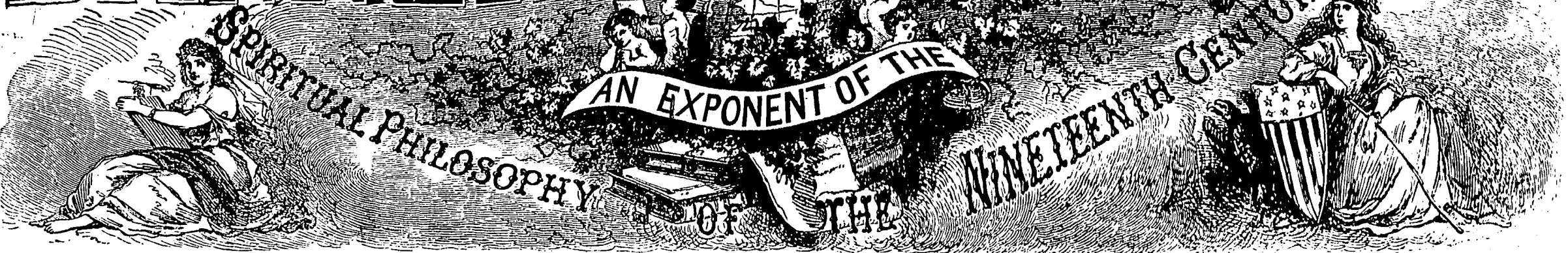


BANNER OF LIGHT.



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For Spirit Message Department see Sixth Page.

LETTERS OF TRAVEL.

NUMBER TWO.

BY J. M. PERLES.

California Matters.—A Visit to Brigham Young, Mormon Territory, Polygamy, The Sandwich Islands; Honolulu, Hawaiian Royalty, Etc.
EDITORS BANNER OF LIGHT.—Though in Honolulu, Hawaii, two thousand one hundred miles southwest of San Francisco, waiting for the steamer from China, it seems advisable to shape for your columns more notes and cuttings 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 keuties of wheat from their coast this season, and have enough for home consumption. Lacking vessels 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 world.

THE FRUIT AND THE VINE.

Tons of melons, peaches, pears, apricots, figs, grapes, etc., during this month, and much earlier, literally blockade Oakland wharf and the front streets. Passing, one naturally asks, How can they be disposed of? The markets are cloyed, and it will not pay to transfer them to the Western States. The Pacific Railway at present is a perfect monopoly. When those other lines projected are constructed, fares and freights must necessarily be reduced. Soulless corporations threaten the life of the country. Oh for Congressmen that cannot be bought—for judges who are rigidly just!

This State seems determined to excel in other things than gold mines, mammoth trees and Yosemite 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 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 and twelve feet into the deep, rich soil, and often produces twenty-four tons to the acre. Ranches do best when thoroughly irrigated. The agricultural and horticultural outlook of the whole State is full of promise. Even rice-growing on Sherman Island has proved a complete success.

THE SAN FRANCISCOANS.

Old heads guide the feet that tread this new city. Enterprise is the pass-word, victory the palm. Enthusiasm anywhere is existence, and earnestness its own great reward. Financially, Californians cups run over. This is the trouble—the material overruling the spiritual.

The two themes of excitement just now are continental railways and Arizona diamond fields. Reality or sham diamond stocks sell readily, and emigrants vying with miners are hurrying along the trails of the troublesome Apaches. The Chinese question remains a puzzle. Hard coin is likely 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 glances that flow in the body politic. Pioneer Californians are truly hospitable. As a "guest" invited here and there, we had practical demonstrations of it in the families of the Tubbs, Posts, McKineys, Mills and others. These Eldorado-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 searist passing the "Golden Gate" expects something different. And then, the dreary heights of Russian Hill might easily be covered with verdure. 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 praiseworthy mania, it is the laying out of beautiful gardens, noble avenues and mammoth parks. Inspired, we feel to preach a sermon to the citizens of California, upon the importance of putting 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;
Personal pleasures plants, and wholesome harvest 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 on earth, with the Divine will fully done? When half-dreaming of heaven, with its homes of love—dreaming of the spirit-gardens that hang and float in ether spaces above us, our brain throbs and brims in ecstasy.

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 bludge—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 prostitution and the social evil. The Shakers, say they, "are a good, sincere, pure people; but fanatical, and fatally mistaken upon the subject of marriage."

"But you expect to become celibates hereafter in the heavens?" we said.
"By no means! Wives are sealed to us for eternity, and spirits beget spirit-offspring; that wait their time to take on mortal bodies."

HIS APPEARANCE.

Cool and thoughtful, this theological chieftain's appearance is considerably in his favor. He is rather short, and decidedly stout built. The forehead is full, the perceptions exceeding the reflectives. The complexion is light, hair thin, and gut moderate. He must have seen full seventy winters. While affable and easy in manner, he is at the same time subtle and penetrating. There is a vein of vanity, too, plainly visible in his constitution. He likes attention—must be a leader or nothing. Though on excellent terms with himself, he is too incomplete for a moral hero, and too selfish for a saint. He has hugged his passion of a "latter-day" Zion, modeled after the polygamy patriarchs of old, till it now scorches him like a brand. When he dies there will be divisions in the flock. The bishops and other leaders are cunning and shrewd. There are several aspirants for the president's office. The humbler officials and 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 THEOLOGY.

The Pacific Railway, making us neighbors, politically and socially, to "God's chosen in Zion," it is becoming to understand their doctrines. In conception, then, Mormon theology is soundly Asiatic; in construction, conglomerate and complicated. It is, in fact, the resurrected religion of Moses, Solomon, and David, spiritually veneered and modernized.

Denying the existence of one eternal God—essential Spirit—they believe in a plurality of Gods, all of whom have wives, who were once mortals dwelling on material planets. The highest God of whom Mormons profess any knowledge is "Eloheim." 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, not no blood. He dwells in the planet Kolob, near the centre of our system. This planet, quite unknown to astronomy, revolves 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 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 Scalliger, of the fourteenth century, put forth the same notion. North advanced it in his "Republic." It is the "jodge" of babyish atheists!

The divine scale downward in Mormonism 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 "righteous in Zion" will create, people, and govern worlds for their own glory. Morally 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 created worlds and established laws for their government, 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; then the wife—"the wife" whom the saint most loved. After this they are "called up"—resurrected in the order of the sealing. With the "Saints" marriage is a sacrament, and for eternity. If not sacramentally sealed, the marriage

ends at death. Each family is a clan, and the father the chief. President Young has fourteen or fifteen wives, and some forty or more children. In all relations, whether private or public, he is a dictator. He once said publicly: "By the wave of my hand I can move this people as I will."
* * * I have a right to dictate to the Church in all things, either temporal or spiritual—even to the ribbons the women wear."

Progression, they believe, extends to the next life. All may be saved except the "sons of perdition"—apostate Mormons! These are not to be eternally damned in hell-fire, but destroyed—disintegrated; returning back to their primal elements. This is what was meant by the "second death." They preach the continuance of "spiritual gifts," and affirm that President Young has been so overshadowed or entranced by their prophet-founder, when speaking, that his "gestures seemed and voice sounded precisely like Joseph Smith's." When first occurring it created intense excitement. They are loth to accept any spiritual manifestations now, however, unless they come through the adherents of the Church.

POLYGAMY AND ITS DESTINY.

