurrying along the trails of the troublesome Apaches. The Chilikely to continue the circulating currency. Exchange is found a profitable business.

The Orient, with its treasures, and the Occident, with its untold energies, meet in this city, that has sprung up as if by the sorcerer's art. Vigor, vigilance and public-spiritedness constitute the red globules that flow in the body politic. Pioneer Californians are truly hospitable. As a "guest" invited here and there, we had practicaldemonstrations of it in the families of the Tubbs, Posts, McKinleys, Mills and others. These El-Dorado-men are proverbially generous. Those possessing fortunes are certainly more liberal with them than the same number in the bleaker Atlantic cities: "Money should be yoked to education, and idealism harnessed to practical uses. Citizenship here is a conglomerate. In this, it reminds me of Constantinople.

THE SUNSET CITY.

Arise, oh city of gold, and deck thyself! Telegraph Hill is an unsightly landmark. The seatourist passing the "Golden Gate" expects something different. And then, the dreary heights of Russian Hill might easily be covered with ver- and govern worlds for their own glory. Morally dure. Black Point also might be made to bloom like the rose. What opportunities for landscape artists! Transformations and suburban decorations pay even property-holders. If there's a pralseworthy mania, it is the laying out of beautiful gardens, noble avenues and mammoth parks. shade-trees around their houses, and books into them. After soul-blendings, home presupposes a library, a cabinet, a conservatory, an orchard, and a grove, with weird, winding paths for walking and meditation:

"Who loves a library, still his Eden keeps; Perennial pleasures plants, and wholesome harvests reaps." How easily the interior towns of this thrifty. State might be made to rival the villages in the Atlantic States, by putting out ornamental shrubbery. In a hot, dusty summer's day, what is more inviting than the cooling shadows of graceful evergreens, or the serried lines of maples and elms that interlace or arch public highways? And then, why not plant fruit-trees all along the wayside? Why not have the gardens of the Hesperides in our midst to-day? Why not have a heaven half-dreaming of heaven, with its homes of love-

brims in ecstasy.

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and twelve feet into the deep, rich soil, and often . Denying the existence of one eternal God-esproduces twenty-four tons to the acre. Ranches sential Spirit-they believe in a plurality of Gods, all of whom have wives, who were once mortals tural and horticultural outlook of the whole State dwelling on material planets. The highest God of is full of promise. Even rice-growing on Sherman whom Mormons profess any knowledge is "Elo-

heim." His laws are the edicts of will, and his government patriarchal. This Deity, say they, is no omnipresent spirit, but a personal being with body, bones, and flesh, but no blood. He dwells in the planet Kolob, near the centre of our system. volves upon its axis once in a thousand years, which to the "Lord are as one day." They believe spirit to be refined matter, and spirits to be constituted of material atoms. There are four orders of intelligences-gods, angels, spirits, men. Both the Christian Bible and Book of Mormon are equally authoritative. Neither is nese question remains a puzzle. Hard coin is infallible. Revelations and spirit ministrations have been the common property of all ages. All faithful Mormon saints become gods after death, creating, peopling and governing worlds.

SPIRITS AS WORLD-BUILDERS.

Ignoring the Spiritualists' conception that God -the Absolute Good-governs the universe by immutable law, and forms worlds and systems of worlds upon the principle of evolution, Mormons adopt the antiquated theory that spirits make worlds—such starry worlds as dot the measureless spaces of infinity. The erratic Scaliger, of the fourteenth century, put forth the same notion. North advanced it in his "Republic." It is the dodge " of babyish atheists I

The divine scale downward in Mormondom runs thus: Eloheim, Jehovah, Adam, Jesus, Joseph Smith, Brigham Young, the latter-day-saints and then the Gentile world generally. It is the chief employment of gods, angels, and spirits to manufacture and people worlds. Adam was the son-the representative son of the god who made this earth. Accordingly, he is its ruling spirit. All the "rightcous in Zion" will create, people, speaking, they commence the nuclei of their future kingdoms now, present wives and children becoming hereafter their subjects. Spirit-begetting, world-building, and star-engineering "over there "-these are magnificent employments in the eyes of Mormons! For spirits, remember, having Inspired, we feel to preach a sermon to the citizens created worlds and established laws for their govof California, upon the importance of putting ernment, run them mechanically through the blue depths of space, something as do engineers their engines; or as school-boys roll their hoops.

If a Pleiad fade, or planet disappear, may it not be owing to the careless sky engineering of a neophyte--some thoughtless spirit who failed to whistle in season-" Down with the brakes !"

RESURRECTIONS AND DAMNATIONS.

Exercise of procreative functions in the realms of immortality, naturally necessitates organic bodies-not the "spiritual body" mentioned by Paul, but the resurrection of the veritable physical body, as originally taught in the decline of Egypt's greatness. Not only will the literal "body come up," say the Mormons, but the very garments in which it was buried. As Adam was first made, then Eve, so the man is first raised; on earth, with the Divine will fully done? When the the wife-" the wife" whom the saint most loved. After this they are "called up"-resurdreaming of the spirit-gardens that hang and float rected in the order of the scaling. With the in ether spaces above us, our brain throbs and "Saints" marriage is a sacrament, and for eterni-

them endangers liberty. Legislation, to enforce what a majority may denominate morality, is simbody of men has a right to dictate a creed, or stan-. dard of morality, for individuals. It is impossible to legislate wisdom or virtue into any people. The true methods lie deeper. Right generation, ante-natal conditions and educational manipulations-these are the key-forces of progress and redemption.

While all Mormons accept polygamy as biblical and divine in origin, only about one family in ten practices it. The responsibilities are too vital and potent. Household inharmonies are unpleasant. And then, children must be cared for-expenses met. Few, it is commonly believed, have wives sealed to them from low, sensual motives; still, the look is unspiritual, unsavory.

The equality of the sexes stoutly wars against all tribes and races. polygamy. Intelligence and moral consciousness condemn it. Briefly, the institution is waning in Utah-wilting even/under the frost-seal of a death that can know no resurrection.

The more intellectual of the Mormon children are not Mormons. They do not follow their fathers. Young men ask for education and a broad, unsectarian culture; and then railways, mineral developments and Gentile influences all operate out of the sea by some fearful convulsion of Naagainst Mormon "faith and practice." Let polygamy perish, then, as it must, from internal conviction and conscience, rather than from such external causes as persecution and Congressional interference.

THE SANDWICH ISLANDS.

.This ocean-embosomed cluster of isles, nine in number, has some sixty-five thousand inhabitants. When discovered by Capt. Cook, the group was, supposed to contain full four hundred thousand. Remnants of mounds, temples and ruins indicate it. During the second voyage of this navigator, a difficulty arising, a high chief was killed by one of the captain's party. The slain chief's brother swore revenge. In the midst of the fray Capt. Cook himself shot a man. The natives, who supposed him a god, found him decidedly human. Though finally killing him, through retaliation, they dissected him for anatomical purposes. They. kept his bones. History and legend agree that repeated the warning. they were never cannibals. The Sunday school story of his being "roasted and eaten" is a Christian falsehood. His fleshly remains, except the heart, were found and interred.

ORIGIN AND MORALS.

These Polynesians are vestiges of the Semitic stock. Native poetry among them is ever in style Hebraic. They practiced, when discovered, circumcision, and had what corresponded to the Israelitish "house of refuge." They have a tradition among themselves, that they came from Tahita. Europeans brought among them liquors and syphilis.

As a body of people these natives are tapidly dying out. Christian civilization hastens their inevitable doom. In twenty years there will prob ably be no Kanackas-pure-blooded natives-left upon the Hawaiian Islands. Their moral degener acy has kept pace with their physical. Though nominally Christianized, their "easy virtue" is patent in the flocks of half-castes that throng the city and mountainous districts. That missionaries have done no good is not true. And then if they have not filled the brains of these Aborigity. If not sacramentally sealed, the marriage nes with intelligence and exalted moral princi-

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3 Sina . . .

Honalulu, Sandwich Islands, Sept. 22, 1872.

All Hands Below.

A good story is told of a parrot who had always lived on board a ship, but who escaped at one of the southern ports and took refuge in a church. Soon afterward the congregation assembled, and Soon intervator the confregation assembled, and the minister began preaching to them in his earn-est fashion, saying there was no virtue in them, that every one of them would go to hell unless they speedily repented. Just as he spoke the sen-tence, up spoke the parrot from his hiding-place: "All hands below!" To say that "all hands" were startled, would be a mid way, of mitting it. The menuator

be a mild way of putting it. The peculiar voice and unknown source had much more effect on them than the parson's voice ever had. He waited a moment, and then, a shade or two paler, he

where. The preacher started from his pulpit, and looked anxiously around, inquiring if anybody had spoken.

All hands below !" was the only reply, at which the entire panie-stricken congregation got up, and a moment after they all bolted for the doors, the preacher trying his best to be the first, and during the time the mischleyous bird kept up first yelling: All hands below !"

There was one old woman there who was lame, and could not get out so fast as the rest, and in a short lime she was left entirely alone. Just as she, was about to hobble out, the parrot flew down, she was about to hobble out, the partor new down and, alighting on her shoulder, again yelled in her

ear: "All hands below!" "No, no, Mister Devil!" shricked the old wo-man, "you can't mean me. I don't belong here. I go to the other church across the way."-New Orleans Christian Advocate. 🐃

A man in Illinois has patented an iron shingle rdof. The shingles are about six by thirteen inches, lap each other so as to insure a water-proof. and are fastened by headless nails. The patent is said to be less expensive than slate.

Fine manners are the mantle of fair minds.

use the same, were in many, if not all cases obliged to pay their own expenses, even to the membership-fee required to entitle them to vote. These facts plainly indicated not only that the Convention represented but a small part of the Spiritualists of the country, but that those who were represented, either take little interest in the purposes of the Association, or lack confidence in Its plan of organization, or in its management.

It was further observed that, in adopting the provisions of the amended Constitution, but one or two, sometimes three, persons thought it worth their while to vote; and the instrument was adopted on that meagre expression. This showed that the bulk of the members were present, not from any earnest concern in the avowed objects of the Association, but from other motives. Prominent among these doubtless were the desire to listen to noted speakers, and to enjoy the pleasures of social reunion and extension of acquaintance. These motives are all well enough in their way, and perhaps the chief use subserved by these national gatherings hitherto has been in bringing together the Spiritualists of different sections, and promoting mutual acquaintance and understanding among them.

I am not mentioning these facts, Messrs, Editors, by way of complaint or censure, but simply as facts, which have an important significance, and which should influence our future action.

Is it not obvious that this national organization has come into existence before there was any conscious need of its functions, or any legitimate demand for its proposed services?

Are there local societies that are desirous of cooperating to found a university, or to "promulgate the spiritual philosophy" by means of missionaries sent to benighted regions? If so, it would seem that they should first take the requisite steps to provide means for these purposes, and then select their agents or delegates, duly authorized and instructed to carry out their wishes. But if notif existing societies lack citlier the desire or the ability to undertake such work, as seems to be the case-why should they send delegates to a hody organized for these specific purposes, to control its action? The whole proceeding seems anomalous and absurd.

The truth doubtless is, that local societies of Spiritualists in general, as at present constituted. are engaged in a life-and-death struggle to sustain their own local operations; and, until some means shall be found, to infuse new vitality and vigor into these primary organizations, so that they may accumulate surplus funds and energies to expend beyond their own borders, or at least feel some interest in general philanthropic and missionary efforts, they have no need for either State or National organizations, (except it be for mutual conference and acquaintance,) and may be expected to give them no support if formed.

Is it not plain, then, that the first need is the organization of local societies on a basis of greater vitality and with broader purposes? From these, in due time, might grow State, National, and even International associations, as cooperation shall-be found necessary or desirable for the common good ; and then such associations may be expected to have some definite purposes to accomplish, with power to execute them.

The problem before us, then, is this: 'On what basis and for what purposes should primary organizations of Spiritualists be formed, that they

may possess both vigor and expansive power requisite to the demands of the time? To this question should be given the best thought of the most vapable minds among us, until it is successfully solved.

Having been placed on a committee to consider and peport a new draft of a constitution for the Association, the undersigned will be grateful for suggestions bearing on this subject, from any quarter, and hopes 'the matter will be amply disensed in all our publications, previously to the next annual meeting.

In another communication, with your permission, I will speak of one or two other topics Icought into view by this Convention.

Yours truly, A. E. NEWTON. Actington, Mass.

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MRS. W.OODHULL.

Does not humanity measure the strength of everyother soul by its own weakness, ignoring all the undeveloped resources that die latent only for want of some experience in life to bring them out, which, when some brought into action, teach us valuable lessons, and make us more lenient judges of our fellow-beings 2. In conversation awhile since with a lady, upon the merits or dements of Mrs. Woodhull, she remarked that " she had ne fullb in her : that the life she had led was against der." Lynestioned her in what particular part of her life she referred to, and learned lier greatest sin had been in living beneath the same roof that 'temporarily covered the head of the man from whom she had been divorged, while she called herself the wife of another, with whom she lived Rarmoniously and happily, in defiance of all the gossiping tongues; or, as she expressed dr, wherliving with two husbands." I doubted her charge in its offensive light, spoke of her voluntary divorce, and the necessary loss of all respect for thin who, apparently, only took her young life in his care towreek and ruin its happiness; yet I believe, with all the wrongs she had received, a Christian spirit might prompt a benevolence loward the Lither of her children, in his shattered and wreeked condition, and that it could be rendered him bemeath the same roof which sheltered her in the wife-Ay relations to another, without compromising her virtue or detracting from the purity of her womanloool. But I was only laughed at for my credulity in humanity!--which led mementally to question the speaker's heart, trying to penetrate info that innertemple, to see if. God had neglected to implant within that fliving channent which, sooner or later, brings to the soul a deeper revelation than any form of words can convey, teaching every woman the beauty of her own life when true to herself. true to her God, and true to that dual-soul which revolves in the same orbit with her own. This lesson, one dearned from experiences coming out of the deepest and most sacred recesses of our own heart, can never be wholly lost ; and how any one who has once learned this lesson, so necessary to every true woman's life, can distrust another of being false to it all, by yielding to one who could not comprehend her deeper and diviner inture, and that, too, when her life was hallowed by the companionship of him whose soul only could echo back the musle of her-own-for me to doubt the purity of her purpose or life only upon such evidence as is before the world of her having ? lived with two husbands "---one, from whom she had been legally divorced, of her own free will-for whom she had no love, and as little respect; while the other so tilled the measure of her heart's con-tent, that she was willing to endure all things for his sake—was willing to the derided and second by the world for carrying out her ideas and principles of right, in obeying that higher law which dis vorced her from one, while it made her the happy wife of the other-1 say, for me to doubt her, purity from these facts, would be to doubt or to lose all faith in any or all of God's immutable laws! How any woman whose soul has ever been awakened to that, divine element within, whose heart has ever been stirred by that electric thrill which comes only to crown a purity of purpose, by overpowering all that is gross and sensual, can tunik of-another's being willing to yield it all, by transgressing the higher law, when it can bring only hitterness in return for peace and happiness lost, is beyond my comprehension. Though numbers there are, we know, treading the slippery way which leads to degradation and woe, as well as the many already lost in the vortex of vice, yet it is only when despair or some strong magnetic influence overpowers their better-it may be, weaker-nature that we find them so :-

been to human good, at times, the friends of pro-gress may learn a valuable lesson by an observadion of their concert of action, and the source from which their cohesion began: invariably, this will be found to be a more or less definite common understanding of likeress in thought, bellef and feeling, such as will be found basic to association and essential to effective organization in any rela-

tion. The creeds which in the past have been the centres of such immense revolutions, may be a tissue of error; but as long as a multitude accept them as an expression of faith, they will confer-yast power upon those who unite in receiving

The advance of the age toward reform and jinprovement is hindered, because those who possess mental development and spiritual freedom hesi-tate, through excess of carefulness, to state their general and fundamental convictions; and thus make them the point of attraction around which the belowents of progress shall concentrate, from which body a moral-force shall proceed, commensurate to the character and numbers of those convinced

thought, as an excess of cantion. The creeds of the past, by their ourgantic and assumptive her-dure by their ourrages upon reason; by their con-tempt of Nature and science) by their pretended perfoction and divinity—provoke criticism and re-bellion, while commanding intolerance. The con-sequence is apparent in the worful, bloody story of

religious persecution and war. The same evil is not to be anticipated in the or the announcement of principles self-evident in character, for obviously induced from manifest-phenomena and their known relations. The disposition to perseente is not excited by criticism supon that which is susceptible of practical demonstration ! Thet these things be carefully considered by all

those who, cinancipated in mind, aspire for spirit-nal growth, and desire the good of all : it will be evident to them, that there is need of their union. evident to them that there is need of their union-and organization, and that precedent thereto must be substantial agreement of conviction and the candid expression of sentiment. This expression must not be assumptive, nor in any way limit thought or discourage investigation ; but, the evangel of facts, in harmony with science, and philosophic in spirit, it should embody the sense of the highest inspirations, define beneficent free-dom, announce the era of love and harmony, and teach the fessons of cellegtic wisdom. Becognizing progress, we could unite mon such

Recognizing progress, we could unife upon such a platform, not as an ultimate creed, but as an index of our position. Without expecting identity of ideas regarding theoretical details, we should or rowas regarding theoretical default, we should hope to harmonize in general sentiment, and agree in 'our report of facts. Then a common purpose (would administerus, a common hope inspire us, and,) with the power developed by union, active in too-operation, we should labor cheerfully and efficient-by for our own hencefit, by aiding accords and

> THINGS AS I SEE THEM. BY LOIS WAISBROOKER-

Tired-oh! so tired with traveling about the toil a bare subsistence. A house hardly large ten boarders; beds being made upon the floor nightly, the toilers hardly knowing a comfortable night's rest; and all that they may barely live and pay to the owners of, these rooms, five hundred dollars per year! The widow, with her little ones to support, driver by the same inexorable base to to support, driven by the same inesorable law to give all but a mere pittance to the relentless landford. Is it any wonder that the (

MAGDALEN found upon every street corner 2 I talked with

BANNER OFThe Reviewer.

'THE CLERGY A SOURCE OF DANGER." BY E. WHIPPLE.

W. F. Jamieson has just published a book of 331 pages, which is destined to accomplish a much needed work with the masses, by acquainting them with the dangers which threaten our Republic at the hands of the Christian priesthood, who, Mr. Jamieson is fully persuaded, are America's worst chémies-worse than slave-holders ever wêre, more, dangerous to civil liberty, and more imprincipled in their attacks upon it. He urges that our country, to-day, is in a similar condition, religiously, that it was politically at the time of firing upon Fort Sumter. It is claimed that the American clergy

are plotting the destruction of our liberties in their of the truth of such a statement. The apprehension is, that the same abuses would follow as have been possible in connection But this fear proves as great a lack of careful christian doctrines. They complain that, "According to our national Constitution, no religious the past, by their dogmatic and assumptive many qualification is required for the presidency or any other office. An Infidel, Atheist or Pagan may hold the highest office in the gift of the nation unchallenged." And we may feel well assured what they would do, with the arm of the civil power The same evil is not to be anticipated in the barnessed, to their support, when they say that present age from the influence of a lucid state- [Christian Statesman, Dec. 15, 1870] "Not one of ment of facts admitting scientific demonstration. [those men who yiolate the Sabhath is fit to hold] any official position in a Christian nation." It is ing out the dangers that threaten our institutions, nublic.

The work contains fifteen chapters, the first of which is entitled "America's Foes," in which it is shown that the greed for power, exhibited by all corporations, is as conspicuous in the clergy as any other class whatever. The second, third and fourth chapters are in the form of a colloquy, presenting what Mr. J. has seen and heard, pro and con., on the subject of putting God in the Conin the person of a clergyman who volces the Godin-the-Constitution class of Christlans, an Anticolloquy all the points in the great controversy are. discussed in an attractive and forcible manner, but the Liberalist receives no more attention than he generally gets in a Christian meeting. The fifth chapter presents a speech, with comments, from an "Ambassador of God." The Sixth chapter ly for our own benefit, by aiding progress and presents the choice between "Our Country, or helping-the happiness of all. E. S. WILELER. [Religion-which ??] The seventh chanter presents the horrors of "Clerical Empire." In the eighth chapter the origin, extent and progress of the Christian Amendment scheme, are very fully discussed. The control exerted by the clergy over

our common schools is pointed out in the ninth reat city of Chicago for the last four days! chapter; and several strong illustrations of their Wealth and poverty; manhood, womanhood and tyranny over teachers, are given. The Bible as a the degraded forms thereof; intelligence and ig- code of laws, is contrasted with the Constitution, norance; simplicity and cunning, how ye jostle which the clergy styles " Godless" and "Heathen each other everywhere to And is this the condition | ish." Few "Liberalists, after reading the tenth of things which it is so advisable to perpetuate, chapter, would vote to exchange the Constitution that people dare not speak above their breath- for the Bible as a criterion for social equity-and dare not utter their honest convictions, lest the morals. The eleventh, twelfth and thirteenth foundations of society be endangered ? 1 wonder chapters are a discussion of "God's character," what is the amount drawn by capital from labor the "election of Jesus" and the "rich Christian." in a single year in that great city. Two thousand The fourteenth chapter is especially devoted to dollars for the use of a small-sized house for that] the "Sanctified," in which twenty-five or thirty length of time; and the man, his wife, and what-l cases of clerical delinquency are given to prove wer help is needed, working like slaves to pay that the elergy, as a class, are no better than other the owner that sum, while they have for all that inen, by no means to be trusted with our liberties-A valuable feature of this work consists in its enough to make a family of four comfortable, and admirable compilation of documents bearing upon this discussion. All that has been published of value during the last nine years on the Religious Amendment and Sabbath question is here condensed into an available form. By the aid of the facts here brought together, my intelligent reader can equip himself with arguments sufficient to demolish any advocate of an Ecclesiastical Hierarchy. Among these documents are let-

uns Joffarson and other Bat the Republic, proving they had no design of making this a sectarian Government. The opinion of modern writers who have great influence in shaping our public sentiment is also quoted, to show that this alarm is not ill founded. The schemeof religionists to remodel the Constitution' contains the seeds of a terrible revolution, : As a writer Mr. Jamieson is fresh and racy,

Huxley, Tyndall, Spencer, Abbot, Emerson, Potter, Frothingham, Renan, together with the leading German thinkers, regard religion as embracing a class of phenomena to which the scientific method may be applied. To that science they apply the name theology.

LIGHT.

