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NO. 12.

Spiritualism.

Written for the Banner of Light. MEDIUMS AND MEDIUMSHIP. BY THOMAS R. HAZARD.

"Thou shalt not suffer a witch to live."

The above "thus saith the Lord" is said to have been spoken from the mouth of Moses of the " Pen-

The following, of like import, is from the "North-western Department, W. F. Jamieson, editor," of the paper published by Moses of the "Crucible": the paper published by Moses of the "Crucible":
"MEDIUMS VS. IMPOSTORS.—One of the best
physical mediums in the United States told me
he knew that a certain dark circle medium (so
called) was an impostor, for he saw him clairvoyantly perform the tricks which he palmed off on
the public as spiritual. I asked him why he did
not advertise him as a humbug, inasmuch as
every impostor cast suspicion on true mediums.
I trust the self-styled 'defenders of mediums'
will-make a note of his answer. He said, 'Should
I do so, the Spiritualists would denounce me and
charge me with trying to build myself up by pulling another medium down.'

ing another medium down.'
He was correct about the result, for it has been verified in dozens of cases. In order to escape the storm of misrepresentation which some of us have encountered, he bowed his head in silence while fraud was perpetrated in his very presence. And this, in like vein, is from the pen of the editor of the Golden Age, in reply to an invitation

from John Gage to attend the late convention of Spiritualists at Vineland:

"MY FRIEND—I thank you for asking me to attend your convention. Many labors keep me at my office-desk. The phenomena of Spiritualism my office-desk. The phenomena of Spiritualism have interested me greatly. But I have had bad luck with mediums. Sooner or later, nearly all of them (in sitting with mc,) have exhibited traces of impostors and cheats. Thus I have known a medium who, after the manifestation of genuine marvels such as would impress and satisfy the most skeptical inquirer, has condescended to the patty takery of producing rang with his hand. petty trickery of producing raps with his hand, and of moving a table with his foot. There is so much that is genuine, cheering and magnificent in the better and higher phenomena of Spiritualism, that my blood grows hot with indignation at the insincerity of mediums who will use the most sacred of facts as the warp and woof of the mean-est of deceits. You ask me to send a sentiment. est of deceits. You ask me to send a sentiment. I would like to send it in the form of a scourge to drive out the profaners of the temple. I hope you will pass a resolution whipping the rogues who steal the livery of Spiritualism to serve their devilish selves therewith. By as much as I love truth, by so much do I hate fraud. My experience with Spiritualism, teaches me that, as it is ordinarily seen in the performances of mediums, it is about one helf turn, and the other half hum. it is about one half truth and the other half hum bug. I am yours frankly, THEODORE TILTON."

And this ditto upon witches comprises the comments of the editor of the "Present Age" on his of the "Golden Age" letter:

"We like these plain, honest words, and we think there are few indeed, after such an experi-ence, would form a more favorable opinion of the genuineness of manifestations than is here expressed by Mr. Tilton. His experience has been like thousand of others, but we are glad to record the fact, in his own words, that he has not, like many investigators, upon the first discovery of pronounced all mediumship a humbug Notwithstanding his discouraging experience, he believes, if we do not misapprehend him, that one half of the intelligence coming through sin-cere mediums, is, as it purports to be, from the spirit-world. No one conversant with the writings of Mr. Tilton, for the last year at least, can doubt his position with reference to this great spiritual movement, and will rejoice to hear him. after careful investigation, proclaim to the world, through the columns of the Golden Age, that SPIRITUALISM IS GENUINE, CHEERING MAGNIFICENT IN ITS BETTER AND HIGHER PHE-NOMENA."

At the risk of being classed as one of the "self styled," I should like to make a few remarks in connection with the above extracts, even should they trespass on some that have before appeared in the "Banner of Light."

Some men err through design, some through ig

norance or want of discretion, some through lack of thought or experience, and some through the possession of too much of the fancied "knowledge that puffeth up." I suppose that the dogma of "Moses of the Pentateuch" was inspired by design, and from a determination on his part that no witch or wizard or prophet (for they are all the same) should be permitted to encroach upon his assumed prerogative of divination. This has been the ecclesiastical idea, that has always been enforced by the Orthodox priests, so far as they had or now have the power to persecute the mediumistic successors of the prophets of old, although they cannot at present put them to death, as they did Joan of Arc and thousands of others, a few scores of years ago. The will, however, doubtless remains the same; and should the present clerical conspirators succeed in establishing their proposed theocracy in the United States, it is not only possible but probable that the attempt will be again made to enforce the law of Moses against "spirit mediums," as in the days of "Salem witchcraft." These conspirators err not so much from ignorance or want of experience as through design (coupled, perhaps, with a great lack of discretion); and it would be a mere waste of words to seek to restrain them by arguments or appeals addressed to their reason or consciences. Such as they have ever depended for support upon the power that wields the sword, and can only be kept down when it is held in opposing hands between them and their coveted victims. So with of their wonderful gifts, especially if we substialways too full of themselves and their fancied side of their own schools. As a class, they are would doubtless, should the priests succeed in esby and consent to the imprisonment, or death at of Tarsus did to that of Stephen, but a short time effectually knocked out of him by a spirit mani-

our learned savans should "make a note of." These belong to the orders of scribes and Pharisces, that Jesus of Nazareth never sought, either by word or spirit manifestation, to convince, well knowing that any attempt to reform or enlighten them would be but waste of time, and like "casting pearls before swine," that would be sure to 'trample them under their feet," and probably torn and rend" the giver.

But, much as our mediums may have to apprehend from the rancor of their theological and over-learned enemies, they have, in my judgment, quite as much to fear from the indiscretion and ignorance, or lack of thought and experience of their friends, such as, I apprehend, is indicated in some of the quotations I have prefixed to these remarks.

Probably I may say with truth that there are but few who have had longer or more varied experiences in relation to the phenomena that occur through "spirit mediums" - however little my ability may be to appreciate them-than myself; having been favored, for the last fifteen years and more, not only with leisure, opportunity and pecuniary means sufficient to enable me to prosecute my investigations, but also an earnest inclination toward the subject, and a desire to arrive at the truth in all that relates to spirit mediumship and the "spirit-world" alike, whether of

good or evil import. For several years after I commenced my inquiries I was constantly experiencing what he of he "Golden Age" might call "bad luck with mediums," and thought, like him, that about onehalf of the manifestations I witnessed might be clear "humbug," and (unlike him) that a good part of the remainder was closely allied to it. I persevered, however, under great discouragement, until I at last (as I suppose) began to learn something more of the delicate laws and conditions that govern in the intercourse between the two worlds than lie on the surface, and at last was forced to acknowledge-through evidence furnished by hundreds of most unmistakable experiences—that a very great majority of instances of failure or supposed deception that I had hitherto charged upon the poor instruments, was, in fact, justly chargeable to myself and to my ignorance of the inspirational laws and nice conditions that it is absolutely necessary to observe and obey in our intercourse with the denizens of the "spirit-world." I found at last that the exquisite harmony that should exist in all spirit circles in order to insure truthful communications, may be likened to a deep well, wherein truth lies at the bottom in the likeness of a nicely engraved medal of gold. So long as we look upon it reflected through the clear still water, it appears to the eye in all its perfection of shape, color and inscription; but drop the minutest pebble into the well, and thus disturb or agitate the medium through which we behold it, ever so little, and instead of the fully-developed and clearlydiscerned coin, we see a fantastic exhibition of something, it is true, but a something that we can earth beneath, and which, if not previously notified of the fact, we could take our oath, no more resembled a beautiful embossed medal, than Hamlet's cloud resembled a weazel, a camel, a whale, all at the same moment! And yet the real coin-that emblem of truth-remains precisely the same, with all its beautiful distinct embossment and superscription. Nor does the apparent "humbug" belong to the shimmering water alone, but more to the hand that, through ignorance, inadvertence or design, dropped the pebble, and thus disturbed the equanimity or harmony of the medium through which it is reflected to the eye, just as a rude or even trifling shock given to that most sensitive of all existences—the mind of a spirit medium-may, quick as a flash of lightning, change the whole character of a communication from the other world, and convert what was but a moment before a truthful vision of indescribable beauty, into a fautastic mockery or an apparent "humbug" or "cheat." Or that it may again be likened to the action of the mind in sleep; during which, when all the organs are in harmony and the body is in a state of perfect repose, a vision of surpassing beauty may present itself to the interior sight, which, had it been previously obscured or distorted by the presence of a piece of ndigestible cheese in the stomach (of the sleeping medium,) or a glass of bad whiskey, might nave been changed into a fantastic Merry Andrew show or a "goblin damned." Or as Sydney Smith so much better (though unwittingly) both illus-

trates and expresses it: "A person may, in some cases, sleep so soundly that the firing of a pistol close to his ear will not rouse him. At other times the slightest sensation of light or noise will awaken him. A sort of intermediate state between these two is that where the sensation comes to the mind in so imperfect a state that it produces some effect upon the currents of conception without correcting them. If there is a window left open and the cold air blows n, the sufferer may think himself on the top of Mount Caucasus, buried in the snow; or the growling and noise of cars may transport him in magination to the opera!"

Similar psychological phenomena to these, most investigators must have witnessed in divers instances in the presence of "spirit" or clairvoyant mediums under the multiplied and varied phases men of science (falsely so called). These are most tute spiritual for material causes of disturbance. So remarkably sensitive was a medium whom I superiority and knowledge to learn anything out- used to sit a good deal with, that on an occasion when he was conversing with me in his normal spitefully opposed to all spirit phenomena, and | condition with his back to a window, by which, a good many persons were passing, I could not tablishing their Mosaic theocracy, willingly stand | help noticing the changes of countenance that were rapidly succeeding each other as one after their hands, of every medium in the land, as Saul another passed by, and that too when in a nosition he could not see them. As one went by, a before the "knowledge that puffeth up" was so placed smile might rest on his features which would quickly vanish as another approached, to festation too unmistakable to be resisted, through give place, may be, to a savege scowl, or snaswhich he was made physically blind, that he might | modic shudder, or sinister cast of features, whilst

nictures of saviours and saints. Of all this, the abilities and proclivities, if Daniel Webster medium seemed to be perfectly unconscious until speaks as tersely and powerfully as he did when he I queried with him about the cause, when he said stood in the United States Senate Chamber, he that all these changes of countenance denoted the uset communicate his ideas to a medium of equal peculiar spirit sphere which the different indi- powerful brain structure as he possessed, to have viduals who passed by the window dwelt in or them "syllabled," with equal force and effect, belonged to, and that, whatever external appearance any person might put on or exhibit before the world, it counted nothing when the spirit's test became tried upon him, for then the real character would be infallibly penetrated and exposed in spite of all attempts to disguise it. He further stated that when his attention was directed that way, he could sense or feel the peculiar spirit influence that accompanied each individual that came into or near his presence, as plainly as he could feel any material thing with his hand. So sensitive was this medium to mesmeric or magnetic influence, that with one pass of my hands I could put him into a profound sleep, and that, too, without touching his person-As I passed my hands downwards before his face, he would bow his head and become instantly unconscious-or whilst sitting several yards from me, I could cause him to dodge by striking my finger in a direction toward him-the same as if I had struck him a blow with a stick-which he said would not be more real than was that he felt from my distant finger.

To obtain reliable spirit communications, it is absolutely essential that the mind of the medium state, possess qualities or proclivities that render should not only be kept undisturbed by any out them better adapted instruments in the hands of side influence, but remain entirely negative. All spirits of a certain class, to perform similar feats that is positive should approach it from the spirit when in an abnormal state. condition of life, and so long as it can be preserved in this quiescent state, all other conditions being right, truth may reflect itself through the mind of the medium as clearly as it does from the coin at the bottom of the placid well. But whilst in this negative state the mind of the medium is more sensitive to the presence of any disturbing of Jesus of Nazareth and his mediumistic disciinfluence than even the water in the well-with this difference: that while it requires a material substance to agitate the one, it takes a spiritual or mental substance to disturb the other. A circle of kindly disposed persons convened at a seince may engage in merriment uproarious enough to jar the surface of the water in the well, yet so long as perfect concord prevails, the good-humored hilarity, by promoviz harmony of spirit, may rather against the state of the even flow of spirit light and preached in Judea; which gospet the communication; buckless a bittime pilited bigot publicans (receivers of the public revenue) and enter the circle and indulge in spiteful, or even suspicious feelings, his thought (diaguise it externally as he may) will embody itself in a spirit element adapted to itself, and penetrate the sensitive mind of the helpless negative medium with a chilling blast as fatally disturbing or distorting to his or her mediumship as that instanced by Sydney that could be convened out of all there are in Smith, or as the descent of a rock would be to nessed many scores if not hundreds of instances occasionally take others with me, sometimes to thievish clan included. How characteristic, too, gratify them, and at other times from motives of the learned and ruling orders in Church and of curiosity. On one occasion I took a cleri- State as they were in that day and as they are in cal friend, whom I considered (except that he our day! "Woe unto you, scribes and Pharisces, was rather flarrow and bigoted in his religious belief) a good man. The scance was very nick up almost any Tom, Dick or Harry, from the street and bring him into the presence of the melium, and obtain satisfactory spirit utterances, trust that some of the self-styled accusers of medimake a note of the answer I received from the spirit guide of this medium, for therein may perhaps be found a key to unlock the mystery that ataches to some of the unlucky failures that occur. 'How," said he, " would you feel in the presence noison at you?" The fact is, that however desirous a spirit may be to communicate, the presence of such a person throws a pernicious atmosphere around a medium's mind that unfits it to reflect truthful spirit impressions; unless, perhaps, it so happen that such person has strong phaychological powers, in which case, as it is a law in spirit life as well as in earth life, that "like begets like," the medium's mind may become so impregnated with that which is reflected from the malign influences of a spiteful or suspicious person present, as to utter or act out a counterpart of the very thought that is uppermost and most positive in the visitor's mind. I have been assured by a friend of mine (not a medium), whose word I am sure no man who knows him would doubt, that of a man present in spite of his strenuous effort to resist the strange power that controlled it. This was probably caused by a strong phsychological influence that was present, either in the person of one or more in the circle, or from a mischievous spirit out of the flesh, that in accordance with the aphorism I have quoted, was attracted to it. Whether the person that was thus fraudulently kicked "bowed his head in silence," or whether he ever "advertised the medium (that was

Those who have witnessed the astonishing control that an expert phaychologist (such, for instance, as Professor Cadwell) obtains over his subjects simply through the exercise of his willpower, may readily conceive what havor the presence of a person passessing but a moderate share of his power may thus make with the phenomena that occur with spirit media, without even himself being aware of the serious disturbance his own will may unconsciously create. be enabled spiritually to see-a fact that some of the next moment his whole countenance might be thorns nor figs from thistles," so no doubt our speak," sometimes in their native, and at other

present) as a humbug," I have never learned.

lit up with an angelic expression resembling very spirit-friends, in making their selections of memuch that which artists endeavor to affix to their diums, are governed in a degree by their natural; has ever known these Christian tests of Jesus' disand perhaps the audience who is listening should be as capable of appreciating the full force of the words as were his fellow senators to give the medium even then full inspiration. As it is, spirits cannot get control of many such brain structures as Webster possessed, and therefore have to impress their ideas on inferior organisms, that are often only able to give them forth indistinctly embodied amidst a mass of their own redundant verbiage and platitudes. In the good time coming when "Spiritualism" becomes more popular, the defect may possibly be in a degree remedied, unless, as has almost always hitherto been the case these more talented mediums turn traitors to the higher intelligences, and become of the order of rogues (denounced by him of the Golden Age). who steal the livery of Spiritualism to serve their devilish selves therewith," not only in the pulpit, but on the rostrums or wherever else such daws and popiniavs can strut and show themselves decked in their stolen mediumistic plumes. So, too, with mediums for physical manifestations; it may be that such organizations that are best adapted to execute tricks of jugglery when in the normal