The Mormon Churches of Utah, though practicing an effete Asian system, are doubtless perfectly sincere. Plurality of wives they consider a religious duty, based upon the Bible and a "Revelation on Celestial Marriage," given through Joseph Smith, at Nauvoo, in 1843. They also quote Christian authorities in its support, such as Bishop Burnet, Martin Luther and other fathers of the Reformation; John Milton, Rev. Martin Madan, and the more recent Rev. Dr. D. O. Allen, Missionary of the American Board for twenty-five years in India. These "foreign missionaries," including Episcopalians, Presbyterians, Baptists, &c., in General Conference at Calcutta, unanimously came to the following conclusion:

"If a convert, before becoming a Christian, has married more wives than one, in accordance with the practice of the Jewish and primitive Christian 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 rooted in the Old Testament—based upon the examples of patriarchs and prophets—upon the approval of eminent Christian 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 Congressional legislation? Admitting it true that public opinion in Republics constitutes the basis of legislative proceedings, still minorities have rights. These rights are sacred. To stolidly disregard them endangers liberty. Legislation, to enforce what a majority may denominate morality, is simply usurpation. Neither Congress nor any other body of men has a right to dictate a creed, or standard 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 unsprightly, unsavory.

The equality of the sexes stoutly wars against polygamy. Intelligence and moral consciousness condemn it. Briefly, the institution is waning in Utah—withering 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 against 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 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 over in style Hebrew. 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 Tahiti. Europeans brought among them liquors and syphilis.

As a body of people these natives are rapidly dying out. Christian civilization hastens their inevitable doom. In twenty years there will probably be no Kanakas—pure-blooded natives—left upon the Hawaiian Islands. Their moral degeneracy 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 Aborigines with intelligence and exalted moral principles,

they have managed to fill their own purses with the "needful."

Morals are at a low ebb. Many white men—Germans, French, Portuguese, and some Americans—live with native women unmarried. This is considered no social disgrace, since commenced many years ago by government officials. Color is no bar to office or position.

Our Vice-Consul, J. S. Christie, Jr., was a passenger with us from San Francisco. He is a stirring, generous, wide-awake man. Introduced by him to Consul Mattoon, we were made the recipients of many personal kindnesses. The "drives" about the city, the walks in the Queen's gardens, &c., &c., will long be remembered. How easy to confer happiness!

THE CITY OF HONOLULU.

Numbers six thousand; the district, twelve thousand, only about two thousand of whom are white. The Hawaiian Hotel and the public buildings generally would do honor to any larger city. The gardens are decidedly tropical. They are irrigated from mountain streams. Fruit clogs the market. Present prospects indicate a good crop of pulut. Sugar plantations plead for more workmen. The "labor-question" is here, as elsewhere, a question. All men are about as lazy as they can afford to be.

It is very common to see native women trooping along 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, mild tropical shrubbery and graceful palms, I saw karo growing, the original food of the natives. It thrives on soil that can be flooded. Exceedingly nutritious, it is not only tastes, but when steamed in their stone ovens, looks much like a huge rough Irish potato. Strolling further, I saw numbers of Chinese busy in their shops. These celestial, catching the spirit of progress, cannot longer be confined by Chinese walls; neither can any landing-tax or floodium conduct frighten them back to the flowery kingdom. Emigrate they will.

HAWAIIAN 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—Kamehameha V., brother of the queen's deceased husband—is a pure native, partly 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 erection. It is to cost three hundred thousand dollars. Kamehameha is a bachelor, and sufficiently superstitious to believe in magic and omens. Madame Markooa, a native doctress, and Mrs. Brickwood, a seeress 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 yesterday, that these natives all believed in a future existence when first visited by missionaries. The belief bubbles up spontaneously in the souls of all tribes and races.

The goddess of fire, say the Kanakas, presided over volcanoes; and, by the way, Mauna 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 Mokuawewe, thirty miles in circumference, would swallow a score like Vesuvius. The whole group of these islands has the appearance of being thrown up out of the sea by some fearful convulsion of Nature. We expect to remain upon these isles a week longer. Our next will be a sort of spiritual diary.

Honolulu, 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 the minister began preaching to them in his earnest 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 sentence, up spoke the parrot from his hiding-place: "All hands below!"

To say that "all hands" were startled, would 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 repeated the warning.

"All hands below!" again rang out from somewhere.

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 panic-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 miscellaneous bird kept up his 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 time she was left entirely alone. Just as she was about to hobble out, the parrot flew down, and, alighting on her shoulder, again yelled in her ear: "All hands below!"

"No, no, Mister Devil!" shrieked the old woman, "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 roof. 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.

Free Thought.

THE LATE NATIONAL (?) CONVENTION.

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 being 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 voting members. Though constitutionally the Convention could 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 fifty-three, while at least that number of delegates were reported from Massachusetts alone on the first day.

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

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 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 co-operating 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 not—if existing societies lack either the desire or the ability to undertake such work, as seems to be the case—why should they send delegates to a body 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 capable minds among us, until it is successfully solved.

Having been placed on a committee to consider and report 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 discussed 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 brought into view by this Convention.

Yours truly,
A. E. NEWTON.

Address, Boston, Mass.

MRS. WOODHULL.

Does not humanity measure the strength of every other soul by its own weakness, ignoring all the undeveloped resources that the latent only for want of some experience in life to bring them out, which when once brought into action, teach us valuable lessons, and make us more lenient judges of our fellow-beings? In conversation awhile since with a lady, upon the merits of denials of Mrs. Woodhull, she remarked that "she had no faith in her"; that the life she had led was against her. I questioned her in what particular part of her life she referred to, and learned her greatest sin had been in living beneath the same roof that temporarily covered the head of the man from whom she had been divorced, while she called herself the wife of another, with whom she lived harmoniously and happily, in defiance of all the opposing tongues; or, as she expressed it, her living with two husbands. I doubted her charge in its offensive light, spoke of her voluntary divorce, and the necessary loss of all respect for him who, apparently, only took her young life in his capework and ruin its happiness; yet I believe, with all the wrongs she had received, a Christian spirit might prompt a benevolence toward the father of her children, in his shattered and wrecked condition, and that it could be rendered him beneath the same roof which sheltered her in the wife's relations to another, without compromising her virtue or detracting from the purity of her womanhood. But I was only laughed at for my credulity in humanity, which led me mentally to question the speaker's heart, trying to penetrate into that inner temple, to see if God had neglected to implant within that divine element which, sooner or later, belongs 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, once learned, 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 all, by yielding to one who could not comprehend her deeper and diviner nature, and that, too, when her life was hallowed by the companionship of him whose soul only could echo back the music 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 filled the measure of her heart's content, that she was willing to endure all things for his sake—was willing to be divorced and scorned by the world for carrying out her ideas and principles of right, in obeying that higher law which divorced her from one, while it made her the happy wife of the other—I 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 think of another's being willing to yield it all, by transgressing the higher law, when it can bring only bitterness 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 war, 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.

"Happily it is the lonely heart within her. The woman's heart, denied its natural right, that makes her be the thing men call a sinner. Even in her own despite."

Surely not when her life is blessed by such a mutual love as is said between Mrs. Woodhull's present life. Ah, a woman's love—who can fathom its depth? No other passion with her so strong; yet often, too often it is developed to bring her naught but misery. With faith to lead her on, she is governed by its power, sacrificing all to him who holds it. Then let condemnation be turned into charity, ensure into sympathy, and the millennium will dawn sooner for this divine attribute given to humanity.

C. W. M.

THE RELATION OF CONVICTIONS, DEFECTIONS 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 convictions originated by morbid emotion, crude speculation or stupid prejudice, is embodied in the traditions of the superstitions, 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 proceedings are based on intelligent opinions.

As are the ideas and convictions of the individual, 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 impelled 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 purposes 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 antagonistic in their action. From all of which it logically and practically follows that the expression of a similarity of conviction and sentiment is the first natural and legitimate step toward unity of cooperative action. Common lust and greed, common 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 history has preserved a record.

Fatal as the course of many of these parties has

been to human good, at times, the friends of progress may learn a valuable lesson by an observation of their conduct of action, and the source from which their cohesion began; invariably, this will be found to be a love of definite common understanding of likeness in thought, belief and feeling, such as will be found basic to association and essential to effective organization in any relation.

The crowds 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 exert vast power upon those who unite in receiving them.

The advance of the age toward reform and improvement is hindered, because those who possess mental development and spiritual freedom hesitate, through excess of carefulness, to state their general and fundamental convictions; and thus make them the centre of attraction and which the elements of progress shall proceed, from which body a moral force shall proceed, commensurate to the character and numbers of those convinced of the truth of such a statement.