It may be confessed that theology is in a very incipient stage of development as yet. So, also, is social science, and we should be as much justified by refusing to regard social phenomena, as vitally related to human' nature, as we are in refusing to regard phenomena called religious as similarly related. The present aspect of this question is ably presented in a recent address before the Alumni at Cambridge, by E. H. Hall, entitled, "Theology

considered as a Science,", Mr. Hall says: "I confess religion seems to me still in that purely empirical stage which, in every other quarter, has preceded the birth of actual science-that stage through which astronomy was passing when still called astrology, that stage through which chemistry was passing when still called alchemy, * * * Here are certain spiritual sentiments and convictions in men's souls; here are historic writings containing the religious thoughts and be-liefs of past ages and different nations; here are historic records of man's faith and worship in va-rious periods of the world's life. To these we propose to apply the method current elsewhere, which says, Collect and verify the facts from as wide a field of observation as possible; retain all that are facts, cast aside all that are not; analyze them, and deduce from them their legitimate teach-ings, and accept this as our religions knowledge." But Mr. Jamieson would persuade us that religionshas no legitimate field to explore, no data that can be studied and classified and made availfor the purpose of sounding the alarm and point- able to enrich and enlarge human experience. I do not wish to complain, however, on account of that Mr. Jamleson offers his book to the American his seeming failure to discover, the diamonds in a

field over which, broods, so many dark shadows. Inasmuch as he has pointed out to us the dangers that accrue from putting our trust in men and schemes from which we had expected better things, we will not condemn him for not discovering the value of religious soil. We cheerfully accept his service as a sentinel to watch, the camp and sound the alarm at the approach of enemies, even though he himself remain ignorant of the stitution. The three principal views are presented treasures contained in that domain which he so faithfully guards. If he is uncompromising in the expression of his own peculiar views, he, at Amendment Christian, and a Liberalist; In this the same time cheerfully extends to those of dis senting bellef the broadest toleration. I would advise everybody to read the book. \$1.75 addressd to William White & Co., No. 158 Washington street, Boston, will secure the work post paid,

> MUSIC OF LABOR. The banging of the hammer, The cutting of the plane-The crashing of the busy saw, The creaking of the crane-The singing of the anvil. The grating of the anvil. The grating of the drill— The clattering of the turning lathe, The whirling of the spindle, The buzzing of the spindle, The rattling of the loom— The furthing of the coom— The fun's continual boom— The clipping of the tailor's shears, The driving of the awl— These sounds of honest industry, 1 love-I love them all. The clicking of the magic type, The carnest talk of mage (pe, The carnest talk of men— The tolling of the giant press, The scratching of the pen— The tapping of the scales— The tinkling of the scales— The whispering of the needle, (When no bright check it pales)— The whispering of the needle,

The humming of the cooking-slove, The surging of the broom— The pattering feet of childhood, The housewife's busy hum— The buzzing of the scholars, The teacher's kindly call— These sounds of active industry, 1 love—I love them all.

I love the plowman's whistle, I love the plowman's whistle, The reaper's cheerful song, The drover's oft repeated shout, Spurring his stock along, The bastle of the market han, As he hies him to the town; The hollon from the tree-top As the ripened fruit comes down; The busy sound of threshers, As they clean the ripened grain; The husker's joke and catch of gleo Wasth moonlight'on the plain;

Our first séance was a dark one. A large dinag-table was placed at one side of the room, upon which were arranged several kinds of musical instruments; a violin in the box was laid under the

table, the box being closed. Horatio was tied securely, and seated at one end of the table. We joined hands a short distance from him. When he lights were put out, almost instantly the instruments were played upon, floating about us; requently touching us; some of the time three or our of the instruments were played upon at once, howing us that it was beyond the power of one pair of hands to perform the act. The violin was aken and funed, after which the spirits executed several airs; the bells, tambourine and other instruments keeping time with it; during which erformance we could distinctly hear fect dancng, keeping time with the music. We then heard audible voices, which held conversation with us, and we could see lights playing around the room. A light was then called for, and we found Mr. Eddy just as we left him. 'A glass of water, in which a ring was placed, (that we might know it to be the same) was then put upon a chair near the medium. The light being turned down, a gentleman present sang for a few moments: the light was then again called for, and we found our tumbler the other side up-water and ring intact -nothing having fallen out. The lights were again extinguished. At this time but a few secnds clapsed, when we found the tumpler on the able, with water and ring the same as when first brought. Next, spirit-hands were felt by most of our party. The harmonica was set upon one lady's read, and while there played very sweetly. The medium, while under control, described several different spirits, and gave their names; they were recognized by their friends present. The ropes were then taken from the medium and thrown over our heads. Thus ended our first seance.

A screen was then placed across one corner of the room, the musical instruments were put behind the screen.-Horatio sitting in front of it with a gentleman by his side. Horatio took hold of the gentleman's bare arm; a shawl was thrown over their laps and pinned to the screen; this was all done in the light. The guitar was raised up in sight; a hand could be plainly seen holding its this was done several times. Hands were also seen over and through the screen.

One of Horatio's sisters held a slate with the pencil lying upon it ; when between the two, seated; a hand came out three different times and wrote names of departed ones.

Then one of Horatio's brothers was tied and left in a dark room, a curtain at the door, our room being light; hands were thrust out instantly, then the form of a little girl turned the curtain aside, showing her whole form clothed in white. Then came a tall old man, showing his gray beard and hair. Then an old lady with a white cap on. The spirits appearing answered to their names, when asked, by bowing the head. These and others were seen, all of them showing such distinct forms that we were convinced that there was no fraud. On examining our medium, we found him to be dressed in dark clothing. This and much more is done repeatedly through the mediumship of the Eddys. I do not ask people to believe these manifestations because I have seen them. I desire that they will go and see for themselves, and make up their verdict from the testimony of their own senses. Yours for truth, SOPHIA WOODS.

Burlington, Vt., Oct. 14, 1872.

NOVEMBER 2, 1872.

Spiritual Phenomena. Manifestations Through the Eddy Me-

dhums. EDITORS BANNER OF LIGHT-On the evening of Sept. 25th, with other friends, I visited the Eddy mediums at their home in Chittendon among the green hills of Vermont. I feel it a duty, in behalf of the mediums and their influences, to ac-

knowledge, through your columns, what we saw

and heard.

"Haply it is the hungry heart within her, The woman's heart, denied its natural right, "nat, makes her be the thing men call a sinfer," Even in her own despite.

Surely not when her life is blessed, by such a mu-

that love as is said to crown Mrs. Woodhall's present life. Ah, a woman's love-who can fathoni its depth? No other passion with her so strong: yet often, too often it is developed to bring hernaught but misery. With faith to lead her on, she is governed by its power, satrificing all to him who holds it. Then let condemnation be turned into charity, censure into sympathy, and the millennium will dawn sooner for this divine attribute given to humanity. - C. W. M.

THE RELATION OF CONVICTIONS, DEF-**INITIONS AND WORK.**

* Knowledge, the result of observation and analysis, with convictions in consequence of investigation and intuition, is comprehended in the thoughts of philosophic Spiritualists as expressed in their statements, and, by developing their sentiments, becomes the motive which inspires them to humane and progressive action.

Ignorance, because of stupidity or idleness, with conceits originated by morbid emotion, erude speculation or stolid prejudice, is embodied in the traditions of the superstitious, and as repeated in their dogmatic creeds, create fears and excite passions, which ultimate in fanaticism and persecution.

Ideas are motive powers of life, and every desire and purpose is directly related to them. Convictions decide thus the nature and manner of our actions. Equally potent is the blind faith or fanaticism of the unreasoning; but wise proceed-ings are based on intelligent opinions. As are the ideas and convictions of the individ-

ual, so must be his or her desires, purposes and aspirations; and so will be the consequent action. Two persons having the same knowledge and

convictions are inspired with the same sentiments. possess the same desire and purpose, and are im-

processes the same desire and purpose, and are many pelled to the same course of action. When two persons have the same knowledge in part, with partial agreement in conviction, and approximate sentiments, their desires and pur-poses will resemble one another, and their action will naturally be harmonious and cooperative, but not identical.

Persons of unlike knowledge, opposing convictions, and conflicting sentiments, must be unlike in desires, at variance in their purposes, and an-tagonistic in their action. From all of which it logically and practically follows that the expres-sion of a similarity of conviction and sentiment is the first natural and legitimate step toward unity of cooperative action. Common lust and greed, counton fears, common delusion, and a fanaticism in common, are the bonds which have held in coherence and endowed with monstrous power, numerous factions, parties and sects, ever since Dunedin history has preserved a record. Fatal as the course of many of these parties has sided."

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is found upon every street corner ? I talked with one yesterday, Oh! those appealing eyes, as she seened to search my very soul! "Nothing to look forward to ?" we queried. "No, nothing," was the buly. "Do you not shrink interfor from every indica-tion of iti health ?" "Yes," she replied, as, plancing down at her swollen feet, a nervous shudder ran through her frame. No, nothing to look forward to here, and a a blind, bigoted theology, gives them no hope in the nereafter. The day before there were four of them gathered about me—the mistress and three of her boarders—when a of her boarders—when a

POLICEMAN walked in, " Come, are you ready to go ?? he ask-ed, touching the one upon the shoulder who was

nearest to the door. "Go where ?" she she asked, with a look of terror. This girl was plain and substantial looking-such This girl was plain and storsgandar hooking—siden an one as we should expect to find in a farmer's home where the binades were somewhat cultured. The mistress stepped quickly up, threw her white arm with a caressing motion partly about his neek, with "You-don't want to take away any of mine!" (dwelling with a tone of tenderness upon the last word, as if she really felt a protecting area for them a the same fund feature of the avery find aver care for them) at the same time drawing him away

care for them) at the same time drawing him away toward the back parlor. It was beauty and the beast, to me. The wo-law beauty and the beast, to me. The wo-man looked like a detironed queen, who was forced to take the position of suppliant. The glr1 to whom he had spoken burst into tears, the second looked narmed, while the third langhed, and said he was only in sport; meanwhile I fould hear the voices of the mail and woman-who had stepped just heyond the range of my sight-in earnest conversation. The probability is that this man-and he was a degraded looking one-had need of money, and, taking advantage of his office, frightened it out of those women. The seene was one of bainful interest to me. cene was one of painful interest to me. On the evening of the 3d I attended one of

CAPTAIN WINSLOW'S

scances, and I pronounce him an excellent physical medium; and so far as my observation and in-formation go, a *reliable man*, which makes his mediumship all the more valuable, as carrying weight and influence with it far beyond the simple fact of mediumship

with, might as well throw it into the street as to buy "good" books and put them into circulation. Heaven help such barren Spiritualists! Not a Heaven help such barren Spiritualists! Not a throught that they have a thing to do beyond them-selves. I have no use for it." Well, as is the sowing, so will be the reaping; and in that respect. I would not exchange places with the man or wo-manof narrow generosity, or close-fisted sensibili-ties; but I must not take too much of your valuable space, for I EXPECT to have a paper of my own by-and-by. So good by.

Spiritualism in New Zealand. The Otago Daily Times for August 3d states

rather than original and profound. He is radical and iconoclastic-a destroyer of the old, rather than a builder of the new. Ilis mind is critical, rather than logical, yet so much geniality and good humor are transmitted to his pages, that he will prove a very acceptable writer to the million. Upon the subject of religion Mr. J. reflects the

cold negations of the eighteenth century. He does not hesitate to declare his unqualified atheism. In all religious systems he sees only superstition and rottenness and decay, with no compensating virtues. While we respect his opinion and fearless expression, comparatively few will care to bear him company back to that phase of The Work of the Connectient Associa-

thought which, in the eighteenth century, was the reaction from the abuses of Rome. It is Mr. J.'s opinion that religion sustains no vital relation to the needs of therace; but that it is and always has been an unmitigated curse.

He would doubtless concede that Art and Government, though imperfect in their early stages, and although wielded by the favored few as instruments of oppression to the masses, nevertheless were incidents of growth and essential to the solidarity of society. But he will have it that religion is an invention of priests-an infernal mahine constructed by a privileged class for power and pelf. He says, on page 108: -

" Religion has cursed the world. This religion-

because I have no use for the book." What an idea, that one who has the money to do with, might as well throw it into the sfreet as to any "good" books and put them into circulation. Hy "good" books and put them into circulation. Hy "good" books and put them into circulation. Hy "good " books and put them into circulation. Hy "good " books and put them into circulation. Hy "good " books and put them into circulation. Hy "good " books and put them into circulation. Hy "good " books and put them into circulation. Hy "good " books and put them into circulation. Hy "good " books and put them into circulation. Hy "good " books and put them into circulation. Hy "good " books and put them into circulation. Hy the such barren Spiritualists! Not a hought that they have a thing to do beyond them-hy the such barren Spiritualists! Not a hy the such barren Spiritualist ! Hy ing front, has always opposed human progress."

The Otago Daily Times for August 3d states abused: One-nan of our matter, and the society recently established in Dunedin noblest half, will continue to assert its right to in-for investigating Spiritualism continues to increase there is these emotional experiences which have in numbers. A lecture on the subject of 'Modern Survey such a mighty influence in the world. Spiritualism' was delivered by the Rev. Michael But, in brief, the most profound scientists and thinkers of the liberal school to-day take an altor gether different view of that province to which the name religion has been applied. I Darwin, E. A. H.

'Neath moonlight on the plain; The loud voice of the drayman, The shepherd's gentle call These are the sounds of industry, I love—I love them all.

Oh, there 's a good in labor, If we labor but aright, That gives vigor in the daytime, A sweeter sleep at night; A good that bringeth pleasure, E'en to the toiling hours; For duty cheers the spirit, As dew revives the flowers. Then say not that our Father Gave labor as a doom. No! 't is the richest mercy From the cradle to the tomb; Then let us still be doing Whate en we find to do, With cheerful, hopeful spirit, And free hand, strong and true.

tion of Spiritualists.

EDITORS BANNER OF LIGHT-Again I find myself obliged to make, through the columns of your paper, another appeal to the Spiritualists of Connecticut, and also to announce to them that the Executive Board of our Association has engaged Mrs. Agnes Davis-Hall, of Rock Bottom, Mass., as Missionary Agent, who is now ready to answer calls under the auspices of the Connecticut Association. I would call upon all Spiritualists in the State to sustain her. Spiritualists in any town not yet visited by the Agent will confer a favor by opening a way for us to come and have one or more meetings in their respective localities, ists themselves acknowledge. A thousand reli- as it is the intention of the Association to canvass ists themselves acknowledge. A thousand reliaries the intention of the Association to canvass, weight and initiance with it far beyond the simple gat of mediumship. IN THE STREET. "Yes, I am a Spiritualist : I have no doubt your books are good, I have always liked what I have no use for them, no place to put them. I might just as well throop momey in the street." If you can spare the momey, the book might do another good: and I am the street. "Oh, it is not be street." If you can spare the momey, the book might do another good: and I am the street." "Oh, it is not be street." "Oh, it is not be street." If you can spare the momey, but is have no use for the price thereof than to have it throws into the street." "Oh, it is not be street." "I have no use for the book." What an idea, that one who has the money to do what an idea, that one who has the money to do that they have been a curse to the race. There who has been authorized to receive it-the receipts of which will be duly acknowledged in our quarterly reports. Now is your time, friends, if you want to do anything for us and the cause; act promptly, as there is a vast magnitude of work pressing on the workers, and all to be accomplish-pressing on the workers, and all to be accomplish-There is no immediate probability that religion will be thus summarily dismissed and relegated to will be thus summarily dismissed and relegated to the past as a relic of a barbarous age. Happily this phase of thought has little or no influence up-on the liberal leaders in science and philosophy at the present day. The voice of the soul will not be silenced because noble powers have been abused: One-half of our nature, and that the noblest half, will continue to assert its right to in-terpret these emotional experiences which have swaved such a middly influence in the soul will swaved such a middly influence in the sector of our states in the sector of our states in the sector of the sector

William Rowitt on Spirit Photography. .The following extract from a letter contained in the London Spiritual Magazine for October, gives the views of this eminent English Spiritualist, regarding the photographs of physically disembodied intelligences taken by Mr. Hudson:

"What I wish more expressly to state to you is my satisfaction at seeing the accusations against 'Mr. Hudson's spirit-photographs gradually clear-ing themselves off. During my recent short and Imrited visit to London. I and my daughter paid a visit to Mr. Hudson's studio, and through the mediumship of Mr. Herne-and, perhaps, of Mr. Hudeon biosoff-obtained two hiotographs, PCF-Hudson himself-obtained two photographs, per-I Iudson himself.—obtained two photographs, per-fect and unmistakable, of sons of mine, who passed into the spirit-world years ago. They had promised to thus show themselves, if possible. These portraits, were obtained under circum-stances which did not admit of deception. Neither Mr. Hudson nor Mr. Herne knew who we were. Mr. Herne I never saw before. I shut him up in the recess at the back of the studio, and secured the door on the outside, so that he did not—and could not—appear on the scene. Mr. Benjamin Coleman, who was with us, and myself took the plates at hap-hazard from a dusty heap of such: plates at hap-hazard from a dusty heap of such; and Mr. Coleman went into the dark chamber with the photographer, and took every precaution that no tricks were played there. But the greatest se-curity was, that not knowing us, and our visit being without any previous announcement or ar-rangement, the photographer could by no means know what or whom we might be expecting. Mr. Coleman himself did not know of the existence of one of these children. Still further, there was no existing likeness of one of them.

On sending these photographs to Mrs. Howitt in Rome, she instantly and with the greatest de-light recognized the truth of the portraits. The same was the case with a lady who had known these boys most intimately for years. A celebra

these boys most infinitely for years. A celebra-ted and most reliable lady-medium whom they had spiritually visited many times, at once recognized them perfectly, and as resembling a spirit-sister, whom they told her had died in infancy long be-fore themselves, and which is a fact. I had written a letter to state these particulars publicly, when a friend, who mixes much with the London Spiritualists, assured me that to his knowl-edge Hudson and Herne had played tricks. On hearing this, as I had no means and no leisure, during my short and fully occupied stay in Eug-land, of ascertaining what was really the truth, I kept back my letter, reluctant to sanction fraud should it by any possibility exist; but on all occu-sions. I have stated that so far as I was concerned ions. I have stated that so far as I was concerned the result of my visit to Mr. Hudson was a perfect

success. It was my full intention to have made another experiment with him, but found it impossible, much to my regret. I feel it, however, only due to Mr. Hudson and to the cause of spirit-photography, to say that my visit to him was thoroughly satis-factory—that by no merely earthly means could be have presented me with the photographic like-nesses which he did; and that I, moreover, feel an inward and strong conviction that he is an honest hear before the reserved in part he a man. Were he otherwise, he would, in fact, he a very great fool, since my own experience with him is proof positive that he can and does produce realities.

realities. I may add that the two portraits in question are the best and more clearly developed of any that I have seen, except that of Annina Carboni, ob-tained by Chevaller Kirkup in Florence. Yours faithfully, WILLIAN HOWITT. August 10, Tituchein Brungeh Austricu, Yungl

Dietenheim, Bruneck, Austrian Tyrol.

Some ingenious observer has discovered that there is a remarkable resemblance between a baby and wheat, since it is first cradled, then threshed, and finally becomes the flower of the family.

NOVEMBER 2, 1872.

BANNER OF LIGHT:

(Entered, according to Act of Congress, in the year 1872, by J. Davis, in the Office of the Librarian of Congress; at

THE HARMONIAL CYCLOPEDIA: A Repository of Useful Knowledge Concerning Things and Ideas PAST, PRESENT AND FUTURE. Prepared expressly for the Banner of Light, BY ANDREW JACKSON DAVIS,

ARTICLE VI.

Climate.—Human nature, both physically and mentally, is essentially swayed by the constitution and temperature of the common, respirable air. The subtleness and extent of this aerial influence upon man's bodily powers, upon his intellectual achievements in the arts and sciences, upon his feelings and disposition as a social being, upon his religious developments and governmental systems, almost transcends belief. In the torrid belt, as in the two frigid zones, Nature and humanity are alike arrested and held in check. Supreme indifference to the voice of every energetic passion in the extreme hot, and incapability of evolving any powerful mental power in the extreme cold, results in bringing together the two extremes; from which, instinctively, the majority of mankind naturally travel toward the delightful temperature and inspiring electricities of the middle zone.

The philosophy of this fact is, as a fundamental law of Nature, that between two extremes invariably grow the grandest perfections. And the science of it is, that the respirable air, compounded of oxygen and nitrogen, as chemistry now teaches, is really a reservoir and a viaduct for the reception and introduction into man's body and mind of the electricities and spiritualities of both heaven and earth. The sun's influences in the temperate zones combine with the inherent principles of life in the globe. Temperature is another name for *motion*; and respirable air is another name for life. Motion of the atoms of the elements (or temperature), and the life of the elements (or respirable air), combine and evolve the cerebral phenomena of sensation and infelligence. These products of motion and life, in both mankind and animals, are deficient and exceedingly imperfect in both the torrid and the frigid zones. Hence, in these two opposite sides, or extreme ends, of our globe, Nature and human nature are equally held in check. Less than onethird of the earth's surface is consequently congenial and favorable to great human and natural developments. The sides of the American continent are washed by three grand bodies of water-the Arctic, the Atlantic, and the Pacific. The windcurrents as well as the ocean-currents, on this immence continent, will be found working together harmoniously, modified and rendered gloriously variable by the great mountain ranges, the Alleghany and the Rocky Mountains, which for human good cooperate with the great lakes and the mighty rivers between the three great oceans. Along the northern shores of the continent, a powerful ocean current sweeps eastward in the Arctic; which is perfectly balanced by a great northward current, along our eastern shores, in the Atlantic; while along our attractive western side sweeps, in the Pacific, a southward current; these three great oceanic flows, taken in connection with the extraordinary effects of mountains and valleys, lakes and rivers, explain the windcurrents, the temperatures, and the peculiar social, political and religious developments of America. The human race from the great East is westernbound, under full speed, in the face of the great winds which flow almost perpetually from the West. Asia, in like manner, is pressed into Europe, and Europe is emptying itself into America; and the great West and Southwest of this new world are rapidly receiving vast reinforcements of human nature; thus demonstrating that it is in the horoscope of every family to make progress in the face of the wind! Circumstances, both geographical and elimatic, largely control the forms, faiths, labors and disposition of mankind. So much of the Asiatic coast as is reproduced upon our Atlantic, so much of ancient Asiatic experience will be approximately reproduced in America. The history of Greece and Rome, of Spain and France, of England and the great North, will reuppear more or less distinctly marked with likeness between the same parallels of latitude in this newly-populated continent. Moisture (which depends upon inland streams and the direction of slopes) exercises a distinct influence upon climate; but there is something which is yet more influential, namely: TIME; which brings in its omnipotent arms the habits, the religions, the governments and the scientific accomplishments of mankind. Government is influenced by religion; religion is modified by society; society is swayed by climate; climate is greatly affected by moisture; moisture is a product and white appearance to glass, arsenic is someof waters, slopes, valleys and mountain ranges; but mark! these elevated ranges of earth will be surmounted by towers, mechanical instruments 4 and yet it is known that some ladies, to beautify every Sunday at your Music Hall, in Boston. His and scientific discoveries, imparting correct knowledge of aerial currents and temperatures, and eventually controlling the production and distribution of rain, snow, electricity, and the principalities and powers of the air; so that, in the re-flex action of mankind on the planet and the elements, it would be no longer true to say that man is influenced by his geographical and climatic circumstances, for then man's heel will crush the head of his physical conditions, and he will be master of the globe ! Beauty-This name is given in our philosophy to the fourth attribute of wisdom. It is the fairest blossom of Use, Justice and Power. But superficial religionists have for centuries nailed up the sign " Dangerous " at the beginning of every beautiful path. One pious writer, Enchiridion, calls beauty "the wise man's bonfire and the fool's furnace." He can think of beauty 'only as a cheat and a snare. "Gaze not on beauty too much, lest it blast thee; nor too long, lest it blind thee; nor too near, lest it burn thee; if thou love it, it destroys thee." And yet this writer is not diabolically impious, he is not even blasphemous, in the opinion of so-called religious men. Beauty of the face is what most people mean when they use the word. But, in truth, beauty is seldom seen in a human face. I call beauty a spiritual perfection, which is sometimes visible in the form and countenance. It is essentially a part of life, feeling, character; a result of their harmo--nious combination. "Beauty," says "Emerson, "is the mark God sets upon virtue." Shall we add: Beauty is the prophecy of the perfection which is in store for each in the growth of time? An act, if it contains the essential elements of truth and love and justice and will, is an act which is certain to contain beauty. There must be the freshness of love, the heroism of truth, the equilibrium of justice, and the energy of volition, or there is no real lasting beauty in the act. The surface attractions of beauty are ephemeral. They die where they originate. Real beauty is spiritual, and is therefore immortal. A beautiful heart warms and shines through the thousand graces of life and character. I think there is a "beauty of holiness" (that is, that there is a resistless fasci- valued at twenty-seven or twenty-eight thousand | tion to the claims of the Spiritual Philosophy. The many testimonies that are being given to the pub-

some); and happy is he who possesses a nature too | fine; but in this pure state it is too soft for general fine and a mind too true to love any grade of beau- use; hence to harden it, it is mixed with copper or rich and sacredly precious, giving great satisfacty less exalted.

in the spirit's court of justice—is the attack which political and sectarian opponents make, both in print and in speech, upon each other's reputation, character and conduct.

thus defined: The utterance of disrespectful language by any human tongue concerning anything by the story of the old woman who, seeing some human.