The more I have investigated the phenomena of "modern Spiritualism," and the wonderful, complex character of spirit mediumship, the more clearly I have been enabled to comprehend how exactly its character and phenomena correspond to those which occurred through the ministrations ples. With a little modification or explanation of the terms used in the New Testament, the parallel seems complete. Addressing his discourse to the chief priests of that day, Jesus said to them, The publicans and harlots go into the kingdom of God before you." Now, what did Jesus mean by "the kingdom of God"? Certainly not a place, but a condition, a gospel or a dispensation of some kind-such, in fact, as he first brought to publicans (receivers of the public revenue) and harlots were more ready to accept than were the priests of that day, just as they are the gospel of modern Spiritualism now. What chance, let me ask, would spirit mediums have to announce the "glad tidings" that Jesus did, and do his works, in any synod of ministers or priests New York? Not a thousandth part, I take it that of the water in the well. I have myself wit- upon myself to say, (even if allowed to speak at all.) that they would have in Tammany Hall, of this kind. In the early stages of my sittings though surrounded by every harlot and publican hypocrites! For ye shut up the kingdom of heaven against men; for ye neither go in youransatisfactory, there being little if any spirit selves, neither suffer ye them that are entering to nower exhibited. After my friend had left, the go in." How exactly does this attitude of the medium was entranced, and feeling somewhat scribes and Pharisees toward the gospel of Jesus rexed I querulously asked how it was that I could tally with the relation the same classes of society hold toward the gospel of Spiritualism in our day! The parallel is too self-evident to need illustration. Where is there a church, a university whilst in such an instance as the one I have of learning, a legislature, or a convocation of named the spirits seemed all to become dumb? I learned or scientific men, in all our land, that would not "shut up" the mouth of any inspired ums (in Moses' Northwestern Department) will preacher of the gospel of modern Spiritualism, (ay, and of ancient, too,) should it be opened in their presence (or, in fact, anywhere else, if they could)? or the conductor of either the secular or religious press that will permit its heautifultruths to be alluded to in his columns, otherwise of a rattlesnake that was all the time spitting than to sneer at them? How exactly, too, do the leading texts and traits of the gospel preached by Jesus and his disciples accord with those of 'modern Spiritualism"! "He," says Jesus," that believeth on me, the works that I do shall he do also; and greater works than these shall he do." And what are these works? "And," again says Jesus, "these signs shall follow them that believe: in my name they shall cast out devils; they shall speak with new tongues," and "they shall lay hands on the sick, and they shall recover." Now, who are those that speak with "new tongues" in our day? Hundreds of inspired spirit mediums do so, but not one church minister or priest, so far as I have heard! Who "lay hands on the sick, and they recover"? But few ministers and priests, but thousands of healing he was on se impelled, while sitting at a table in a mediums, through the whole length and breadth dark circle, to kick with his foot against the leg of the land! And what did the chief priests and scribes and Pharisees say of these works of Jesus and his disciples in their day? Why, precisely what the same orders of men say of the spiritual mediums who do like things in our day. In the one case, they are "filled with new wine" (or drunk); and in the other, they cure through the "power of the devil." And how were the disciples of Jesus ordained to preach the gospel? Why, not until they received the Holy Spirit from 'on high," as the spirit mediums and ministers do, of our day, and as the priests and ministers of the churches do not, and ridicule the others for pretending to.

Who is there that, having attended developing circles, has not seen a well developed medium (a spiritual hishop) lay his hands on the heads of younger disciples in the faith, or make magnetic passes over them, and thereupon "a power descend from on high," through the vessel fitted for the purpose, and the newly ordained ministers begin, unconsciously to themselves, to speak the As we cannot expect to "gather grapes from words that in that selfsame hour are "given them to

times in strange tongues? But who is there that cipleablp to visibly follow the mocking ceremonies of the sepulchral-voiced bishop of the churches as he lays his hands on the head of his newly-ordained minister, and pronounces the lifeless words, "having the form of Godliness without the power;") " Receive ye the Holy Chest." I have myself seen Dr. Newton so filled with this "power from on high," by virtue of which he ministers and heals, that, after he got through a successful day's work of healing, by "laying on of hands," there was so great a surplusage of the magnetic power still left in his system, that, upon his resting on one knee, so that I could raise my hand several feet above his head, I felt a current asconding as perceptibly as if it had been blown from a small bellows. On another occasion, when I went to hear the late Achsa Sprague speak whilst entranced, a clairvoyant medium who was present told me (and I believe she spoke the truth) that she could see that the medium, while speaking, was protected from outside influences. and inspired by a vast number of glorious looking angels or spirits, all clothed in resplendent white, who were arranged in a spiral column, commencing around her head and ascending high above, and that she distinctly saw the inspiration emanate from these angels and descend, through the centre of the column, in san-like rays, on the head of the prophetess or medium. I know that such things as these excite nothing but the sentiment of ridicule in the minds of the "scribes and Pharisecs" of our day, but I take comfort from the fact that their fathers, those "serpents and vipers," felt the same contempt for the divinely inspired gospel of Jesus in their day. I might draw from the New Testament matter to extend these similitudes between modern Spiritualism and the gospel preached by the great medium, Jesus of Nazareth, to an almost unlimited extent, but forbear for the present, and go back a little upon my subject, to the point where I was saying that the presence of some persons seems to throw a pernicious atmosphere around the mind of a medium that totally unfits it to reflect truthful spirit-impressions. There were times when Jesus of Nazareth (no doubt from somewhat similar causes) could perform no miracles, (as manifestations of spirit-power were called in his day,) and it is a suggestive fact that in some of his most remarkable exhibitions of spirit-power, such as the transfiguration and the reviving of the (apparently) dead, be seems (while excluding most others) to have stovided, on several occasions, that his three most mediumistic and impressible disciples should be with him. I remember hearing, some years ago, of a clergyman in Philadelphia going to a spirit-circle and defying (accompanying his bravado with a whack of his cane on the table at which the medium was sitting) "all the spirits in hell!" to manifest themselves in his presence. And well he might, for it is doubtful, to my mind, whether there is any resurrected spirit, in heaven or hell. that could, even if astraddle of Balaam's toughith the medium I have just alluded to, I used to in the city, Tweed, Connolly, Hall, and all their hided, whack abiding, mediumidic ass, manage to breathe, for a moment only, the poisonous atmosphere that must necessarily emanate from the venomous spirit of such a pharisaical specimen (I will not say of humanity, but) of the percenting priest, as was represented in that man. So, too, with the scance that was some years

ago inaugurated at Cambridge, and conducted under the auspices of Harvard's learned faculy. Had there been fifty of the best spirit mediums present, the mere circumstance of the distinguished iceberg Professor refusing to be seated at the circle, and in the meantime pompously tramping to and fro, and declaring, in contemptuous tone, that he could not condescend to take part in the investigation of so foolish a subject as " modorn Spiritualism," was of itself sufficient to render all that transpired entirely abortive, or an apparent "humbug." The casting of a logshead of ink and another of night soil into the well at the same time could not more fatally unfit the water to reflect on its surface the true image of the modal that lay in its bosom, than would the spiritual stench and darkness that must necessarily have emanated from the malignant sphere of the arrogant, self-conceited professor, falling on the sensitive nerves of the medium present, bave unfitted them for all truthful intercourse with the spirit world. That there are such elements as spiritual fragrance and spiritual stench, as well as spiritual light and spiritual darkness, most good mediums are not only aware, but have suffered at times in consequence of the presence of the lastnamed's flluvia, as it is highly probable those modiums did who were with the professors of Harvard. It was no proof of its absence because none of the learned faculty "nosed" it. A colony of pole-cats may not be aware of the peculiar odor that emanates from one or more of their own number, but it does not require an over-sensitive medium of a more refined species to detect the unsavory smell even at a considerable distance, just as the highly sensitive "spirit mediums," who were present with the professors of Harvard, may have had their olfactory nerves greatly offended by the stench that exuded from the spiritual secreting organs of their learned brother, without either he or they perceiving its presence at all. Besides, spiritual things can only be spiritually discerned, which is a profound truth that but few of our learned savans seem yet to have comprehended, nor is it probable that they ever will, until they have discarded their pride of intellect and learning, and become willing to seek after truth in the spirit of little children; in which humble state Jesus Christ said we only can "enter into the Kingdom of Heaven," and which Lord Bacon said is alike applicable and necessary in the successful search after all truth.

I have not unfrequently known spirit mediums made sick, (even at times to romiting,) through the presence of this spiritual stench, without any other persons present being seriously incommoded by it. Some years ago I used to sit pretty often in a circle with a highly sensitive medium

at a house that was occasionally visited by a very good man after the pharisalcal order, who nevertheless used to bring with him such an unpleasant spiritual aroma that all manifestations coased the moment he entered the house, even though he was unperceived by the medium or any one else present. I remember, on one occasion, (when, as I suppose; the wind might be favorable or the spiritual elements were in a corresponding condition; we were sitting at a table and receiving communications in remarkably easy flow, when, without any apparent warning, the hand of the medium flow upward with a sudden jerk, and our spirit friends vanished. Whilst wondering for a cause we heard a distant gate open, and then the outside door of the house, and lastly, the one that led to where we were sitting, to give entrance to and it was utterly impossible, from our location, that either the medium or the others present could have seen this person approach, and yet, had there been a Chinese stink pot suddenly dropped on the table before us, we could not have made half so quick an exit as our spirit friends accomplished under a like pressure thrown upon their spiritual senses by an object yet distant.

[To be continued in our next.]

Spiritual Phenomena.

TEXAS-PHYSICAL MANIFESTA-TIONS, &c.

Mussia Enrious - In these ghost-reviving and inexplicable sight-seeing days, our hitherto quiet city of Austin is putting forward its claim to some small share of the notoriety such mystical allairs, real or supposed, are calculated to invest any place with, when once an item of this character becomes the property of the thousandtongued reporter-Dame Rumor.

This much by way of preface to the quota of mysticisms our city is furnishing to the general fund. Upon the recent completion of the twostory stone building in this place, a boot and shoe firm and a book and stationery firm rented it jointly and opened out. Very soon unusual noises, proceeding from no visible agency, began to be heard, and promiscuous articles to be thrown: around the house without any visible propelling force, and all this alike under the full glare of day light or lamp light; and so these things continued until the occupants, despairing of unearthing these day-prowling and nocturnal disturbers, and being unable to arrive at any satisfactory explanation of this occult power, the matter assuming the form of an annoyance, (by displacing and breaking articles of merchandise,) they made the facts known to their immediate friends; the wiseacres were in turn invoked for a solution; and soon all the circumstances became public proper-

The scene of these occurrences has been visited by hundreds of our citizens, the major portion of whom, previous to their visit to the place, entertaited and expressed the belief that the whole matter was "an advertising dodge"; but somehow those who expressed these opinions seem not to really have been fully satisfied with their conclusions, and so, like their " more credulous brother mortals," (as they sneeringly regard believers,) they affirm their own credulity by winding up with a knock for admittance to the spirit-rendez yous; and, having been satisfied with the fact of the phenomena, they go away, admitting the facts, but vainly endeavoring to reconcile them with some known law or scientific principle, preferring to enshroud the matter with a still profounder mystery, and cover it with an Impenetrable veils of mysticism, than to account for it on the logical and well attested hypothesis of spirit-power.

The Southern people (of whom I am 'one, but unlike them in some things, I hope,) are a people alike of deep prejudices and affections. The former find manifestation in any allusion to, or any reminiscence of the "Lost Cause," So deep is their sense of withered hopes, and so irreconcilable their feelings to the authors of their supposed grievances, that it seems to partake of all the manifestations of their natures; and somehow I think that our philosophy would not be so ob noxious to our people if the name designating it did not end with an "ism." Everything ending with an "ism" seems to them synonymous with radicalism. Religious, like political, growth, is slow, yet sure, however; and, with their political regeneration (which is only a question of time;) they will doubtless swallow the spiritual pill, also, and the sugar coating that time and its sequences will impart will make them wonder why they did not sooner recognize it as a sovereign panacea for constitutional bigotry and intolerance.

Thine progressively, W. N. BRYANT.

AN HOUR WITH A TEST MEDIUM.

MESSIS. EDITORS-On Thursday evening, Oct. 5th, I was fortunate enough to be present at a seance given by Mrs. Mand Lord, at the residence of a wealthy gentleman of Chicago; and, having seen but little in the Banner in relation to the remarkable manifestations that occur in the presonce of this lady, I will give you a brief sketch of the séance.

About thirty ladies and gentlemen were present, the greater portion of whom were, like myself, strangers in the city, and had never attended a scance given by this remarkable medium. The number being so large, two sittings were given, in order that all might have an opportunity of witnessing the manifestations.

The tirst circle, composed of some fifteen ladies and gentlemen, was arranged in the following manner. The chairs were placed in a complete circle, touching each other, and the members joining hands, the medium occupying a chair in the centre of the circle. After forming the circle, Mrs. Lord placed a guitar across the laps of two of the circle, and a small bell in that of your correspondent. The gas was then turned off, and in a few moments a spirit-hand touched that of the writer, and seized the small bell, and started around the circle, ringing it loud and strong. The guitar at the same time was thrummed, and immediately commenced floating and playing a beautiful air, at times resting upon the head of some member of the circle, and again circling far above the reach of any one present, and flying, as it were, with the rapidity of a bird, around the room. Immediately after the music commenced, spirit voices could be heard all around the circle, giving their names, and even hugging and kissing their friends. Spirit-hands clasped ours, and all felt that "it was good to be there." A Methodist "revival" was nothing in comparison to the joy manifested on that occasion by the meeting and recognition of friends and relatives in and out of the form. . It was truly a "love-feast," and one that will long be remembered by all present. A lady met her husband; a father and mother, two little children; a young man, his father; an old man, his son and daughter. Others met, pressed the hands and heard the loved voices of many friends and relatives; and not one present but touched the hands, heard the voice and recognized one or more of their spirit-friends.

To prevent the possibility of deception—no con-litions being imposed—the medium kept clapping body, was more impressed with his sleeping vision than he would have cared to acknowledge. ditions being imposed—the medium kept clapping her hands constantly, not ceasing for a moment, and, the greater portion of the time, in conversation with different members of the circle, seeing and describing spirit friends.

The second circle was formed, and the same character of manifestations occurred as in the previous sitting -every one present feeling the touch, clasping, the hands and recognizing spirit-friends. The same conditions were observed as in the first

By request, Mrs. Lord also gave a light or cabinet scance. An impromptu cabinet was arranged out of a closet. A door was fitted with a square hole opening in the upper part, over which a black cloth was bung. After the "cabinet" was ar the person in question. The street was unpaved, [ranged, Mrs. Lord requested that some skeptic would come forward and tie her. A gentleman stepped forward and tied her hands behind, pinning her wrists and arms together, and ending by a peculiar tie in front, that, if disturbed, would easily be noticed by those present. She then entered the closet, and in a few moments spirithands were thrust out at the opening—various and ceases to exist as an individuality when sizes and kinds of hands being shown. The crowning point, though, was the presentation of a spiritface at the opening—that of a young lady—which face at the opening—that of a young lady—which for upled two stories of the house. We did our opening—that of the opening—that of a young lady—which for upled two stories of the house. was seen by all present. The door was then open-cooking in the first story, and our sitting room ed, and Mrs. Lord was found to be tied precisely was in the second story, from which there were as she was when she entered the cabinet. Again as she was when she entered the cabinet. Again as she was when she entered the cabinet. Again go down to reach the street.

entering the closet, more hands were shown, and "One evening, returning home about nightfall, a glass of water called for by the medium. A I sat down in a rocking chair in our sitting room, goblet of water was passed in the opening by a while my wife went down stairs to prepare supgentleman, which was taken by spirit-hands, and per. From the kitchen she could have seen me if, in a somnambulic state, had I gone down either a portion of it spilled upon the head and bosom of the stairways, but she is positive that I did not of Mrs. Lord. The door was again opened and go down stairs. I must have been but a few the ropes were found undisturbed. She again entered the closet, when more hands were shown, an impluse to go down town. I had no special business, but felt that I must go, and I seemed to and still another face—that of a middle-aged lady, go down stairs by the outside stairway. I was The door was again opened and the medium not conscious of any unusual sensation. I felt no the medium being exceedingly fatigued, all present agreed that she had been bound and tested muddy, I considered that it was necessary to sufficiently, and that she should be released. She make a little effort to spring across it, and was again entered the closet, when her spirit friends than I had anticipated. Wondering at my buoyuntied the ropes, threw them out to the audience, and the medium stepped out free.

words themselves, could but faintly describe this high that I looked into the second story wind and affable, and is the idol of a large circle of and it struck me as singular that none of them friends and acquaintances in Chicago. Her hon- gave way to me. I had to get out of their way or esty as a medium, and purity as a lady, cannot be greeting. Did Mrs. Lord's circumstances permit, the could, through her mediumship, bring thou-

MANIFESTATIONS THROUGH DR. SLADE.