The apprehension is, that the same abuses would follow as have been possible in connection with the crowds and ecclesiasticism of the past, but this fear proves as great a lack of careful thought, as an excess of caution. The crowds of the past, by their dogmatic and assumptive nature; by their outrages upon reason; by their contempt of Nature and science; by their pretended perfection and divinity—provoked criticism and rebellion, which caused the fall of the empire. The consequence is apparent in the awful, bloody story of religious persecution and war.

The same evil is not to be anticipated in the present age from the influence of a lucid statement of facts admitting scientific demonstration, or the announcement of principles self-evident in character, or obviously induced from manifest phenomena and their known relations. The disposition to persecute is not excited by criticism upon that which is susceptible of practical demonstration.

But these things be carefully considered by all those who, emancipated in mind, aspire for spiritual growth, and desire the good of all; it will be 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 limit thought or discourage investigation; but, the exchange of facts, in harmony with science, and philosophy in spirit; it should embody the sense of the highest inspirations, define beneficent freedom, announce the era of love and harmony, and teach the lessons of celestial wisdom.

Recognizing progress, we look upon such a platform, not as an ultimate end, but as an index of our position. Without expecting identity of ideas regarding theoretical details, we should hope to harmonize in general sentiment, and agree in our report of facts. Then a common purpose would animate us, a common hope inspire us, and with the power developed by union, active in cooperation, we should labor cheerfully and unceasingly for our own betterment, adding progress, and helping the happiness of all. E. S. VIGOR.

THINGS AS I SEE THEM.

BY LOIS WATSON ROBERTS.

Tired—oh! so tired with traveling about the great city of Chicago for the last few days! Wealth and poverty; unadorned womanhood and the degraded forms thereof; intelligence and ignorance; simplicity and cunning, how we jostle each other everywhere! And is this the condition of things which it is so advisable to perpetuate, that people dare not speak above their breath—dare not utter their honest convictions, lest the foundations of society be endangered? I wonder what is the amount drawn by capital from labor in a single year in that great city. Two thousand dollars for the use of a small-sized house for that length of time; and the man, his wife, and whatever help is needed, working like slaves to pay the owner that sum, while they have for all that toiled a bare subsistence. A house hardly large enough to make a family of four comfortable, and 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, driven by the same inexorable law to give all but a mere pittance to the relentless landlord. Is it any wonder that the

is found upon every street corner? I talked with one yesterday. Oh! those appalling eyes, as she seemed to look forward to? we queried.

"Nothing," was the reply.

"Do you not shrink in terror from every indication of ill health?"

"Yes," she replied, as glancing down at her swollen feet, and the red, raw, and bleeding sores on her face, she looked forward to here, and a shuddering, biotic theory gives them no hope in the hereafter. The day before there were four of them gathered about me—the mistress and three of her boarders—when a

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walked in. "Come, are you ready to go?" he asked, touching the one upon the shoulder who was nearest to the door.

"Go where?" she asked, with a look of terror. This girl was plain and substantial looking—such an one as we should expect to find in a farmer's home where the inmates were somewhat cultured. The mistress stepped quickly up, threw her white arm with a caressing motion partly about my neck, 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 pang of regret for them) at the same time drawing him away toward the back parlor.

It was beauty and the best, to me. The woman looked like a dethroned queen, who was forced to take the position of suppliant. The second looked almost like a child, and the third, and said he was only in short; meanwhile I could hear the voices of the man and woman—who had stepped just beyond the range of my sight—in earnest conversation. The probability is that this man—and he was a degraded looking one—had just been out of the street, and the woman, his wife, was only in short; meanwhile I could hear the voices of the man and woman—who had stepped just beyond the range of my sight—in earnest conversation. The probability is that this man—and he was a degraded looking one—had just been out of the street, and the woman, his wife, was only in short; meanwhile I could hear the voices of the man and woman—who had stepped just beyond the range of my sight—in earnest conversation. 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(Entered, according to Act of Congress, in the year 1872, by A. J. Davis, in the Office of the Librarian of Congress, at Washington.)

THE HARMONIAL CYCLOPEEDIA:

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 transcend 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 intellect. 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 one-third 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 wind-currents as well as the ocean-currents, on this immense 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, the Pacific, in the Pacific, an southward current; these three great oceanic flows, taken in connection with the extraordinary effects of mountains and valleys, lakes and rivers, explain the wind-currents, the temperatures, and the peculiar social, political and religious developments of America.

The human race from the great East is western-bound; 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 climatic, largely control the forms, fashions 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 reappear 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: *fire*; 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 of waters, slopes, valleys and mountain ranges; but mark! these elevated ranges of earth will be surrounded by towers, mechanical instruments and scientific discoveries, imparting correct knowledge of aerial currents and temperatures, and eventually controlling the production and distribution of rain, snow, electricity, and the principles and powers of the air; so that, in the reflex action of mankind on the plane 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 lovest it, it destroys thee." And yet this writer is not diabolically implous, 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 harmonious 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-

nation in a person who is well-balanced and wholesome); and happy is he who possesses a nature too fine and a mind too true to love any grade of beauty less exalted.

Blasphemy.—The great overshadowing sacrilege of our age—the direct high treason known 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.

In the new code of morals, blasphemy will be thus defined: The utterance of disrespectful language by any human tongue concerning anything 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 fellow-being? 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 unrequited to practice;" in his conversation there may lurk the psychological power to "make the lips of truth speak falsehood;" yet, nevertheless, as you would obey the law of the new moral code, let no such blasphemer be encouraged by your smile, nor invited to participate in the sacred joys of your home or society.

Scientific.

COSMOGRAPHY:

A Description of the Universe.

NUMBER ELEVEN.

BY LYSANDER S. RICHARDS.

Most of the ores or metals are so combined and disguised with other substances, that assayers are obliged to resort to analysis to detect the metal sought; sometimes a very simple test is quite sufficient—for instance, take sulphuret of 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 copper and 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 rarely 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 metal. Pure tin is valuable. Tin 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 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, nickel, cobalt and lead. Being volatile, a moderate quantity is easily detected on charcoal, with the aid of a blowpipe, by a white substance being 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 put into a reverberatory furnace; when heated, it vaporizes and is condensed in a tall chimney; it is then collected, and is known in the shops as white arsenic. The men employed in working these ores are short-lived, their age rarely exceeding thirty or thirty-five years. To give a porcelain and white appearance to glass, arsenic is sometimes used in the manufacture of that article. It is not certainly an attractive substance to handle; and yet it is known that some ladies, to beautify their complexion, take this poison into their stomachs in small quantities. A very small amount is not 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, antimony 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 dollars worth of silver.

Gold occurs native, and is also largely combined 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, mercury, which has a great affinity for gold, is used; an amalgam formed, the mercury attracts the gold, and the former being volatile, is burnt off in a furnace, the gold is left behind; and, after a few other processes, the noble metal is distributed 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 mineralogists are now at work in this direction, and when the problem is solved—and it certainly will be—gold will be more abundant, for the mines in Colorado are rich with this treasure. As it now exists there, the expense, in many instances, in extracting or separating the gold is greater than the value of the metal obtained; hence the ill success in operating some mines in that region. Generally 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 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, valued at twenty-seven or twenty-eight thousand

dollars. Pure gold is about twenty-four carats fine; but in this pure state it is too soft for general use; hence to harden it, it is mixed with copper or silver. Four parts of copper or silver and twenty parts of gold make the latter twenty carats fine—when eighteen carats fine, it contains eighteen parts of pure gold.

Cinnabar, a sulphuret of mercury, is found in California, and being so near at hand, the metal is conveniently used in the separation of gold from its combinations before described. The great affinity of gold for this metal (mercury) is illustrated by the story of the old woman who, seeing some mercury, or quicksilver, in a lecture room, stole some, by pouring it in her gold spectacle case. On arriving home, she emptied the treasure in a bottle, 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 Banner of Light.