"Good name in man or woman

Is the immediate jewel of their souls."

'Taking the name of any celestial dignitary "in vain"-either in trifling or in the heat of passion, such as speaking the name of God with ungodly emphasis—is simply a sad sign that the feelings and the mind behind the tongue have been wrongfully trained. But what measure of condemnation is too profound, or what punishment too severe for that blasphemous maliciousness which, in these latter days, ruthlessly overrides sweet charity, good will and fine manners, and, assassin-like, premeditates and deliberately attempts to take the social and official life of a follow-be-

ing? Was it not Horace who said?--

" There 's a lust in man no power can tame, Of loudly publishing his neighbor's shame,"

A blasphemer of this description may be a "man of subtle controversy," skilled in minute distinctions, and brimful of "doctrines unreduced to practice;" in his conversation there may What forms the vessel from the shapeless clay? hurk the psychologic power to "make the lips of | What builds the ship to ride the watery way? truth speak falsehood;" yet, nevertheless, as you | Constructs the cabin, rears the mighty state, would oby the law of the new moral code, let no | Where art and science labor and create? such blasphemer be encouraged by your smile, Compels the sun to act the artist rare, nor invited to participate in the sacred joys of your home or society.



silver. Four parts of copper or silver and twenty tion and creating much anxiety for more such-Blasphemy.-The great overshadowing sac- parts of gold make the latter twenty carats fine- nearer and dearer communications. The general rilege of our age-the direst high treason known when eighteen carats fine, it contains eighteen correspondence is instructive and entertaining parts of pure gold.

Cinnabar, a sulphuret of mercury, is found in pers. California, and being so near at hand, the metal is conveniently used in the separation of gold from In the new code of morals, blasphemy will be lits combinations before described. The great affinity of gold for this metal (mercury) is illustrated mercury, or quicksilver, in a lecture room, stole some, by pouring it in her gold spectacle case. On at Farmington, also. But we had the satisfaction arriving home, she emptied the treasure in a bottie, and put her gold spectacles in the case; when, to her sorrow, the next morning, nothing but the glass of her spectacles was left. The case was so saturated with the mercury, it dissolved the gold frame, and absorbed it in the leather bed. The spectacles and the old lady were divorced at once.

Written for the Baumer of Light. LIMITATIONS OF FATE.

BY E. R. PLACE.

Conditions rule us as the sail or wind The sea-tossed vessel, sure the port to find : Conditions bow, when, from the inner throne. A mightier sovereign makes his purpose known Breaks the old order, melts the fragments o'er-To use and beauty unapproached before.

And-paint our likeness in illumined air? Writes with tamed lightning? Nature's slumber

breaks, Where the steam-horse his mane of vapor shakes? Where found the answer, there this rubric find: "Law drafts the plan ; thence executes, the mind."

The field of cause, directing will surveys, And finds its own in finding Nature's ways." If law our master, 't is our servant, too; The mode its own, while ours the end in view; The which to gain, fit means are at command, And life or death stands ready at our hand.

nation in a person who is well-balanced and whole- dollars. Pure gold is about twenty-four carats Banner is doing great service in awakening investigation and paving the way to an extension of our system of faith. The Message Department is the editorials are able and pertinent, and, altogether, the Banner is one of the very best of pa-

Notes from the Field.

DEAR BANNER-Everywhere the cry is, "More more ?? While I was laboring the five Sundays of September, in Painesville, O., I gave nine lectures in towns adjacent, Andover and Farmington. Very stormy weather and the holding of fairs prevented a large attendance at Andover. Small audiences of knowing that there was a good interest aroused in both places. Col. W. H. Morley, of Andover. and his sons are energetic workers for libera thought. E. F. Curtis and wife, of Farmington. together with a dozen others, are the body guard of Spiritualism in Farmington.

My five Sundays' engagement at Palnesville was a pleasant one. There is there a small but well drilled Lyceum, under the management of Bro. Smith. Their guardian is an adept[®] in calisthenics. The president of the society is Judge Harris.

It is an entertaining study to observe the peculiarities of communities and societies, as such, There was a marked and very pleasant feature of the Painesville congregation: the moment it was dismissed, an animated hum of conversation could be heard all over the hall. Much of the talk would turn upon the discourse just delivered. Even the most conservative would aver that the 'meat" was not too strong for them; they could stand it; but-but-such uncompromising radical ism would frighten some. Yet it is this radical element which makes Spiritualism a power. I no pet theories and darling beliefs and sacred idols were interfered with, Spiritualism would cease to be aggressive, and would have been, ere this, absorbed by the Church. Spiritualism, " as it is," is unpalatable to Christianity. This, think, is the secret of the increasing power of our philosophy. Our advocates are as unflinching in their utterances as in past years; ay, more so, because they grow. The compromising spirit-in the sense of suppressing conviction and pandering to popular religion—is felt to be ignoble. A very hopeful sign for the cause of truth is the prevalent demand of the masses of thinking people for sincere arowals, And just here is where the pulpits are fast coming into disrepute. The pulpit is now considered, by, mitlions, a symbol of hypoe-

My letter is long enough. W. F. JAMIESON.) Massachusetts.

He of the progress in Spiritualism inspire me to cast in my tribute, for 1 love to hear of the spread of our glorious philosophy. It was my happy lot to become acquainted with the spiritual phenomenon in its very infancy, and progression has ever been my motto.

There is a little band in Skancateles who have braved all opposition—heen true to their convictions and impressions, and for their faithfulness some have become developed as mediums, and ean see spirits, talk, with them, and are handled more or less by them. We have had some extended and beautiful teachings through the organism. of our first developed and highly respected medium, Mr. Alford Duell. For the past two years the spirits have used his organism for speaking. Mr. Duell is a sound, reliable man and medium. Mrs. Cornell and Mrs. Butler are entranced medinms, and bid fair to become useful in the cause; they are two of heaven's choicest blessings. Mr. Cornell has prepared a cabinet, and the physical manifestations are increasing, and we are looking for happy results. We wish to be recognized as on the progressive list. Messrs. E. V. Wilson. Let Miller, Woolson, and Mr. and Mrs. Woodruff have lectured here at different times, very much to the acceptance of all. We do not run over with a surplus of this world's goods, but hope that all the good "Samaritans" will give us a call ; we will endeavor to divide, and not send them away altogether cmpby.

Connectleut.

NEW HAVEN.-E. Louisa Mather writes: I here take this opportunity to speak of Mrs. Martha L. Beekwith Ewell, in former years a successful and popular lecturer in many of the large cities and villages of the Union. Having recently been at her residence, No. 49 Charles street, New Haven, I had the pleasure of witnessing many remarkable tests. Her mediumship especially refers to business transactions, in which she gives astonishing facts and ligures, and foretells unexpected events, purchases and transfers of estates, etc. This is a new phase of her mediumship, and has been recently developed. -She hears spirit voices very plainly in her right ear, and they speak authoritatively and truly—very positively, too, as is daily proved by those who consult her at her house.

Illinois. 4

PEORIA.-A. E. Lang says: During my visit in the month of August at Péoria, III., É inquired concerning Spiritualism. I was told not much progress had been made in the place, yet whenever a lecture was announced by a Spiritualist, it brought out a good audience. I think, if more of the lecturers (trance, in particular) would visit Peoria, they would be well compensated and advance the cause. They also want a good writing medium. to locate there. Dr. B. Davis, a magnetic healer; is there, 1 found, upon inquiry, he had made some astonishing cures, and is doing a good work in the place.

BY LYSANDER 8. RICHARDS

Most of the ores or metals are so combined and disguised with other substances, that assayists are obliged to resort to analysis to detect the metal sought; sometimes a very simple test is While veering oft, the power he watches well, quite sufficient—for instance, take sulphuret of | Where all his hopes and all his fears do dwell: copper and direct the flame of a blowpipe upon it, a coloration to the flame is given, which, with copper, is always green. This metal occurs largely native or pure. In the vicinity of Lake Superior, large masses are found, weighing, in some instances, three thousand seven hundred pounds. One lump proved to be an elephant on the company's hands; it was so large it could not be removed, and so ductile it could not be split or broken; hence the mammoth treasure lays in its bed in undisturbed quietness. An alloy of copperand zinc, say one-third zinc and two-thirds copper, makes brass; and an alloy of tin and copper makes bronze and bell metal. Malachite, a green carbonate of copper, is manufactured into ladies' ornaments.

Zinc ore is obtained in China, Europe and the Southern and Middle portion of the United States. It is never found native, but occurs as oxide and sulphate of zinc. The ore yields thirty or forty per cent. of the metal.

Tin rarchy occurs native, but is generally combined with sulphur and oxygen. The most extensive mines are at Cornwall, in Great Britain, and in Saxony and Austria. The veins are often but three or four inches thick; the gangue or rock surrounding the ore is mostly quartz. The best ores yield some sixty or seventy per cent. of the about by nearly the same process as with other ores; it is crushed and washed, and placed in a reverberatory furnace, and the metal, through heat, is separated from the sulphur and oxygen, the two latter, when heated, being volatile, escape into the air.

Arsenic is a metallic ore; it occurs native, and also in combination with the ores of iron, silver, deposited, in the form of a ring, at a little distance from the assay. It is found in Bohemia, Hungary and in the United States. The ore is crushed and is then collected, and is known in the shops as white arsenic. The men employed in working eventually become as earnest in sustainty would these ores are short lived their arconomic answers to questions as did Rah-mohun Roy; through Mrs. Conant, in the Banner of Oct. 12. If Spiritualists would read their pa-pers and hear their lecturers more, they would eventually become as earnest in sustainty. put into a reverberatory furnace; when heated, white arsenic. The men employed in working eventually become as earnest in sustaining their these ores are short lived, their age rarely exceed- grand philosophy before the public, as the creeding thirty or thirty-five years. To give a porcelain | ists are in working for their narrower tenets. times used in the manufacture of that article. It is not certainly an attractive substance to handle: their complexion, take this poison into their stom-achs in small quantities. A very small amount is New York improves upon Boston; and that is, the aunot specially injurious; but to keep up the desired effect, the dose is gradually increased, and death ultimately ensues. Silver is found native, or pure, and also in combination with arsenic, sulphur, antinony and lead. The most extensive mines are in Mexico. South America, Europe and United States. In Colorado, a ton of the ore yields about a thousand dolars worth of silver. Gold occurs native, and is also largely combined the other day that he tied the nuptial knot for Mr. lars worth of silver. with sulphur. It is often found in quartz, and in such minute grains that it cannot be detected by the naked eye. When it occurs in this form, known as quartz gold ore, and in another form, known as sulphates, (these two constituting most of the ores at present found in California and Colorado,) the process of extracting the gold is very difficult. After the ore is crushed and washed, the gold, and the former being volatile, is burnt off in a furnace, the gold is left behind; and, after will be-gold will be more abundant, for the mines | from pure and generous motives. in Colorado are rich with this treasure. As it now extracting or separating the gold is greater than is not gold, sulphur refined, condensed and solidified? The largest lump of native or pure gold yet discovered, was found in California, weighing one hundred and thirty-four pounds and seven ounces.

Lo! the skilled driver, with his numerous rein. Holds the strong team, and safely guides the wain : Alike with man, who grasps Causation's lines, And rides postilion of the soul's designs.

A law, discovered, mighty in-its sway. Adds to our might some other law to stay. The march of Science l hail it with applause; Each victory here gives breadth to Freedom's

Is knowledge power? Its grandest power shall be To show how man, most fettered, is most free I

Now dawns the truth that man is free by law, Not to dismount, but choose the steeds to draw; How fang of serpent and the fang of hate, a Clad in the armor of presumptuous fate, Straightway retreat—the futile contest yield To counter force now marshaled on the field.

Banner Correspondence. Letter from New York.

clear type is enough to make one's eyes shine, and whose choice matter makes the heart grow warm in the cause, is a necessity with me. I have seen a number of mediums who never read the Banner or other spiritual journals, and never attend any lectures, because, as they say, they know it all without robust to that the test, and arrivwithout going to that trouble. I have generally letter. ores yield some sixty of seventy per cent. of the metal. Pure tin is valuable. The ware sold at the shops is simply sheet iron coated or washed with tin. The reduction of the ore is brought about by nearly the same process as with other that he never heard a preacher that he could not at Hudson, near Poughkeepsie, Monsieur Mort learn something from, for some preachers taught then a professor of music, often visited the asylum him just how not to preach. When I have been and played for the inmates. Louise, a harmless traveling I have at times made a great effort to | manlac, always looked with delight for his coming find a copy of the Banner or Religio-Philosophical and called him the "geni of the asylum." While Journal, visiting a number of Spiritualists in vain, | in this condition, she often wrote poetry, and al and sometimes hearing the excuse that they had | ways claimed to be some other person. On one of got beyond these journals and could get nothing his visits, she gave him this poem, which I copynew from them. What kind of extraordinary verbatim from the time-stained original. With nickel, cobalt and lead. Being volatile, a mod-erate quantity is easily detected on charcoal, with the aid of a blowpipe, by a white substance being the aid of a blowpipe, by a white substance being kindness, but I have too often found that they Prof. Mort. He died long since. The asylum was were not wise enough to know their own igno- afterwards removed to Utica, from Hudson: rance, and it would require ages of growth before they could make such a grand invocation or give such scientific answers to questions as did Rah-

Here in New York, at Apollo Hall, Thomas Gales Forster is gradually increasing his audience From heavenly bowers unfuried: to very respectable proportions, although it is no By night, by day, they gather still All who are like in thought and will. comparison to the vast number who assemble No stranger hand, brave brother, sends This greeting to thine eye; Love's children are congenial friends, Their life is one of unity; And all, in *spirit*, clasp the hand, And join to form the Union band. dience does n't get up a stampede for the doors during the last singing." Every note of your de-lightful Boston quartette should be listened to While the harp-strings of the heart -With heaven's own music sound, The mortal medium bears a part, without the marring of a single footstep. Many Spiritualists go to Lyric Hall to hear Frothingham, who is certainly a very remarkable And outward ties are bound By simple tokens sent from far, The radii of the morning star. man, and a fine exponent of the same free and ra-LOUISE. Libra, 1837. For the " Geni of the Asylum," Mons. La Mort. tionalistic philosophy that Spiritualists so much approve of; but if he was better grounded in the New York. AUBURN.-A. S. Hayward, writing recently the other day that he field the nuptial knot for Mr. from this place, speaks thus complimentarily of Forster's eldest daughter, in a very pleasing and the "Mental Cure;" by Rev. W. F. Evans, which is now before the reading public from the press of rational ceremony. There are numerous private circles held in New | William White & Co.: York, but none, that I am aware of, to fill the I had with me, in my recent travels, a few place of Mrs. Hardy's parlor circles in your city. Before I left Brooklyn for this city, I had circles at my house, at which a Mrs. Capello, who was unacquainted with any language except English, spoke both French and German. Mrs. Foster, willing to accept the truth wherever found; and i am certain the book has done and will con-spoke both French and German. Mrs. Foster, whose residence is at No. 156 Elliot place, Brook- theologically darkened minds and awakening an mercury, which has a great affinity for gold, is lyn, was present, and gave many admirable tests interest in and a desire to know more of the used; an amalgam formed, the mercury attracts and much beautiful language from the immortals. In one town I visited, an Episcopal clergyman tearful interest when the dear ones gone before was boarding at the same hotel where I stopped. came and proved their identity and showed their I learned that he had been very bitter in his dea few other processes, the noble metal is distrib-uted to the world. No process has yet been discovered to separate entirely the sulphur from the gold economically; it is only partially accomplished. Chemists and ums, you think your lives are sorrowful, and your pleasure to do so. After having perused the work mineralogists are now at work in this direction, and when the problem is solved—and it certainly your reward in heaven," if your work is done -and it would be the means of lifting him out of A case showing the value of clairvoyance over the condition of doubt and uncertainty under exists there, the expense, in many instances, in science-though both, if possible, should be com- which he was laboring. He already saw the Spirbined-was that of a scientific medical professor itual Philosophy in a new light, and should never the value of the metal obtained; hence the ill suc-Cess in operating some mines in that region. Gen-erally where these sulphates are seen gold is found; hence the question is discussed by some scientists, whether or no sulphur does not contain the same properties as gold; and as the diamond is simply charcoal, carbon, refined or crystallized, is not gold, sulphur refined, condensed and solidiriences and knowledge are given to the world in book-form, for the benefit of humanity-and a Washington Territory. LINCOLN.-R. T. Lockwood writes: The lib- real benefit it proves to be.

IPSWICH.-Daniet D, Kimball writes: I re-ceived, while in the cars, April 25th, from Salem to Ipswich, a remarkable test of spirit communion. The cars were going 'at full speed, when, looking up, I saw a lady (a perfect stranger to me) coming from another car into the one in which 1 was sit-ting. She came and took the seat by me—I notiged that she was deeply entranced—and said. "How do you do, brother Daniel?" I looked at her with surprise, and answered, "How do you do, sister?" She replied, "Truly you have said "sister," for I am your sister Almira." I said, "If you are my sister, tell me the manner of your death." She answered, "By lightning, in Essex." She proceeded to give me all the particulars, without my having to ask a question; also told me where I lived, naming the town, and described the house I live in. She told me of some physical manifestations we were having at our house-such as being tied and untied by spirit power-and described a broken instrument we were using, giving me some advice about it. She said these manifestations were 'only a commencement of more wonderful ones to follow. Now, these manifestations were a secret, only myself and wife composing the circle; and she told me particulars about them that I know were unknown to any other living soul.

I thought I would send this to the Banner, for two reasons: first, the spirits wished me to ac-knowledge the test, which I am always ready and willing to do, with a thankful heart; for where I once was blind, groping about in the darkness of DEAR BANNER-Your beautiful 'sheet, whose | superstition, my eyes have been opened, and I now

Louisiana.

MEETING OF KINDRED SPIRITS. Song for Music. BY THE IRON HAND. La Mort, they know not all the truth Who say they never meet, To whom congenial souls are given To hold communion sweet; Except through mortal mediums cold, Or sordid forms of earthly mold. For in the fatry land of dreams, And in the spirit-world, O'er which inniortal brightness beams

Texas.

⁷ DALLAS CITY.—E. M. Smith writes from this place. Oct. 10th, enclosing fifty cents for the Banner Free Circles, and saying that; the paper is a welcome visitor to the home circle, "affording" imore comfort and instruction than anything on earth." She wishes carnestly that some Spiritualist lecturer might make Texas a visit.

Nebraska.

OMAHA.-Abner French writes, Oct. 6th: If ny medium, lecturer or other liberal person, who ins courage to be honest and reflection to discorn; plain fruth, comes this way, 1 requests him or her seall on met

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eral-minded of our citizens are turning their atten-

SKANEATELES. Mrs. O. Hatch writes: The

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who desire the paper continued, should renew their subscrip-tions at least as early as three weeks before the receipt-figures correspond with those at the left and right of the date. Patrons of the BANNER when renewing their subscriptions should be careful to abrans state, the place to which the pa-per is mailed; and the same care should be exercised when a change of location is desired. By particularly attending to this, our mailing clerk will be relieved of a great amount of extra labor in hunting through the thousands of mames upon our books before the name required can be found and the al-toration made, whereas if the full address is given, he has teration made; whereas, if the full address is given, he has only to consult his alphabet of towns to turn direct to the name upon the subscription book.

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Mar Publishers who insert the above Prospectus in their respective journals, and call attention to it editorially, shall be entitled to a copy of the BANNER OF LIGHT one year, without sending theirs in return. It will be forwarded to their address on receipt of the papers containing the advertisement, marked.

THE WEST.

Warren Chase, Corresponding Editor.

11

1

Office at his Spiritual, Reform and Liberal Bookatore, 60 North Fifth street, St. Louis, Mo. To Coptes of the Banner of Light, including back num rs and bound volumes, can always be had at his office.

277 Warren Chase will make engagements to lecture at any place easily accessible from St. Louis, during the present winter. Will engage! for Sundays, or for courses of five or six lectures. to be given in one week. The friends in places, on or near the railroads, within two or three hundred miles of St. Louis, who wish such lectures must write soon, or the time will be filled out early in the season.

IOWA STATE CONVENTION.