MESSES, EDITORS-As I have been informed, sources which will contribute to elucidate or sustain the philosophy of Spiritualism. With the rious phases of skepticism, and only lately have admitted to myself that I stood upon the threshold of the promised land of truth. I owe a debt of gratitude, in this connection, to Dr. Henry Slade, No. 210 West 43d street; for this gentleman, without using one argument to persuade, or one effort necessary consequence. Several persons of my festation still more remarkable; and, as I was informed by the intelligence that it was entirely novel, I feel bound to communicate it. While attention was excited by hearing the sound which is produced by the process of writing on the slate. Not for a moment supposing but that our senses deceived us, I raised the slate, and was surprised to find that there was a written communication. Upon examining, we found that a small splinter of slate pencil, so small as almost to clude obserhave been in contact with the slate. But, in order to convince ourselves that there was really no mistake, we replaced the slate in its position, and joined hands on the table, at a point perhaps two feet distant from it. Immediately the fragment of pencil was in metion, as was evidenced by the peculiar sound alluded to; and presently a tick the writing was finished. On raising the slate, we found the words, "God bless your souls."

This is a novel manifestation, as I was afterwards informed by Dr. Slade, and I also received the same information through the intelligence present. I have been the witness of many remarkable performances at Dr. Slade's, but this wards informed by Dr. Slade, and I also received markable performances at Dr. Slade's but this certainly is superior to anything which. I have heard of or seen before. I shall endeavor to communicate, through the columns of your journal, anything of this character which, in my opinion, la of value. H. H. G. New York, Oct. 25, 1871.

"THE VALUE OF A DREAM,"

Under this head we find a story going the rounds of papers which would not, under any circumstances, publish it if it, were called "A valuable case of spirit direction," which it really was to the gentleman concerned. We give the narrative just as we find it, prefacing it with only this statement, that any one conversant at all with modern spirit phenomena will recognize the fact of such invisible power in this case, for, we are told, "do what he would, he could not dismiss the dream from his mind." The account, published in the

Hartford Times of a recent date, runs as follows: "One of our most prominent and wealthy citi-zens had purchased a sightly piece of land outside the city, but within the town limits, and the pur-chaser was troubled somewhat because he had been told that he could not get water, owing to the elevated position of his land, without digging further Chinaward than any one would be likely to undertake. As we said, this troubled him. He wanted a well on his place, and, although a man wanted a well on his place, and, although a man of great energy—one who never allowed any obstacle, no matter how great, to turn him from his path—he hesitated long before undertaking his task. The thought of excavating for a well athrough half a mile, more or less, of solid rock was enough to deter the stoutest heart. At this juncture, before he had resolved upon anything defining to the decams, which were of females dressed in white, either standing in the rain, or near a waterfall, or attempting to ture, before he had resolved upon anything defi-nite, he draamed that he had set a gang of men to digging for a well on a certain (to his mind) well defined spot, and that after digging a few feet, before the rock was reached, water flowed in abundance. The gentleman, though not a bit su-

At first he would have scouted the idea of treating the subject seriously enough to put a spade into the earth at the spot indicated in his dream; but, do what he would, he could not dismiss the dream from his mind, and finally resolved to test that the state of the space of the state of the space of the state of the space of the state of th it, but without any real belief that his dream would be verified. He set his men to work, and, strange to relate, after digging fifteen feet, water abundantly flowed, and thus the dream fully came to pass. We have seen the well with our own eyes, and the dreamer, who is a gentleman of undoubted veracity, assures us that our story

(From the Louisville Courier Journal, Oct. 31 CURIOUS OCCURRENCE-A MAN STEPS OUT OF HIS BODY.

Mr. B-, a resident of this city, who is noted for the acuteness of his perceptive powers, his intelligence and ecrupulous veracity, relates an experience that seems to merit the attention of those who seek to know more of the nature of man, especially since Mr. B—— is not a Spiritualist nor an Orthodox Christian, who might be sus-pected of credulity, but a materialist, who be-lieves that the soul is the result of physical life

found tied, as at first. At this stage of the seance | want of my body-no consciousness of heing out ancy, I thought I would spring up and see how high I could jump, and, making the experiment The parrow limits of a communication, or even I was astonished to find that I had jumped so scance. Mrs. Lord is a young married lady, pre-possessing in appearance, and exceedingly polite street I met many persons returning from work, nesty as a medium, and purity as a lady cannot be site a bank and noticed that there was a light questioned. Every one present retired, fully satinside. This did not astonish me, as I know that isfled that they had been richly rewarded for in many banks and stores a light is kent burning their visit, not believing in spiritual manifesta- all night, but looked in and saw a man inside tions, but knowing that our friends who have gone that the door was the transfer that the door tions, but knowing that our friends who have gone that the door was shut and locked. I could see before can and do and did, on that occasion, manifinate, but it seemed that the door did not close so ifest their presence and give us kind words of tightly but I could slip in, and I did so. I noticed exactly the hour that was shown by the bank clock, and could hear the clock ticking. I went she could, through her mediumship, bring thousands to light in the happy knowledge of immortality. May the angels protect her, and may she long live to be a willing instrument in their hands to accomplish good.

W. opposite the man who was busily engaged counting notes. He had hair a little gray, and very peculiar features. I notes that he sorted the notes as he ran them over, throwing the different to accomplish good.

W. Observing this for a few minutes, I was suddenly gray with the dread last, the gray should look the gray should look to be a will be the sorted with the dread last, the gray should look to be a will be the gray and then counting them. seized with the dread lest the man should look up, and supposing I had come in with some feloni-ous intent, do me some harm, as by shooting me before I could explain how I got in after the door was locked; in considerable trepidation. I for the you are anxious to obtain information from all moment could not see how to get out. I did not remember that I could go out where I had gone in. Wishing to have the man see me without being desire of giving my mite, I address to you there my presence, was for him to see me between him few lines. I have been passing through the value and the door, I went round to his side to attract and the door, I went round to his side to attract his attention, but he did not seem to see me even when he looked toward me. I attempted to put my hand on his shoulder to insure his attention; somehow I could not touch him. I spoke to him, but he did not seem to hear alword that I said. Recollecting the now I had for in, I went out through the door crack, and went straight home, the only noticeable incident heing, as on going down town, that those I met did not give my to to control my judgment, has from time to time permitted me to witness manifestations of such startling impressiveness that conviction was a room I settled myself in the rocking chair, and the next thing I knew my wife was shaking me own acquaintance have held a state in their hands, without Dr. Slade touching it, and the slate was covered with intelligible writing. This phenomenon was of itself sufficiently marvelous; but it has been my pleasure to have observed a maniform some nunceauntable electrons and the slate was been my pleasure to have observed a maniform some nunceauntable electrons and the slate was shaking me was unfill my wife called mo to support I have no means of knowing exactly. Now, I might suppose that the whole was a dream, but for some nunceauntable electrons and the slate was shaking me wake up for tea. How long a space-had element with the wake up for tea. How long a space-had element with the slate was shaking me wake up for tea. How long a space-had element with the slate was covered with intelligible writing. This phenoment was of itself sufficiently marvelous; but it have no wake up for tea. How long a space-had element with the slate was shaking me wake up for tea. How long a space-had element with the slate was shaking me wake up for tea. How long a space-had element with the slate was shaking me wake up for tea. How long a space-had element with the slate was shaking me wake up for tea. How long a space-had element with the slate was shaking me wake up for tea. How long a space-had element with the slate was shaking me wake up for tea. How long a space-had element with the slate was shaking me wake up for tea. How long a space-had element with the slate was shaking me wake up for tea. How long a space-had element with the slate was shaking me wake up for tea. How long a space-had element with the slate was shaking me wake up for tea. itable circumstances. One o these was that I had not previously noticed the bank in my waking hours. The next day after this curious experience. I went down street as I having a scance with the Doctor, both having our bank, and the man whom I had seen count-hands on the fable, where a slate was lying, our ing notes was there behind the counter. I recognized at once his marked features and grayish hair. I do not think I had ever seen him in my waking hours before. I saw also the clock, that I am certain I never saw before the night when I seemed to see it after I went into the bank. When I thus seemed to verify what I supposed I had seen the night before, I had an inclination to tell the gray-haired banker about it, but I feared of slate pencil, so small as almost to clude obsertion by many small as almost to clude obsertion of the might suppose that I had been in the bank in vation, was on the table, in a position so as to person for some had intent, and this restrained me. I am utterly at a loss to account for my ex-perience. That I did not leave my sitting-room my wife is confident. When she awoke me I was in the chair as I was when she went down stairs. If there is a spirit distinct from the body, and it was that spirit went down street and saw things pro viously unknown, why was I not conscious o being out of my body? What purpose could be peculiar sound alluded to; and presently a tick subserved by a spirit thus going out of the body was given, which has always been a signal that without any object, and looking into strange places and then going back into the body? Bu how did I, when asleep in my rocking-chair fancy the incidents previously entirely tuknown

SINGULAR VERIFICATION OF DREAMS -WHO CAN ACCOUNT FOR IT?

youch in the strongest terms for his reliability.

yet which were so strangely verified afterwards?

The springing of a leak and the loss of Schooner Sachem of this port, occasioned by her sinking on Georges, Sept. 8th, was attended by a singular circumstance, which we hereby publish, assuring our readers that it is correct in every particular, and will be fully substantiated by the master of the vessel, Capt. J. Weuzell, from whose log book we gleaned the particulars: The vessel left Brown's Bank on the 7th of

September at 9 P. M., for Georges, with a fresh N W. breeze. At midnight, the steward, John Nelson, arose from his berth, and going aft where the skipper was, remarked in an agitated voice, his whole appearance indicating great fear:

"Skipper, we are soon to have a severe gale of wind, or something else of a dangerous nature is going to overtake the vessel, and we had better make land if we can, or at least keep clear of Georges we are to have it to someth when the Georges, so as not to have it so rough when the danger comes.'

Capt. Wenzell asked him what made him think so, as everything was clear at the time, and there were no apprehensions of trouble or danger. Nelson replied, "I have been dreaming, and twice before I have had the same kind of dreams

when at sea, and both times have had narrow chances of being saved. The first time we were run into the day following the dream, and left in a sinking condition. With great efforts in bailing and pumping we reached the coast of Norway. The other time we experienced a terrible gale, had our sails blown away, and the vessel, half

in the rain, or near a waterfall, or attempting to cross a brook. The figures in each dream were the same, but the sourroundings somewhat dif-The steward was a reliable man, and was so

much in earnest that the captain, although seeing so signs of a gale of wind, and not inclined to be superstitious, concluded it best to be on his guard, and charged the man forward to keep a strict watch. The wind was now increasing, with a heavy

sea rising, and at about half-past one A. M., the vessel was about five miles from Georges banks. She was hove to under a close reefed foresail, and they were furling the balance reef, when a white they were furling the balance reef, when a white light was observed to leeward, supposed to be on board a fisherman lying at anchor. Suddenly one of the crew sang out from the forecastle, "The vessel is filling with water!" Telling him not to alarm the men, the Captain went down and found six inches of water on top the floor. The pumps were immediately manned, and balling with buckets commenced, after which the Captain went sounding around in the hold to find the buckets commenced, after which the Captain went sounding around in the hold to find the leak, but the vessel was rolling so hard, and the water made so much noise among the barrels and in the lee-house, that it was impossible to hear anything else. It was thought that the leak was under the port bow, and the vessel was wore round and have to on the other tack, in hopes to bring the leak out of the water. The steward was told to get some provisions and see that the boat was ready to launch at a moment's notice. It was now blowing a strong breeze from the northwas now blowing a strong breeze from the northward, with a heavy sea. They spoke schooner Pescador and told them their condition. With all their pumping and bailing they could not gain on the leak, and the crew were determined not to remain on board auother night. The tide swept than down to leave and of the Beauchter and offer them down to leeward of the Pescador, and efforts were made to speak her again, but they could not reach her. Their movements were seen on board the Pescador, and upon asking them to send their the Pescador, and unon asking them to send them boat to take them off, they did so at once. When they left the Sachem the water was eighteen inches above the forecastle floor. At two P. M. she rolled over on her side, raised herself once, then plunged under head foremost, the master and crew feeling thankful to God that they had seened and were refer on heart the good schoonescaped and were safely on board the good schoon-er Pescador.

These are the facts, and our readers can account for the dreams and the disasters in any manner that best pleases them. We publish the statement, because we consider it somewhat remarkable that the dreams should be the har-bingers of disaster on three occasions.—Cape Ann Idrertiser, Gloucester, Mass.

> Written expressly for the Banner of Light. OUT FROM THE DEPTHS!

> > BY GEORGE M. PROCTER.

I was once as chaste as the wavelets bright Which flash from Aurora's crown of light; Love's rosy hues cast their radiance round, And with holy joy my days were crowned. His heart of hearts was all mine, he said,

I doubted not, but was blindly led By happy dreams, and Hope's star-gleam bright Shone o'er my path, with a glorious light Which made life glide as a summer day, Full of music, beauty and love alway.

Ah me! for those halcyon days of youth, Ere houes were crushed, and the bitter truth Burned into my soul with lines of fire, That man will deceive, and base desire Make woman mourn with such bitter grief, That tears and sighing bring no relief.

I was tempted-I fell-in the madd'ning fall Burrendered that jewel-a woman's all ! In a moment of passion, 'midst promise fair As his wedded wife I soon should share His home, his honor, his love, his heart-And of himself form a cherished part!

Great God! then rose the "self-righteous" frown-I was left a wreck, and the heartless town Was gossiping over another lost; There were none to save the tempest-tossed!

Ay! soon my troubles rose mountain high, The air seemed close, and all dark the sky; The sun, the river, the trees, the birds Had lost their charms: and flattery's words Seemed mockery blank-no peace for me Far down in the depths—what misery !

What change was wrought in him who betrayed A trusting beart on love's altar laid! With words of entreaty as for my life, I prayed him to make me his wedded wife. Why tell the tale further-'t is old as sin; Dark thoughts o'ershadowed, light came not in, And down to the double of despair I was burled. Recking with sin and sick of the world! Oh! who would believe that one little year Would make such a change in my earthly career?

Yes! there's a hell upon earth, I know, For I dwelt therein and partook its woe. Forsaken, derided, uncared-for-alone! The friends of my childhood oftimes passed me by, With looks all averted, but some, with a sigh, Gazed into my wan face so pitifully As if reading there my sad history.

Was the mark of my shame indelible? The mere thought to me was so terrible That the heart in my breast was racked with pain. While flendish passions o'erflowed my brain

Light gleamed at last; for a woman's form With outstretched hand drew me in from the storm Whose fury around my defenceless head Made my spirit yearn for the quiet dead. With shelter and food for my bodily pain Her kind works of comfort were spoke not in vain, These words of the Master, "I do not condemn-Go thy way, sin no more,' win thy soul's diadem.' And she tenderly spoke of that beautiful shore That havens the wanderer from life's ocean-roar, When the storm of the death-king is rumbling afar, And the joyous soul welcomes the gateway ajarl Where sorrow's dark blight ne'er has entered. Where love's crowning glory is centered.

Out from the depths of the dreadful abysm, Crowned with the unction of purity's chrism, Walks my glad footstep earth's children among-Joins my glad pman in virtuo's clear song. Reader, that hand was a Saviour to me Go and do likewise, and all shall be free! Roucester, Mass., Nov. 10th, 1871.

The Ury of Persia.