LIMITATIONS OF FATE.

BY E. B. PLACE.

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

What forms the vessel from the shapeless clay?
What builds the ship to ride the watery way?
Constructs the cabin, rears the mighty state,
Where art and science labor and create?
Compels the sun to act the artist rare,
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 finds:
"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, 'tis 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.

Lo! the skilled driver, with his numerous rein,
Holds the strong team, and safely guides the wain;
While voicing off, the power he watches well,
Where all his hopes and all his fears do dwell;
Alike with man, who grasps Causation's lines,
And rides position 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! hail it with applause;
Each victory here gives breadth to Freedom's cause.

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

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,
Clad in the armor of presumptions fate,
Straightaway retreat—the futile contest yield
To counter force now marshaled on the field.

Banner Correspondence.

Letter from New York.

DEAR BANNER—Your beautiful spirit, whose clear life 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 going to that trouble. I have generally found that such mediums and Spiritualists, when I come to test them, are far from being infallible in knowledge, and fail to keep track of the mighty movements of the day. An acute mind can gild knowledge from everything. Beecher once said that he never heard a preacher that he could not learn something from, for some preachers taught him just how not to preach. When I have been traveling I have at times made a great effort to find a copy of the Banner or Religious-Philosophical Journal, visiting a number of Spiritualists in vain, and sometimes hearing the excuse that they had got beyond these journals and could get nothing new from them. What kind of extraordinary persons must they be who thus know, without effort, all that you editors, with a lifetime of study, and with a vast correspondence from many states and nations, are able to give them. I say it in kindness, but I have too often found that they were not wise enough to know their own ignorance, and it would require ages of growth before they could make such a grand invention or give such scientific answers to questions as did Rahmullah Roy, through Mrs. Conant, in the Banner of Light, and fail to keep track of the mighty movements of the day. An acute mind can gild knowledge from everything. 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THE WEST.

Warren Chase, Corresponding Editor.

Office at his Spiritual, Reform and Liberal Bookstore, 216 North Fifth street, St. Louis, Mo.

27 Copies of the Banner of Light, including back numbers and bound volumes, can always be had at his office.

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. 19th, at 10 o'clock A. M. called to order by the President, Mr. C. Benbow. The call and minutes of the last Convention were read by the Secretary, Edwin Gale. Prof. H. H. Wilson, of Iowa City, was appointed, and the meeting adjourned to 2 o'clock P. M. The afternoon was taken up by conference, in which several speakers participated and a variety 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 speakers, and a crowded audience seemed to be highly pleased.

Saturday was rainy, and the streets very muddy; notwithstanding this, the hall was well filled, and crowded in the evening, when E. V. Wilson gave one of his public lectures, in which over thirty tests were given to persons in the audience unknown to him, and not over a complete failure, and only two or three partially so, evidently from want of memory in the surprised parties, while nearly 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 sittings, they were certainly a complete success, and Mr. Wilson fully satisfied on both of these occasions.

During the business hours on Saturday, the State was divided into five conference districts, and a missionary appointed to visit them and assist in inaugurating a series of conventions or mass meetings in each district. Mr. Sanford, of Iowa City, was appointed Missionary, and Joel P. Davis, of Ames, 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 Hiddle, of Council Bluffs, Treasurer. The expenses of the Convention were raised at the meetings, and by admission to the sittings, which Mr. Wilson generously gave for the use of the Convention, and a 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 a more harmonious and successful convention in the West, nor met more earnest and intelligent people anywhere in connection.

Des Moines is a very pleasantly located city—the capital of the State—on the hills that border the valley of the Des Moines River, and at the confluence of the Iowa, which brings in a large body of water from south, a rich and fertile 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 churches show plainly that extravagant efforts have been made to Christianize and secularize the people, but, we learn, with very poor success. Spiritualism has been an intruder here for a long time, and some very zealous Christians engaged S. P. Leland to come and try the spirit, and the Methodist Church being secured, he went earnestly at the holy work, as usual, with lies and slander and personal vituperation, by which he hurt Christianity and aided 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 acquaintance.

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 Iowa 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 one lecture per day through the year, 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 reform 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 somewhat 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, we are not yet quite up to the work of state and sectional organization. There are, however, several localities, 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 cooperation, 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

this has worn off in the last few years, and many 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 departure to spirit-life; but their places are more than supplied 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 we can in these localities, as we are now prepared for field service.

THE HISTORICAL SOCIETY OF WISCONSIN.

We are under obligations to the Historical Society 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 Gov. Barlow, 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 contributed 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 attempting to sing the following lines:

"She is 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 noble, 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, Wis., 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 felt 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 tender 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. WARREN CHASE—Dear Sir: From the pressure of thought and business which doubtless occupies all your time, can you spare one little moment to answer a question which I seriously and earnestly ask, and to give me a word of advice?

Unfortunately I am so constituted as to easily take the feelings, both mental and physical, of others. This, from childhood up to the present time, has been my lot. To-day a call from a person who is not accustomed to walking—but who this morning had walked two and a half 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. Intense mental feeling of a person in the same room or in the same house, and of those with whom I am intimately associated, even if they are scores or hundreds of miles away, affects me. I am willing to do my share toward sustaining humanity, but think that in this respect I have done enough. My health—which was never very good—is slowly and steadily falling, 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 vapors of music and of brain?—can maintain my own identity, instead 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 as sincerely as I have, before this, thanked you mentally for the books which you have published, and for which, while myself and friends were reading them, we have blessed you for giving 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 avoid, as far as possible, all persons that affect them so unfavorably, and to seek the society of 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.

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 erection 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, Brooklyn, N. Y., Dec. 18th, 19th, 20th and 21st, in aid of the 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, 1801 Atlantic ave. General Receiver—All goods or money should be mailed or expressed to the 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.

"AS 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. Brigham, husband of the popular lecturer, Nellie Temple Brigham, and is replete with philosophic thought, clothed in cheerfulness of diction and warmth of imagination. A correspondent says of this work:

"Most writers on the other life leave their readers 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."

Contents of this Number of the Banner.

First Page: "Letters of Travel," by J. M. Peebles; "All Hands Below," "The Late National Convention," by E. A. Newton. Second: "Mrs. Woodhull," "The Relation of Congress, Education, and the People," by E. S. Wilson; "The Cause as I See Them," by Lois Washburn; "The Clergy a Source of Danger," by E. Whipple; "Poem—Music of Labor," "The Work of the Connecticut Association of Spiritualists," "Manifestations through the Elderly Mediums," by Sophia Woods; "William Hewitt on Spirit Photography," Third: "The Harmonical Cyclopedia," by Andrew Jackson Davis; "Cosmography," by E. S. Wilson; "Poem—Limitations of Fate," by E. H. Place; "Banner Correspondence," Prospects, Fourth: "Fifth: 'Editorial Correspondence,' by Warren Chase; leading editorial on current topics, items, etc. Sixth: Spirit Messages; 'Sonnet,' by Thomas Drimill; 'Our Own Publications,' 'Circular to the Liberal Public,' 'Obituaries,' Seventh: Advertisements. Eighth: 'The Religion of Humanity,' a lecture by Mrs. Victoria G. Woodhull; 'To the Spiritualists of Iowa,' 'Mrs. M. J. Wilcoxson,'

Banner of Light.

BOSTON, SATURDAY, NOVEMBER 2, 1872.

Office in the "Parker Building,"
No. 158 WASHINGTON STREET,
ROOM No. 3, 1st FLOOR.

AGENCY IN NEW YORK,
THE AMERICAN NEWS COMPANY, 19 NASSAU ST.

WILLIAM WHITE & CO.,
EDITORS AND PROPRIETORS.

WILLIAM WHITE, LUTHER COLBY, ISAAC B. RICH.

All letters and communications pertaining to the editorial department of this paper must be addressed to the Editors, and should be addressed to "Banner of Light, Boston, Mass."