The fourth annual session of the Iowa State Convention convened in Spiritual Hall, in Des! Moines, on Friday, Oct. 4th, at 10 o'clock A. Mc cilled to order by the President, Mr. C. Benhyw. The call and minutes of the last Convention were read by the Secretary, Edwin Cate, Prefatory temarks were made by E. V. Wilson, Warren Ohase and others, and several committees appointed, and the meeting adjourned to 2 o'clock if M. The afternoon was taken up by conference. in which several speakers participated and a varisty of views were expressed, and by short speeches by E. V. Wilson and Warren Chase, who were engaged as the regular speakers for the Convention. The evening was also divided by the two peakers, and a crowded audience seemed to be highly pleased.

Saturday was rainy, and the streets very minddy notwithstanding this, the hall was well filled, and crowded in the evening, when E. V. Wilson gave one of his public matinees, in which over, thirty tests were given to; persons in the audience un known to him, and not ONE a complete fallare and only two or three partially so; evidently from "Want of memory in the surprised parties, while marly all were fully confirmed by the parties to whom they were addressed. It was a complete triumph and great success; and so, also, was a succeeding one; Sunday, given in the afternoon, in answer to a pressing request of many persons, Whatever may be said of these public scances they were certainly a complete success, and Mr. Wilson fully sustained on both of these occasions.

Dipring the business hours on Saturday, the State was divided into five conference districts, and missionary appointed to visit them and assist h inaugurating a series of conventions or mass meetings in each district. Mr. Sanford, of Iowa City, was appointed Missionary, and Joel P. Da vis, of Dos Moines, was elected President, and Mrs. J. Swain, of Fort Dodge, Secretary; Mrs. Comstock, of Oskaloosa, and Dr. Owens, of Des Moines, Vice Presidents, and Judge Riddle, of Council Bluffs, Treasurer. The expenses of the Convention were raised at the meetings, and by admission to the scances, which Mr. Wilson ger grously gave for the use of the Convention, and subscription list for the missionary fund was well sustained by subscribers.

The weather on Sunday was clear and cool, and the hall crowded to its utmost capacity, without accommodating all who came. The speaking was. about equally divided between the two regular speakers, and seemed to be highly appreciated and enjoyed. On the whole, we have never attended more harmonious and successful convention in the West, nor met more earnest and intelligen people anywhere in convention,

Des Moines is a very pleasantly located eity-the capital of the State-on the hills that border the valley of the Des Molnes River, and at the confluence of the Coon, which brings in a large body of from another each and long valley of farms. The city has many elegant residences surrounded by native trees, and bearing the evidence to visitors of a high degree of wealth, intelligence and refinement ; and the large and numerous effurches show plainly that extravagant efforts have been made to Christianize and sectarianize the people, but, we learn, with very poor success." Spiritual

applied by new accessions to our ranks. We ask the friends in Missouri'if, it is not time to call a State Convention, and we ask the friends in Southern Illinois if they cannot begin the work soon by calling a convention at some convenient point, say Du Quoin, or Centralia, or Salem, or Mt. Vernon. We will be glad to assist and do all

THE HISTORICAL SOCIETY OF WIS-CONSIN.

We are under obligations to the Historical Soclety of Wisconsin for Vol. Six of their Reports, from 1869 to 1872, for which we return our thanks. Largely identified with the early history of Wisconsin as a State, and the formation of its political parties, we are, of course, much more interested in these volumes than those of any other State, and most especially in this one, which has the biographical sketch of several distinguished citizens of the State, with whom we were intimately acquainted in the busy days of political life, especially that of Goy. Barstow, Hon. George Hyer and our old neighbor and beloved friend, Hon. Charles Durkee, whose death at Omaha we noticed in the Banner since our residence in St. Louis, and which occurred while on his return from Utah, of which Territory he had been Governor. We can bear unequivocal testimony to the truth of much which our esteemed friend, Michael Frank, has contrib-'uted in his paper for this volume, and could have. added some facts which he did not deem it expedient to insert, lest some of the sectarian relatives might be offended. We knew Mr. Durkee to be a Spiritualist, many years before his death, and his dying words confirmed his belief at the time, as the report says: "Shortly before he breathed his last, and when he was thought past speaking, he surprised those at his bedside by attemping to

sing the following lines : ' She 's the star I missed from heaven, '--- Long time ago.'

This was supposed," says the writer, "to refer to the wife of his first love; it was his death song, his last words," His first wife, a native of Vermont, (as was Mr. Durkee.) was one of those no ble, beautiful and intellectual women for which New England has long been noted, and left the earth-life while we were neighbors in the early settlement of Kenosha, Wise, and for years she was deeply mourned by Bro. Durkee, and less, but still deeply, by many who knew her, angelic qualities; and we are well aware that both parties knew they should meet again when death's door opened for him the way to join her in the Summer-Land home. We should have gone to Omaha to visit him at the time of his death had we not effect on the hope that he would be able to reach his old home in Wisconsin. There is much other valuable matter, to us, in the volume referred to, for which we again ten-

der our thanks to the parties sending it, and in return for which we hope some day to add something to the library that was organized, started, and the first officers elected while we were in the Legislature.

MR. WANNES CHASE-Dear Sir: From the pressure of thought and business which doubtless occupies all your time, can your spare one little moment to answer a question which I seriously and earnestly ask, and to give me a word of ad-

Unfortunately I am so constituted as to easily held in symbolical reverence. All the mytholotake the feelings, both mental and physical, of others. This, from childhood up to the present gies of the ancient world had their root and inspiration in maternity. In the profoundly intertime, has been my lot. To-day a call from a peresting researches of Samuel Johnson into the orithis morning had walked two and a balf miles, and called in and rested herself for about two hours—caused me intense bodily suffering: I am recovering from its effects as from a nightmare. ental religions, we find disclosures on this important subject which deserve to be communicated far and wide, and with the utmost celerity. He rightntal feeling of a person in the same ly asserts that the Christian persecution of women room or in the same house, and of those with as witches, in modern Europe, has no parallel in whom I am intimately associated, even if they Hindu or any other barbarism; and he adds, with are scores or hundreds of miles away, affects me. If and or any other barbarism; and he adds, with I am willing to do my share toward sustaining hu-I am willing to do my share toward sustaining hu-manity, but think that in this respect I have done disqualifications of woman, which have descendanomaly, but think that in this respect 1 have to be enough. My health—which was never very good —is slowly and steadily failing, and these drafts upon mind and body are now telling fearfully. Is there any way that I can keep myself to myself? —can be shielded from these vampires of muscle and of brain? can maintain my own identity, in-stead of, chameleon-like, becoming like whatever surrounds me or is in any way connected with me? If you will tell me what to do, I will thank, you love. Judaism and Christianity helped it onward, as sincerely as I have, before this, thanked you by their-stern protest against polygamy and seninentally for the books which you have published, and for which, while invself and friends were reading them, we have blessed you for giving them to be world. them to the world. The above letter, although not designed for the public, is so much like many we receive, that we take the liberty to give it to our readers, for the purpose of laying a common complaint before them, and advising all such sensitive persons to the credit that is their due to the Teutonic races avoid, as far as possible, all persons that affect | for their estimation and protection of woman. His them so unfavorably, and to seek the society of language is not a whit too warm or highly colored such as affect them pleasantly. We know of no other remedy; and this is often terribly or, extremely difficult when the parties are of the same household or in the legal bonds of matrimony, as is often the case, where the fact could not be known before marriage. With proper magnetic assistance such persons can grow strong, and be more and more, able to meet and resist disease; but when they are constantly subject to the disagreeable influence they will not stay long in our world.

this has worn off in the last few years, and many Contents of this Number of the Banner. of the crooked sticks are laid straight, either in the ground or the churches, and it is also true we have lost many of our best workers by the depart-ure to spirit-life; but their places are more than of Danger," by E. Whipple; Poem—" Music of Labor;" " The Work of the Connecticut Association of Spiritualists;" " Manifestations through the Eddy Mediums," by Sophia Woods; "William Howitt on Spirit Photography." Third: ' The Harmonial Cyclopedia," by Andrew Jackson Davis "Cosmography," by Lysander S. Richards; Poem-" Limita-tions of Fate," by E. R. Place; Banner Correspondence Prospectus. Fourth and Fifth: "Editorial Correspondence, by Warren Chase; leading editorials on current topics, items we can in these localities, as we are now prepared etc. Sixth: Spirit Messages; "Sonnet," by Thomas Drimit; for field service. "Our Own Publications;" "Circular to the Liberal Public;" Oblinaries." Seconth : Advertisements. Eighth : " The Re

ligion of Humanity," a lecture by Mrs. Victoria C. Woodhul " To the Spiritualists of Iowa;" " Mrs. M. J. Wilcoxson." Banner of Bight.

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77 For Terms of Subscription see third page. All mall natter must be sent to our Central Office, Boston, Mass.

L TD^{*} In quoting from the BANNER OF LIGHT, caro should be taken to distinguish between editorial articles and the commonderations 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 corre-spondents give utterance.

Woman in the Past.

Some of our modern talkers, if allowed to go on

without correction, would create the impression

on the uninformed mind that the existing status

of woman in society is the highest proof of our

superior eivilization, and, above all, that her ele-

vation is wholly due to the spirit of Christianity.

Woman does not begin to owe to the Christian

laws, which, it has been said with perfect truth,

since assigned her by Christian governments.

But, more than all, out of the heart of the myste-

rious North came, the honest and open revelation

of the natural claims of woman. The domestic.

chaste, home-loving people of Germany, who hon-

ored their queen equally with their king, and who

first furnished proud Rome with an empress, which

showed that they believed woman was as fit to

bear the rod of empire as man-they established

the open doctrine that, in domestic, social and

civil life, the woman was the equal of the man.

When they married, it was not the custom for the

wife to bring the husband a dowry, which, in our

day, forms in so many instances the sole induce

ment-and a base and beggarly one-to matri-

mony: buteach came forward and freely endowed

the other. The spear, the steed and the sword

were mutually bestowed and received, in token of

the race that impressed the modern world with

honor which are still the property of mankind.

Even before the era of Christianity, woman was

The Good of Spiritualism.

When certain persons are continually inquiring what good Spiritualism is doing and has done, it is no less their duty to keep looking as steadily for such proofs as it is likely to place before their eyes. To ask a question implies a desire to receive an answer to it; and if a skeptic wants to know anything of the benefits conferred by Spiritualism on the human race—certainly requiring all the aid and comfort now that it ever required-he cannot in reason expect to be informed on so interesting a point except by giving his patient and candid attention. To all such persons we commend a perusal of the Message Department of the Banner from week to week, and particularly to a brief and comprehensive answer to their identical quesion in the Department of the present issue. The nquiry was put by one of the audience to the spirits, and they returned an answer that ought, in all respects, to be satisfactory. At any rate, it is in all points true. The one great benefit it has conferred on the race is telling them of the Hereafter, and thus restoring their reason by removing from their minds the load of superstition. This alone is equivalent to a new resurrection. Humanity, beaten down and oppressed with doubts and apprehension, has been lifted up by the revelation which Spiritualism has come to bring. It understands now something clearly of its origin and its destiny.

What has Spiritualism to show of practical, substantial good, such as directly benefits man and society? : That it is no mere abstraction, no empty speculation, no dream without a beginning or an end, is evinced by its having taught men how to live in purer, juster and better mutual relations: in its having raised the dissolute and deprayed being from the very gutter of his self-degradation, and redeemed him; in its having taught the sexe truth one toward the other: in its having restored those deemed insane, and shown new and enlight ened methods of treatment, whose results are fast commending themselves to those having the care and governments of asylums; in its having brought the sick up from their beds into the atmosphere of health; in its having opened the hearts of men and women to feed the hungry and clothe the naked in its shedding new light on the minds of those bound by creed and form in the churches, so that it is morally impossible to reduce them ever to bondage again. Spiritualism is like leaven, work-Church what she owes to the sturdy old Roman ing all the time for the cause of progress and liberty. It impresses teachers, legislators, preachers, assigned her " a place far more elevated than that | writers, poets, orators. Consciously or unconsciously, they absorb its beautiful teachings and promote its heavenly truths. All religion is destined to be revitalized by it. until worship will have a new meaning, and life will be in perfect harmony with divine law. This is not airy proph ecy-it is working out visible facts all the time upon society and life.

> The London Medium and Daybreak, J. Burns, 15 Southampton Row, comes to us for Oct. 4th, with four extra pages, which are mostly

levoted to a continuation of a translation from the writings of M. Dupuis "On the Connection of Christianity with Solar Worship." This translaion is made, and the cost (forty pounds) of pub Ishing it in extra supplements of the Medium met by T. E. Partridge, as the reader is informed by a note from the editor.

The following cheering account of the London duties which belonged to both alike. This was Spiritual Conferences appears, editorially in the those ideas of female sanctity, chasteness and same number:

"Nothing seems so enjoyable to the Spiritual-ists of London as the Conferences at the Spiritual Institution, which were resumed on Monday even-ing, Sept. 30th. It is hard indeed to get brethren from all parts of London to separate after their formal deliberations have been concluded. This is a feature at which no objection can be raised. Spiritualists should know each other more inti-mately and love each other more sincerely. The Spiritualists should know each other more inti-nately and love each other more sincerely. The tone of harmony and feeling of mutual respect and consideration which pervade the Conferences are valuable promises of the union and power which were barened of the union and power which may be evolved from the movement in Lon-

Medical bigotry, backed by law, it seems, still claims its martyrs as of old, as will be seen by the NOVEMBER 2, 1872.

4

IN

Prof. S. B. Brittan's Propositions.

The following is extracted from the "Summary of Passing Events," as published in Emma Hardinge's magazine, the "Western Star," for October:

tober: "The questions in brief that arise on a due con-sideration of Prof. Brittan's propositions are, first: Why have every one of those propositions been tried before and failed? What fresh prospects of success does the Spiritual horizon now present for their inauguration? and, could they be most ex-pediently carried out by individual effort, or through associative action? To answer these questions, we might appeal significantly enough to Prof. Brittan himself. He is every linch a man; a Spiritualist to the very core; he possesses one of a Spiritualist to the very core; he possesses one of the kindest hearts and clearest minds in our ranks, and none more than himself has enjoyed that full

and none more than himself has enjoyed that full experience of Spiritualism and Spiritualists, by which a projector should grow wise. Supposing we were to ask him why so many editors have collapsed; so many institutions and associative efforts failed; so many of our best associative efforts failed; so many of our best passed over into their rest, or retreated from the field; so many uncounted efforts subsided into forgetfulness, and he himself, one of the most learned and capable inch in our ranks, left without any sphere of action worthy of his great talents and capabilities? We know the answer all too well, but would like to receive it from the Profes-sor's lips; meantime, to carry out his plan on a new and broadly associative basis, the Professor must be aware that the joint stock company he requires would be nothing more nor less than a very large amount. Does he expect that the peo-ple who grudge an entrance fee of the cents, to hear a first-class lecture, are going to pay one him-dred dollars a year for the same purpose? That those that pay their five hundred dollars a year to those that pay their five hundred dollars a year to support preachers of doetrines they do n't believo in, and all for the sake of popularity or the neigh-bors' opinion, are going to forego their idols and bestow their means on the doctrine they do be-lieve in, because the Professor asks them to ?.

Our friend, in his own full manhoud, overlooks the fact that our lecturers, mediums, editors, and writers are languishing, nay, almost perishing for want of a few dimes, and that from the very peo-ple who he expects will contribute many thou-sands of dollars.

Prof. Brittan will wait until the Spiritualists will forego, for one or two years, their camp-meet-ings, grove-meetings, picnics, conventions, and other expensive associations for the dissemination of gascous resolutions, dancing, 'good times' generally, and support their toiling workers with even coumon fairness, he may hope to see them do still more and support in time area some do still more, and support, in time, even some great central organization for practicalizing the great central organization for practicalizing the glorious possibilities of Spiritualism. Our space forbids any more extended notice of Prof. Brit-tan's plans, or all the reasons why they are, in this generation at least, simply Utopian, however heautiful and necessary. All that we can say by way of summary is, that the demand of Spiritual-ism before all others is SPIRTUALISTS, and until we have a few more of these rare but much needed personages, Prof. Brittan's plans, like Wagner's music, must be of ' the future,'"

Movements of Lecturers and Mediums.

The following lecturers are engaged to speak in the old Bantist Church, North Scituate, Mass. I. P. Greenleaf. Nov. 3d: James M. Choate, Nov. 19th; George A. Fuller, Dec. 1st.

Miss Nellie L. Davis can be addressed for the next two weeks care of James S. Bonney, South Abington, Mass. Societies desiring her services for the winter and spring months can-write her as above.

Mrs. Juliette Yeaw will speak in Rochester, N. Y., Oct. 27th and Nov. 3d; Salem, Nov. 10th, 17th and 24th; Lynn, Dec. 22d and 29th.

W. F. Jamieson is speaking to large audiences in Detroit, Mich. - He informs us that he commenced his labors there the first Sunday of October, before an audience of twenty-five. On the second Sunday evening the hall was crowded, and scores of people could not effect an entrance. Ladies and gentlemen sat on the platform, and many stood throughout his entire discourse. And this is the way Spiritualism is "going down!"

Miss Helen Grover's present address is 24 Willow place, Brooklyn, N. Y. She would be glad to make engagements to lecture in that vicinity.

Mrs. Clara A. Field, recovering from a severe illness, spoke in Fall River, Mass., Sunday, Oct. 20th, afternoon and evening, to good audiences.

LIGHT.

BANNER OF

ism has been an intruder here for a long time, and some very zealous Christians engaged S. P. Leland to come and lay the spirits; and, the Methodist Church being secured, he went earnestly at the holy work, as usual, with lies and slander and persoual vituperation, by which he hurt Christianity and alded Spiritualism, as he does in every place where he gives a course of lectures. His services, are never required a second time in any place: once is ample for all who make his adopaintance. Two years ago we attended the State Convention at this place, and in the same hall; and we

do not overstate the case when we say it has doubled in importance, interest and power, as manifested on the present occasion, and that much is due to the efforts and energy of E. V. Wilson-

OUR CAUSE IN THE WEST.

Our Ipwa State Convention and the Missouri State Fair have brought us into company with many prominent Spiritualists of the West, and adding to this our visit to the State capital of Missouri, in a large State Convention, which, although political, brought to our acquaintance several more whom we had not known, and all of these circumstances enable us to state that the cause of Spiritualism is in a highly prosperous condition. We can also add the testimony of our able and energetic brother, E. V. Wilson, who is on the wing all the time, and, averages oner lecture per day through the year, and mostly in the West.

It is also evident to us, as well as to Bro. Wilson, that the time is near, if not already upon us, when we must organize our forces in many localities, and commence the work of building up the new order of religious, social, and practical re form through the West. With this view the friends in Northern Illinois, where Bro. Wilson has his home, have fully organized, and got a large tent for summer meetings, so they can be independent of churches and halls for conventions and grove meetings during warm weather. In Iowa, too they have divided the State, as will be seen by the report, into five districts, a part or all of which will soon inaugurate a series of conventions and more effectual organic action. In St. Louis our two years' lectures have secured an organization of free religionists, and lectures, we trust, permanently; but as Missouri, as a State, is some what behind Iowa and Illinois in liberal and progressive thought and ideas, and somewhat crippled by Catholicism and other superstitions, and loaded, as is usually the case in Catholic communities, with too much whiskey and tobacco, w are not yet guite up to the work of state and sectional organization. There are, however, several Jocalitics, like Hannibal, Kansas City, St. Joseph, Holden, &c., where there are many liberalists and Spiritualists, and they might organize as they have in Kansas City and Hannibal, and, with a liberal coöperation, could soon organize a State association and hold annual conventions if nothing more. Some years ago we took hold of this work of organizing for national and state action, and found our efforts premature, as the Spiritualists themselves were then too angular and had too many personal prejudices and selfish ambitions to work together with any degree of harmony. Much of Grand Exposition and Fair by the Brooklyn, Spiritual Union.

The officers and members of the above Society earnestly ask cooperation, in contributions of money or goods, in aid of the crection of a grand Spiritual Temple and lecture hall in Brooklyn, N. Y., which may serve as a rallying point for all those who love truth and humanity throughout the land.

A Fair will be held in the Brooklyn Institute. corner of Concord and Washington streets, Brookthe object contemplated. Receiving Committee-Mr. D. C. Grose, 244 Fulton street, Brooklyn; Mrs. W. L. Burton, 198 Dean street; Mrs. G. S. Wilson, 516 State street; Mr. George Falk, 1891 Atlantic ave. General Receiver - All goods or money should be mailed or expressed to the ment of the human mind, the progress of physical Brooklyn Spiritual Union, care of Dr. E. F. TOWNSEND, 20 Elm Place, Brooklyn, N. Y? The Brooklyn Spiritualists are in earnest in this matter, and we sincerely hope that they may realize their most sanguine expectations.

"AN HOUR WITH THE ANGELS."-This is the title of a neatly printed pamphlet of some fifty pages, which is offered for sale, in paper or cloth, by William White & Co. It is from the pen of A. Temple Brigham, and is replete with philosophic warmth of imagination. A correspondent says of this work :

"Most writers on the other life leave their read-ers here, but the author of this has taken them over the river. I have read this little book with deep interest, and find its few pages do 'confer good as well as pleasure." I shall keep it as long as I live " as I live.

ed from feudalism, make her perpetual wardship among the heathen appear almost respectable in comparison. And, he adds, on the other hand an instinctive respect for the sex was not wanting to the pre-Christian world. Its roots were in relisuality, and by sublime ideals of purity and beneficence; but the church, it must be remembered, was anticipated by a noble movement of Roman law, which steadily transformed the status of woman from almost total bondage into freedom and equality in respect of conjugal, marital and proprietary rights. And he then proceeds to give for the facts he exposes or the subject he treats. He alludes to the Teutonic tribes as " those free barbarians who brought with them a perfect equalisomewhat of sanctity and preselence was inherent in the female sex? who entered neither on peace nor war without consulting the priestess as past and future to gods and men." Contrast with could commit without fear of punishment, and for branding. And look at our own statutes: woman deprived of the right to her own offspring; woman lyn, Nº Y., Dec. 18th, 19th, 20th and 21st, in aid of forbidden to hold or dispose of property; woman made the physical slave of her husband, and a

brutal husband's lusts: woman with her wrists manacled, and following at the back of her "lord's" chariot. It is not Christianity that has improved this harsh cruelty in any part: it is the advanceand social science, the culture of the intellect, and the recognition of an increasing necessity. And it is upon these higher, larger, better views that her further emancipation is to proceed.

Spiritualist Lectures in Charlestown, Mass.