The land of Cyrus and Xerxes, after having taught mankind many instructive lessons, is now illustrating the effects of physical delinquency on a large scale. Those great cities which have been so resplendent in history and poetry, with whose glories we are familiar in "The Arabian Nights," and in the musical lines of Moore and Byron, are far from fulfilling the expectations of travelers, One who recently visited them found them characterized by "ruins, filth and misery." Sewerage is unknown, and the most ordinary provisions for cleanliness are despised. Dead animals are left to decay in the streets, and half interred bodies make the highways hideous. Famine has added its horrors to the scene, so that between and cosy. Or the children of a neighborhood restarvation and the pestilence brought on by the causes we have enumerated, many districts have become well nigh depondated. One-third of the become well nigh depopulated. One-third of the crowded city of Korassan has been swept off by hunger; in Ispahan the victims reach no less than 27,000. The national population, which once reached 10,000,000, does not now include half that number. Such is the avenging power of outraged Nature. Persia has every natural requisite for comfort and prosperity; but polygamy, indolence, filth and sensuality have brought in a flerce array of disease, headed by the cholera, and abetted by starvation, until the land has become a charnel exposed to such dangers, are still beset by them, The natives of the West, though not so and ought not to disdain to profit by the example. Uncleauliness and neglect have their penalties here as well as elsewhere, and even the cholera is among them. Even when destructive epidem-ics are avoided, the lowering of the tone of public health and the general prevalence of a swarm of less striking diseases, is an evil of incalculable

WISCONSIN.

State Spiritualist Convention.

The Wisconsin State Spiritualist Association met in the village of Lowell, Dodge Co., Wis., Oct. 28th and 20th, 1871. In the absence of the President, U. S. Hamilton, of Beloit, In the absence of the President, U. S. Hamilton, of Beloit, J. O. Barrett called the Convention to order; William H. Green, of Lowell, was elected President of the State Association for the ensuing year. Mrs. J. O. Barrett was elected Vice-President, and D. S. Woodworth, of Oak Grove, was elected Sceretary. The Committee on Resolutions were appointed by the Chair. They consisted of Dr. Underhill, J. O. Barrett and E. W. Stevens. D. S. Woodworth, E. P. Rickerson and Cordella Saunders were appointed a Committee on Programme. After some remarks by our State Missionary, J. O. Barrett, the Convention adjourned until two o'clock F. M.

J. O. Barrett, the Convention adjourned until two o'clock

P. M.

Saturday Afternoon.—Bro. William H. Green in the Chair.

Binging by Mr. and Mrs. Green, of Barnett. Half an hour
was then spent in conference, in which C. W. Stevens, D. S.

Woodworth, William Hayes and Dr. Underhill took part.

The Convention then listened to a very able and eloquont
address by J. O. Barrett, which will long be remembered by
those who heard it. Bro. Barrett is just the man for the
place he occupies as Biata Missionary. He is able and eloquent, and full of zeal in the cood cause. An Executive
Committee was then elected, consisting of William H. Green,
Mrs. J. O. Barrett, D. S. Woodworth, E. W. Bevons, Mrs.
Cordelia Saurders, Mrs. Hayes, of Waterloo, and U. D. Benedict. of Lowell. Adjourned until six o'clock in the evening.

Saturday Evening.—Convention met as per adjournment.

In the absence of the President, the Vice President, Mrs. J.

O. Barrett, occupied the chair, and called the meeting to order. The following resolutions were then introduced and
adopted; as an expression of our views and feelings:

1. Rentred, That the glowing aspects of modern Spiritual-

adopted; as an expression of our views and feelings:

1. Restred. That the clowing aspects of modern Spiritualism impel us to "thank God and take curage."

2. Resolved. That we are convinced that the spirit-world is moving in a power and force upon the inhabitants of this globe as at no former period of its history.

3. Resolved. That the real cause of this extra movement is the increase in intelligence and more enlightened and liberal views of men on human rights and State and national legislation, so that we may not be put to death as witches, wizards, magiclans, necromancers, soothsayers or hereites, as has been done in bygone days.

4. Resolved. That we believe that Spiritualism has estabilistical a most glorious state of society, and that copperative

a. nesourca, rinat we conteve that apprintantem has estab-lished a most glorious state of society, and that cooperative labor and woman's rights, and the international labor or-ganizations are all working for the emancipation of our race

ganizations are all working for the emancipation of our face from king and priesterate, monopolies and poverty.

5. Resolved, That the cause demands greater devotion, and freer sacrifices of time and money, as the harvest is ripe and more labor is required than in any previous period.

6. Resolved, That we must not forget the day of small raps of mighty import, but that circles should be held every-where with aspiring souls to invite new manifestations and develop new mediums.

develop new mediums.
7. Resolved, That we anticipate such reorganizations of society as will provide homes and education for young and

old.

8. Resolved, That the increase of labor-saving machinery prophesies an era of light labor and ample supply for all human wants, the triumph of justice, and the reign of love.

9. Resolved. That the domands of righteous legislation, the triumphs of temperance, and the principle of eternal justice, demand the enfranchisement of woman, and her vote at the polis.

vote at the polls.

10. Resolved, That we will with renewed energy struggle to realize the thorough triumph of the suggestions of these 11. Resolved, That in the education of the children of our

land, we belief the source of the spiritual nature and development of the race, and to this end we recommend that the religion of the angels be early taught, and Children's Progressive Lycoums be organized and sustained at all possible

points.

After the adoption of the above resolutions, Bro. Kenion, of Watertown, was called to the stand, and gave a very interesting address of about fifteen minutes on the Science of Spiritualism. Mrs. Hayes, of Waterloo, then gave a very beautiful lecture while under spirit control. She was followed by Dr. Underhill in some very able remarks on Spirit Magnetism, after which the Convention adjourned.

Standay Morning—Convention called to order by Bro.

Magnetism, after which the Convention adjourned. Sunday Morning.—Convention called to order by Bro. E. W. Stevens. The President not being present, an hour's conference was opened by Bro. Kenion; he was followed by Dr. Underhill and D. S. Woodworth, after which, the President, Wm. II. Green, took the chair, and the Convention listened to a beautiful song by the Lowell Choir, led by Bro. Howe. An inspirational poem was read by Mrs. J. O. Barrett. After another song by the choir, Sister M. H. Parry was introduced to the Convention, and delivered a most cloquent address, which will long be remembered by those that heard it. A collection was then taken up to defray the expenses of the Convention. The Executive Committee met immediately after the forenoon service, and unanimously elected Bro. Barrett to act as our State Missionary for another year.

meet immediately after the foreneed service, and unanimously elected Bro. Barrett to act as our State Missionary for another year.

Sunday Afternoon.—Convention met as per adjournment, Prosident Green in the chair. Dr. Underbill opened the hour that was to be spent in conference, in some very appropriate remarks on Spiritualism, as compared with the creeds. He was followed by Bro, Kenion and D. S. Woodworth of Oak Grove, and E. W. Stevens of Janesville was then introduced by the Chairman, and entertained the large audience for over an hour in a masterly effort, giving a most glowing and beautiful description of the religion of the angels. His remarks were full of inspiration and true oloquence, and I think carried conviction to many hearts. After Bro. Stevens's address, Sisjer Parry was called upon the stand by many voices, and in a short, glowing, pathetic and heart-searching address of about twenty minutes, she seemed to electrify the whole audience by the magnitism of her own soul. After giving the most vivid and life-like picture of the work of the Spiritualist as compared with the creeds, her very soul seemed lit up with angelic fire, and the eyes of all the large-audience were riveted upon her as if spell-bound. And when the closed her address and seemed to sink back again to the earth plane, the still-ness was profound, and there was scarcely a dry eye in the house. In short, it was one of the finest illustrations of the power of spirit upon spirit that I ever saw. Adjourned, Sunday Evening.—The President called the meeting to order. A metion was made and carried, that our missionary should report quarterly. Mrs. Mary Hayes was then called to the stand, and addressed the Convention, while under should report quarterly. Mrs. Mary Hayes was then called to the stand, and addressed the Convention, while under

to the stand, and addressed the Convention, while under spirit control, on the subject of "Spirit Intercourse." She also gave some fine tests. Mrs. Parry then rend a beautiful poem, and followed with another of her soul-stirring addresses, which are so characteristic of her, on the subject of "Symbolism." It was a perfect success.

The Convention, after thanking the people of Lowell for their genorous hospitality, adjourned until 1872.

Taken as a whole, the Convention was a success. We had a glorious good time, and I think much good was done. The brethren and sisters have been encouraged and strengthened, and brought a little nearer the angel-world. There was a large attendance of people from the vicinity of Lowell, of all classes and creeds, and the most of them seemed to enjoy it. As for mysolf, I shall always look back upon this Convention as one of the brightest spots of my earthly life.

D. S. Woodworth, Sec'y. D. S. WOODWORTH, Sec'y.

A Household Discovery.

A correspondent of a scientific paper, the "Build-er," announces a singular fact. He has had occa-sion for several years to examine rooms occupied by women for manufacturing purposes, and he has observed that while the workers in one room would be very cheerful and healthy, the occupiers of a similar room, who were employed on the same kind of work, were all "inclined to melan-choly, and complained of pain in the forehead and eyes, and were often ill and unable to work." The only difference which he could discover in the rooms was that the one occupied by the healthy workers was wholly whitewashed, and that occupied by the melancholy workers was colored with yellow ochre. As soon as the difference struck him, he had the yellow ochre washed off, and the walls whitened. At once an improvement took place in the health and spirits of the occupiers. He pursued his observations and experiments not only in large manufactories, but also apartments and garrets; and he invariably found that the occupants of such quarters, when these were colored yellow or but, were less healthy than their neighbors in whitened rooms, and that when the yellow hue disappeared, the low spirits and ill health went with it.

He did not, apparently, extend his observations to other colors, which is to be regretted. But it is something to know what may be in many cases something to know what may be in many cases the cause of the despondency and megrims which come upon people so unaccountably. The young husband who brings his happy bride home to their pleasant cottage, is surprised to find her in a few days depressed and drooping. She cannot explain the cause of the dejection, which troubles her and perplexes him. Anxious fears bewilder his mind. What a relief if he only knew that it all came from that elegant buff wall-paner, which seemed to make the winter sitting room so warm seemed to make the winter sitting room so warm nor the hours too long. No one suspects that the origin of the trouble is that brilliant yellow wash, with which the trustees, in their liberality, have made the walls of the school-rooms resplendent.
It is only of late that the importance of light, air

and drainage, for the healthfulness of our dwellings and public buildings, has come to be fully understood. And now we seem to have a new element introduced, that of color, which requires equal attention. It is not to be supposed, how-ever, that white is the only hue of health. Nature herself teaches otherwise. She hangs over us, at all seasons, a roof of blue, flecked with gray. She spreads under our feet, in summer, a carpet of green, and only during a few months of winter, in certain latitudes, covers the landscape with white-ness. The whole subject is one of great interest, and our natural philosophers, who may investi-gate it and ascertain the influence of the various colors on health, will do a good work, and make some valuable additions to the laws of sanitary

sience and household management.

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SPIRITUALISM-THE NATIONAL CON-VENTION AND BOARD OF TRUS-TEES CRITICISED.

MESSES. EDITORS-A copy of your interesting and valuable paper, Nov. 11th, is before me. I fead the "Introductory Address by the Controlling Spirit" with very great interest. What a great and good work has been accomplished in a very few years, and what a hope have we for the future. How happy should we be that live in this age when the angels descend from the higher spheres, and dwell with us. giving us counsel, consolation and peace.

To me, Spiritualism is a science—the science of religion. It comes with its objective facts, and through reason demonstrates that our life is continued beyond this mortal; that there is a spirit-world; and having demonstrated thiswhich is the most important fact that the mind can conceive of-it then demonstrates, at least to a considerable degree, the relationship of that world to this, and this to that, and hence our duties to each other. As such it came to me, when I had passed out of the myths of the old theologies, as a morning aun, replacing trembling hope with confident assurance.

If Spiritualism be a science, it is plain that great things may be expected of it; that it will ever grow and remain; and among its effects will be this, that all religious will be reduced to one, and that one will be natural, reasonable, consistent in all its parts, and permanent. If it be not a sci ence, then it does not differ from other phases of delusion and superstition only in this, that it may be upon a higher plane of freedom and intelligence, and may be also more injurious, as it is more brilliant and infatuating: and even its freedom may give more of license, and its intelligence more

But Spiritualism, as it seems to me, has now its scientific side, where facts and reason-a true philosophy-prevail. and a side not scientific, wherein are all the unproved and unprovable suggestions of wild fancies and untrained imaginations-the chief stock in trade of other religions. And to the extent the latter prevail over the former, to that extent does Spiritualism lose its true, distinctive and valuable characteristics, and disappear among the crudities, the absurd errors and superstitions of those forms of belief that have no foundation in scientific demonstration. That there should be qualities of Spiritualists, evolved and exhibited, corresponding to these different phases of Spiritualism, might eventually be expected, and I would not like to deny that it is so. Then, as it has always been, and is now, with those that depart from the scientific basis, the more para doxical the dogma, the more extravagant the chimera the more impossible the asserted doctrine or principles, the more divine, the more sacred and imperative it is suppose to be.

I find in this paper now before me the address of Victoria C. Woodhull, President of the American Association of Spiritualists, to the Association, on taking the office, published and adopted, as it is said, by the Board of Trustees, as an ex prossion of their views and the voice of the Association pledging themselves to the support of the plans therein pro posed, &c.

As this document, according to my view, contains many startling innovations, doctrines, assertions and phantasies greatly at variance with the views of those Spiritualists that are still attached to the landmarks of knowledge, and to the same reason and Judgment that they would exercise in other affairs. I propose to call the attention of the public to them by your kind leave, through your valuable paper.

The foremost prominent error that I wish to notice, is the assertion that the spiritual organization is a " Political Organization," "virtually," or otherwise. Allow me to say, Messrs. Editors, that I am very greatly surprised, not perhaps that the distingue aspirant for high honors should have assorted, but that the Trustees should have adopted the statement! What! so soon, and in this country, a religious association has become a politicalone! Did these Trustees reflect on what they were doing? have they reflected on what there ave done? One of the greatest reforms of modern times, and one effected by hard, long and continuous struggles, is the separation of Church and State, of religion and politics, and the Spiritualists have hitherto universally approved, and even now are battling-perhaps I had better say lately have hattled—the degmatiate of the der the in-sist that God and Christ shall be recognized in the Constitution; and now shall this religious association, in its early childhood, so fall of promise of something better than other religious denominations that it would avoid sectarianism and proselytism, all force and inquisitiveness and interference in matters of religious fealty, now abandon all its high pretences, follow in the wake of all other religions, that, on the acquisition of strength, have cursed mankind by a diversion from the religious field to the political? Then, indeed, would these others exclaim, "Oh, Lucifer! son of the morning, how hast thou fallen, and become like one of us!"

And, having concluded to make or regard this organization as a political one, what do they propose to do with it? The one elected president seems, before that time, to have been the president of the "Woman's National Suffrage As- themselves a human form, to die as other men die, and then sociation," and, as soon as elected—by what right I know not ediatoly converts the Spiritual Ass simply an adjunct of the Woman's Suffrage Association, and light upon this planet, and set it ablaze with new and dithe trustees submit, and are even delighted to be tied to the tail of that kite, or if I must, from my humble position, be more dignified, say, to the tall of that comet.

And what next? The address made to that Association is the chief element of the address made to this-and such an address! such principles as are set forth! and such action as is proposed! Do the Trustees think they are truly representing the great mass of American Spiritualists when they pledge them to "plotting revolution." to "eversloughing this bogus republic," to "spontaneity in government" and many other things of no better character, not omitting "the great role that she is to enact under the higher powers in this great 'change," &c .- all, as it seems to me, more Utopian and fanciful than practical and real, and "can but make the judicious grievo.'

I will grant you that Spiritualism is considerable of a "departure" from the general landmarks of knowledge heretofore accepted, and much may be reasonably expected from it; but I do not honce infer that one can indulge in highwrought fantasies and call them truths. I have been often compelled to notice a disposition among Spiritualists to indulge in the wonderful, and to pronounce as "chief among them" him or her who is grandiloquent with the ablest and most unmeaning rhapsodies! And it seems but a natural process, that the ones that become idolized for idiosyncrasics and monstrosities should come to think that these are the true stock in trade, and should strive to increase the stock.