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

In quoting from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and the communications of correspondents. The former are designated by the expression of free thought, when not too personal; but of course we cannot undertake to endorse the varied shades of opinion to which our correspondents give utterance.

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 civilization, and, above all, that her elevation is wholly due to the spirit of Christianity. Woman does not begin to owe to the Christian Church what she owes to the sturdy old Roman laws, which, it has been said with perfect truth, assigned her "a place far more elevated than that since assigned her by Christian governments." But, more than all, out of the heart of the mysterious North came the honest and open revelation of the natural claims of woman. The domestic, chaste, home-loving people of Germany, who honored 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 inducement—and a base and beggarly one—to matrimony; but each came forward and freely endowed the other. The spear, the steel and the sword were mutually bestowed and received, in token of duties which belonged to both alike. This was the race that impressed the modern world with those ideas of female sanctity, chasteness and honor which are still the property of mankind.

Even before the era of Christianity, woman was held in symbolic reverence. All the mythologies of the ancient world had their root and inspiration in maternity. In the profoundly interesting researches of Samuel Johnson into the oriental religions, we find disclosures on this important subject which deserve to be communicated far and wide, and with the utmost celerity. He rightly asserts that the Christian persecution of women as witches, in modern Europe, has no parallel in Hindu or any other barbarism; and he adds, with clinching force, that many of the modern legal disqualifications of woman, which have descended 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 wanting to the pre-Christian world. Its roots were in religion, in moral appreciation, in generosity, and in love. Judaism and Christianity lifted it onward, by their stern protest against polygamy and sensuality, 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 the credit that is due to the Teutonic races for their estimation and protection of woman. His language is not a whit too warm or highly colored 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 equality of sex in all the domestic and social relations; whose women were 'fenced with chastity,' and 'guardians of their own children,' who held that 'somewhat of sanctity and precedence was inherent in the female sex,' who entered neither on peace nor war without consulting the priestess as an oracle; whose mythology conceived destiny in female forms, at the tree of life or on the field of death; and whose oldest poem was ascribed to a woman, represented as a divinity, who unveils the past and future to gods and men." Contrast with all this the spirit and the letter of what are styled Christian laws in relation to woman. Look through the history of the Christian churches for its parallel. The common law of England put women to death for crimes which a clergyman could commit without fear of punishment, and for which the severest punishment to a man is simply branding. And look at our own statutes: woman deprived of the right to her own offspring; woman 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 advancement of the human mind, the progress of physical and 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 lectures projected by Moses A. Dow, at Waverley Hall, was successfully inaugurated by an address from Miss Lizzie Doten. Although some disappointment was felt regarding the absence of music (by reason of a failure to attend on the part of those expected), the management announced 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 social and mental point of view.

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 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 question in the Department of the present issue. The inquiry 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 more 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 depraved being from the very gutter of his self-degradation, and redeemed him; in its having taught the sexes truth one toward the other; in its having restored those deemed insane, and shown new and enlightened methods of treatment, whose results are fast commending themselves to those having the care and government 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 over to bondage again. Spiritualism is like heaven, working all the time for the cause of progress and liberty. It impresses teachers, legislators, preachers, 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 prophecy—it is working out visible facts all the time upon society and life.

The London Medium and Daybreak.

J. Burns, 15 Southamton Row, comes to us for Oct. 4th, with four extra pages, which are mostly devoted to a continuation of a translation from the writings of M. Dupuis "On the Connection of Christianity with Solar Worship." This translation is made, and the cost (forty pounds) of publishing 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 Spiritual Conferences appears editorially in the same number:

"Nothing seems so enjoyable to the Spiritualists in London as the Conferences at the Spiritual Institution, which were resumed on Monday evening, 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 intimately 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 may be evolved from the movement in London."

Medical bigotry, backed by law, it seems, still claims its martyrs as of old, as will be seen by the annexed item from the Medium's paragraph column:

"THREE MONTHS' IMPRISONMENT FOR REFUSAL TO VACCINATE.—William Clarkson, of Selby, was yesterday fined nine pounds, including costs, for six offences under the Vaccination Act. He had been repeatedly fined before, and his goods distrained upon until none were left. In default of payment by any means, he was sentenced to terms 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 Northwest next to the Sioux, are not merely willing to have the new Northern Pacific Railroad skirt their 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 wherever they may choose to travel among the Piepans, Bloods and Blackfeet. The Shoshones and Bannocks, in Idaho and Wyoming, are already industriously engaged in farming, and they have made excellent progress at it. The Shoshones agreed with the Commissioners to cede eight hundred thousand acres of Wyoming Territory, in their own reservation, and when ratified by Congress the tract will be thrown open to settlement. The reported Indian war in Utah is pronounced by the Commissioners to be without foundation. The Utes, in Colorado and New Mexico, are desirous only of peace. And the Commissioners emphatically 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 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.

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:

"The questions in brief that arise on a due consideration of Prof. Brittan's propositions are, first: Why have every one of these 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 expediently 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 inch a man; 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 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 speakers and mediums fallen; by the waste of the passed over into their rest, or refracted from the field; so many uncounted efforts subsided into failure; and, in the midst of the most favored and capable men 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 Professor's lips; meantime, to carry out his plan on a new and broadly associative basis, the Professor must be aware that the joint effort of many requires would be nothing more nor less than a representation of so much capital, and that to a very large amount. Does he expect that the people who grudge an entrance fee of ten cents, to hear a first-class lecture, are going to pay one hundred dollars a year for the same purpose? That those that pay their five hundred dollars a year to support preachers of doctrines they do not believe in, and all for the sake of popularity or the neighbors' opinion, are going to forego their idols and bestow their means on the doctrine they do believe in, because the Professor asks them to?

Our friend, in his own full manhood, overlooks the fact that our lecturers, mediums, editors, and writers are languishing, and that the only way out of a few dimes, and that from the very people who he expects will contribute many thousands of dollars.

If Prof. Brittan will wait until the Spiritualists will forego, for one or two years, their camp-meetings, grove-meetings, fairs, conventions, and their expensive assemblages for the purpose of gaseous resolutions, dancing, 'good times' generally, and support their toiling workers with even common fairness, he may hope to see them do still more, and support, in time, even some great central organization for practically the glorious possibilities of Spiritualism. Our space forbids any more extended notice of the Professor's plans, or all the reasons why they are, in this generation at least, simply Utopian, however beautiful and necessary. All that we can say by way of summary is, that the demand of Spiritualism before all others is STRICTLY ECONOMY, 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 Baptist Church, North Scituate, Mass.: I. P. Greenleaf, Nov. 3d; James M. Choate, Nov. 10th; 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. 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 Whitling, Mass., for the last three or four weeks. Some of the liberal 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 ever before. Mrs. Burnham speaks in Baltimore during November.

Dr. II. 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 Branton 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 magazine, 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.

Musie Hall Spiritualist Free Meetings.

Another large audience greeted Mr. Denton in Musie 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.

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 "BRITAN'S JOURNAL OF SPIRITUAL SCIENCE, LITERATURE, ART AND INSPIRATION, WITH ILLUSTRATIONS." 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.

Message Department.

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

MRS. J. H. CONANT.

while in an abnormal condition called the trances. These Messages indicate that spirits early with them the characteristics of their earthly life to that which they have in the other world. Those who make the trances in an undeveloped state, eventually pass into a higher condition.

We ask the reader to be sure to do this put forth by spirits in these columns that does not comfort with his or her reason. All express as much of truth as they perceive, no more.

The Banner of Light Free Circles.

These Circles are held at No. 125 Washington Street, Room No. 1, on Mondays, Tuesdays, and Thursdays, at 8 o'clock. The Circle Room will be open for visitors at two o'clock, services commencing at 8 o'clock. After which time no one will be admitted. Seats reserved for strangers. Donations solicited.

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

Donations of flowers for our Circle-Room are solicited.