On Sunday evening, Oct. 20th, the course of lec tures projected by Moses A. Dow, at Waverley Hall, was successfully inaugurated by an address Brigham, husband of the popular lecturer, Nellie | from Miss Lizzle Doten. Although some disappoint was felt regarding the absence of music (by thought, clothed in cheerfulness of diction and reason of a failure to attend on the part of those. expected), the management announce that a good choir and the notes of a new Mason & Hamlin cabinet organ will add harmony to the subsequent sessions. None but the best speakers will be employed, and every effort will be put forth to render these Sunday evening meetings successful in a so cial and mental point of view.

annexed item from the Medium's paragraph column:

THREE MONTHS' IMPRISONMENT FOR REFU-SAL TO VACCINATE.—William Clarkson, of Sel-by, was yesterday fined nine pounds, including costs, for six offences under the Vaccination Act. gion, in moral appreciation, in generosity, and in love. Judaism and Christianity helped it onward, by their-stern protest against polygamy and sen-terns of imprisonment amounting to three months. -Leeds Mercury.

A most scandalous procedure.

Reports from the Indians.

The Secretary of the Board of Indian Commissioners has returned to Washington in company with the Chairman of the Board, and reports.upon his tour, just concluded, among the Indian tribes of Montana, Idaho, Wyoming and Colorado. The tour has occupied four months. The Indian question as a whole they report to be in a very promising and satisfactory condition. The Crows, who are accounted the most powerful tribe in the Northty of sex in all the domestic and social relations : | west next to the Sioux, are not merely willing to whose women were 'fenced with clastity,' and have the new Northern Pacific Railroad skirt their 'guardians of their own children;' who held that entire reservation on its northern side, but they have offered in large numbers to accompany the surveying party as a protection against the Sioux. The surveyors are promised perfect safety wheran oracle; whose mythology conceived destiny in ever they may choose to travel among the Piegans, female forms, at the tree of life or on the field of Bloods and Blackfeet. The Shoshones and Bandeath; and whose oldest poem was as if bed to a nock's, in Idaho and Wyohing, are already indus-woman. represented as a divinity, who unveils the triously engaged in farming, and they have made excellent progress at it. The Shoshones, acreed all this the spirit and the letter of what are styled with the Commissioners to cede eight hundred Christian laws in relation to-woman. Look thousand acres of Wyoming Territory, in their through the history of the Christian churches for own reservation, and when ratified by Congress its parallel. The common law of England put the tract will be thrown open to settlement. The women to death for crimes which a clergyman reported Indian war in Utah is pronounced by the Commissioners to be without foundation. The which the severest punishment to a man is simply Utes, in Colorado and New Mexico, are desirous only of peace. And the Commissioners emphatic ally say, in addition, that the late rumors of Indian disturbances on the frontier have been originated by selfish parties, either to secure the presence of troops to consume their crops or else for personal and political purposes.

> Spiritualism in Bay City, Michigan. Our associate, William White, who is at present on a tour West, seeking that health which the bustling cares of business have taken from him, writes us from Alpena, Mich., under date of Oct. 17th, that on his way thither, the steamer in which he was to embark at Bay City not being at hand, (by reason of detention up the river,) he passed several hours very pleasantly, in calling upon many Spiritualists there. The Bay City Spiritualist Association, he informs us, is presided over by Judge S. M. Green, and is in a flourishing condition-Most of the speakers required by it for the coming lecture season are engaged-though the friends are very desirous of obtaining the services of William Denton. Mr. White had pleasant interviews, ere his embarkation for Alpena, with A. M. Root, dealer in musical instruments, sheet music and spiritual literature, also Dr. Webster, H. Blackmer and others.

Idleness is many gathered miseries in one name.

She lectures in Middleboro', Mass., the second Sunday in November. Would like to make other engagements for the winter. Address 111 Middlesex street, Lowell, Mass.

Giles B. Stebbins speaks in Granite Hall, Chelsea, Sunday evening, Oct. 27th.

Mrs. Abby N. Burnham has been lecturing in East Foxboro' and Whiting, Mass., for the last three or four weeks. Some of the Illiberal ones in the latter place tried to prevent her having the use of the school-house to speak in, but their designs were frustrated, and resulted in larger audiences than could be accommodated. Her lectures were very satisfactory, and many acknowledged to a deeper interest in the subject of Spiritualism than over before. Mrs. Burnham speaks in Baltimore during November.

Dr. H. P. Fairfield will speak in Lynn the two first Sundays of November. Will lecture week evenings in the vicinity, if desired. He is also ready to make engagements for the winter months wherever his services may be required. Address Ancora, Camden Co., N. J.

William Brunton commences, with November, his engagement in Albany, N. Y. George A. Fuller, of Natick, speaks in Good Templars Hall. Natick. Oct. 27th.

The Western Star-Notice.

The proprietors of the Western Star beg respectfully to state that in consequence of an excessive demand for the back numbers of the mag-azine, they have run out of No. 3, the September number.

An early reprint of this number will be issued, in the course of a week; and if those desiring to possess it will kindly wait until then, they will be promptly supplied.

In future a full supply of all the back numbers will be found at the Banner of Light office.

Music Mall Spiritualist Free Meetings.

Another large audience greeted Mr. Denton in Music Hall, this city, Sunday afternoon, Oct. 20th, to hear his closing lecture on " The Revelations of Geology Regarding Man."

GILES B. STEBBINS, well known throughout the nation as a scholar and eloquent speaker, will lecture in the above hall next Sunday afternoon. Oct. 27th. We are unable to announce the subject, but there can be no doubt it will be worthy the man and the occasion.

IF It will be seen by reference to his card in another column, that Prof. S. B. Brittan will publish, early in November, a periodical entitled "BRITTAN'S JOURNAL OF SPIRITUAL SCIENCE, INTERATURE, ART AND INSPIRATION, WITH IL--LUSTRATIONS." We should all hail with cordial pleasure this addition to the spiritual literature of the day. Mr. Brittan was in former years a regular contributor to this paper, and previously editor of several Spiritualist journals. - Nothing we may indite can add lustre to his facile pen. The terms will be \$3,00 per year, payable in advance.

It will also be seen that Mr. Brittan will answer calls to lecture in New England during the months of November and December. Address, Newark, N. J.

NOVEMBER 2, 1872.

BANNER OF LIGHT.

New Publication.

INCIDENTS IN MY LIFE-Second Series. By D. D. Home. New York: Holt & Williams.

We have received the volume with the above title from the publishers, to which we shall give more extended attention in our next issue. It is unnecessary to speak to the American public of a man so well and widely known as Mr. Home. He has held seances with kings and emperors, and searcely a court in Europe but has become familjar with his physical manifestations. At last, he has been brought into relations with the scientists of Great Britain, whose reports of their protracted interviews with him have torn the journals with discussions. No medium in the world is more renowned on the score of the purely physical manifestations, if indeed he does not bear off the palm. The elongation of his body by spirit power, and its subsequent compression; his harmless handling phenomena are fully set forth in this book, which is the sequel to a former personal account of his mediumistic experiences, and, together with his experience with Mrs. Lyon, are given in detail by himself, and therefore will be read with the in-, tensest interest far and near. Mr. Home is something that the pooh-poohism of complacency or unbelief cannot snuff out. Science itself is compelled to pause and begin a new in his presence.

New Music.

II. Christie & Son, 202 Tremont street, Boston, Mass., have issued "My Heart's o'er the Deep Blue Sea;" song-words by Geo. Cooper, music by Edwin Christie.

ALL SORTS OF PARAGRAPHS.

CTP The second volume of "INCIDENTS IN MY LIFE," b) D. D. Home, is for sale by William White & Co., 158 Wash-ington street, Boston, Mass. A very interesting work.

Our passions dictate to us in our extremes. Moderation is the effect of wisdom.

A despatch from London, Oct. 22, says-The/Australian telegraph line is completed, and communication is now open with Melbourne.

Miss Jennie Collins is making good progress in her efforts to better the condition of the working-girl. That which was formerly the audience-room in Bollin's Bower has been conformerly the audience-room in nonin's power has been con-verted into a workshop, and furnished with Singer, Weed and Wheeler & Wilson sewing-machines, (contributed by the manufacturers,) and all the necessary appurtenances. On Monday it will be open for the free use of all girls who honestly desire to learn the use of these machines, and a competent and experienced instructor will be present to teach them.

Another lot of documents containing ovidence of the Tam-many frauds were stolen from the New York Court-House on Monday night. They included the Treasurer's accounts for the past six years, and the report of the re-auditing commit-Where's Mayor Hall?

Dr. Dake, the indefatigable and successful medium and healer, still works on, and his Herculean efforts have been crowned with eminent success; and to-day the Doctor has one of the largest and most extensive practices of any physleian on the continent. His brilliant success stands unpur alleled. Read his notice in another column. Besides his Chicago office, he has eleven offices in Illinois and Wisconsin, to which he makes regular visits monthly, during the entire year. His offices are thronged from morning until night by invallds seeking the skill he knows so well how to impart.

See card of the Paine Building Committee, which we print in another column.

Our thanks are due to Mrs. H. A. Crosby, Newton, Mass., for two beautiful bouquets for our Free Circle table. Also to Mrs. Hancock, Januaica Plaini

A change in the Indian polley of our government is shown in a despatch from Washington this week to the daily press. A delegation of Klowas and Camanches were told, Oct. 22d. that they must locate within ten miles of Fort Sill by the 15th of December, and that all of their people found outside of

Spiritualist Lectures and Lyceums. Bpiritualist Lectures and Lyceums. MEETING in Nostron.—Music Hall.—Free admission.—The Sixth Series of Lectures on the Spiritum Philosophy in the above-named elegant and spacious Hall, every Sunday gitermone at 22 precisely, (exceed) tan. 25 and Feb. 16) until the last of May. Speakers of known ability and eloquence have been engaged. Singling by a quartette of artists. Crists scen-ing reserved seats for the term, at \$10 each, can be procured of Mr. Lewis B. Wilson, Chairman and Treasurer, 168 Wash-ngton street. Speakers engaged: Oct. 27, Giles B. Stebbins; Nov. Miss Jennie Leys; Dee, 1 and 8, Mrs. Emma Harding--brition, Dee. 22 and 29, Win Denton; Jan. 5 and 12, Miss Lizzie hoten; Jan. 19, Dr. P. L. H. Wilhis; Feb. 2, 9 and 23, Mrs. Neille J. T. Brighann.

Mrs. Nellie 9, 71 Brighnn. John A. Andrew Hall, corner Chainey and Esser streets.-Lec-ture by Mrs. S. A. Floyd, at 23, and 73, P. M. The audilence privileged to ask any proper questions on spirituality. Ex-cellent quarterte singing. Public Invited. The Children's Propressive Lyceum, No. 1, which formerly met in Eliot Hall, will hold its sessions at this place every Sunday, at 104 O'clock. M. T. Dole, Secretary.

Temple Hall, 18 Boulston street.- The Children's Lyceum

BOSTON.-John A. Andrew Hall.-On the morn-ing of Sunday, Oct. 20th. this hall was filled to re-pletion by a large and interested assembly, com-posed/of scholars and on-lookers, and the exercises of fire; his poising in mid-air almost one hundred feet from the ground; his being lifted near the ceiling and borne about the room—these and other tions, reading of an original article by Miss Georgie Cayvan-the same being prepared by Assistant Cayvan-the same being prepared by Assistant Conductor Alonzo Danforth – declamations by Misses Lizzie Thompson, Clara Moody, Ella Carr; reading by Lulu Harvey; instrumental music by Alice Cayvan; songs by Charles W. Sullivan, Ellen Sawyer, Bertha Wood; wing movements and re-marks by Judge Ladd composed the services. An orchestra of five pieces, conducted by T. M. Carter, furnished the music. furnished the music.

The series of dancing parties for the benefit of this Lyceum, opened with good prospects, at this hall, Monday evening, Oct. 21st. Music by Carter's Quadrille Band.

Mrs. Floyd's Lectures on the afternoon and

Mrs. Floyd's Lectures on the afternoon and evening of Sunday, 20th, were well attended--es-pecially on the latter occasion. Answers to ques-tions offered by the audience, and the music of a fine quartette, lent interest to the meetings. *Humpshire Hall*.-On the evening of Thursday, Oct. 31st, an exhibition will be given at this hall, for the pecuniary benefit of the John A. Andrew Hall Lyceuth, by its members; at which a pro-gramme consisting of musical selections, singing, declamations, and the farce of "Little Toddle-kins" will be executed.

kins" will be executed. Temple Hall.—The Boylston-street Spiritualist Association held their Semi-Annual Meeting, Oct. 1st, 1872, for the choice of offeers: The follow-ing persons were elected: President, Thomas E. Moone; Vice President, James McCrellis; Secre-tary Dr. C. C. York; Treasurer, Mary J. Mitch-tary. Guards, Wm. Brown, Nathan H. Gray. ell; Guards, Wm. Brown, Nathan H. Gray. ell; Guards, Wm. Brown, Nathan H. Gray. ell; Guards, Will hold-meetings in said hall, No. 18 Boylston street every Sunday, morning.

No. 18 Boylston street, every Sunday, morning,

No. 18 Boyiston street, every Sunday, morning, afternoon and evening, at the usual hours. They support a Children's Lyceum in the hall, which meets every Sunday, at one o'clock P. M. Said Lyceum assembled Sunday, Oct. 20th, with increased numbers, participating in singing, Sil-ver-Chain, gymnastics, and answering of ques-tions. Select recitations, reading and singing were also offered by tan of its members, to the account

also offered by ten of its members, to the accept-ance of a good audience. C. C. YORK, Sec'y. Mrs. Mary A. Carlisle.—This lady is represent-ed as doing a good work at her public scances, which are holden weekly on Wednesday and Sun-day evenings, at her residence 94 Camden street, Boston. Boston.

CHELSEA. - Granite Hall. - William Denton proceeded to enlighten the Spiritualists of our neighboring city by an eloquent and forcible ad-dress on the causes of poverty and the methods of attaining riches, on Sunday evening, Oct. 20th; his ideas being endorsed by a large audience.

CHARLESTOWN.-Evening Star Hall.-The so cial conference carried on for a year past at this and other halls, under direction of C. B. Marsh, and other hans, under direction of C. B. Marsh, continue to be well attended, and productive of much good to the participants. On the evening of Sunday, Oct. 20th, after remarks by Dr.-A. H. Richardson, Messrs. Hatch, Marsh, and others, it was decided to continue the convocations, the members trusting that in so broad a field there is room enough for the efforts of all laborers who desire to advance the cause.

American Liberal Tract Society. of December, and that all of their people found outside of that limit would thereafter be treated as enemies, and deait with accordingly.
 The London bakers are on a strike-loat-ing.
 It do n't follow, because ladles are well laced, that they are staid in their demeanor.
 Prices of butter at Richmond on Monday last varied from 20 to 33 cents per pound. Cheese was steady, selling at 224 to 134 cents for plain white sage, and factory sold at H and 15 cents.
 The Rey. Adin Ballou has decided upon closing his labors as pastor of the Hopedale parish next April, at which time twil be sevent years of age. Mr. Ballou has greached in the place for more than thirty years, and has greatly endeart to enable them to do so. Let every person in favor of the spread of liberal principles do something to aid this work. Donations of any amount, small or large, will be thankfully received and acknowl-edged in the Banner, unless otherwise ordered. Address American Liberal Tract Society, P. O. Dor 518 Boston M. T. Dor 5 Society, P.O. Box 518, Boston. M. T. DOLE, Sec'y.

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CHARLES H. FOSTER. TEST MEDIUM. can be seen at No. 16 East 12th street. TEST MEDIUM, wheeling, Va., Nov. 3d, 4th, 5th and 6th; Cleve-land, O., 8th, one week; Cincinnati, O., 46th, one week; Lexington, Ky., 23d, one week; Louisville, week; Lexington, Ky., 23d, one week; Louisville, week; Lexington, Ky., 23d, one week; Louisville, Ky., 30th, one week; St. Louis, Mo., Dec. 8th, 10 Ky., 30th, one week; St. Louis, Mo., Dec. 8th, 10 hdays; Chicago, 111, 19th, one week; Evansville, Ind., 27th, 28th and 29th; Nashville, Tenn., 30th, one week; Memphis, Tenn., January 6th, one week; New Orleans, La., 15th, four weeks. 1f.S28.

BUSINESS CARDS.

GETTING READY.

Thousands are "getting ready," now For chilling frosts and driving snow; Their buildings many will repair To close them 'gainst the piercing air; The farmer gathers in the grains, And stores them with the greatest pains; Sets things all right about the house, Then providy says, "Let Winter come," Then providy says, "Let Winter come," The Boys are off for GEORGE FRN0'S To buy a suit of "Winter Clothest"— Coat, Pants, Vest, Hat and Shoes complete, Nov. 2.-IW

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Progressive Library, No. 15 Southampton Row, Bloomsbury Square, Holborn, W. C., London, Eng., keeps for sale the BANNER OF LIGHT and other Spiritual Publica. A BIOGRAPHY OF A. B. WHITING:



"Instead of being a superstition itself, as they may be dis-posed to think it, they would find it the explanation and the extinguisher of all superstition."—*Dr. R. Chambers*.

All readers of Mr. Home's first volume will desire to peruse the continuation of the narrative of "Incidents" in his 'Life." Be says in his Preface:

"About nine years since I presented to the public a volume entitled 'Incidents in My Life,' the first edition of which was speedily exhausted, and a second was issued in 1863-During the years that have since elapsed, although many at-tacks have been made upon me, and upon the truths of Spir-Itualism, its opponents have not succeeded in producing one word of evidence to discredit the truth of my statements, which have remained uncontradicted. Meantime the truthe of Spiritualism have become more widely known, and the subject has been forced upon public attention in a remarkable manner. This was especially the case in the years 1867, 1868, in consequence of the suit ' Lyon rs. Home,' which most probably was the indirect cause of the examination into Spir-Itualism by the Committee of the Dialectical Society, whose report has recently been published. Coincident with and subsequent to their examination, a series of investigations was carried on in my presence, by Lord Adare, now Earl of Dunraven, an account of which has been privately printed; an examination, especially scientific in its character, was also conducted by Prof. Crookes, who has published his conclu-sions in the 'Journal of Science.'

I now present the public with the second volume of "Incl dents in My Life,' which continues my narrative to the period of the commencement of the Chancery suit."

CONTENTS.

Preface. Introduction. ('HAPTER', -- Reviews and Replies. -- Letter to "Times.", ('HAPTER', -- Reviews and Replies. -- Letters and Tes-2. Str. David Brewster. -- Lord Brougham. -- Letters and Tes-2. Str. Dr. Elliottson. -- Prophetic Incidents. unous -- Discussion in House of Con-timous -- Discussion in House of Con-

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BY M. B. CRAVEN.

TOGETHER WITH .

the place for more than thirty years, and has greatly endeared himself to the hearts of the people. He was among the carilest who accepted the Spiritual Philosophy, and published a valuable work on that subject. He will probably re-main in Hopedale, devoting himself more exclusively to writing.

George M. Smith, one of the prophets of the Latter-Day Saints, with a party, has started on a religious pilgrimage to Palestine.

On Tuesday evening last occurred one of the most destructive and obstinate conflagrations that our fire department has had to battle for a long time. The fire occurred in the Pavilion building, 57 Tremont street, of which Dr. H. F. Gardner is Superintendent. By the strenuous efforts of the firemen, the main building was saved; but the extensive stock of dry goods in the large store of S. S. Houghton & Col was totally

ruined. The fire caught in that section of the store (the rear) formerly known as Lyceum Hall., No. Ittile loshwas suffered by the occupants of the honses occupied by the fire-men. There was something of a paule in the Pavillon when the fire broke out, but it soon subsided. Despite the terrible headway which the fire had gained, rendering it impossible to save the Lyceum, and seeming to defy all attempts to prevent the partial destruction, at least, of the Pavilion other buildings almost adjoining, the plucky persistence of the firemen in sticking to dangerous posts, and the skillful management of the whole department, accomplished the apparently impossible task of saving all but the unfortunate Lyceum itself.

We do n't mind the sell, John, it is so seldom we get sold.

Accidents by sea and land are the order-or rather, disorder-of the day. No sconer is one calamity recorded than others quickly follow. The terrible railroad accident at Revere is still fresh in the minds of our people, and now another fatal accident on the same road (the Eastern) has just taken place. Tuesday morning last, at quarter past four o'clock, the Pullman express train from Bangor ran into a freight train standing on a turn-out at Scabrook, N. H., by reason of a misplaced switch. The cars were badly smashed, three persons killed, and seventeen injured, the most of them being in the smoking-car of the express train. The news of ister caused intense excitement in this city.

Misplaced confidence-stroking a cat's back the wrong way

Mother Teresa and Sister de Chantal, two of the most distinguished ladles of the Catholic Church in America, who injured their systems in devotedly caring for the sick and wounded of both armies during the rebellion, are on their way to Saratoga to recruit.

Those who have heard Miss Kate Stanton's new lecture "The Loves of Great Men," pronounce it her best. Her the-ories are sound, and expressed in elegant, foreible language. It is hoped she will deliver it in Boston soon

MODERN CIVILIZATION-A gallows for five necks is building in Washington.

An eloping Kentucky couple lately role ninety miles on horseback without stopping, in search of " the tie that binds."

The "ministers" in Springfield have formed themselves into a club ! Fine peace-makers, they !

The root of revenge is the weakness of the soul. The most abject and timorous are the most addicted to it.

A FOOL'S PARADISE.

When the Millennlum was Dean Milman's theme, He briefly labeled it a "Jewish dream;" Of our Millennial Treaty, Cockburn, rude, Says, "Statesmen dreamed, and Johnny Bull is Jew'd." —Punch.

Four months imprisonment is what it cost a Londoner to burn out a cat's eye and knock her teeth down her throat. Served him right.

PLEASANT ANTICIPATION .- The Millerites were going about during the hot spell-congratulating each other upon the prospect that their prediction was about to be fulfilled

We pardon infidelities, but we do not forget them.-Mad-ame de Lafayette.

1-11

The "HOME CIRCLE" is one of the best and cheapest illustrated story papers in the United States, brimful of good things every week. Only \$2 a year, besides a beautiful magazine given free a whole year to every subscriber. Splendid premiums for clubs, such as costly gold watches and silver-ware. Single copies 5 cents, for sale everywhere. Sample copies sent free by addressing

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To Correspondents.

The name and address of the writer are in all cases indis-pensable, as a guaranty of good faith. We cannot undertake to return or preserve communications that are not used.

J. A. G., CONCORD, N. H .-- Send us the manuscript of your experiences for examination.

A correspondent inquires " if Mrs. M. J. Colson, of South Rockford, Ill., who was announced some months ago in the Banner as being very sick, has so far recovered as to be able to resume her business of answering sealed letters "? We cannot say, as we have not heard from her since the an nouncement referred to.