Now let me ask, Are the victims of such wonderment, and the heroes of such self-aggrandizement, above all others. the friends, par excellence, of truth, of humanity and pro gress? Spiritualism, as a new entity, before it becomes a oright and solid body, may have to pass through a cometary state of existence, giving but an uncertain light, gaseous wandering, and with a tremendous sweep of tail, making thousands stare. But those who prolong this elementary state do but retard the advance of the better time we all desire to see. It need not be believed that extravagances aid the truth, or that, because some truths are wonderful, all wonders are true; or that imaginings are true in propor tion as they are wonderful. There were many good truths uttered by Jesus and his disciples, and there were proofs of power given, wonderful to the populace; but it seems, also, that they taught that the world would soon come to an end -be burned up; that there would be a general resurrection of the dead, and some would come in clouds and great glo ry, sit on thrones and judge mankind, and there should be a new heavens and a new earth! What came of it? Failing in that, they fancied they would and could con vert the world, and some, "not ambitious," but "swell" ing with an o'ermastering desire for an immense usefulness to their suffering fellow-beings," changed their religious into a political organization, and, feeling that they were the agents of "an all-conquering destiny," filled with Abraham, the "father of the faithful," to have a plurality of the "ambition of uses in the supreme sense," they called wives; David, the "man after God's own heart," the same, it "inspiration and impulsion," entered "into revolution" against existing governments, and proposed to plant "gov-

ernments of rightcousness in their stead." What came of it? The better governments and institu tions sank beneath a worse. The dark ages succeeded, as many semi-ones or concubines. Neither Jesus nor his The "governments founded in righteousness" never came, nor anything of the happy millennium they had in view, and, as they thought, revealed from heaven; and the only salvation that has been found from the self-destructive processes of the political church has been a return to fixed facts and solid truths. It seems to me that here is a lesson worthy of great consideration at the present time.

I have understood that the Troy National Convention of Spiritualists nominated this same Victoria C. Woodhull for to make any laws that do not conflict with the provisions of President of the United States. By what right, I would the national constitution.

What right has a religious delegate and representative convention to go outside their sphere of action, and into politics, and nominate a candidate for the presidency? And if, without instructions, they can nominate one person, and for one purpose, they can for another purpose and for another person. They might have resolved for Jefferson Davis and for rebellion, or for Brigham Young and for polygamy.

Spiritualism is hobbyized almost to death. Because it is strong, every other new thing, because itself is weak, comes in to be carried; and now, therefore, the conventions, once strong and fully attended, have dwindled almost to nothing.

From my humble position, I call for conventions for Spiritualism proper, that one may know what he goes for, and what he will receive when he gets there; and I believe the thousands who hold their reason in the foreground are with me. I do not think that Spiritualism will succumb beneath the burdens; but if they are-removed, there will be the more speed and power; and as long as the Convention, in such a nomination, and the trustees, in such an adoption of such principles and mode of action, have done such a master-work in the line indicated, that no further honors can be gained in that direction, it is a good time to take a 'new departure," and come to the enjoyment of the ministry of angels and the advocacy of the Harmonial Philosophy, without any troublesome alliances with any foreign elements of discord, and without any further depreciation of ourselves or our cause, in morals, order, consistency and EDMUND S. HOLBROOK.

Chicago, Ill., No . 12, 1871.

RE-INCARNATION.

What did Jesus mean by the new birth, in his conversation with Nicodemus? As he was prouminently learned and inspired, it cannot reasonably be inferred that he meant the baptismal regeneration preached by the followers of Alexander Campbell; much-loss, the psychological impression made upon converts at revival meetings. What, then did he mean? Simply that Nicodemus, together with all others who are not sufficiently elevated above the plane of materiality to be in no further need of earth and its disciplinary influences, would necessarily have to be re-incarnated. He claimed that he had lived upon this planet before the days of Abraham. Why did not Nicodemus, after the manner of some of our astute cavilers at this sublime doctrine, ask Jesus to give him a succinct history of all that had occurred in this and the spirit-world during all these centuries? But Nicodemus, being of a more materialistic turn of mind, asked a yet more silly question. It is well known that, at that time, there were considered but four primary elements, viz., earth, fire, air, and water; and often, in rep resenting material things, one only was used. So when Jesus said that a man must be born of water and of the spirit, he evidently meant that he must have a material birth into this world, and a spiritual birth, through the procoss falsely called death, into the spirit-world.

The doctrine of re-incarnation does not imply an obliteration of consciousness or memory ; but simply that our memory ry is not infinite in its scope. We do not remember when o were infants; yet we were conscious of existence then, and, although we do not remember that fact, still there has been no gap in our conscious existence, no link missing in the chain of our identity. But Jesus claimed that he remembered living in a glorified state before this world was formed. After making due allowance for the boldness of Oriental imagery, I am willing to admit the truthfulness of this statement ; for he stands not alone as a claimant of this extraordinary experience. Empedocles says: "I fled from Dolty and from light to some mad discord in the realms of night." Also, Pythagoras claimed it; in fact, nearly all the religious chieftains of the past, whose preuminent learning and inspiration lifted them so far above the common masses as to hand down their names through the centuries to us, have claimed the same thing. The question, why we have to be re-incarnated? (aside from the fact that we become disciplined thereby,) I cannot answer any better than the question why we exist at all? which nothing short of Inflito Wisdom can answer. As to the hint that it is for punishment, I suppose that there are few outside of Orthodox churches who believe that God has instituted a system of punishment, for any of his children, in this or any other state of being. He has given us an infinite variety of aids and helps to overcome inharmonious and imperfect conditions; but nowhere in the whole book of Nature do we find that he has enacted any other panel and them the consequences that naturally flow from our conduct. What then, is the purpose of re-incarnation? We have shown that it s not for punishment, because (if for no other reason,) those who undergo this ordeal are often the most exalted spirits in the universe. Did they forsake the scraphic spheres that environ the very throne of God for no purpose? If for a purpose, what was it? Why, evidently solf-immolation-for the salvation of others. Now I am impressed that as these exalted souls ascend into the celestial spheres, they of course increase in love, as well as wisdom, and learning the internal order and harmony of the universe, when they have progressed to the climacteric point of love, will, and wisdom, all the triune forces of the universe being concentred in them, they at once perceive the necessity of descending into sensuous spheres, to take upon ascend, through circling spheres, back to their natice heav-These are the demigods, saviours, that ever and anon

viner thought; that keep the world from lapsing into savagelam. Not being possible to crush out the universe, it follows, of necessity, that eternal fixedness for all (which is the worse hell I can imagine,) would be the result; or, yet worse, the old Orthodox idea of a separation, to be permanent in duration, into two distinct classes, the one supremely happy. the other unutterably miserable-an absurdity too absurd to be even mentioned; or, we have got to have an eternal life-whether we like it or not-intermixed with light and shadow. I cannot have all the pleasures of existence, and my neighbor all the pain. I were a hell-deserving tyrant if I could enjoy existence under such circumstances. Since therefore, the universe cannot possibly exist without light and shadow, pleasure and pain, happiness and miserythese all existing now-it follows, in the nature of things, that they always have and eternally will exist; we must, in order to keep up the equilibrium, bear our part of the cvil. to be entitled to our share of the good. Hence, one of two propositions is true: either that we are all Gods, and of choice bear our portion of the evils of existence, or the universe is divided into two or more orders of "souls eternal." the more exalted and godlike commanding and compelling obedience to this law on the part of the lower orders; meanwhile, out of the plentitude of their divine benevolence, obeying it themselves. B. F. Hugnes, M. D.

RELIGIOUS PERSECUTION IN UTAH.

Pleasant Hill. Mo.

I detest the religious practices of the Mormons, in respect to the plurality of wives, as much, perhaps, as most others: but still, I would not willingly see them oppressed for their strict conformity to any of the many infamous laws and practices we find ordained or countenanced in the Old Tes tament of the Jews. It would seem, from what I gather, that one Judge McKean, ("God save the mark!") incited probably by bigoted and malignant sectarians, has fined and sentenced a Mr. Hawkins to three years' imprisonment on the charge of adultery, the main charge against him being that he was married to more than one wife. Whether the real "act" of adultery was proved does not appear, so far as I have seen. But suppose it was; how, in the name of all that is true in Holy or unholy Writ, or in constitutional law, could it be construed into adultery, unless the connection took place between him and another man's wife, or, at least, with a woman not his own wife? How, let me ask, loes a woman become a man's wife? First, let us suppose it be by scriptural law-that "Word of God" that it is proposed to make the constitutional law of the land by the very bigots who have been most active in procuring the condemnation of Hawkins! That "divine law" permitted even to the making an adulteress his honest wife, through the murdering of her husband. Solomon, too, the wisest of the wise, was permitted to indulge himself in the possession of some three hundred lawful wives, besides that of twice apostles condemned the established practice, except in the case of bishops and elders, who were simply advised to be content with one wife - doubtless from motives of expe diency. It is plain, then, that Hawkins could not have been adjudged guilty of adultery by scripture law. How, let me again ask, with the law of the State? The constitution of the United States does not prohibit polygamy, and it especially reserves to the States and Territories the right

like to know? Were they sent there for that purpose? In Utah there is no law against polyagmy, whilst that form

and procedure of matrimony is unquestionably sanctioned and sustained by its civil code. Whether the practice is morally right or not, is not the question that was before the court. It all should have turned on the point whether the woman with whom Hawkins held rexual intercourse was his legal wife, and could be the mother of his legitimate children in accordance with the territorial laws of Bish! Now unless the law punishing adultery in Utah expressly defined what constituted that crime-in a way that presented a bar to the possession of a plurality of wiver-Hawkins could not have been legally condemned. however abhorrent in our view may be his practices. It strikes me that this decision is but one of the many signs that are occurring, all pointing to an era of persecution that is preparing for the liberal classes in this country, by a conglomorate body of malignant clergy and priests, within whose ranks I in my soul believe there are more real land. fide cases of adultery daily and nightly transpiring, through their hell-inspired Jesuit casuistry and unbounded opportunity, than have been committed in all Mormondom since the day that Joe Smith by special revelation sought to revive and recetablish the laws of the Jewish Jehovah in their original impurity. Nor do I believe that all heterodox men, be they Mormons, Unitarians, Quakers, Seventh-Day Baptists, Spiritualists or Infidels, can be a day too soon in organizing themselves for mutual defence against the day of trial that is hastening its march upon us, and resolve, with one mind, that come what will, the sacred rights of individual conactence in all that relates to religious bellef and worship shall be preserved, even though in its maintenance every persecuting priest and clergyman in the land shall be swept out of existence, or that the whole body of liberalists shall perish in the attempt. A LIBERAL MONOGAMIST.

SUGGESTIONS WORTH CONSIDERING.

MESSES. EDITORS-I have read with much interest the essay of Isaac Rehn, in a recent issue of the Banner. From his long experience and connection with the Spiritualist movement, truly he must be well qualified to suggest any change or improvement which may prove beneficial, not people. As it is, we are making some headway only for the continuous intellectual development, but also ngainst old-fogyism." only for the continuous intellectual development, but also by its good effect upon the social affections. Let such meet ings be properly conducted, giving each one an opportunity to speak freely and familiarly on the subject, thereby making it pleasant and agreeable, and by singing appropriate tunes and soutiments which are calculated to harmonize the affections and give delight to not only those of us here in the body, but also to our spirit-friends who may be near.

While reading our brother's suggestion. I thought he had hit the key-note to which all Spiritualists could respond. How true it is, that in many places there are but a few comparatively who come forward to pay lecturers, who come form a distance at considerable expense. The reason for not doing so is not altogether for the want of means, but partly because they cannot see why our spirit-friends cannot visit us and speak through some of those in our midst. Now I really believe that if Spiritualists who are honest and sincere will meet in circle, with kind and iffendly feelings so that the conditions are favorable for harmony, and no discordant element present, then our spirit-friends will delight to come and be in our midst; and, as our brother has said, we shall not only have an intellectual feast, but our a flections will be warmed and we will be cheered and comforted, and some one or more will be made a medium, for a time at least, and may become in time a well developed one, perhaps, for public speaking; or, if not so, as useful it may be, or even more so, as the kind spirits may see is needed in the place, for good and usefulness. For one I heartly second the suggestions of our Bro. Rehn.

East Hestmoreland, Nov. 7th, 1871. While reading our brother's suggestion, I thought he had

East Westmoreland, Nov. 7th, 1871.

foreign Correspondence.

Kate Fox-Steamer "Baltic" Ashore-The Accident Foretold by Miss Fox.

Great Western Royal Holel, London Terminus, Eng., Oct. 29, 1871. To the Editors of the Banner of Light:

Our friends on your side of the Atlantic will be glad to hear of the safe arrival in England of Miss Kate Fox and her friend, Miss Ogden, on the 17th inst., in the "Baltic." he last new steamship of the White Star line-New York

Previously to their leaving New York for Liverpool, the spirits told Miss Fox that, on the voyage, "there would be an accident, but no lives lost or bunes broken." This is on record at New York, and satisfactory evidence, I trust, will be published in your Banner.

The voyage from New York to Queenstown was rough, but without material incident beyond this: that the captain, together with several of the passengers, from being sneerors and legrers at Spiritualism, after seeing some striking manifestations on board, became carnest inquirors, and ceased to sneer or jeer.

The voyage was one of the quickest on record-second only, I believe, to the run made by the "City of Paris" or "City of Brussels"-of Inman's line-eight days, seventeen hours and a few minutes.

On grossing the sand-bar at the mouth of the river Mersey, the "Baltic" struck at 2 A. M., on the 17th inst. The night was cold and rainy. The passengers-men, women and children-were summoned on deck thrice at short intervals, each time more imperatively than the last. The thumping of the ship on the sand-bar was terrible. The cabin floor was raised nearly a foot, crushing into debris the partitions of the staterooms, etc. The conduct and coolness of the captain, officers and crew were the subject of admiration by all the passengers, who were shivering and frightened on deck. The captain gave his orders as coolly as if he had been presiding at the dinner-table in calm weather; and the officers and crew, inspired by his example. acted promptly, vigorously, and without confusion. All the passengers speak in the highest terms of the ship, the cantain, the officers and the crow during a heavy gale in the Atlantic, and when the ship struck the sand-bar.

This is the statement of Miss Fox and Miss Ogdon, which they say was concurred in by all their fellow-passengers. Miss Fox and Miss Ogden were much frightened, and their nervous systems shaken by the rough passage and the accident referred to: but another week of rest and quiet will restore them to usual health and strength. They do not

propose to give any professional scances, but to promote

the good cause by private scances, without any fee or remuneration. nuneration.

In a lotter by me to the Medium—a spiritual English weekly journal—I stated erroneously that Mr. Livermore had provided Miss Fox and Miss Ogden with the funds to visit England. This is correct only as regards Miss Fox. Miss Ogden travels as the friend of Miss Fox, and quite in-

Miss Ogden travels as the friend of Miss Fox, and quite independently of her, and at her own expense.

I have had most striking manifestations whilst Miss Fox
and Miss Ogden were my guests at Birkenhead. My departed wife came to us, and referred to domestic matters
of which Miss Fox and Miss Ogden could have no knowledge.
At one dark scance, I saw my wife's spirit-hand, which was
so luminous that it made distinctly visible a pencil on the
table, which this hand took up, and wrote a message to me
on the paper on the table before our eyes. We distinctly
saw both hand and pencil, and heard the scratching of the
pencil on the paper. The hand was a delicate female hand. poncil on the paper. The hand was a delicate female hand, very like the hand of my wife whilst in the fiesh.

Believe me, very sincerely yours,

20 Hamilton street, Birkenhead, Eng.

SIR MARMADUKE'S MUSINGS.

, BY THEODORE TILTON.

I won a noble fame;
But, with a sudden frown,
The people snatched my crown,
And in the mire trod down
My lotty name.

I bore a bounteous purse, And beggars by the way Then blessed me day by day; But I, grown poor as they, . Have now their curse.

I gained what men call friends; But now their love is hate, And I have learned too late And friendship ends. I clasped a woman's breast.

r fancied, would be true,
'ho proved—alas, she too!—
False, like the rest.

I now am all bereft— With battlement, and wall, And gate, and bridge, and all-And nothing left.

But I account it worth
All pangs of fair hopes crossed,
All loves and honors lost,
To gain the heavens at cost Of losing earth.

So, lest I be inclined. To render ill for ill, Henceforth in me instill, Oh God, a sweet good-will To all mankind.

- Golden Age.

Slupy Hollow, Nov. 1, 1871.

Banner Correspondence.