The questions answered at these Seances are often requested by individuals among the audience. These read to the controlling intelligence by the chairman, are sent in by correspondents.

SEATED LETTERS.—Visitors at our Free Circles have the privilege of placing sealed letters on the table for answer by the spirits. First, write on one or two proper questions, addressing the spirit questioned by his or her full name; then put them in an envelope, seal it, and write your own address on the envelope. At the close of the seance the Chairman will return the letter to the writer.

It should be distinctly understood that the answers to questions propounded by writers must necessarily be brief, the spirit addressed always writing its answer or answers upon the envelope containing the question or questions. Questions should not place letters for answer upon our circle table exceeding lengthy replies, otherwise they will be disappointed.

WILLIAM WHITE, Chairman.

Invocation.

In unison with the many voices of this handsome day, we would praise thee, O God. We would praise thee as these beautiful blossoms (referring to a bouquet of flowers on the table) praise thee, by obedience to the law of our being, by exalting all the fragrance that there may be within our souls, to bless and glorify the heart of humanity, by giving out of those precious germs of life that thou hast bestowed upon us to benefit the crown of life. We ask, O our Father and our Mother, that thy blessing may rest consciously within these human hearts. May they feel thy presence so perfectly that they shall fear no evil, but shall rest secure with thee. May they be enabled to carry out each one of the holy resolves that have been born of the soul's best states; and may each one go away from this place made better for having come. And unto thee, O Spirit of the Lord, who joineth the rose leaf and giveth it its whiteness, be all our praises forever and forevermore. Amen.

Questions and Answers.

CONTROLLING SPIRIT.—If you have questions, Mr. Chairman, I am ready to hear them.

Q.—(From a correspondent.) "Can the brain of man conceive of anything or imagine anything, that is not a reality? Is not imagination full with objects that are real, that have taken place, either on this planet or on some other?"

A.—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 amount of good that Spiritualism has done to mankind, physically and spiritually; but this much it has done, and much more: It has enlightened that humanity with reference to the hereafter. It has enlightened that humanity with reference to its spiritual and physical relationships. It has told that humanity from whence it has come physically, and whither it is tending spiritually and physically also. It has been for that humanity, an Encyclopedia of the Ages. It has gone back with humanity to the remotest time, and dragged up secrets from thence that are to-day being made use 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 insane to a state of sanity 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 thundering through your legislative halls in behalf of your working-men and women. It is that that lifts through childhood, 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 to heaven.

Q.—Does the soul proceed from whence it appears to proceed, or does it come from the great Fountain 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 understand.

Jack Harney.

Jack Harney, at your service, sir. I did not intend to be troubling you so soon again, nor should I have done so, but for an article which has recently 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 whoever 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 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 truths which I have given, for the message which I gave was true—absolutely true.

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. Now, then, my unknown opponent, come forward; I challenge you to prove me a fraud. If you do not, I shall prove you one. (Were you well known there?) It is very evident that he did not know me—or if he does, he did not want to. Yes, I was known there. If he takes pains he can prove that he is mistaken with reference to my being a fraud.

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." But, as I stand behind

the veil, and am a ghost—as he says—I have got, of course, to-day ghostly law. I was in an outlaw here; but there I am obedient to law, because we are all obliged to be. You will hear from me again, sir. Good-day.

Ellen Crossgrove.

I wish to communicate with my friends. My name was Ellen Crossgrove. I was twenty-seven years old. I lived in Boston, and I died sixteen months ago. My father, my mother, two sisters, and one brother are with me. I have one brother and one sister on earth. They had abandoned me and I had abandoned them, so we knew very little of each other, for several years before my death. It is useless for me to travel far into the dark past. I lived there long enough. I do not wish to go there even for an hour to-day, but I ask, now that I have ascended into clearer light, now that I am free from the conditions of earth, that my brother and my sister will be charitable enough to believe that I am at rest, that the darkness of this life has not followed me beyond the grave, and that perhaps I may be able to do something now to enlighten them. Good-day. June 13.

Capt. John Sampson.

Say that Capt. John Sampson, of Bristol, Me., would be glad to communicate with his friends. June 13.

Sam Ray.

Some of my folks, hearing of a message being given by one of their neighbors, at this place, have sent me an invitation to come, and I rather reluctantly have accepted. I could tell them a good deal about this place where I've been living for a number of years, but I know very well that they would hold up their hands in holy horror, if I so entirely different from anything that the priests have taught them. I say priests—I mean the ministers. I believe they style themselves priests of God. I think they are priests of the devil—every one of 'em. [You are rather whole-sale in your condemnation.] Yes; that's whole-sale, that's me; I am responsible for it; you ain't, nor anybody else. I had n't any very great liking in that direction when I was here. I should probably have said the same when I was here, and as I've failed to learn anything in their favor since I've been on the other side, I can't say anything now, can I? [No, I suppose not.] No, I cannot. I don't know but what there are those that can; I hope there are; but I haven't investigated in their direction. I've seen plenty who have, and they've all come to the conclusion, so far as the priesthood of these priests is concerned, that they are priests of the devil, every one of 'em. If you've got any here, in this crowd, I don't expect 'em in this case, present company is not excepted. [From the audience:] Did you ever see the devil? Yes, plenty of times. I see a man doing evil acts, that's the devil to me. I used to see the devil every time I looked in the glass, when I was drunk. Now I don't know what the call means. I've got—I don't know what they want. If they will state what they want, and I can give it, I will, 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. I 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 reckon he knows what I mean. If he'll give me 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 worlds. I did so by means of an apoplectic fit in New York City. My name—Dr. Eben Carter. I learn that some of my family are anxious to convince themselves of the truth or falsity of this spiritual faith, and that they desire my assistance. Meet me, then, first, through the medium, Charles H. Foster. I will do what I can with him, and doubtless apprise you of whatever else I may be able to do. Good-day, sir. June 13.

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

Invocation.

To thee, O Father and Mother God, we lift our souls in prayer. Thou, who art the ineffable 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 Love and Wisdom, we pray thee to send thy ministering angels everywhere on the earth, ministering unto the needs of those who sorrow—those who are bowed down by sickness of body or mind. Oh, thou Most Holy One, be thou, through thy ministering angels, specially near unto such, and may it be our holy mission to become saviours, in some sense, through thee, to humanity. Thou hast blessed us through all past eternity; thou art with us in the present; we believe that thou wilt be with us in all the future. Oh, give us that divine assurance that shall never fail us, that shall be a light unto our feet through all the darkness of being, through all that which comes of our ignorance and of elings to us so tenaciously. Oh, Mighty Spirit, by thy love make us conscious that we are ever safe in thee; and to thee, our Father and our Mother God, be all our songs of praise to-day and forevermore. Amen.

Questions and Answers.

Q.—(From the audience.) Can you give us any light upon the history of the pillar of salt into which it was said Lot's wife was converted?

A.—That it was not the body of Lot's wife is an absolute certainty; that there are similar pillars of salt in all that region is also an absolute certainty. The soil, the atmosphere, and past conditions of that locality rendered it impossible to go many leagues without finding rocks of salt. This was one of them—an incident in Nature, and by no means a miracle.

Q.—Shall we have forms in spirit-life, similar to those we have here?

A.—You certainly will have a form corresponding to the form you have here. You have it with you now. It has been extracted from, organized by, your physical form, therefore must take the semblance of that form. That is your spiritual body at death. You take it with you, casting off the outer shell; you retain that that your soul has 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 imperfections of the physical body are a result of some interference with natural law. If natural law had not been interfered with, the form would have been perfect, speaking in accordance with the law of humanity. There is nothing absolutely perfect, but as perfect as human forms usually are. Now, then, this interference with natural law does not extend to the spiritual form; therefore that spiritual form is elaborated in accordance with the full design of natural law. So, if you have a crooked limb here, in all probability you will have

a straight one there; and yet, returning spirits have the power to present themselves in form, to those who remain here, precisely as they were when they were here. If they had lost one limb, or 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; therefore they generally show themselves to media, and to those who are not accounted media, under certain conditions, as they were when they were here.