Spiritual and Miscellaneous Periodicals for Sale at this Office:

THE WESTERN STAR. Published in Boston. Price 35 cts. THE LONDON STIRITUAL MAGAZINE. Price 30 cents. HUMAN NATURE: A Monthly Journal of Zoistic Science and Intrilligence. Published in London. Price 25 cents. THE RELIGIO-PHILOROPHICAL JOURNAL: Devoted to THE RELIGIO-PHILOROPHICAL JOURNAL: DEVOted to Spiritualism. Published in Chicago, III. Price 8 cents. THE RELIGIO-PHILOROPHICAL OF PHYSICAL THE RELIGIO-PHEALTH AND JOURNAL OF PHYSICAL THERE. Published in New York. Price 20 cents.

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We have on hand a few back numbers of the LONDON SPIRITUAL MAGAZINE and HUMAN NATURE, (Eng-SPIRITUAL we will forward, post-free, on receipt of 15 lish.) which we will forward, post-free, on receipt of 15 cents per copy. This is an excellent opfortunity to obtain substantial reading matter; as the pages of these Magazines, are niled with sound and logical articles on the Spiritual

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BANNER OF LIGHT.

Message Department.

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

while in an abnormall condition called the trance. "These Messales indicate that spirits carry with "them the characteristics of their earth-life to that begond (whether for good or evil. But those who may the earth-sphere in an undeveloped state. eventually progress into a higher conducion, We ask the reader to again that for time put forth by sparts in these columns that does not compart with his of her reason. All express as much of trath as they perceive one moter.

11-1

The Banner of Light Free Circles.

These Circles are held at No. 158 WASHINGION STREET Room No. 4, hp stairs, on MONDAY, STREET Room No. 4, hp stairs, on MONDAY, TUESDAY, and THERSDAY, ATTENNONS, The Urcle Room will be open for visitors at two valelock i services commence at precisely three o'clock, after which time no one will be admitted. Seats reserved for strangers. Donations solicited. MRS, CONANT receives no visitors on Mondays, Tuesdays, Wednesdays or Thursdays, until after are solivited.

are solicited, ~ The questions answered at these Scances are often propounded by individuals among the audience. These read to the controlling intelli-gener by the chairman, are sent in by correspond-

SEALED DEFINES-Visitors at our Free Circles have the privilege of placing scaled lefters on the Lable for answer by the spirits. East, write one on two proper questions, addressing the spirit questioned by his or her tail name; then put them in an envelope, seal it, and write your own ad-dress on the envelope. At the close of the scance the Chairman will saturn the letter to the writer. It should be distinctly understood that the an-swers to questions propounded by writers must-necessarily be brief, the spirit understood always writing its answer or answers along the envelope containing the question or questions. Questioners should not place letters for an wer upon our circle table expecting lengthy replies, otherwise they

will be disappointed. WILLIAM WILLIAM WILTE, Chairman, 1. 1. 1. 1. 1.

Invocation.

In mison with the many volces of this hand'some day, we would praise thee, oh God. We would praise they as these beautiful blossoms (referring to a bouquet of flowers on the table) praise thee,

by giving out of those precious germs of life that that thy blessing may rest consciously within these. human hearts. May they feel thy presence so per-fectly that they shall fear no evil, but shall restseemie with thee. May they be enabled to carry out each cone of the holy resolves that have been born of the soul's best estates; and may each one go away from this place made better for having come. And unto they, oh Spirit of the Hour, who painteth the rose leaf, and give th the filly its whiteness, be all our praises forever and forevermore. June 13 Anień.

Questions and Answers. CONTROLIANO SPIRIT,-If you have questions.

Mr. Chairman, I am ready to hear them, QUES .- (From a correspondent.) Can the brain of man conceive of anything, or imagine anything, that is not a reality? Is not imagination fell with objects that are real, that have taken-place, either

on this planet or on some other? Ass.-The brain human never gathers anything to itself in the shape of thoughts or ideas that are not realities, I care not under what circumstances these ideas or thoughts occur.

Q .- (From the audience.) Will the Intelligence please explain what good Spiritualism has done, physically and spiritually, for mankind ?"

A.-It would be impossible to tell the entire aniount of good that Spiritualism has done to man-

the vail, and an a ghost-as he says-1 have got, a straight one there; and yet, returning spirits of course, to obey ghostly law. I was an outlaw have the power to present themselves in form, to here; but there I am obedient to law, because we those who remain here, precisely as they were ate all obliged to be. You will hear from me again, / when they were here. If they had lost one limb, .sir. Andod day.'

Ellen Crossgrove.

years old. I lived in Boston, and I died sixte/m certain conditions, as they were when they were months ago. My father, my mother, two sisters, here, / and one brother are with me. I have one brother , Q .-- Is there more than one world, in reality? and one-sister on earth. They had abandoned me and I had abandoned them, so we knew very would take an eternity to count them.

this fife has not followed me beyond the grave. Nature-not of the outer exercise of the will. and that perhaps 1 may be able to do something Q.-Are all spirits alike in form? now to enlighten them. Good-day. June 13.

Capt. John Sampson.

would be glad to communicate with his friends. June 13. Sam Ray ..

sale, that's me; I and responsible for it; you aint, nor anybody else. I had ift any very great liking

if it is right. My name, Sam Ray. I am from Portsmouth, N. H .-- Good-day, sir. June 13.

Johnnie Atchison.

My name is Johnnie Atchison. I am from Cambridgeport, Mass. 1 want to communicate with my father. I want to tell him I don't think he's doing just right now about some things. I rather a chance to talk to him, I'll tell him all about it. I was ten years old. Good-day, sir. June 13.

Dr. Eben Carter.

It is five years since I was called to change [The records and figures can hardly fail to be corworlds. I did so by means df-an apoplectic fig worlds. J did so by means df-an apoplectle fit, rect. But they can, though. You are quite as in New York City. My name-Dr. Eben Carter, Hable to error as we are. But that was too public I learn that some of my family are anxious to con- to be mistaken about.] Yes; but when was the spiritual faith, and that they desire my assistaner. Meet me, then, first, through the medlum, like the record given of the man Jesus, it may be kind, physically and spiritually ; but this much it [Charles II, Foster, 1 will do what I can with true, and it may be false.] [So far as my memory him, and doubtless apprise you of whatever else 1 serves me, it was true.] Your memory may be as

June 13. - for all, they can present themselves as they are, as

spirits. But if they did, you would be calling for those signs by which you knew them here; there-I wish to communicate with my friends. My fore they generally show themselves to media, name was Ellen Crossgrove. Trwas twenty-seven and to those who are not accounted media, under

A.-Yes; millions upon millions of worlds. It

fittle of each other, for several years before my" Q .- Can we place ourselves in any condition death. It is useless for meato-travel far into the "whereby we can see our friends who have gone?" dark past. I lived there long enough. I do not _A.-No, you cannot. That is a condition into wish to go there even for an hour to-day, but I ask, which the individual floats, not at will, but by now that I have ascended into clearer light, now reason of spiritual and physical circumstances. that I am free from the conditions of earth, that. There is nothing, that I am aware of, that you can my brother and my sister will be charitable enough do to produce what is called "second sight." to believe that I am at rest, that the darkness of That comes as a result of the inner working of

A.-Are you all alike in form here in this room? OR.-No.

A .- Very well; then you are egrtainly not in Say that Capt. John Sampson, of Bristol, Me., the spiritual world. There are ho two exactly alike.

Q .- Do we recognize each other in the spiritworld, as we do here ??

A .- No, not precisely; and yet, in a certain Some of my folks, hearing of a message being sense you dor. For example: the mother loses her given by one of their neighbors, at this place, chabe here. She lays a tiny form beneath the sod, have sent me an invitation to come, and I rather. Years after, she meets her child in the spirit-land, relictantly have accepted. I could tell them a blossoned into mature life. Does she know it as good deal about this place where L've been living she knew it when here? Oh, no; it has outgrown for a number of years, but I, knew Very well that all, her earthly remembrance of it here: How, they would hold up their hands in holy horror, it then, shall she know it? By that spiritual or so entirely different from anything that the soul-affinity that exists between loving spiritspriests have taught them. I say priests-I mean between mother and child, if you please; and, the ministers. I believe they style themselves nore than that, by a record of the child's upward priests of God. 1 think they are priests of the steps, from the time of its conception unto the devil-every one of fem. |You are rather whole- present, which the mother has access to, if she desale in your condemnation.) . Yes: that's whole- sires to read it. Jane 18.

Helen Robinson.

in that direction when I was here. I should prob- I am Helen Robinson. I have been told that ably have said the same when I was here, and as some mistake was made by me, in reference to the 1've failed to learn anything in their favor since, date of my death, at my last coming. I have also 1 've been on the other side, I can't say anything, been informed how the record stands criminally by obschence to the law of our being, by exhibing now, can't 2. [No, I suppose not.] No, I cannot, with you here. Now, it is possible I may have all the fragrance that there may be within our 11 don't know but what there are those that can; made a mistake; but it is very palpable to me that souls, to bless and gladden the heart of humanity, I hope there are; but I have n't investigated in there is also a mistake made in the record you their direction. I we seen plenty who have, and have. But, as spirits can have no voice in your thou hast be towed upon us to heautify the erown they 've all come to the conclusion, so far as the courts of justice, as their word falls to the ground of life. We ask, oh our Father and our Mother, priesthood of these priests is concerned, that they as useless, of course whatever I may say uponare priests of the devil, every one of 'en. If the subject will not weigh a feather's weight, you've got any here, in this growd, i don't except against the record that you have here in mortal een; in this case, present company is n't except against the record that you have here in mortal from the andhenes. Did you ever see the devil 21, we spirits are very apt to be unreliable concerning. Yes, plenty of times. If I see a man doing evil They fade from our spiritual memory, as the acts, that is the devil to meas I used to see the things of our childhood do from that of maturer devil every time I bloked in the glass, when F gas age; and yet, enough of light lingers around them drimk. Now I don't know what the call means, to enable us under certain circumstances, to call I 've got -1 don't know what they want. If they, them up pretty distinctly. But I would not say. will state what they want, and kean give it, I will, (that I was correct in the date I gave, here of my death; but I vertainly think I am as near correct as the record you have. Put an erratum in-

your journal. Give the date corresponding with the refords you have. That will satisfy the pub-He, but certainly not me. And now, my name—Helen Robinson; since I

was legally married to Mr. Robinson, the man who murdered mes therefore I claim the name. reekon he knows what I mean. If he'll give me My family name-Helen Jewett. I sometimes

went by the name of Helen Adams. What I want to be particular about, here, is the fact that the earth's people are quite as apt to be mistaken as we spirits, in matters of this sort.

is good. Oh! tell her if she values her mother's the greatest of liberties; the portal to the pathway handliness in the spirit-land, to be careful what of endless progress."—Dubuque Daily Times. happiness in the spirit-land, to be careful what she does here in this life. Comfort Starkweather. to her daughter Deborah. June 18.

John Schneider.

I was two months dead. My name - John I was two months dead. My name – John Schneider. I lived in Boston. I comes to die by the small-pox. I haves one son here; his name is John. I wants him to make good use of what I left here, and when the year is out—when the year is out from my death, he goes to Germany; but, if he goes before, he have disaster, trouble—and I very much doubt if he gets there. So, I say, when one year is out, he go-not before, if he have things, for instances are related of such occurthings smooth. [Does he design to go before?] Yes, he think about it; I want to stop it if I can. I has belief in this before I go. He knows I did; he looks for me this way. [Then he will get your] message?] Yes. Good day. June 18.

Annie Brown.

My name was Annie Brown. My mother lives in Lawrence, Mass. I was eight years old. I in Lawrence, Mass. I was eight years old. \mathbf{L} persons, as if by a concerted movement, prayed died of hing fever. My mother wants to know that Parker might be converted to a more orthowhere I live, and who's got me. I live with dox faith, or removed from life. Parker died. Aunt Rhoda, and I go where I like; I go to my Was his death the answer to prayer? and, if so, mother; and when I want to, I go to Aunt Rho-The author of "Vital Magnetic Cure" attempts da: 1 live with her, and I go to school, and I am pretty happy now; 1 was n't at first, but I am low. I have seen Uncle Thomas once. He is n't so prim as he used to be; he speaks to children now; he is n't cross; I think he's better, tell mother, than he used to be. [Did he use to be cross to you?] Yes, he used to be cross, and used to be N. J. It is highly commended in all quarters as awful prim, and he did n't, like music; he did n't like noise-called music noise. He wanted everybody to go to church, and to walk slow; and to remember the text, and say the catechism, and, oh, lots of things. The children did n't like him. I do n't think he goes to church any, now; I science are arranged with admirable method, and don't think he goes to church any, now; I

inswered by "Vashti."

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED. Thursday, June 20.-Invocation; Questions and Answers; William Thackerzy, to his friends; June Samson Peters, of Boston, to his nephews; Buth Ann Present, to her children; John Connelly, of Boston; Charlle Eannes, of Yarmouth, N. S. to his mother. Monday, Jane 24.-Invocation; Questions and Answers; Robert J. Cinkson, of Liverpool, Edg.; Catherine Connelly, to her husband, of Durchester; Annie Gaivardy Jannes, Janesers; Robert J. Cinkson, of Liverpool, Edg.; Contarting, Connelly, to her husband, of Durchester; Annie Gaivardy Janesers; Mether Listand, of Durchester; Annie Gaivardy Janesers; Mether J. Cinkson, of Liverpool, Bag.; Constant, Adams, of Rock Island, 105; C.; Hower, of Boston 11, Janesers; Tursday, Jane 25.- Invocation; Questions, Marken, Janesers; Robert J. Peel, of the berg parents; Shear and Mess.; Ashton E. Shatta, and parents; Shear and Mess.; Ashton E. Shatta, and Shartand, Camberg, Edward and Edvice, of Bag.; Shear and Answers; Tursday, Anne 25.- Invocation; Arises Sprawater, Edward and Edvice, of Bag.; Shear and Answers; Messar, V.; Whe Phillips, of Bartford, Count, Feinard, 10 romonies, of Hoston; John Stevens, of Tublin, Ireland, to romonies, of Hoston; John Stevens, of Indian, Reland, to romonies, of Hoston; John Stevens, of Indian, Relands in Paris. Tursday, Ord, 15.- Invocation; Analysis, and Answers; Tursday, Ord, 15.- Invocation; Analysis, and Answers; Tursday, Ord, 15.- Invocation; Analysis, and Answers; Tursday, Ord, 15.- Invocation; Analysis, and Answers;

Paris. Tarsday, Oct. 15.— Invocation; Questions and Answers; Dr. Dwight of Portsmonth, N. H.; Minule Strong, daughter of Capt, William Strong; Sam Rogers, of Boston. Thursday, Oct. 17.—Invocation; Questions and Answers; George D. Prenticers of the Confisce Illocations; And Forbes, of Eastport, No., to her daughter; John Berricott, of Liver-pool, Eng., (died to-day) to his family.

SONNET.

BY THOMAS DRIFFILL.

The future hangs before us like a cloud. That hars the entrance to some mountain pass; A little way we see into the mass. And all the rest deep darkness dott enshroud; Harsh thunders in our cars and forrents loud. Come from the heights above with ponderous base.

And beckoning shapes appear as in a glass, and beetling chifs hang over, heavy-browed; But lo! the sun arises (knowledge comes, - Experience gives us wisdom to discern); The mists disperse ; less omnously looms Each dreadful peak around us ; pleasant homes

Of men appear whichever way we turn. And all the path is filled with sweetest blooms.

OUR OWN PUBLICATIONS. Opinions of the Press.

NOVEMBER 2, 1872.

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VITAL MAGNETIC CURE. Messrs. Wm. White & Co. have issued a very valuable work, with white & Co. have issued a very valuable work, entitled as above, which deserves to be widely read, if not for the stand taken by the author in favor of a somewhat questionable remedial agent, certainly, however, for the many suggestions he throws out things, for instances are related of such occur-rences, and they are still done, wherever people become enthusiastic and fanatical in any one di-rection. What this power is, how it can be taken hold of, secured, and made to do the work of man is a grave matter for inquiry. The timo will come when it will be better known, and we therefore amount instance beaks as the one now such of, because they will at least fundiarize-people of, because they will at least fundiarize-people with that thing which will some day be better un-derstood. It is asserted that for months before the death of Theodore Parker, large numbers of

NEWTON'S "LESSONS FOR CHILDREN ABOUT THEMSELVES," is meeting with a rapid sale, and has been already adopted as a text-book by many Children's Lyceums throughout the country, also in the Seminary of the Misses Bush, at Belvidere, excellently adapted to its purpose. Prof. S. B. Brittan, the well-known author, says of it: "I have examined your 'Lessons for Children,' embracing a course of elementary instruction in Anatomy and Physiology, and must express my Anatomy of Your Work. The essential facts of do n't think he 's half so bad as he used to be, tell mother; tell her 1'll come to her again pretty soon, if I can. Seance conducted by Theodore Parker; letters answered by "Vashti." Lessons for Children' should immediately become a text-book in the schools and have place in every family

to show.—Milford Journal.

For sale at this office. See advertisement in another column.

Circular to the Liberal Public.

Coremine to the Liberal Public. We propose to purchase on every by the site of a factor of multile to be into great activity of an every store, in the statement of American Hilling title statement for store, in the statement of American Hilling title statement for store, in the statement of a factor of the business purposes of the means and free statement. For the Discussion as purposes of the means and the statement of a statement of the store, and the means and the statement of a statement of the statement in the statement of the statement of the statement of the means and the statement of a statement of the statement is the statement of the statement of the statement of the means and the statement of the statement of the statement of the INVESTIGATOR. To are statement of the statement is the statement of the statement of the statement of the liberal to be of the number of whom we may rely the statement in the statement of th

and inducing others to do solve the investment of the induced of the induce many disadvantages during our connection. We have above under many disadvantages during our connection with the investigation of the induced of the induced

forward and help us to secure a permanent place for business and for holding our meetings. Friends, Brothers, Sisters, the hour will come when *ice* must cease from our labor. The cause that the Proprietor and Ed-hou of the Bosros INVESTIGATOR have expended their lives in is in itself an earnest voucher that not for set all the invite all our friends in earnest voucher that not for set all the vancing age influences in stime waits for nonpter work and invite all our friends in stime waits for nonpter work and vancing age influences in stime waits for nonpter work and our stimil for combine stime with for the restine in the solicitonic fried on stime stime with a stime with the soliciton our advocate of Freedom earliers, sound our raily ing (15)-our stime for combing general lands, forever Liberty." "For all Peoples, and over all finds, forever Liberty." T. L. SAVAGE, M. ALIMAN, D. D. MANDER, Trustees.

M. ALTMAN, D. R. BURT,

Boston, Oct. 9, 1872.

Passed to Spirit-Life: From Vineland, N. J., Oct. 4th, B. F. W. Tanner, aged 31

ears. olutions of Respect and Sympathy.-At a meeting of the rs and caders of the Progressive Lycoum and Friends ogress, held Oct. 7th, the following resolutions were

has done, and more more a comparate it has him, and donotiess apprise you or a manual humanity with reference to the hereafter. It has fmay be able to do. Good-day, sir. June 13. spiritual and physical relationships. It has tool that humanity from whence it has come physically, and whither it is tending spiritually and physi-Fally Also. It has been, for that humanity, an Encyclopedia of the Ages. It has gong back with chumanity to the remotest time, and dragged up see. crets from thence that are to-day being made uso of, by humanity, for the good of the entire race. It has taken the drunkard from the gutter, and made a sober man of him. It has taken the prostitute from the streets, and made an honest woman of her. It has restored the insanction state of sanify and peace. 'It has healed the sick. It has fed the hungry. It has clothed the naked. It has entered the churches and given them light. It. has gone upon the thrones of earth and given them light-taught them justice. It was that that freed the serfs of Russia. It is that that is thun- I may it be our holy mission to become saviours, in dering through your legislative halls in behalf of your working-men and women. It is that that lisps through whildhood, and through maturer years, and old age-speaking of the one God that. cares for us all, and blesses us all. It is that which will vitalize and spiritualize all religions, and teach every soul the nearest way for heaven.

Q .- Does the soul proceed from whence it anpears to proceed, or does it come from the great Eountain of souls?

A .- The Soul receives its organization from physical powers; but the soul receives its being from the great Fountain, or Source of souls-God -that which no soul can analyze, or ever fully un-June 13. •derstand. -

Jack Harney.

Jack Harney, at your service, sir. I did not intend to be troubling you so soon again, nor should cently appeared in the Galveston News, proclaiming me to be a fraud. I know not whether that article is from the pen of the editor, or from a correspondent; but wheever it has come from, I challenge them to prove me a fraud. It won't answer to merely say so-oh, no. They must take the usual means to prove it, no matter how difficult [those we have here? the task may be-leave no stone unturned to ascertain whether I really am a fraud, or no; and then their observations must be balanced by the I gave was true-absolutely frue.

I, John Harney, gave the message under the name of Jack Harney, because I was commonly known by that name. I hailed, I said, from Galveston, Texas, because the most of my transactions, in later years, were from that place. Nowthen, my unknown opponent, come forward; I known there. If he takes pains he can prove that: of humanity. There is nothing absolutely perhe is mistaken with reference to my being a fraud. Heet, but as perfect as human forms usually are. Now, I challenge him to prove his statement. It Now, then, this interference with natural law does

Senice conducted by Theodore Parker; letters answered by " Vashtl." Invocation.

To thee, oh, Eather and Mother God, we lift our souls In prayer. Thon, who art the ineffable proven; it does not need my testimony; principle of goodness, abiding on earth and in the heavens, we would come nearer to thee, nearer by all acts of wisdom and love, nearer by obedience to thy most holy law which, thou hast written on earth and in the heavens. Oh, Mighty Spirit of istering angels everywhere on the earth, ministering unto the needs of those who sorrow-those Oh, thou Most Holy One, be thou, through thy ministering angels, specially near unto such, and norance and clings to us so tenaciously. Oh, rate. Mighty Spirit, by thy love make us conscious that

Questions and Answers.

day and forevermore. Amen.

QUES .- (From the audience.) Can you give us into which it is said Lot's wife was converted?

. Ass.-That it was not the body of Lot's wife This was one of them-an incident in Nature, and longing to the church can save you; no prayers by no means a miracle.

A .- You certainly will have a form correspond- nal. You can pay the debt just as quick as you ing to the form you have here. You have it with please, or you can be a long while in paying it, you now. It has been extracted from, organized but you may be sure you'll have it to pay. You truths which I have given, for the message which , by, your physical form, therefore must take the can have advantages in the spirit-world of over-

June 18.

body at death. You take it with you, casting off the outer shell : you retain that that your soul has here toward goodness and truth. need of in the soul-world.