MASON CITY -Shorland Harris, M. D., writes. MASON CITY—Shorland Harris, M. D., writes, Nov. 3.1, as follows: Permit me to call your attention to the spiritual condition of this far West. We have among us many minds of cultivation and liberal sentiments, but few avowed Spiritualists; there are, however, three or four well developed mediums, and we have had some remarkable tests at our occasional sittings. At Clear Lake, Judge Rosecrans, a relation of the General, has left Universalism for Spiritualism, through the direct mediumship of his own famithrough the direct meditumship of his own family, occurring spontaneously. Many of his friends are convinced and converted. Clear Lake is ten

are convinced and converted. Clear Lake is ten miles from this, the county town. We have had visits from Mrs. Bell Chamber-lain, one of the best trance speakers traveling. She must be heard to be appreciated. Bro. Sam-uel Smith, of Rockford, has also given us some very surprising and satisfactory tests in public and in private. He is too modest to push himself into notarists.

that in private. The is too modess to push muser into notoriety.

The climax is reached when we tell you that Charles H. Read has been here, and, by his wonderful tests, convinced the most skeptical; he has had overcrowded houses and most enthusiastic approbation, and people say, "How can these things be, unless they be the work of spirit agency?" Mr. Read has gone triumphantly to

derful man.

We are looking for the resurrection of our Religio-Philosophical Journal, and hope the ordeal of fire will add to its excellence.

Nebraska and to Texas; he is most truly a won-

WINTERSET .- Our correspondent "W." writes thus: "The fight goes bravely on in this Orthodox region. We have got them on the defensive, and hope to keep them there. We hope the time will soon come when lecturers will come this way, and help us in the good work of enlightening the

AUBURN.-G. Amos Pierce writes Nov. 14th as follows: There is not the least doubt but the augels are at work here, for the cause of truth in Lewiston and Auburn—slowly, it may be, but surely—is onward and glorious. This desert is to be rejuvenated. Old superstition and error having reigned their time, time and a half, are to be changed for the true life of progress, that man here may partake of the heavenly effusion of ce-lestial glory, it is hoped. Rays of the true sun-light of heaven are breaking in here and there, in spots the least suspected—the very places where old prospectors for the pure gold of life and truth know where to look for it.

The telegraph between this and the spirit-world seems to have posts all along, and many wires attached thereto, notwithstanding the ground they stand on is creedal and churchish. The wires and machinery work well, and that is all that is required. Mediums are the posts for the wires of communication; Nature the worker that makes them, hence, whether Methodist or Baptist, Universalist or Infidel, results are the same. Spirits do communicate. But enough of this. Mrs. Rogers's speaking here has been well reported, so it will need no notice from my pen.

No doubt there is a great amount of the crude article called spiritual religion or philosophy here Do you suppose it possible that some persons' hearts are in their pockets and money safes, where their gold and government bonds are? You know the priests say, "Everything is possible with God," and may be not have made them to fit such a place, rather than 4n the breasts of flesh and blood? How do we know, indicate from any and blood? How do we know, judging from ap-pearances? Let us all be as true to our cause as the prophets of old were to theirs, and as faithful and impartial and charitable as was the man of

Morava Wonders.

"There 's light on the hills of the evergreen shore, That 's shining on mortals as never before."

So think hundreds that have lately witnessed the startling manifestations through the medium-with of Mrs. Andrews as described by various correspondents, including that of the New York Sun, which occupied several columns Sept 20th.
This report was copied in the Banner of Light,
Oct. 21st. We think the Sun's reporter aimed to
give a correct account of "matters and things in
general," but was undoubtedly villainously misinformed in regard to one or more items that re-flect upon the moral character of Mrs. Andrews. She has lived in Mr. Keeler's family the past fifteen years, until last December, and was married to Mr. Andrews eight years ago, who has also lived there from early boyhood. Between eleven and twelve months after their marriage, eleven and twelve months after their marriage, a daughter was born, who lives in Mr. Keeler's family. Two other children have since increased their home circle. The people of Moravia, both they that favor and those that oppose Spiritualism, are surprised at the error, and are at a loss to know who should thus maliciously give currency to such a groundless slander.

on this hillside, and say that they are all on this missic, and say that they are all "mis-bug and imposition." The majority of intelligent Orthodox people, including the clergy, are now attributing the "mysterious" works to his re-nowned Satanic Majesty. If the beautiful and sublime teachings spoken in eloquent voices here every day can be traced to the fertile brain of the deed, he must, of late, have made rapid progress in moral reform.

MRS. D. B. BRIGGS.

New York.

BROOKLYN .- J. A. Wilson, Conductor of the Lyceum, writes Nov. 13th as follows: Will you please aunounce that we have removed from Sawver's Hall to the commodious and elegant hall of the Brooklyn Institute, corner of Wash ington and Concord streets? Since our removal. the Lyceum has increased in numbers at least one-third, and the audiences at our lectures have trebled. Mrs. E. F. Jay Bullene commenced her winter course of lectures Oct. 1st, and when I say she ministered to us seven months last year, you may judge how acceptably and how highly we esteem her as a lecturer and a lady. We do not strive to create any excitement, but by a steady course of calm, earnest, spiritual appeals to the enlightened judgment of our audiences, we are slowly but surely gaining converts to the Harmo-nial Philosophy, and of that class, too, who will prove earnest workers in the cause of progress. Mrs. E. Hardinge-Britten will speak for us on the 19th, at 3 P. M., and Mrs. Bullene will address us at 71 on the subject of the "Unpardonable Sin," in reply to the uncharitable, not to say unchristian romarks on that subject by T. De Witt Talmage, as published in the Evangelist of last week.

Our first sociable of the season was held at our old place on the evening of Oct. 231, and was well attended, well conducted and remunerative. Our second will be held in our present hall on the evening of the 20th of November. Speaking and singing by Lyceum from 8 to 9 r. M., then dancing ad lib.

Nebraska.

MENDOTA.—M. B. Simpson writes, Oct. 29th, as follows: "Feeling for the good of humanity and advancement of the cause, I write you upon the subject of securing a volume of spiritua truth through the mediumship of Dr. Sprague The Doctor has been with us a few weeks, heal ing the sick-in which he greatly excels-and during which he has given, at family sittings, nearly thirty of the most remarkable communi-cations, I do not hesitate to say, ever delivered from the spirit world.

from the spirit world.

Although I had supposed myself familiar with our literature, and have heard most of our ablest lecturers and mediums, yet I never heard utterances of any comparison to his. For depth of thought, height of soaring, force and form of blending the state of the legislation of the second se indeur of conception, sublimity of the ideal ing grandent of conception, such as the feel the like was never uttered. What I ask is, that you or some one engage him to sit with a reporter, that he may give a consecutive course for the press, that the world may not lose the invaluthe press, that the wind has not constituted able truth he might give. I would give fifty dollars to see his last communication in print, if I could not get it without.

The Doctor's post office is Brownville, Neb.; but, as he is traveling, if a letter is directed to my care, it will be forwarded to him."

Benutiful Incident.

G. H. P., Gloucester, Mass. Nov. 4th, says: "At the conclusion of the services over the remains of the late Theron J. Dale, (brother to Surgeon-General Dale, of your city,) a white dove suddenly made its appearance, and, after slowly making a circuit of the apartment, alighted upon

the head of the rector of the St. John's Episcopal Church, Rev. Mr. Reid, who had conducted the exercises. There it quietly remained until removed and properly cared for. The dove did not belong to the family, but to a neighbor; and, as it has ever been considered an emblem of peace, its appearance at such a time and under such pecul-iar circumstances awakened pleasant emotions in the hearts of all present. The incident caused much comment, and is considered most singular and remarkable."

A Patron Wanted.

MESSES. EDITOTS-In all ages of the world we find that it takes two classes of men to successfully present to mankind any new invention or discovery: the one that projects, and the one with money to place it before the people. The success f all advance steps in science or art, dates from the time a patron was found. The same want is In time a parton was found. The same want is felt to day in many departments of mediumship. I, for one, am being controlled to produce drawings of various scenes, portraits, groups, &c., of spirit-life, that, if placed in a gallery in some large city, would interest thousands of people, and from which could be learned a certain kind of knowl-edge that can never be taught, by any other kind edge that can never be taught by any other kind of instruction concerning spirit-life. No artist ever succeeded until he had the assistance of some liberal patron, who would pay fine prices for the beau ideals of his soul; and until we spirit artists are permitted to receive the designs that our guides are prepared to give us, (let them be what they may) and societies or others take them and assist us through the expenses of life, and place such in halls galleties or recover places. place such in halls, galleries, or proper places, ice will never rise above a laughing-stock for the ar-tists around us. I hope to see this in the old Banner, and to receive a response from some liberal man or woman who wishes to advance this beau-tiful art phase of spirit power. M. MILLESON.

Ohlo. GENEVA .- A. H. Cowdery sends the following preamble and resolution for insertion in the Banner:

Whereas, The sentiment is abroad in this Christian community that God, in order to chastise his disobedient children, has sent a destructive fire and burned a large portion of the business part of Chicago and devastated many towns and vil-

of Chicago and devastated many towns and vil-lages in Michigan and Wisconsin, we, the Spirit-nalists of Goneva, do hereby

Resolve, That such sentiments are opposed to the progressive spirit of the age, and are prejudi-cial to the intellectual and moral state of seciety, whether they come from theologians or the Chief Magistrate of these United States.

SPRINGFIELD -J. H. Fisher says: The cause of Spiritualism is progressing here. Mrs. Dr. Mary L Strong is lecturing to the Spiritualists

Kentucky.

NEWPORT, -- Joseph Sanderson writes: "Keep the prison doors open, and let the poor, deluded sectarian captives free. And you, sectarian mothers, who have already shed an ocean of needless tears, cease to weep any more, for you will again have the extreme pleasure of embracing your be-loved sons and daughters, (though they may have passed away without a sectarian passport, in a bright and happy clime, where sectarian nonsense can no more invade your happy homes."

BANNER OF LIGHT: AN EXPONENT

SPIRITUAL PHILOSOPHY OF THE NINETEENTH CENTURY.

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

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

Bunner of Light.

BOSTON, SATURDAY, DECEMBER 2, 1871.

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LETHER COLET. FIETOLISM ASSET

Ilus'ress connected with the editorial department of this paper is under the control of Luther Cothy, to whom all letters and communications must be addressed.

The Soul of the Law.

The law of the nineteenth century is progress, whether the point of examination be located in the fields of science, theology or labor. All things are concentrating, throwing off crude atoms, and assimilating those fitted by analogy to become incorporated therein, and great strides for the bene-At of future humanity are being achieved. But a certain apostle to the Gentiles informed the Corinthians that "the letter killeth, but the spirit giveth life," and it seems to us that in our day, to too great an extent, as yet, the letter of the law is being followed, while wise men and wiseacres alike seem oblivious as to the logical sequence and termination of their efforts.

To our mind, the true essence, the prime mov ing power—the very soul of progress—is contained in the freedom of individual conscience in matters of religion which our age has given us; and in no system can we trace the action of this freedom to such an extent as in the workings of the new dispensation of Spiritualism which this ago has given to our land and the world. Therefore it would seem to be the duty of every Spiritualist to endeavor to spread, by all means in his power, the comforting knowledge he has acquired, in stead of settling down contentedly "on flowery beds of ease." leaving his less fortunate brothren still to "fight to win the prize," and, for its attainment to "sail through bloody seas" of Orthodox opposition and discouragement.

Victoria C. Woodbull, President of the National Association, addresses an official letter to the Spiritualists of the United States, in a recent number of Woodhull & Claffin's Weekly, setting forth in a broad and comprehensive manner her idea of the work to be accomplished, and the means best fitted for the end in view, in speeding on the movement for the greater liberalizing of the public mind of the present day.

As regards the old time question: "If a man die shall he live again?" she says:

"There are millions of people in this country, and millions more in other countries, who now and infitions more in other countries, who now either openly or privately acknowledge that they have found a two fold precipitations to Spiritual, ism: one as attending a vivid proof of the immor-tality of the soul—a doctrine which theologians have taught dogmatically, but which Spiritualists have proved scientifically; and the other as min-istering an unspeakable solace to the sorrow-stricked hourt of those who he to the sorrowstricken hearts of those who, in this world, yearn unutterably toward the sacred objects of their love and friendship escaped into the other. Modern Spiritualism has thus been the greatest bless-ing which the world has enjoyed during the pres-ent century. • • • During the last twenty ent century, years, thousands of men and women have gone Sunday after Sunday to church, and have sat and listened earnestly, and have returned home unpersuaded of a doctrine which they have striven with all their might to shellove, but could not; until at last, turning away from the church and its record of God's miracles in past ages, and consulting the ever-living oracles of the same Divine Falter, who still sends inhistering spirits to all his children, they have been able, through this latest and most blessed of all divino revelations, to bring life and immortality to light.

Those who never doubted the soul's immortality even upon the meagre evidence furnished by the churches, are, to her mind, given a new revelation of life, bringing to it a greater blessing and dignity from the consciousness of the "near and animating presence of the spirits of departed parents, children, husbands, wives, lovers and friends gathered about us daily and hourly, eager to serve, comfort and inspire us-commissioned to 'keep guard concerning us lest at any time we dash our feet against a stone."

Spiritualism being, by tenson of its palpable proof of the soul's immortalky and the daily presence of the angels, the "chief and best religion in the world,"she would have its believers cultivate that "religious and devotional spirit by which alone this mysterious bond can be so strengthened as to bind both worlds in one." Her opinion of what this spirit is, is evinced by quotations from the utterances of the man of Galilee and the apostles, urging purity as that condition whereby spiritual things could be best discerned.

This religion of Spiritualism she would like to see. " reduced to practical work-day beneficence." The church, and society in general, sanction a system of slavery, in the "subjection and disfranchisement of women," which she hopes, under the genial influence of Spiritualism, which teaches the enfranchisement and equality of souls, will pass away through peace; she would therefore have Spiritualists organize this doctrine into the equality of citizens:

"With an earnestness whose full measure Lean "With an extnessness whose full measure Lean neither restrain nor express," I beg you to unite your efforts—leagued with the good intelligences that may inspire and empower you from above—to urge upon the Congress of the United States, at its approaching session, an act enforcing on the soveral States the right of women, as of other citizens, to the elective franchise as now guaranteed to all citizens by the Fourteenth and Fifteenth amendments of the National Constitution."

She next makes a strong point for the Children's Lycenms:

dren's Lyceums:

"In the third place, I point you to the little children. What are you doing for their souls' training? Do you give them a happy or a gloomy Sunday? Have you yet organized in your town or neighborhood a Lyceum for their Sabbath instruction? The children of to-day are the army of the future, who must fight the battles of the world's reform. Are you training the young soldiers to be valuant for the truth? A child's soul is like a rore-tree: it needs perpetual watering to develop its bloom and sweetness. I consider that your Sunday meetings for children are of equal importance with similar meetings for yourselves. Above all things, have the young minds gathered together once a week, and instructed in a religion which does not fill them (as the churches do,) with visions of eternal fire, or make them afraid with visions of eternal fire, or make them afraid of God, whom they should approach lovingly as their Heavenly Father; or chill them with sepul-chral ideas of death, since death (to a child's mind) should be but the opening of a garden gate into a

summer-land." She counsels, in conclusion, moderation linked with firmness, in the enunciation of our ideas:

and adulterous generation, to endure obloquy on account of our faith; then let us beware lest we secount of our tath; then let us beware lest we bring obloquy upon it ourselves, by returning 'bitterness for lutterness and score for score.' • • • Let us conquer our slanderers with good will. A rude blow in the face of the accuser may shut a single clamorous month for a time, but the true way to demonstrate the excellence of our faith is to exhibit it in our lives. Let us out-hine our critics in all that makes the superior lustre of God-illumined souls. • • • The house of our God-illumined souls. • • • The house of our worship is not any enthedral like St. Peter's, no any church like St. Paul's, but in our every-day lives. The altar of our religion is within our hearts, and its consecrating fires burn brightest

and best when most of truth and purity are gathered in heavenly accord. It is to Spiritualism as a religious faith, and to the concomitants of Spiritualism in the various beneficent reforms which are based on its doc-trine of the equality of souls, that I look for that influence which is to secure spiritual perfection in the earthly family. The popular notion that Spir-itualism is a fee to and a disorganizer of society, is true only in the sense that it seeks to burn, as spiritualized and intellectualized affection; and, finally, it teaches that the perfect earthly family

is never dissolved:
In conclusion, I will add that it is in the spirit of these views, and not of any clannish sectarianism or parlian narrowness, that I shall endeavor to administer the high office to which I was lately chosen, as President of the National Association of Spiritualists; and, on behalf of this body, now in the ninth year of its prosperity, I hereby extend an invitation to all the Spiritualists of the United States to become active members, and to cooperate zealously in its good work.