Q.—Is there more than one world, in reality?

A.—Yes; millions upon millions of worlds. It would take an eternity to count them.

Q.—Can we place ourselves in any condition whereby we can see our friends who have gone?

A.—No, you cannot. That is a condition into which the individual does not at will, but by reason of spiritual and physical circumstances. There is nothing that I am aware of, that you can do to produce what is called "second sight."

That comes as a result of the inner working of Nature—not of the outer exercise of the will.

Q.—Are all spirits alike in form?

A.—You are all alike in form here in this room? **Q.**—No.

A.—Very well; then you are certainly not in the spiritual world. There are no two exactly alike.

Q.—Do we recognize each other in the spirit-world, as we do here?

A.—No, not precisely; and yet, in a certain sense you do. For example: the mother loses her babe here. She lays a tiny form beneath the soil. Years after, she meets her child in the spirit-land, blossomed into nature life. Does she know it? She knew it when here? Oh, no; it has outgrown all her earthly remembrance of it here. How, then, shall she know it? By that spiritual or soul-affinity that exists between loving spirits—between mother and child, if you please; and more than that, by a record of the child's upward steps, from the time of its conception unto the present, which the mother has access to, if she desires to read it.

June 13.

Helen Robinson.

I am Helen Robinson. I have been told that some mistake was made by me, in reference to the date of my death, at my last coming. I have also been informed how the record stands criminally with you here. Now, it is possible I may have made a mistake; but it is very palpable to me that there is also a mistake made in the record you have. But, as spirits can have no voice in your courts of justice, as their word falls to the ground as useless, of course whatever I may say upon the subject will not weigh a feather's weight against the record that you have here in mortal life. Now, these arbitrary ideas, such as dates, we spirits are very apt to be unreliable concerning.

They fade from our spiritual memory, as the things of our childhood do from that of maturer age; and yet, enough of light shines around them to enable us under certain circumstances, to call them up pretty distinctly. But I would not say that I was correct in the date I gave here of my death; but I certainly think I am as near correct as the record you have. Put an erratum in your journal. Give the date corresponding with the records you have. That will satisfy the public, I feel certainly not me.

And now, my name—Helen Robinson; since I was legally married to Mr. Robinson, the man who murdered me, therefore I claim the name. 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 apt to be mistaken as we spirits, in matters of this sort. [The records and figures can hardly fail to be correct.] But they can, though, you are quite as liable to error as we are. [But that was too public to be mistaken about.] Yes; but when was the record transcribed? [That, I am unable to say.] Something like fifteen years after my death. Now, like the record given of the man Jesus, it may be true, and it may be false. [So far as my memory serves me, it was true.] Your memory may be as 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 not come to throw a single mile into the scale toward proving this great truth. It is already proven; it does not need my testimony.

June 13.

Charles Watkins.

I have a friend in this life who would like to know something about the life to come, and as I do not 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 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 something by which they may be identified. Well, then, in the year 1837 I was an inmate of the Concord State Prison for forgery—did not die there, however. I might travel back, I suppose, into my childhood, and give you many incidents by which I might be known. The one I have already given I think is enough—enough for Ben, at any rate.

Now, Ben, you and I did not believe in any life after death. We voted churches and ministers a humbug, 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 means to get an honest one, we jumped the law and did the other thing.

Now, Ben, if your conscience and mine had always been all right about it, it would have been all right; but it was not. We sometimes did what we thought was wrong. I've paid the penalty of that wrong-doing, and if you haven't, you've got to. No blood of Christ can save you; no belonging to the church can save you; no prayers can save you. If you've sinned, you've got to pay the penalty of sinning—no getting away from it. But you have this consolation: it is not eternal. You can pay the debt just as quick as you please, or you can be a long while in paying it, but you may be sure you'll have it to pay. You can have advantages in the spirit-world of overcoming evil with good that were denied you here—so you can get along a good deal faster than here toward goodness and truth.

Now that there is another life I know, and you do not. I don't ask you to believe it, unless I can give you evidence that I still live. If I have said anything that appeals to you in the shape of faith in me and the other life, treasure it up; don't ever part with it; it will be a beacon light to you on the other shore when you have done with the things of this life. Good day, captain.

June 13.

Comfort Starkweather.

I wish to tell my daughter that it is my wish that she would listen to and obey those high and holy influences that come to her from time to time, striving to lead her away from evil to that which

is good. Oh! tell her if she values her mother's happiness in the spirit-land, to be careful what she does here in this life. Comfort Starkweather, to her daughter Deborah.

June 13.

John Schneider.

I was two months dead. My name—John Schneider. I lived in Boston. I came to die by the small-pox. I have one son here; his name is John. I want 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 has 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 smooth. [Does he design to go before?] Yes, he think about it; I want to stop it if I can. I have belief in this before 120. He knows I did; he looks for me this way. [Then he will get your message?] Yes. Good day.

June 13.

Annie Brown.

My name was Annie Brown. My mother lives in Lawrence, Mass. I was eight years old. I died of lung fever. My mother wants to know where I live, and who's got me. I live with Aunt Rhoda, and I go where I like; I go to my mother; and when I want to, I go to Aunt Rhoda; I live with her, and I go to school, and I am pretty happy now; I was n't at first, but I am now. 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 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 don't think he goes to church any more; now, I don't think he's half so bad as he used to be, tell mother; tell her I'll come to her again pretty soon, if I can.

June 13.

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

MESSAGES TO BE PUBLISHED.

Thursday, June 20.—Invocation; Questions and Answers; William Thackeray, to his friends; Anne Sampson Peters, of Boston, to her friends; both Ann and I, to her children; John Connelly, of Boston; Charles James, of Yarmouth, N. S., to his mother.

Friday, June 21.—Invocation; Questions and Answers; Robert T. Clarkson, of Liverpool, Eng.; Catherine Connelly, of Boston, to her friends; Anne Sampson Peters, of Boston, to her friends; both Ann and I, to her children; John Connelly, of Boston; Charles James, of Yarmouth, N. S., to his mother.

Saturday, June 22.—Invocation; Questions and Answers; Robert T. Clarkson, of Liverpool, Eng.; Catherine Connelly, of Boston, to her friends; Anne Sampson Peters, of Boston, to her friends; both Ann and I, to her children; John Connelly, of Boston; Charles James, of Yarmouth, N. S., to his mother.

Sunday, June 23.—Invocation; Questions and Answers; Robert T. Clarkson, of Liverpool, Eng.; Catherine Connelly, of Boston, to her friends; Anne Sampson Peters, of Boston, to her friends; both Ann and I, to her children; John Connelly, of Boston; Charles James, of Yarmouth, N. S., to his mother.

Monday, June 24.—Invocation; Questions and Answers; Robert T. Clarkson, of Liverpool, Eng.; Catherine Connelly, of Boston, to her friends; Anne Sampson Peters, of Boston, to her friends; both Ann and I, to her children; John Connelly, of Boston; Charles James, of Yarmouth, N. S., to his mother.

Tuesday, June 25.—Invocation; Questions and Answers; Robert T. Clarkson, of Liverpool, Eng.; Catherine Connelly, of Boston, to her friends; Anne Sampson Peters, of Boston, to her friends; both Ann and I, to her children; John Connelly, of Boston; Charles James, of Yarmouth, N. S., to his mother.

Wednesday, June 26.—Invocation; Questions and Answers; Robert T. Clarkson, of Liverpool, Eng.; Catherine Connelly, of Boston, to her friends; Anne Sampson Peters, of Boston, to her friends; both Ann and I, to her children; John Connelly, of Boston; Charles James, of Yarmouth, N. S., to his mother.

Thursday, June 27.—Invocation; Questions and Answers; Robert T. Clarkson, of Liverpool, Eng.; Catherine Connelly, of Boston, to her friends; Anne Sampson Peters, of Boston, to her friends; both Ann and I, to her children; John Connelly, of Boston; Charles James, of Yarmouth, N. S., to his mother.