Q.-Does a form which is imperfect here show

that imperfection there? A .- No; and for this reason : all the imperfec- anything that appeals to you in the shape of faith challenge you to prove me a fraud. If you do not, tions of the physical body are a result of some in- in me and the other life, treasure it up; do n't I shall prove you one. (Were you well known terference with natural law. If natural law had ever part with it; it will be a beacon light to you there? It is very evident that he do n't know not been interfered with, the form would have on the other shore when you have done with the me-or if he does, he do n't want to. Yes, I was been perfect, speaking in accordance with the law things of this life. Good day, captain.

faulty as mine. Well, I have done the best I could. My object in coming was to reach my brothers. If I succeed in doing that, I shall have done all I expected to. I did n't come to throw a single mite into the scale toward proving this great truth. It is already

i 🔁 Charles Watkins. I have a friend in this life who would like to

June 18.

know something about the life to come, and as I Love and Wisdom, we pray thee to said thy min- do n't know of anybody that is more in need of the satisfying grace of knowledge than he is, I thought it might be well enough to turn up this' who are bowed down by sickness of body or mind. | way, and do what I could for him. His name is Ben Hamden; my name was Charles Watkins. I understand it is expected of those who come to this place in this way, that they shall give somesome sense, through thee, to humanity. Thou thing by which they may be identified. Well, hast blessed us through all past eternity ; thou art | then, in the year 1837 I was an inniate of the Conwith us in the present; we believe that thou wilt cord State Prison for forgery-did n't die there, be with us in all the future. Oh, give us that di- however. I might travel back, I suppose, into vine assurance that shall never fail us, that shall my childhood, and give you many incidents by be a light unto our feet through all the darkness which I might be known. The one I have already of being, through all that which comes of our ig- given I think is enough-enough for Ben, at any

Now, Ben, you and I didn't believe in any life we are ever safe in thee; and to thee, our Father fafter death. We voted churches and ministers a and our Mother (lod, be all our songs of praise to- humbing, and we acted accordingly. We considered ourselves as honest as they were. While they were speculating about heaven, and leading

millions astray, we were doing what we could to gain a dishonest living. Having tried all possible any light upon the history of the pillar of salt means to get an honest one, we jumped the law and did the other thing.

Now, Ben, if your conscience and mine had alis an absolute certainty: that there are similar pil- ways been all right about it, it would have been I have done so, but for an article which has re-" lars of salt in all that region is also an absolute all right; but it was n't. We sometimes did what certainty. The soil, the atmosphere, and past we thought was wrong. I've paid the penalty of conditions of that logality rendered it impossible that wrong-doing, and if you have n't, you've to go many leagues without finding rocks of salt. | got to. No blood of Christ can save you; no be-

> can save you. If you've sinned, you've got to Q.-Shall we have forms in spirit-life, similar to pay the penalty of sinning-no getting away from it. But you have this consolation: it is not eter-

semblance of that form. That is your spiritual coming ovil with good that were denied you here -so you can get along a good deal faster than Now that there is another life I know, and you

don't. I don't ask you to believe it, unless I can give you evidence that I still live. If I have said

June 18. Comfort Starkweather.

FLASHES OF LIGHT FROM THE SPIRIT-LAND; through the Mediumship of Mrs. J. H. Conant. Compiled by Allen Purnam anthor of "Spirit Works," Witcheraft and Miracle," etc., etc. itualism, y. Wm. White & Co., Banner of Published by Wm. White & Co., Banner of Published by Wm. White and bound volume Light office, 178 Washington street, Boston, 1872. Publishen 5, Washington street, Boston, 1872. Light office, 138 Washington street, Boston, 1872. This is a handsonnely printed and bound volume of some four hundred pages, comprising the invo-cations, poens and communications mildle (f) pill? cations, poens and communications mildle (f) pill? cations, poens and communications mildle (f) pill? cations, poens and communications mildle (f) pill? time, and who were mostly chergymen of different denominations, including Abner Kneeland, Lo-renzo Dow, Theodore Parker, T. Starr King and others, together with Tom. Paine, who never, did any preaching this side the spirit-boundary though t any preaching this side the spirit-boundary, though manifestly given to it a little on the other side.— Richmond (Va.) Daily State Journal.

THE TEMPLE.-Of this work the New York THE TEMPLE.—Of this work the New York World says: "An extremely prolific writer on subjects which properly lie within' the domain of science has recently published a large and hand-some volume of some four hundred and sixty pages, all treating in an original way of the vari-ous diseases of the brain and nerves. It is, true that one reading it will miss, that rigid logic and strict adherence to fact which make Dr. Mauds-ley's work on similar subjects so trustworthy; but the absence of these excellencies will be more than made up to him by a certain case and grace of writing—a certain fluency of words and beauty of writing—a certain fluency of words and beauty of diction which scientists are but too apt to omit from their books. A cheering sense of the pres-ence of words will come over the reader who stud-ies the book, which will refresh his soul for graver labors. Mania, insanity and crime are treated in-a way which, though it might startle Esquirol in his coffin, or bewilder Dr. Hanniond if it were quoted as a just method, cannot fail to produce its effect on the minds of all who have read delightedly the 'Great Harmonia' or the 'Fountain with Indeed, the hand of Mr. A. J. Davis would Jets.' be plainly traceable in this new and important contribution to science, even had it been published anonymously. The Temple of Akropanamede' which the book would build, would doubtless be a fine place for the body and soul of man to dis-a fine place for the body and soul of man to dis-port themselves in, and perhaps it may yet be erected somewhere within the 'sixth zone,' where, star-dust and happiness do much abound, and one has no need to seek knowledge through the painful process of investigation.

"NATURE'S LAWS IN HUMAN LIFE," is the title of a new work just published by Wm. White & Co., of Boston: It is an "Exposition of Spirit-ualism." embracing the various opinions of ex-tremists, pro and con. An agent for the work has presented us with a copy, and from the brief pe-rusal we have given it, we find it to contain much of interest, both to believers and unbelievers. Evidently the author is no novice, but has studied every phase of the phenomena.—Moravia Valley N. Y.) Register.

LOOKING BEYOND .- Mr. J. O. Barrett has laid upon our table a book with the above title, dis-cussing death and the "Beyond" from a Spirit-ualist's point of view. Part First collects in brief ualist's point of view. Part First collects in brief a large number of the strongest proofs of the truth of Spiritualism. Part Second, of death, or rather, the "New Birth" into immortal life, as spiritually and clairvoyantly described. Part Third, of the "Beyond," what we shall find "over the river." The keynote of the whole may be found in an ex-tract from Victor Hugo, near the close: "Who-the to the tomb, do not think it has left you. The heing you mourn has disappeared, but has not departed. Wave that gains its impulse from its

Resolutions of Respect and Sympathy.-At a meeting of the officers, held Oct. 7th, the following resolutions were of the progress, held Oct. 7th, the following resolutions were of an innext state of the theory of theory of the theory of the theory of theory of theory of the theory of the theory of theory of the theory of theory of theory of theory of theory of theory of the theory of the t

From Montpeller, Vt., June 30th, Mr. Jerome Wright, Son of Medadiand Mary J. Wright; and Sept. 30th, of consump-

tion, his wife, Mrs. Emeline Greenough, only daughter of

tion, his wife, Mrs. Emelline Greenough, only daughter of Geo. N. and A. J. G. Kent, fornaerly of Boston. They passed from the carthy to the heavenly sphere, pure In life and character, unright and peaceful in their relations in life and character, unright and peaceful in their relations with society. Among the entire circle of friends and ac-with society, Among the entire circle of friends and ac-with society is the commanded universal respect, leaving this world without a blemish on their names. Belowed by all, their early death will be deeply felt and widely mourned.

From Hartford, Coun., Oct. 9th, Ann M., the beloved wife of Royal R. Tracey, aged 29 years and 8 months.

She was during her earth life a dutiful daughter, a faith-ful wife and a devoted mother, and passed away in the full ful wife and a devoted mother to minister to her loved ones assurance that she could return to minister to her loved ones assurance that she could return to Minister to her loved ones assurance that she could return to Minister to her loved ones assurance that she could return to Minister to her loved ones assurance that she could return to Minister to her loved ones assurance that she could return to Minister to her loved ones assurance that she could return to Minister to her loved ones assurance that she could return to Minister to her loved ones assurance that she could return to Minister to her loved ones assurance that she could return to Minister to Minister to her loved ones assurance that she could return to Minister to her loved ones assurance that she could return to Minister to Her loved ones assurance that she could return to Minister to Her loved ones assurance that she could return to Minister to Her loved ones assurance that she could return to Minister to Her loved ones assurance that she could return to Minister to Her loved ones assurance that she could return to Minister to Her loved ones assurance that she could return to Minister to Her loved ones assurance that she could return to Minister to Her loved ones assurance that she could return to Minister to Her loved ones assurance that she could return to Minister to Her loved ones assurance that she could return to Minister to Her loved ones assurance that she could return to Minister to Her loved ones assurance that she could return to Minister to Her loved ones assurance that she could return to Minister to Her loved ones assurance that she could return to Minister to Her loved ones assurance that she could return to Minister to Her loved ones assurance that she could return to Minister to Her loved ones assurance that she could return to Minister to Her loved ones assurance that she could return to Minister to Her loved o

From Chatham, Chester Co., Pa., Oct. 7th, John Way, aged

From Chatham, Chester Co., Fa., Oct. 7th, John way, aged 69 years, 7 months and 2 da, 8. 7 He has long been a firm hellever and strong advocate of 8 piritualism, having taken the Banner of Light some twelve 8 spiritualism, having taken the Banner of Light some twelve 9 years. His widow and family of thirteen children have re-years. His widow and family of thirteen children have re-event a lengthy, satisfactory, and consoling communication from him, written on the overfing of his funeral, in which ho is anys he has learned more in the three days of spirit-life than he had done in nearly seventy years upon earth, and can be he had done in nearly seventy years upon earth, and can be fresh. C. B. H.

From Putney, Vt., Friday, Oct. 4th, the spirit of Polly

From Putney, Vt., Friday, Oct. 4th, the spirit of Pouy Wilder Knight, wife of Artennus Knight, aged 83 years. During a long and painful illness of over twelve months, she quictly bore her sufferings with patience and foritude. Tearlessity abiding the cuc. The views concerning the me-traction change, and the He beyond, were Christian neigh-prodynein experimely asked by sympathies, "she invariably and if she was "ready to meet her Jesus," she invariably bors if shifts the was ready to life, and had no fears concern-replied that she was ready to life, and had no fears concern-replied that she was ready to life, and had no fears concern-replied that she was ready to life, and had no fears concern-ing the hereafter. She has left a name beloved by the com-munity, among whom her useful life was passed.

From Goshen, N. H., Sept. 27th, Mrs. Elsa H. Chase, widow of the late Hon. Virgil Chase, aged 77 years.

of the late Hon. Virgil Chase, aged 77 years. Some twenty years ago, our lately departed friend, with her companion, who passed on some five years since, becauo firm believers in the glorious truths which the angel-world unfold. Thenceforward no dark or uncertain future over-shadowed their life-nath for light from beyond the shining shadowed their life-nath for light from beyond the shining shadowed their life-nath for light from beyond the shining shadowed their life-nath for light from beyond the shift river gave them frequent glimpses of loved ones awaiting the there are and the off-repeated returns to friends still in them there, and abundantiy demonstrated the reality of the earth-life law abundanti demonstrated the reality of the life beyond.

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

PUBLIC MEETINGS.

New Hampshire State Convention of Spiritual-

) ists.

The New Hampshire State Convention of Spiritualists will be held in Music Hall, Manchester, Nov. 8th. 9th and 10th, 1872. A cordial invitation is extended to all speakers, medi-ums and Spiritualists throughout the State. A full attend-

Now, I challenge him to prove his statement. If I was here on earth, I probably should challenge him in a different way. I should say: "Now, by our Lady, come out and meet your just deserts, or prove your assertions,", Buf, as T stand behind

4 BANNER OF LIGHT. NOVEMBER 2, 1872. New Nooks. New Books. New Nork Advertisements. Mediums in Boston. Miscellancons. MRS. SPENCE'S William Denton's Works. Mrs. A. E. Cutter, M. D., NINTH EDITION. CREAM OF LILIES. THE SOUL OF THINGS: OR, PSYCHOMET-RIC RESEARCHES AND DISCOVERIES, By William and Elizabeth M. F. Denton. This truly valuable and ex-ceedingly interesting work has taken a place among the standard ilterature of the day, and is fast gaining in popular favor. Every Spiritualist and all seekers after hidden truthe should read R. Friee SL56, postage 20 cents. LECTURES ON GEOLOGY, THE PAST AND FUTURES ON GEOLOGY, THE PAST AND FUTURE, OF OUR PLANET. A Great Scientific Work, Selling rapidly, Fried SL56, postage 20 cents. RADICAL RHYMES. A Poetical Work, Price SL25, postage 12 cents. WOULD inform her friends and the public that as she intends spending the coming winter at the South, she has also seed of her Vapor. Bath Business to MRS. M. I. DIRESERR, whon she heartily recommends to her patrons as a person well qualified to give Medicated and Electrical Va-per Baths. Dr. Cutter will remain at 72 Essex street until November by All persons, particularly those suffering from Cancer, wishing to consult her, can do so previous to that time. N. R.-Mrs. C. will fulfill all her Obstetrical engagements. Oct. 12.-4w. With all its simplicity and purity there is no article that tollectis important with it as a Preserver of the Sin. The tollectis imperfect without this delightful and harmless prep-aration. It positively removes Birth Marks, Winkles and all entancous diseases from the skin, producing a soft and white satin-like texture. In All cases of chapped and brittle skin it works like marke. It is different from all poisonous substances. That given earlier satisfaction in every instance, and many are the certificates expressing unqualified admira-tion, from which are copied the following: **POSITIVE AND NEGATIVE** POEMS POWDERS. The Inner Life. THE magle control of the POSITIVE AND NEGATIVE POW DERS over disease of all, kinds, is wonderful beyond all precedent. They do no violence to the system, causing no parging, no man-scatting, no vomiling, no narceotzing. The POSITIVES one Neuralsin, Headache, Rheu-The POSITIVES one Neuralsin, Headache, Rheu-The POSITIVES one Neuralsin, Headache, Rheu-the POSITIVES on Neuralsin, Headache, Rheu-the Neuralsing, Colds: Neuralsing, St. Vi-wenknewses and detangements: Pits Champs, St. Vi-wenknewses and detangements: Pits Champs, St. Vi-mer Dance, Spanns, all high grades of Fever, Small Pos, Mersdes, Santhing, Colds: Neuralsing, Neuralsing, Weither or chronic, of the Nutress, Liver, Langs, Wond, Hadder, or any other organ of the body Contareth, Neuralsing, Weither of the nuscless of the Sense, as in Ellipsi, Whether of the nuscless of the Sense, as in Ellipsi, Low Fevers, news, has of taste, smell, testing or neural Low Fevers news, has of taste, smell, testing or neural and Low Fevers BY MISS LIZZIE DOTEN. The exhaustion of eight editions of these beautiful Poems shows how well they are appreciated by the public. 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Tottis AME information for a state of the state of the state of the state of the state involution for a state of the state of the state of the state involution for a state of the state of the state of the state involution for a state of the state of the state of the state involution of the state of a chief. Tottis AME in DIST is a state of the off off the state of a chief. Tottis of the state of the state of a state of the state of t PART I. WILAT IS REGHT? A Lecture delivered in Music Rall, Roston, Sunday afternoon, Dec. 6th, 1888, Price MANY PERSONS A Word to the World, (Prefa-tory.) The Prayer of the Sorrow-The Prayer of the Sorrow-The Prayer of Sigurd and Music Hall, Roston, Sumay atternoon, Deciman Networks, postage 2 cents, 10 cents, postage 2 cents, COMMON SENSE THOUGHTS ON THE BIBLE. For common Sense People, Third edition- en-larged and revised. Price to cents, pustage 2 centsA g CHRISTIANITY NO FINALITY; or, Splittu-fundism Superior to Christianity. 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The Vecture Room. THE RELIGION OF HUMANITY.

(The following address, which was delivered by Mrs. Woodhull, President of the National Asse ciation of Spiritualists, on Wednesday evening Sept. 11th, before the Ninth Annual Convention of the Spiritualists of the United States, assembled in John A. Andrew Hall, Boston, Mass., is now given to the public, as promised in the report et said Convention.] .

" Write me down as one who loves his fellow-net."

Wirren and cold, indeed, must be the soul in which there is no religion ho perpetud, are upon the altar of life, having an unseen fountain of supply, which, from its never failing, proves to be a perfect source. Fossiled, indeed, is the heart of which it can be said, it hath no fifth the subst meet of things hoped for ; we fulth-- the evidence of things not seen." But segmeral, indeed, is the presence in the human heart of something similating to this perhaps *intempilde* thing, that it may be laid down as a rule that the religious sentiment is present in every living being having the capacity to reason t and when, as sometimes there are, person's who boast that they have no such weakness. as to eling to that of which they can have no possible knowledge, it is fair to presume, at least, that they do not quite understand themselves.

Beginning, then, with the proposition that the religious sentiment is a necessary component of human mature, the question very naturally arises as to whether that sentiment may, in fact, does not have a common torm of manifestation; indood, whether there is not some special mode by which if must have expression. . Having a common lumanity, possessing a common sentiment, it cannot but be that it should have a common method of expression, and that common method is the Religion of Humanity.

But/Says the objector, "How can that be possible, when on all sides we see the sentiment expressing itself in diverse instead of in unitary ingthods; when, of all subjects, the one uponwhich people differ most widely and most bitterly is that of religion?". We reply: Are you quite electain that you fully understand what you say when you make this objection? (Are you quite certain that it meets the proposition laid down? I'pain the question as/to what/religion consists of , there may be and indoubtfully is a variety of optuions, diverse and earnest enough to base the most bitter opposition upon/

cial septiment.

standard can be rightfully established.

against a common political and religious standard, to us if is wrong. a low order of the social sentiment.

political, we find a great variety of conditions; but tions.

the light of common sense and reason, divested of 1 who does not—and it is impossible that he should the prejudices which custom has engendered, that —do this or that merely because he of himself it is found, how much an arbitrary standard to chooses it; but he does it because, under the existcontrol the expression of the social sentiment is ing circumstances, he can do no differently; and opposed to our practices in all other matters; and 'he did not' create the circumstances; neither did when with this we also consider the fact, that they he create himself; being at any given time a pro-who constructed the standard and they who most duct—a result of other causes. Then where rests foundly demand its observance do not themselves, the responsibility? It is affirmed, that it is in the conform to its requirements, its unreasonable des-individual; but I as stoutly affirm that no logical to correspond with parties interested in our great potism on the one hand, and its fargical character for sufficient reason can be adduced to maintain it, and that it rests with the general creative plan ipon the other, become clear. But after all reasonable objections to the stand- (which has evolved the whole universe, relitself are removed, as a *dernier resort* the child. It may be said, as it frequently has been, that" from argument, is advanced; and as this, in the arge such theories lead to demoralization, and ought to gument against the claims for political freedom be suppressed. But I say that they appear to me and equality for all, is considered conclusive, so a high form of truth, and I am for the highest (150 is it held' to be unanswerable against social fruth which my comprehension can grasp, let it freedom-by those who have not analyzed it. The be what it may, and lead where it may. The demand for political equality is opposed by the ar- charge of demoralization has always been hurled gument, that if men acknowledge women to be at every intended innovation upon established their political equals, there is no possible way to customs and theories. But results have as conexclude children from the same equality; and to stantly given the lie to it; and, rest assured, they the demand for social equality for women, men always will give the lie to every such affirmation reply : to'give women social/freedom is to make all) regarding the new-discoveries of truth. * And those whose souls on truth rely, Whose mental shafts through error fly, hildren orphans—a commentary on human nature which completely justifies the already ex-Can well afford to work and walt, ploded dogma of its innate depravity. How many While battling crime in Church and State. And those who fight life's battles well Hurl plous *frands* and *shams* to hell." of you here present, being fathers or mothers, care for your children simply because the law compels you? That argument is a libel upon parentage, It is also said that, with such a theory, there is which every parent ought to hurl, with indigna- no inducement for the individual to attempt to adtion, in the teeth of those who have the audacity | vance to higher conditions. I might reply that it to advatte it. 🗉 ought not to require any inducements to deter-But even admitting that the argument is good- mine anybody to do better continually; but if it that the children would all go to the bad if the really does require arbitrary inducements to cause law did not compel men and women who hate people to live better, why, then, I say, we had better at once cease all other arguments and reeach other and who fight continually to live together-a single, self-evident proposition demon- turn to the most foreible that was ever inventedstrates its llegitimacy. Causes determine results; the hope of escaping hell, with its pavements of consign the former to everlasting torment for results do not regulate causes. Causes act through infants' skulls, its ceaseless flame and sulphur-their failure to accept the unknown God, to the the laws of their association, which are natural, ous fumes; but I deny the position, and affirm that the very highest inducements are presented well-developed mind the former seems the more and not arbitrary; and thus acting, the results are consistent, since they have reason connected with [legitimate. Hence, if the law, as now administer-] to every living soul to come up higher, (and these inducements are a part of the surrounding cired, maintain unnatural social relations, no argucumstances which play so important a part in de-termining individual action); for the higher the ment as to the good flowing from them to children [ought to be used to continue them. It is not a position the individual occupies, the greater are his enjoyments and the more intensified his hapright for its own sake, and regulate consequences piness. But the consideration; the inducement, is h the position itself, and not in any arbitrary State ? \cdots blessing to be bestowed if the position be attained

strict analysis discovers the same relations (be-) with God—all things are right, are good. To the tweenhipe various existing conditions. A common studividual leverything is relatively Fight or wrong, sentiment, pervading a common humanity, varies good or evil, abcording to the position he occupies

BANNER

the common political sentiment, so is love the the former the enjoyment of his good. To the land sisters-as equals, equally entitled to all the evoluent is the name given to the expression of /duty or the right of the latter to deny, by force, to name given to the expression of the common so-/ camibal/the taste of human desh is very good ; al sentiment. But it no more follows that an arbitrary stand- ing. And yet, the cannibal, equally with us, is

and of social order can be rightfully established, the offspring of the Great Creative Power, and as value than it does that a common religious or political rightfully and legitimately possessed of his taste for human flesh, as we are of a predisposition And as the enlightened public opinion declares against; it/ To him it is right to eat human flesh;

OF

arbitrarily established and maintained, as being Another method of arriving at the same concluimpossible, except under, despotic authority, so sion, is, to begin with the statement that all effects dso does it necessarily and logically follow that, show from competent producing causes, for which o be consistent, it must also declare against a weither the effects nor the instrumentalities common social standard, and for the same reason. through which they are produced are responsible, In other words, accepting the proposition with — Scarcely a single act of any person can be traced, which we set out, every individual is as rightfully, wholly, to circumstances within his control; in intitled to the exercise of his social capacities, in fact, almost all acts are largely the result of causes is own way, as he is to that of this religious and pover which the actor can have no possible power. political capacities, and for the reason that he was [Every individual is constantly surrounded by cirindowed with them by God, who has neither sub- (cumstances) every one of which has a modifying jected them to the control of any other person, or influence upon all his movements. The slightest authorized him to surrender their direction to any . of things, frequently determines diametrically opset of persons; since no one can for any other posite action from that which would have followeither enjoy the benefits flowing from high, or suf- (ed had it not been present. A feather turns the for the consequences flowing from the practice of nicely balanced scales this way or that, according as its influence is applied to this side or that.