The Dialectical Report.

The London Medium and Daybreak says, "The eport on Spiritualism, by the committee of the Dialectical Society, has at last been published. As might have been expected, its experiments and conclusions have been virulently assailed by the newspaper press. This indicates the tendency of the report, and the genuine manner in which the committee have investigated the phenomena under consideration. Had they merely given the subject a partial glance, suppressing testimony in favor of Spiritualism, and manufacturing all kinds of unfair expressions adverse thereto, they would have gained the encomiams of the newspaper writers. On the other hand, the committee freely opened its tribunal to the testimony of both sides, all of which they have freely and fully given to the world. They were not, however, content with this step, but instituted sub-committees for the purpose of investigating the subject by practical experiments. So far as these com mittees or circles were enabled to prosecute their investigations, they substantiated the testimony of the Spiritualists in the most indisputable manmay look upon their labor, and the report which to the literature of Spiritualism. This at once explains the adverse attitude of the Press. It is points of this book before the notice of our read- selves." ers. It is not exactly a work for Spiritualists, as tion of the matter it contains. It is eminently adapted, however, to those butside the movement. and Spiritualists should see that it is brought before the public as prominently as possible."

The Spirit-World.

The Rev. Mr. W. H. H. Murray, pastor of the Park-street Church, Boston, Mass., finds it difficult to check the promptings of truth within him, at the beck of his creed. Read this extract, regarding the spirit-world, from one of his sermons: tivities energetic, its life intelligent, its glory discernible; its union is not that of, sameness, but of Century appearing in our times." cernible; its union is not that of sameness, but of variety brought into moral harmony by the great law of love, like notes, which, in themselves distinct and different, make, when combined, sweet music. Death will not level and-annul those countless differences of mind and heart which make us individual here. Heaven, in all the mode and manner of expression, will abound with personality. There will be choice and preference and degrees of affinity there. Each intellect will keep its natural bliss, each heart its elections. Groups there will be, and circles; faces known and unknown will pass us; accompinioness will and holiness supply in perfect measure the oppor-tunity and bond of brotherhood."

Judge Underwood (Va.) on Woman Suffrage.

in a recent issue of the Banner of Light we published the substance of the decision of the Supreme Court of the District of Columbia, as given by Judge Carter and his coadjutors, on the subpose of: "If the people of the United States, by among the speakers. amendment of their Constitution, could expunge, without any explanatory or assisting legislation. an adjective of five letters from all State and local constitutions, and thereby raise millions of rights and privileges of electors, why could not the same people, by the same amendment, expunge an adjective of four letters from the same State and local constitutions, and thereby raise other millions of more educated and better informed citizens to equal rights and privileges, without explanatory or assisting legislation?"

Australia.

Our agent in Australia writes: "I am happy to say that Spiritualism is making rapid progress here. Scarcely a day passes without the subject being touched upon by some of the newspapers. In some instances it is very fairly treated; but in the majority of cases it is 'exposed' or ignorantly ridiculed. But the latter seems to do almost as much good as the former. People see through it, and are curious to investigate."

To New Subscribers.

Each and every new subscription forwarded to this office previous to January 1st, 1872, will entitle the person so patronizing us to receive free Woodhull & Claffin's Weekly, if they so desire, in addition to the Banner of Light.

Our sincere thanks are due O. L. Winship for frequent remembrance of our Free Public Circle by adorning the table with bouquets of ment of Indian Commissioner. He takes with We are called upon, in the midst of 'a wicked | rarest flowers.

Resurrected.

After struggling for years with the many troubles, losses and disappointments incident to newspaper life, only to be swept away in the overwhelming ruin, when, to the astonishment and horror of America, and before the eyes of a pitying world, Chicago was consumed - when

"Down fell bridge and parapet and lintel; The blazing barques went drifting one by one; The mighty city wrapped its lead in splendor, And sank into the waters like a sun;"

the Religio-Philosophical Journal comes to this office, (No. 9, Vol. XI.,) in its full size, looking fresh and buoyant, and "without the smell of

fire" on its garments. Bro. Jones may well be proud of his achievement. The new head, as the old, displays the motto: Truth wears no mask, bows at no human

shrine, seeks neither place nor applause; she only asks a hearing." The eight pages are full of matter of interest and importance to the Spiritualist with fire, the gross materiality which now rules and investigator, and the evidence of strong life the family, and substitute for it the domination of is to be seen in every line. Bro. Jones publishes a card of thanks to the Banner of Light and the secular press for services rendered.

We hope the Religio-Philosophical Journal will long live to "fight the good fight" for truth; verily the laborers are few, and it is the duty of Spiritualists to sustain the printed defenders of the Spiritual Philosophy.

Music Hall Free Spiritual Meetings. Miss Lizzie Doten is announced to lecture in Music Hall, Sunday afternoon, Nov. 26th. Owing to lung difficulties, this favorite lecturer has not been able to speak in this hall for the past two years. Hundreds will rejoice to learn that they now have an opportunity of again listening to her earnest inspirations. Possibly, at the close of her discourse, she may give an original poem.

Prof. Wm. Denton last Sunday finished his engagement. The house was filled with an audience of nearly thirty-five hundred. It was surprising to notice (at a free meeting) the close atention paid to the speaker-all seeming auxious to catch every word he uttered. Thus far, the free meetings have proved a grand success, with an average attendance of three thousand.

Dr. F. L. H. Willis, of New York, will be the speaker for the first two Sundays in December. Reserved seats for the balance of the season

can be obtained at a reduced price. Apply to Mr. Wilson, 158 Washington street, or at the hall.

State Fair for our Dumb Animals.

Under the ausnices of the Massachusetts Society for the Prevention of Cruelty to Animals, a Fair will be held at Horticultural Hall, Boston, ner, Indeed, a great number of the committee from Tuesday, Dec. 5th, to Saturday, Dec. 16th, have identified themselves openly and heartily 1871. The arrangements will be made on a liberal with the movement called Spiritualism; and we scale, and the occasion promises to be of large pecuniary benefit to the laudable object for which has resulted therefrom, as a genuine acquisition, it is inaugurated. Kindness to the dumb servitors which Nature has given to man for his use, it would seem, should appear to every reflecting a question whether, in recent times, any work mind as a bounden duty, but we are sorry to has appeared which has called forth such univer- mark that the great mass of humanity rarely give sal criticism as this report. We cannot quote the it a thought. To the honor of the race be it said arguments used by its critics, as they are seldom that certain persons with quick feelings and a to be found, their columns being occupied by the keen sense of justice several years ago inauguusual invective and misrepresentation which as- rated the Society to which we refer above, and sail everything of a spiritual tendency. We shall propose in the present Fair to make another effort have great pleasure in bringing the more salient to " speak for those who cannot speak for them-

Bobert Dale Owan's New Book. Of "The Debatable Land between this World

and the Next," by Robert Dale Owen, in press and to be issued Nov. 30th, the New York Standard says: "The main object of the book is to afford conclusive proof aside from historical evidence of immortality. It affirms that the strongest of all historical evidences for modern Spiritualism are found in the Gospels, and that the strongest of all proofs going to substantiate the gospel narratives are found in the phenomena of Spiritualirm, rationally interpreted.

The contents consist of a Prefatory Address to "To me the spirit-world is tangible. It is not copied with ghosts and spectres, shadows and the Protestant Clergy; Touching Communications outlines of being, but with persons and forms palpete to the apprehension. Its multitudes are teristics of the Phenemera; Physical Manifestations; its society natural, its language audible, its companionships real, its laves distinct, its actions; Identity of Spirits; The Crowning Proof in the Manifestation of Improvability, and Salatinal Clouds the Manifestations. of Immortality; and Spiritual Gifts of the First

The Cure of N. M. Woodman.

Hon, G. W. Woodman, in Army and Navy Hall. Portland, on Sunday, Nov. 19th, gave an account of the wonderful restoration, by aid of the spirits. of Mr. N. M. Woodman, of that city, who was very hadly injured by falling twenty-three feet through the scuttles of his store. A synopsis of Groups there will be, and circles; faces known and unknown will pass us; acquaintances will thrive on intercourse, and love deepen with knowledge; and the great, underlying laws of mind and heart prevail and dominate as they do here, save in this—that sin, and all the repellence and antagonism that it breeds, will be unknown, and antagonism that it breeds, will be unknown, us by J. B. Hall, Esq., of that city. The parties us by J. B. Hall, Esq., of that city. The parties are all highly respectable, and have many friends in Boston, where, as well as in Portland, much interest is felt, as the case is one of unquestionable spirit power.

Woman Suffenge Convention.

Fourteen States were represented at the annual convention of the Women's Suffrage Assoject of woman suffrage. It now appears that this clation, at Philadelphia, Nov. 21st and 22d. Lucy astute document has had the effect to draw the Stone read the annual report; and letters from following question from Judge Underwood, of Garrison, Whittier and others. Resolutions of Virginia, to the aforesaid Court, which Judge the usual character were adopted. Col. Higgin-Carter & Co. will find it exceedingly hard to dis- son, Robert Dale Owen and Mrs. Howe were

Funeral Services.

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

New Music.

G. D. Russell & Co., 126 Tremont street, have just pullished a beautiful song and chorus-" Dreams of the Sea "poetry and music by the renowned musical medium, Mrs. Laura Hastings Hatch. The melody is very fine, and will come a favorite. Price thirty cents.

PETERS'S MUSICAL MONTHLY for December contains nineteen pieces of choice vocal and instrumental music for thirty cents. Could one ask for more for so small a sum? J. L. Peters, 500 Broadway, N. Y., publishers. .

Disputants in Boston concerning the severity of the storm, Wednesday, Nov. 15th, and the height of tide on that day, are informed that the tide in 1851, at the time Minot's Ledge light-house was carried away, was ten inches higher than on Wednesday. In 1851, the water rose so as to reach Broad street and flow into the cellars.

NEW INDIAN COMMISSIONER.—General Francis A. Walker, upon the urgent personal request of Secretary Delano, reënforced by the express desire of the President, has accepted the appointhim the strongest support of honest men. .

The Nation and its Capital.

If Beavis, author of the pamphlets: "St. Louis the future Great City of the West," " Facts and Arguments in favor of the Removal of the National Capital to the Mississippi Valley," " The Nation and its Capital," " A Letter to President Grant" on the same subject, and whose name is well known among the liberal thinkers of our country, has entered, in common with some others, upon a crusade having for its object the removal of our national capital from Washington to St. Louis. On Thursday, Nov. 16th, he lectured in Boston upon this subject, at the Tremont Temple, his ideas being considered by a good audience. After a cursory glanco at the past history of the country, he said that it was impossible for its founders to erect it perfect, and to provide for the growth and maturity it afterward required. It would have been impossible to have done so, and hence arose new political questions of national importance as time revealed the future. The subject under consideration was well worthy the attention of statesmen, and it was not only a legitimate one, but its solution was momentous. In 1790, when Washington was made the scat of Government, the population of and to the Pacific slope, thus giving to the West a preponderance of population.

The permanent capital selected by Congress in 1790 was exclusively in the interests of the thirteen original Colonies. They were a small band of people, while we have grown to be a continental people, and our National Legislature must conform to our wants and times, and cannot be gusged by the narrow limits of the old Government of 1790. From an area of 610,512 equare miles, including the ribwestern 950,261 square miles, exclusive of Alaska-more than three of it, exclusive of Alaska, which has 577,390 square miles. There are now in the United States more than 54,000 miles of railroads, three-fifths of which lie in the valley States trated. and on the Pacific slope, so that the argument for continuing the capital at Washington, because it was easy of access by railroad, failed.

lantic slope has an area of 423,197 square miles, divided into tion of seclety, and it should be read everywhere with seriseventeen States. Under the Constitution they are allowed our attention. 34 Senators and 120 Representatives to the National Legislature. The Mississippi Valley has an area of 2,445,000 square miles, with less than one-third of its territory made into States. It has now eighteen States, which are allowed 36 Senators and 115 Representatives in Congress. Alaska has an area of 577,390 square miles, and is large enough to make fourteen States as large as Ohio. Another view shows 860,000 square miles cast of the Mississippi river, which is already divided into twenty-seven States, including Louislana and West Virginia. These sent 54 Senators and 205 Representatives to Congress. The balance of power in the Senate of the United States was already west of the Alleghanies, while there was an equal representation in the House of Representatives.

The rapid unfoldment of the country would surely bring the National Capital west of the Mississippi. The nation was in a great transition, and this movement would be but another step in its unfolding along the path of progress.

The lecture, which lasted upward of an hour, was well received and attentively followed by those present.

New Publications.

MENTAL DISORDERS .- A now book from Andrew Jackson Davis is indeed an event among Spiritualists. The series of his published works on the variety of themes he has selected for inspirational treatment, has wrought with so powerful and permanent influence on the public mind, that anything that may follow, authenticated with his high name, at once commands public attention, and is welcomed with the profoundest respect. It only remained to him to discuss, man mind is addicted, to fill up the circle of the living topics that engross human thought or provoke its solicitude. In | the author a loving and penetrating interpreter. the present new emanation from his brain we have a comprehensive and thorough exposition of the various diseases of the brain and nerves, in which he luminously develops the origin and philosophy of mante, thesatty, and when and presents the reader with full directions for their treatment and cure. No subject on the roll of modern treatment oppeals with more vivid force to the general attention, as there certainly is none from which the public might expect more satisfactory treatment from a clairvoyant like Mr.

This volume he entities "THE TEMPLE"-the temple of Akropanamede. In introducing us across its porch and nto its adyta, he salutes us with the impressive remark that, "Of all wonders, the greatest is the human Mind." This Introduction is, in fact, the key to the whole matter, Here, he says, the reader will find an idea which seeks to embody itself in an institution. The Temple embodies an idea which has its foundation in the nature and substance of the human mind-in its laws, consibilities, phonomena, and de-tiny-and which now seeks, in a limited degree, to embody itself in the organization of a corresponding institution among men. He holds that, in his expanded and cultivated state, in which he enjoys the power of comparison and separation, man learns that whatever was contained in the germs of his being is manifested in the matured parts and principles of his organization. Then he learns and understands that all crime is insanity, and that, germinally, all insanity is disease. His next step is to discover that to lestroy the roots of the disease in the human constitution is practically cutting down all the trees of evil, whose fruits are insanities and crimes. And here opens the struggle between Science and Theology. Mr. Davis declares it has but just begun, and that it is to be fought out on the field of life, overcoming the (d) evils that break the chain which links body and epirit, and inaugurating the era of health, justice, Industry, abundance, and happiness.

Such is the scope of this timely and most acceptable volame, from one whose utterances are not to be weighed lightly, like those of many other mon. He seeks to build up in this treatise a structure of love, wisdom and universal good-will, on the essential laws of Nature, which the storms of ages cannot disturb, which shall outshine the sun and the stars, which shall be recognized as indeed the House of God, filled with the happy members of a human family of one blood, freed from discusor and insanities, emancipated from ignorance and error, elevated above vices and crimes. and saved with an everlasting salvation. The view is that of a prophet. But he does not foretell one whit more than he sees in the future. And in order that the human race may qualify themselves for this exalted and blissful conlition of being, he discloses the methods of cure and care which they may follow with faith and resolution. No such guide to human health and happiness has made its appearance during this century.

THE LAST KNIGHT .- Such is the title of one of the most Ausstasius Grün, translated, with notes, by John O. Sargent. The author's real name is Von Auersperg, and he belongs to the party of progress in Germany.

The ballads, in their collected form, are not unmeaningly styled "a romance-garland," for there is a dramatic unity in the collection, and they possess a historical as well as a high poetical interest, being founded on incidents in the life of the Emperor Maximilian I.

So well has Mr. Sargent translated these remarkable ballads, that it is rare we are reminded that they were not originally born into the English tongue. The spirit and rhythm of the German are presented with curious skill. Some critic says the versification is occasionally harsh. If so, it is because the contiment is sometimes better conveyed in a harsh than in a mellifluous speech; but we think the translator has shown himself a great master of versification in the art with which he has transfused these rugged German verses into an English of wonderful variety, flexibility and spirit. Indeed, it is sometimes quite apparent that the translator's work surpasses that of the author. The volume is deserving of far more than this cursory notice; but our space forbids our saying more of the volume at present, than to add that it is one of the most tasteful gift-books of the season, and worthy an extensive salo.