Friday, June 28.—Invocation; Questions and Answers; Robert T. Clarkson, of Liverpool, Eng.; Catherine Connelly, of Boston, to her friends; Anne Sampson Peters, of Boston, to her friends; both Ann and I, to her children; John Connelly, of Boston; Charles James, of Yarmouth, N. S., to his mother.

Saturday, June 29.—Invocation; Questions and Answers; Robert T. Clarkson, of Liverpool, Eng.; Catherine Connelly, of Boston, to her friends; Anne Sampson Peters, of Boston, to her friends; both Ann and I, to her children; John Connelly, of Boston; Charles James, of Yarmouth, N. S., to his mother.

Sunday, June 30.—Invocation; Questions and Answers; Robert T. Clarkson, of Liverpool, Eng.; Catherine Connelly, of Boston, to her friends; Anne Sampson Peters, of Boston, to her friends; both Ann and I, to her children; John Connelly, of Boston; Charles James, of Yarmouth, N. S., to his mother.

Monday, July 1.—Invocation; Questions and Answers; Robert T. Clarkson, of Liverpool, Eng.; Catherine Connelly, of Boston, to her friends; Anne Sampson Peters, of Boston, to her friends; both Ann and I, to her children; John Connelly, of Boston; Charles James, of Yarmouth, N. S., to his mother.

Tuesday, July 2.—Invocation; Questions and Answers; Robert T. Clarkson, of Liverpool, Eng.; Catherine Connelly, of Boston, to her friends; Anne Sampson Peters, of Boston, to her friends; both Ann and I, to her children; John Connelly, of Boston; Charles James, of Yarmouth, N. S., to his mother.

Wednesday, July 3.—Invocation; Questions and Answers; Robert T. Clarkson, of Liverpool, Eng.; Catherine Connelly, of Boston, to her friends; Anne Sampson Peters, of Boston, to her friends; both Ann and I, to her children; John Connelly, of Boston; Charles James, of Yarmouth, N. S., to his mother.

Thursday, July 4.—Invocation; Questions and Answers; Robert T. Clarkson, of Liverpool, Eng.; Catherine Connelly, of Boston, to her friends; Anne Sampson Peters, of Boston, to her friends; both Ann and I, to her children; John Connelly, of Boston; Charles James, of Yarmouth, N. S., to his mother.

Friday, July 5.—Invocation; Questions and Answers; Robert T. Clarkson, of Liverpool, Eng.; Catherine Connelly, of Boston, to her friends; Anne Sampson Peters, of Boston, to her friends; both Ann and I, to her children; John Connelly, of Boston; Charles James, of Yarmouth, N. S., to his mother.

Saturday, July 6.—Invocation; Questions and Answers; Robert T. Clarkson, of Liverpool, Eng.; Catherine Connelly, of Boston, to her friends; Anne Sampson Peters, of Boston, to her friends; both Ann and I, to her children; John Connelly, of Boston; Charles James, of Yarmouth, N. S., to his mother.

Sunday, July 7.—Invocation; Questions and Answers; Robert T. Clarkson, of Liverpool, Eng.; Catherine Connelly, of Boston, to her friends; Anne Sampson Peters, of Boston, to her friends; both Ann and I, to her children; John Connelly, of Boston; Charles James, of Yarmouth, N. S., to his mother.

Monday, July 8.—Invocation; Questions and Answers; Robert T. Clarkson, of Liverpool, Eng.; Catherine Connelly, of Boston, to her friends; Anne Sampson Peters, of Boston, to her friends; both Ann and I, to her children; John Connelly, of Boston; Charles James, of Yarmouth, N. S., to his mother.

Tuesday, July 9.—Invocation; Questions and Answers; Robert T. Clarkson, of Liverpool, Eng.; Catherine Connelly, of Boston, to her friends; Anne Sampson Peters, of Boston, to her friends; both Ann and I, to her children; John Connelly, of Boston; Charles James, of Yarmouth, N. S., to his mother.

Wednesday, July 10.—Invocation; Questions and Answers; Robert T. Clarkson, of Liverpool, Eng.; Catherine Connelly, of Boston, to her friends; Anne Sampson Peters, of Boston, to her friends; both Ann and I, to her children; John Connelly, of Boston; Charles James, of Yarmouth, N. S., to his mother.

Thursday, July 11.—Invocation; Questions and Answers; Robert T. Clarkson, of Liverpool, Eng.; Catherine Connelly, of Boston, to her friends; Anne Sampson Peters, of Boston, to her friends; both Ann and I, to her children; John Connelly, of Boston; Charles James, of Yarmouth, N. S., to his mother.

Friday, July 12.—Invocation; Questions and Answers; Robert T. Clarkson, of Liverpool, Eng.; Catherine Connelly, of Boston, to her friends; Anne Sampson Peters, of Boston, to her friends; both Ann and I, to her children; John Connelly, of Boston; Charles James, of Yarmouth, N. S., to his mother.

Saturday, July 13.—Invocation; Questions and Answers; Robert T. Clarkson, of Liverpool, Eng.; Catherine Connelly, of Boston, to her friends; Anne Sampson Peters, of Boston, to her friends; both Ann and I, to her children; John Connelly, of Boston; Charles James, of Yarmouth, N. S., to his mother.

Sunday, July 14.—Invocation; Questions and Answers; Robert T. Clarkson, of Liverpool, Eng.; Catherine Connelly, of Boston, to her friends; Anne Sampson Peters, of Boston, to her friends; both Ann and I, to her children; John Connelly, of Boston; Charles James, of Yarmouth, N. S., to his mother.

Monday, July 15.—Invocation; Questions and Answers; Robert T. Clarkson, of Liverpool, Eng.; Catherine Connelly, of Boston, to her friends; Anne Sampson Peters, of Boston, to her friends; both Ann and I, to her children; John Connelly, of Boston; Charles James, of Yarmouth, N. S., to his mother.

Tuesday, July 16.—Invocation; Questions and Answers; Robert T. Clarkson, of Liverpool, Eng.; Catherine Connelly, of Boston, to her friends; Anne Sampson Peters, of Boston, to her friends; both Ann and I, to her children; John Connelly, of Boston; Charles James, of Yarmouth, N. S., to his mother.

Wednesday, July 17.—Invocation; Questions and Answers; Robert T. Clarkson, of Liverpool, Eng.; Catherine Connelly, of Boston, to her friends; Anne Sampson Peters, of Boston, to her friends; both Ann and I, to her children; John Connelly, of Boston; Charles James, of Yarmouth, N. S., to his mother.

Thursday, July 18.—Invocation; Questions and Answers; Robert T. Clarkson, of Liverpool, Eng.; Catherine Connelly, of Boston, to her friends; Anne Sampson Peters, of Boston, to her friends; both Ann and I, to her children; John Connelly, of Boston; Charles James, of Yarmouth, N. S., to his mother.

Friday, July 19.—Invocation; Questions and Answers; Robert T. Clarkson, of Liverpool, Eng.; Catherine Connelly, of Boston, to her friends; Anne Sampson Peters, of Boston, to her friends; both Ann and I, to her children; John Connelly, of Boston; Charles James, of Yarmouth, N. S., to his mother.

Saturday, July 20.—Invocation; Questions and Answers; Robert T. Clarkson, of Liverpool, Eng.; Catherine Connelly, of Boston, to her friends; Anne Sampson Peters, of Boston, to her friends; both Ann and I, to her children; John Connelly, of Boston; Charles James, of Yarmouth, N. S., to his mother.

the greatest of liberties; the portal to the pathway of endless progress."—*Duquesne Daily Times.*

VITAL MAGNETIC CURE.—Messrs. Wm. 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 respecting the preservation of health. We do not look to see the dawn of that day when magnetism will be recognized as the superior curative process for all diseases; but we know, from our own experience, that in some cases it works well, while in others it fails entirely. We know that there is a strange and most wonderful