It is quite proc-indeed, it ought not to be ex-? And thus it is with all human actions-the smallpeeted that if could be otherwise-that in the so- est circumstances often deciding not only the cial relations of humanity, as in the religious and fate of individuals, but also the destinies of na-

it will also be found that each condition is the le-7. Rights and duties, then, are synonymous terms. gitimate result of the degree to which the subject / since the jurisdiction as to what are duties resides is socially developed; and that each, in the full/, with the individual; no second person being comand free expression of the individual condition/ petent to decide or enforce supposed duties for finds the most happiness; while the compulsorf others. If this be so, then there is neither merit observance of an imposed standard is at war with nor demerit in human action. Each individual the nature of the individual as well as with the produces just such action as his inherited capacigeneral good, since the highest general good is the tiles, modified by educational influences and surresult of the greatest good for the greatest n/m- founding circumstances, determine, and all action ber of the individuals who compose the whold. Is legitimately and logically the result of them. It is only when this question is considered in and not of the absolute choosing of the individual,

Again: I know of a six-story tenement house one hundred feet front by seventy deep, which contains five hundred men, women and children, in manifestation according to the degree of devel-optacent to which the social sentiment has attained from the lower—the evil—to the higher—the good, in individuals. As worship is the common name given to the many a thing may be good, which, to one further it propose to do the many a thing may be good, which, to one further it propose to reform them? By preaching? Never! There is but one way, and expression of the religious sentiment, and as gov- ascended, might be very evil; but it is neither the By cursing? Never! There is but one way, and expression of the religious sentiment, and as gov- ascended, might be very evil; but it is neither the By cursing? Never! There is but one way, and expression of the religious sentiment, and as gov- ascended, might be very evil; but it is neither the By cursing? Never! rights, privileges and blessings of Nature which the most happy of the world enjoy, and to see to it that they have them. "Alway remembering the

LIGHT.

Of that deep hisight which detects all great things in the

And b arn how each one's life affects the spiritual life of all." Again: I have followed a dark passage-way, leading down' to and terminating in an above of poverty and misery. There were four persons in a small but of one room, whose floor slushed in Nutritive Compound. the drainage of its more reputable surroundings. The father was prostrate upon a bed of sickness.

while the wife and children crouched, half fam- In all diseases originating in impoverishment of the Blood, islied, in the dry corners of the cabin. This fame - and deallity of the organs of nutrition, the NUTRITIVE ily had recently been removed from a more com- COMPOUND is ansurpassed, as food and medicine combined, fortable abode because of the non-payment of | That terrible disease, rent, and compelled to accept this as the only at-

tainable refuge. What does society propose to do for, and how to reform this unchristian condition? is it to be expected that godliness can exist or germinate in the souls of poor wretches confined is a disease of DEBILITY of the ORGANS of NUTRITION, and

To such a place as that? It is simply folly to even an inability to convert the food we eat into healthy blood think of it; and they who anticipate the salvation | cells, and form healthy tissues and flesh. In Scrofula, the of people in this condition by preaching and pray- | food is imperfectly digested and forms grey, cheesey matter. ing are following a "will of the wisp," and casting a substance of LOWER organization than healthy flesh, which their bread upon the waters, that will NOT return 1 is often deposited by itself in the bones, brain, liver, lungs, it to them after many days.

But when I talk to these same people of these or Scrofula. These lumps, found in all parts of the bodies of things, earnestly seeking the means of their relief, scrofulous subjects, finally soften, producing as an humanitarian duty, I am set down as insane, Well, if to be insame is to desire perfect equity to Caries and Ulcerations of the Bones: exist among a common humanity, and to labor that it may exist, then do I glory in being insane. And more, I intend to remain insane.

" THI, heart to heavt and hand to hand, In equal honor EACH shall stand, And, from the talent jointly given, Shall offer incense unto heaven. [Concluded in our next.]

To the Spiritualists of Iowa: At the meeting of the Iowa State Association of Spiritualists held at Des Moines, Oct. 4th, 5th and 6th. I was chosen State Missionary, and for the

number, at the least expense, I should be pleased to correspond with parties interested in our great and glorious cause in all parts of the State so and glorious cause, in all parts of the State, so



NATURE'S GREAT ANTIDOTE

NOVEMBER 2, 1872

SCROFULA!

&c., forming masses of light grey color known as Tubercla

Ulceration of the Liver;

Ulceration of the Lungs,

With COUGH and EXPECTORATION, and known as CON-SUMPTION; Ulceration of the Brain and its membranes, known as SOFTENING OF THE BRAIN; Ulceration of the "Lymphatic Glands of the Neck, called SCROPULOUS AB-SCESS; Enlargement and Ulceration of the Lacteal Glands of the small intestine, or

CONSUMPTION OF THE BOWELS, &C. **Remember** This!

feetly digested, and converted into healthy blood, solution all of the elements of the human body, in their proper proportions. Out of the healthy blood, are formed a great Itude of blood cells, required to build up all of the tissues and organs of our bodies. Now, if we violate these laws or conditions, which govern the process of healthy digestion, we do not digest what we gat, and our food ferments and decays I should like to so arrange that every day of my in the digestive canal, causing bad breath, foul stomach furred tongue, flatulency, &c., Impaired nutrition produces in this way, causes general debility of all the vital forces and organs; our blood becomes poor and thin, and is not converted into perfect, but forms imperfectly organized cells, and these in turn, instead of forming healthy tissues, are deposited as foreign bodies, in the tissues of the lungs, bones, brain and other organs, forming grey masses of foreign substances.

But that there as not a common-method of expression for the religious soutiment, is quite a different unestion/

Therefore, in this matter, as in almost all other matters of which human/reason takes cognizance, it is found that the apparent clashing arises from the fact that, when people express themselves, they do not properly formulate their own thoughts -do not convey definite and like ideas to all per-Sons./

Hence, when we say that a common method for the expression of the religions sentiment is the Religion of Humanity, and follow this, as we have, by/saying there may be differences of opinion-as to what religion is, it may at first seem to he a paradoxical proposition. But if the two. parts of it are analyzed, the paradox will not only be solved, but so, also, will the reason, become clear as to the cause of the strife and bifterness which exist between various religious sects; and its remedy follows conally as clearly.

What do we really mean when we say that the religious sentiment has a common form of expres-This can be answered no better than by saying that the sentiment which prompts the sunworshiper to fall down, in unuffered and unufferable worship: before its blazing glory, also prompts the worshiper of an anknown God to worship him in prayer and praise, in thanksgiving and song: and while the former despise the latter, and they their religion, which the latter have not.

"Now, is it not clear in what the contest between -Religionists arises? It is not that they do not of expression, but that the expression is directed ferent' sect defines religion to consist of different things, forgetting, as they do, cand in this lies the solution.) that all things are God's, and that all them, and none worshiping them as a whole, which is God

Now, if the Christian's were consistent in their theory that God is omnipresent and omnipotent, they would necessarily be obliged to acknowledge that their God must include the gods of all heathen. as they charitably define so many of earth's children to be.

ende all-substance and all power, since outside of omnipotence and omnipresence there can be nothing.

From this self-evident proposition, it legitimately follows that all manifestations of power in mind and matter are, taking them at their own word, manifestations of the God of the Christians, as annonneed by their own, theories, -

"It is because Christian's do not comprehend what they say, when they talk of omnipotence? and om-'nipresence, that they have fallen into the error of supposing they alone, of all the children of earth, are God's, while all others are of the Devil and candidates for Hell, in which he reigns supreme, notwithstanding their omnipotent and omnipresent God

It will be seen that the religious contest that is waged is not, in reality; because there is no common religious, sentiment, nor yet because there is no common method of expression ; but, when analyzed, it is found to be because this sentiment and method find different channels in which to, mani-

have a common sentiment and a common method d wise theory to do ill that good may come. Do toward different objects; that is to say, each dif-faceordingly. Social relations should be regulated —not enforced—upon the principles which underlie them; and if the present methods of rearing children do not harmonize with such regulations, people are worshiping them, but different parts of 4 the methods, and not the social relations, should be changed, so that the effects may be made to acord with the natural law through which they are produced. An opposite theory would justify any

means to accomplish a given end. ed; and that to it, next to the rottenness of our different professions and employments.

the condition of children under its attainment.

sible, proceeding to execution as well.

to me, can be more manifest than this is.

monitor-must be-ay, is-his conscience.

Life is " in deeds, not years," In thoughts, not breaths: e should count time by heart throbs. He most lives who thinks most, Feels noblest, acts the best."

Humanity has come to adjudge almost every thing from a pecuniary standpoint ; and almost all But I deny, in toto, that our, present system of the relations among its different members are rearing children is such as to make its continua- based upon this standard. Nothing is held to be tion desirable, even if it were to be admitted that a consideration, except it be pecuniary. This our social system is perfect; and, on the contrary, | practice ignores all moral strength and honor; and An opmipotent and onnipresent Deity must in-Cattirm if to be the most unscientific, unreasonable is engendering a more fearful strife in humanity and stupid system that could possibly be invent- than has ever yet been known—that between the

social system, we owe the half-made-up genera- 11 is maintained that the services of a person tion of children now coming up. But I cannot pursue the subject of-children fur- more and ought to be better rewarded than those her here, having been led to say thus much to re- of the person who sweeps the street or drives the fute the charge that they who advocate social scavenger. Now this is an arbitrary rule, without quality do not stop to consider what would be the slightest foundation in justice. The price of all service, as well as of all commodifies, should Individual freedom, then, comprises freedom in [be determined by its cost; and cost consists of the all the departments of nature of which the indi- consumption of time and material only. But vidual is constituted. But the superficial over- should not the president of a railroad be paid for look the fact that this proposition includes the ac- the time he has expended in being fitted to perknowledgment, by every individual, of the right form such services, over and above the mere daiof every other individual to the full and free use ly laborer whose occupation requires no apprenof all of his or her powers and capacities ; and, as | ticeship ? Emphatically, no! His recompense for a necessary corollary, that the highest degree of whatever he may have consumed in education, in happiness for the individual is secured when his preparation for his position, is the acquired canatural capacities and inclinations are the most pacity which enables him to be the president infully and freely exercised and gratified; the juris- | stead of the street-sweep. He has devoted a cerdiction as to what are, and what are not natural, | tain time to the acquirement of certain knowledge. being a part of the right of the individual; and, as He is paid in its possession, and has no equitable

that I may arrange to speak at as many places as possible, where my attendance may be desired, without traveling over the same ground twice at my first visit.

time may be engaged in the lecturing field; and I think Tean do so if all parties interested (and all Spiritualists should be), will correspond with me promptly and at once.

My purpose is to organize societies whenever practicable; and at all points, to obtain names and means to increase the strength of our State Socie ty, numerically and financially.

What say you, Spiritualists of Iowa? Will you join hands with me, and do as I propose? viz. all that each can do to uplauld our cause, and show old theology that there is a mighty truth being developed—a trath that is worthy of and will call to its support the best and truest minds in every community.

There are thousands of Spiritualists in our goodly state of lowa, and if we will unite in this work, we shall find that we do not live as far apart as we had supposed. Sometimes our very neighbors will be found to be Spiritualists-we not knowing it from the fact that there has been no occasion offered for them to learn our views. What say you? Will you each and all-of you assist me in my labor of love, in looking up the scattered members of our spiritual flock, and in-building up our cause in every town and neighborhood in our thriving

You may ask, who am I, and what can I do? answer, I am the accepted missionary of our cause in this State, chosen at the State Convention, upon the earnest recommundation of E. V. Wilson and

others, I have spent about lifteen years of my life in the spiritualistic lecturing field, and have given hundreds of tests of spiritual identity, and, if circumstances and conditions are right, I can be seen at my office, and in the Circular accompanying the give hundreds more, such as seeing and describing spirit-friends, &c. I also, at times, describe diseases, and heal the sick by the power given to my hands. Pardon this apparent egotism; but I feel it is a duty I owe to you-to the cause I propose, by your help, to engage in, and to myself, that I should state plainly what I propose to do, and can do, if you will give due encouragement. The field is large, and I am anxious and willing to do all I can as a harvester.

Now to all Spiritualists in Iowa I wish to say If you love the great truth that inspires you, and feel like encouraging its dissemination, we will join hands to battle for the right, and I will do all that I can to mild up our cause, by finding those who know what we know, and speaking, as best I can, a word of encouragement to the weak and wavering, and try to give evidences of the 'truth of our philosophy to those who are earnestly in-

TO CURE SCROFULA In All Its Many Forms!

We must invigorate the Constitution, and improve the general health, by personal cleanilness, free exposure to the sun-light, pure dry atmosphere, plain nourishing food, and the use of such elements as are combined in the NUTRITIVE COMPOUND, which the system demands.

The Nutritive Compound

supplies the appropriate elements which are deficient in im-poverished blood. The blood is regenerated and improved he vital force augmented, and the life renewed, causing gausing nese masses of imperfectly organized cells, called tubercles o (lissolve and gradually disappear from the system,

In former advertisements I have abundantly shown from he testimony of hundreds of patients, what the NUTRITIVE COMPOUND has done and is doing for suffering humanity.

In All Diseases of Women

t is unsurpassed and unequalled, so remarkable in its effects that I have made its special adaptation to the cure of Female Debility, local or general, a prominent feature in my notice of it. This has led some persons to suppose that it was only in-tended for females: but if you will consider the meaning of its name, "NUTRITIVE?" Compound, that which sup-ples elements of nutrition,) you will perceive that for

Both Sexes, All Ages, and All Diseases,

the Compound is adapted, where the elements of healthy tissue are required.

TESTIMONY FROM HUNDREDS OF PATIENTS,

Which the limits of this advertisement will not contain, can

BEGIN NOW

To use the NUTRITIVE COMPOUND—and let the OLD PEOPLE, whose blood is low, and circulation poor, hands and feet cold, be made comfortable this coming Winter from ts warming, vitalizing infinence.

Let DEBILITATED WOMEN uso it, and gain ome elements of strength, to replace the fearful waste and

Let the SCROFULOUS and CONSUMPTIVE the ULCERATED and DEBILITATED of both sexes, use this great Restorative AT ONCE, and continue until the restored system needs its aid no longer.

AGENTS WANTED EVERYWHERE.

You can do good to humanity, and make for yourselves a good paying business, by taking local agencies, and stirring about, introducing the Nutritive Compound.

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\$9 for twelve.

DR. H. B. STORER,

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THE PROBLEM

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Address,

Oct. 5.

THE "NUTRITIVE COMPOUND" Is NOT IN BOTTLES, but packages, which, when dissolved in water, make ONE PINT of Restorative. Full directions for use accompany each package of the Ro-

fest themselves; or, speaking comprehensively, but at the same time specifically, that the same form of omnipotence or of power, operating through different forms of omnipresence or of substance, produces different but not illegitimate results.

From this it also further follows, that it is an inherent, natural, God-given right for every individnal to be himself or herself, to give to the capacities resulting from the organization that full and free use, to be deprived of which is to be subjected to the exercise of unwarrantable-of assumed -power, for which there is no sufficient authorization. And this is individual Freedom. And this, decide in all matters, concerning the individual, always providing that such choice shall not inter-fere with the same right in any other individual; which is the same as to say that whatever the individual claims for him or herself must be accorded to every other individual; and this is applicable, whether it be to the religious, the political, or to the social departments of life. Any customs or laws, whether written or enforced by public opinion, which conflict with individual freedom, are at war with the relations which the individual sustains to the God of humanity, since with them no third party has any right to interfere. God having given to every individual a conscience, and this conscience having been clucated by the circumstances of its surroundings, (which were not of its own choice.) this conscience thus educated, becomes the sole arbitrator as to the duty its possessor owes to others. God has not appointed any in-"dividual nor any number of individuals to be the ;

sole guide or dictator for any other individual. Upon no other hypothesis is it possible to predieate unity in diversity. Under no other theory can it be maintained that the exhibition of the sentiment of devotion to a higher power is religion; and it makes all such devotion the same thing in spirit, and its different manifestations in different individuals, different conditions of the same thing, and not in reality different religions, since it is impossible that there should be more than one complete religion.

If we carry this analysis into the political departments of life, we still find it impossible to proeeed upon any other theory. All the various political manifestations are politics—are one and the same thing-varying in different individuals in the conditions of its manifestation. Hence all polities are but different conditions or different manifestations of the same political idea. A low form of government, equally with a highly evolved form, is a political organization, differing only inthe degree of its evolution, and resulting from the action of the same political sentiment present in all humanity.

Proceeding to the social department of life, a | lutely, yes! Relatively, no! With the whole- | manity.

a consequence to this, that the highest degree of right to place a premium upon the services it renhappiness for humanity is secured when all the in- | ders him capable of performing.

dividual members constituting it enjoy the high-est, fullest, and freest use of their capacities for be given than that of the president himself. Ask happiness. No one can dispute these proposi- him if, for the same price, he would not choose to tions without also disputing that there is a general | conduct the railroad rather than to drive the seavsystem of economy in Nature-which would be enger, and he will answer, most emphatically, absurd. But, as previously hinted, it is the fail- | Yes!

ure on the part of individuals to accord to others The profit-making system, together with the what they demand for themselves, that furnishes theory of demand and supply as the regulators of ure on the part of individuals to accord to others the ground for all the conflicts and disputes that price, are relics of the semi-barbarous ages, which arise about all subjects. Each person who is in- the new theory of industrial equity – of equal dividualized earnestly maintains that he is right, rights, equal opportunities and equal compensais what is meant whenever we claim an individual and that all his opinions and theories are truths, tion—will soon relegate to the limbo of the past, right in any of the departments of life—we mean while everybody who differs from which is wrong. and forever settle the present vexations and irrito maintain for himself, but inconsistent as ap-plied to everybody else, who have the same right the competition between individuals from a strife to maintain the same position; and he has no right [for capital to one for better individual positions. to make the claim for himself, unless, at the same | But it will undoubtedly be asked, "What has time, he accord the same claim to everybody else. all this to do with the Religion of Humanity? And this , rule applies to action, as well as to These are questions with which religion has noth-thought. Yes! and it is because they are ques-

The more advanced classes of reformers have | tions which have been considered beneath the digimperfectly come to this position regarding the re- nity of religion to touch, that they are in their ligious sentiment. Spiritualists generally set up present demoralized condition.

no standards of belief, and require no affirmation Now I make hold to affirm that a Religion of of religious theory as a prerequisite to member- Humanity cannot ignore a single question in which ship. But, regarding all other departments of life, the interests of humanity are involved; and, more they are as illogical and discordant as are their especially, it cannot ignore those which are purely fless advanced Christian friends. Almost every- questions of justice; and in their last analysis, all nizance of almost everybody else; not only trying the chief blunder that all so-called Christians and the case and passing sentence, but, whenever pos- reformers who are endeavoring to save the world

make; is, that they begin at the wrong place-at-Now, where is the inconsistency of such a course? | tack the wrong part of human nature. Reform-Manifestly here: That, in according to all persons | ers cannot ignore Nature, and expect to succeed. the right of conscience, which is itself a product. If any think to make saints from the millions of and not self-existent, they thereby surrender the industrial slaves which the country contains, so. right to sit in judgment upon any act that such | long as they are compelled to live in places where conscience may permit in the individual. Is not men would scorn to confine their dogs or horses, I that strictly logical; and is it not clear? All the am certain it is safe to say that they will fail, acts of my life are the legitimate sequence of the How can it be expected to elevate the unfortunate sum total of my beliefs, theories and experiences, girls who walk the streets of our great eities in acting and being acted upon by the circumstances | search of the means to meet their wants, so long by which I have been surrounded. To these- as they have no other method of obtaining them, my beliefs, theories and experiences, and sur- and so long as a canting, hypocritical, pharisaical rounding circumstances—it is admitted that I have society closes the doors of all other employment an indisputable right. Have I not, then, an equal- | against them? Is it to be expected that they will y indisputable right to the effects produced by starve or sleep in the streets, to which society has their outworking in practice? Nothing, it appears forced them to gain their livelihood? If this is expected, they will not do it. Is it expected that And what must follow this as a logical necessi- they will leave their present life and accept the ty? Evidently, that the individual's conception charities of a society which has kicked them, or, of right and wrong must be his sole guide, rule and go into its kitchens to do its drudgeries? 'Never!

But just here we are met by the exclamation: I can tell you that they will not. Society must first accord to them an equality of right, and with-Why, by this theory you would virtually deny the hold its judgments which it now hurls against existence of right and wrong! To this, not unnat- them. It must take its heavy hands off of them, ural, thought, we reply both yes! and no! Abso- before they can rise again to the surface of hu-

quiring. Price \$1,00 per package. \$5 for six packages Write to me." Let us commune together, and see what we can do. Write immediately. If I go into this work I wish to commence at once. The year wapes. We have waited long enough for the more propitious hour. Let us work in earnest. It is high time we should show the enemies of the truth and the worshipers of dogmas and creeds White & Co., at the Banner of Light Office, the purity and beauty of our religion-a religion 158 Washington street, Boston, Mass. of science, a religion of sense, heaven-born and angel-inspired.

All persons wishing to correspond with me can address me at Iowa City, Iowa, enclosing stamps to pay for return postage, and I will answer. promptly. Yours for the Truth,

DR. C. P. SANFORD,

Mrs. M. J. Wilcoxson.

To the Friends in Missouri and Kansas:

Please, in sending me calls for lectures, give me your exact location, and remember that my health forbids exposure by staging into the interior in the inclement months of winter. Places on or near to railways I can visit when my terms can be complied with. Most of our speakers are more body assumes to be the judge and jury to take cog-under the school of justice. I conceive that or less shattered by hardships; and if I continue win, Huxley and Wallace, is yet placed upon grounds which in the field, I must have the comfort of a private sleeping-room with fire in it; for no speaker can go from the heated hall into cold rooms and cold beds except at the risk even of life. "A word to the wise is sufficient." I mention this, knowing that all true friends will cheerfully accord me their hearty cooperation. My line of travel will be on the St. Louis, Kansas Pacific, Fort Scott lines, etc. Truly, M. J. WILCOXSON.

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