"LORKING BEYOND: A Souvenir of Love to the Bereft of Every Home," forms the title of a most welcome little volume by J. O. Barrett, from the press of Wm. White & Co. whose scope is sufficiently announced by Itself. Who are not the bereft? Into what homes are not the angels of consolution ready at all times to enter? Where are there not bruised and bleeding hearts, waiting to be bound up and healed? And on these pages may be found a perfect treasury of sympathetic thoughts for all such, from which they may draw at their own pleasure, and experience genuine comfort. The division of the book into three parts, entitled

separately "Life's Mystic Key," "The New Birth," and "The Last shall be First," furnishes convenient restingplaces for the reader, in his or her pursuit of consolation, and readily suggests the character of the efforts made by the author on behalf of the sorrowing. He well calls his views of life, death and immortality a "sunny philosophy," for that it will certainly be found. It is calculated to cheer. uphold and revive all souls that yield at times to the depressing influences of too near a view of objects once loved. but now apparently lost.

BOUTHERN VOICES: Poems by Win. H. Holcombe, M. D. Lippingott, of Philadelphia, issues a remarkably neat little volume of verses by the above author, to which he has given the title we have named. Under several heads, the gifted author has appropriately grouped the various poems that belong to them. Thus the divisions, or heads, are: "Southern Voices," "Bereaved," "The Dead Soul," "Persons and Things," "Marie," and "Etherea." The poems are of a high order, cast in the true poetle mold. The topics selected for versification are in the main poetle, and handled with skill, delicacy and power. Some of the stanthe country was 3,929,827. In the space of eighty years we zas are truly exquisite, and we detect none, after careful had grown to 38,555,983, and of these 18,152,824 belonged to examination, that are not strong, energetic, and, when pathe Atlantic slope, and 20,307,807 to the Mississippi valley thetic, healthily true. The pages are none too fair for the productions which so daintily ornament them. We should like to make extracts, if our space allowed; but it is suffcient to advise the reader to consult the book for himself, There is a truly spiritual complexion to many of these fine compositions, which will add to their acceptability and permanent value in the estimation of all people who love fine verse for the sake of its elevating and purifying influence.

STRONG AND STRADT is the last volume of the popular Luck and Pluck " series, by Horatio Alger, Jr., from the Territory, the national domain has grown to an area of 2,- press of Loring. The purpose of the story is well conveyed 950,201 square miles, exclusive of Alaska—more than three in the sub-title—"Paddle your own Canee." No boy needs times as large as the old Government. Of these, 860,000 be introduced to the author of the famous "Ragged Dick" square miles lie east of the Mississippi, and 2,070,000 west and "Tattered Tom" series of stories. "Luck and Pluck" is fully their parallel in merit, and of course in popularity The present volume is handsomely printed and flucly illus-

We have before us, from the press of Wright & Potter, the NNUAL REPORT of the Washingtonian Home, for the year 1871. The record is of profound interest to all those who There were also political reasons for a removal. The At- are thoughtful for the reform of individuals and the eleva-

SCRIBNER'S MONTHLY for December closes a brilliant magazine year in a brilliant manner. Among its more attractive contents are a Legend of Nuremberg, Sights in and around Yedo, Pictures from the Plains, The Boston Public Library, Miss Marigold's Thanksgiving, Cyprus-Affoat and Ashore, A Visit to Charlotte Bronto's School at Brussels, London Revisited, The Imperial Family of Russia, with continued tales, poems by distinguished versifiers, and an Editorial Table not to be surpassed in any magazine in the country. In illustrations Scribner is profuse and overwhelming. For sale by A. Williams & Co

Resolution is the name of a fresh domestic and familiar story by A. S. Roo, the now veteran author of a series of familiar and homely tales that are told for the obvious sake of a moral. Mr. Roe has had a steady popular success with his books, and raised up a class of readers which no other writer of fiction can dispute with him. There is nothing of the sensational in his style or treatment, and the present story is as free from it as any of its predecessors. Its charncters are drawn with a faithful pencil, and a literalness that, while picturesque and in a sense poetical, is the image of truth itself. And this is his leading merit as an author. Published by G. W. Carleton & Co., New York

BRAZEN GATES is another attractive book from the same house, and a mystic sort of story that was conceived in some region of Wonderland. It is a fairy tale, suggesting Undine and the Magic Ring; and, in its quaint style of composition and its almost dainty simplicity, is a kind of magical model. Young and old will peruse its beautiful pages with equal delight. The story itself is all about two little from his elevated standpoint, the diseases to which the hu-maids, with funny names, who live a charmed life among fairles and flowers, and whose grotesque way of life finds in

Lee & Shepard issue a very nice little volume, tinted paper, called "Dialogues From Dickens," of which this is the second series. The compiler is W. Ellot Fitte, who niums at once his appropiation of Distance and his skill in selection and arrangement. For the purposes of the home drams this series, with its predecessor, will provo very valuable. Dickons is here reproduced in all his real unctuousness and overflow of humor, that never thres on the hundredth reperusal.

IMOGEN, and other Poems, is the name of a dainty but nodish little volume of verses by one who addresses his publisher-B. B. Russell, of this city-in a sort of confidential way in his briof but pointed preface. It is a first venture in poetry for the critical and general eye, and its merits will be judged variously. But we can say that the author is truly poetic by temperament, possesses skill in the weaving ands into visible form poetic diction and phrase. The book is decidedly one o

Carlton issues a handsome namphlet whose purpose is to destroy the influence of Miss Pholps's "Gates Ajar," and is therefore styled "Antidute to Gates Ajar." It is but another futile attempt to dam the current of Spiritualism that is flowing through all fields of thought with its enriching flood.

Poterson & Brothers issue still another of Charles Lever's ovels in popular form, called "KATE O'DONOGRUE." It is vivacious and stirring. Lever is still widely read for his chatty descriptions of European life and manners, and he is ndeed the best of traveling companions.

Lee & Shenard publish the "KATHIE STORIES" in three volumes, coming to the juveniles in a convenient box. They Nature: tracing the enemy to the very fountain-head of are the productions of that talented favorite of old and voung. Miss Amanda M. Douglas, and are ontitled "Kathie's Soldiers," "In the Ranks" and "Kathie's Harvest Days." The sories is just in time for the boys and girls at Thanksgiving. It is finely illustrated and printed.

> The enterprising publishers issue the famous fable of REYMARD THE Fox," whose authorship is hidden away in the mysteries of the Middle Ages. Their present is called the Red-Line Edition, and it is exquisitely beautiful-the more so, too, from being so convenient to handle. Its illustrations are in the highest style of art. All scholars and men of culture, as well as miscellaneous readers in literature, will want just this edition of a world's favorite on their table, that they may recur to it as they do their Shakspeare, their Burns, and their English and Latin Classics. We cannot praise this edition too enthusiastically.

THE POETICAL WORKS OF RODERT BURNS are likewise pub. lished in the same handy but really sumptuous style by the same house, the edition being the favorite modern one of Rev. Robert Avis Willmott. Numerous additions are made to previous editions, so that the reader here gets the whole of Burns in the very form he would have it. The illustrapeautiful volumes of the season, just published by Hurd & a gift book, in view of the approaching helidays, this edition tions are thirty-two in number, and they are excellent. For Houghton. It is a collection of ballads from the German of of Burns, or the red-line edition of "Reynard the Fox," would be of all things happy. We need not speak of Burns himself; he is as free to all hearts as the winds of heaven are to the faces of men.

THE NURSERY.—This charming little pictorial monthly magazine has especial claims upon Spiritualists, for it is wholly free from all sectarian rubbleh. It is a work that all intelligent parents, whether Orthodox or heterodox, will place in their children's hands with entire confidence. The cuts are the best we have ever seen for the purpose of interesting and instructing children, while the reading matter is most skillfully and happily prepared. Thousands of children have taught themselves to read, and acquired a taste for reading, solely by having this admirable little work placed in their hands every month. Better often than a month's schooling, as got in some of our primary schools, is a month's study of the Nursery by beginners. This magazine now has a circulation of forty thousand, and is fast increasing. It enters on its sixth year with the January number. It is published at \$1,50 a year, by John L. Shorey, 36 Bromfield street. Boston.

THE LADY'S FRIEND for December is a Christmas number of surpassing attractiveness. Two exquisite steel engravings, a brilliant colored fashion-plate, and numerous fine wood-cuts, illustrating stories, fashions and fancy work, make a rich array of embellishments. "The Last Days of Pompeli" is a beautiful picture, of peculiar interest; and the frontispiece, "Peace be unto this House!" is a most appropriate Christmas subject, finely conceived and artistically.executed.

OUR Young Folks for December is received. It grows in favor with the boys and girls.

Do not choose your friend by his looks; handsome shoes often pinch the feet.

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ALL SORTS OF PARAGRAPHS.

CONTENTS OF THIS NUMBER OF THE BANNER. First page: "Mediums and Mediumship," by Thomas R. Hazard. Second: "Spiritual Phenomena"-"Texas-Physical Manifestations, &c." by W. N. Bryant; "An Hour with a Test Medi-" Manifestations through Dr. Slade;" "The Value of a Dream:" "Curious Occurrence-A. Man Steps out of his Body;" "Singular Verification of Dreams;" Poem-"Out from the Depths," by George H. Proctor; "The Cry of Persia;" Wisconsin-State Spiritualist Convention;" "A Household Discovery." Third: Free Thought-Bpiritualism - The National Convention and Board of Trustees Criticised," by Edmund S. Holbrook; "Re-incarnation," by B. F. Hughes, M. D.; "Religious Persecution in Utah;" "Suggestions worth Considering;" Foreign Correspondence-" Kate Fox-Steamer 'Baltic' Ashore-The Accident Foretold by Miss Fox;" Poem-"Sir Marmaduke's Musings" by Theodore Tilton; Prospectus. Fourth and Fifth: Editorials, items, etc. Sixth: Message Department; "Matters in Cincinnati;" "The Dread Future," a lecture by J. M. Peebles; Obituaries; Convention notices. Seventh: Advertisements. Eighth: "Editorial Correspondence," by Warren Chase.

The office of the Lyceum Banner is permanently located at No. 225 West Randolph street, Chicago. Address Mrs. Lou H. Kimball

A MASS MEETING of the American Woman Suffrage Association will meet in Washington, Dec. 8th and 9th, at Lincoln Hall. Julia Ward Howe, William Lloyd Garrison, Mary A. Livermore, T. W. Higginson, Lucy Stone, H. B. Blackwell. Margaret W. Campbell, James Freeman Clarke, Celia Burleigh, Ada C. Bowles and other eminent speakers, are expected.

Superintendent Prescott, of the Eastern Rail-road, has established signals at all the stations between Boston and Portsmouth, consisting of a ball by day and a lantern by night, and no engineer is allowed to enter a station unless he sees the signal. This is but one of the many contemplated improvements. Since the Revere disaster the trains are lighted with what is said to be a reasonable sees. perfectly safe and non-explosive oil.—Newbury-port Herald.

THE VITAL MAGNETIC CURE, just issued, is a book for practical uses. It explains the cause of many cases of insanity, obsession and nervous diseases, and how to cure them. It shows how the application of spirit, magnetic and electric life forces assist Nature to equalize and harmonize the entire system. A more useful book for the student or family cannot well be found.

In our advertising columns will be found advertisements of the following publications: The Catholic World, Catholic: The Boston Pilot, Catholic; The Churchman, Episcopal; The Christian Advocate, Methodist; The Nation, New York; The Golden Age, Theodore Tilton, Editor; The Index, Free Religious Organ; The Banner of Light, Spiritualist.

These publications such of them as a read a religious of them.

These publications, such of them as are of a reli gious character, are representative with their respective sects, and are commended to the public as such. It is our wish to have them all on our ta-ble as fields for the thought gatherer to work in and we shall reproduce from them all, at times articles of a leading and representative character .- The Detroit Appeal.

How to CURE CANCER.-Cut green white ash into short pieces, place it over a slow fire and catch the san as it runs from the ends, and rub it on the cancer .- Dr. Bascom, 73 Court street, Brooklyn, N. Y.

"LOOKING BEYOND" is the title of a work of one hundred pages octave size, by J. O. Barrett, just issued by William White & Co., Boston, The sub-title, "A Souvenir of Love to the Bereft of Every Home," conveys, perhaps, as good au idea of the character of the book as could be given, but the author, in his brief preface to the reader, says: "Herein you will find a 'Sunny Philosophy"—a 'balm for every wounded heart.' Its sweet truths and its consoling revelations from the 'better land,' will be needed by all; for we are journeying thither, and do ask for light to shine upon the way. Mine is humble—but a single ray—while the great sun of heavenly benediction remains unmeasured. I may show you, perhaps, where its founts of divine baptism are. Come and see." The work is handsomely printed, and will prove interesting and profitable to all who read it.—Tri-Weekly Publisher.

drawn by more than one animal is allowed to parts and qualities of a sholl was given by the Guardian. cross this bridge in opposite directions at the same time."

A London dispatch states that the Rev. Mr. McLeod, chaplain of Queen Victoria, has publicly denounced as in every way false the assertion uttered by the Hon. Mr. Disraeli, some weeks ago, that her Majesty was morally and physically incapable of performing the functions of the gov-

> WORK AND WILL NEEDED. I bear about, by day and night, The most acute of maladies; To picture it in black and white The object of this ballad is. Permit me, gentle reader, please, To breathe in your auricular; I suffer from the fell disease Called nothing in particular.

To render it the more intense,
And nearly unendurable,
My doctor says, in confidence,
T is totally incurable.
My mind has threatened, ere to-day,
To lose its perpendicular,
And fall a melancholy prey
To nothing in particular.

—[Lone

-[London Fun.

At the end of the first balf of the current year, there were in the various insane asylums of England and Wales 31,474 lunatics, of whom 19905 were members of the established church, 7,099 were dissenters, 2,835 Roman Catholics, and 1,635 of no particular denomination.

We are pleased to learn by the "Ocean Queen," from a correspondent in Washington, that the United States government has approved of the final action taken by the States authorities of Panama in relation to the "Virginius" and "Tornado" affair. We are also glad to hear, from the same source, that Mr. Perry, the United States Consul at Aspinwall, has been highly complimented by his government for the resolute stand he took and maintained throughout the affair, in positively refusing to deliver up the papers of the "Virginius," or consenting to her being meddled with after he had given his certificate that she was a bona fide American merchant vessel. It must be gratifying to all well-wishers of Colombia to see that what at one time threatened to become a serious national question has thus, by the exercise of a little common sense and good been amicably adjusted.—Panama Star and Herald, Nov. 3.

HEADACHE OR NEURALGIA.-On the seventh page of our present issue will be found an article advertised for these complaints, so prevalent and heretofore almost incurable. Mr. Forster would not allow his name to be used by Mr. Barney unless his remedy was a good one. His certificate is a passport to its value as a remedial agent. So large a number of persons are suffering with these troublesome complaints, it behooves those persons to try its efficacy for themselves. We furnish a sample bottle for 30 cents.

The dog hunts best when he is hungry; the manwhen he expects to be.

Spiritualist Lyceums and Lectures.

MERTHMS IN BOSTON,—Music IIII.—Free admission.—The Fitth Beries of Lectures on the spiritual rhitosophy commenced in this olegant and spacious hall Sunday afternoon, Oct. 1, and will be continued overy minday, at 2h practisely. (except Lec. 17 and Feb. 11.) Miss Lizzle Doten will lecture Nov. 25, to be followed by other speakers of known ability, among whom are Dr. F. L. H. Willis. Miss Jennic Levs, Thomas Gales Forster, Mrs. Cora. L. V. Tapnan, Mrs. Nellic J. T. Brigham, Prof. Wm. Denton, and Mrs. Emma Hardinge. Reserved seats for the remainder of the term, at a reduced nrice, can be procured of Mr. Lewis B. Wilson, Treasurer, 188 Washington street, or at the hall. Donations are solicited. Eliot Hall.—The Children's Progressive Lyceum meets at 10g A. M. Religio-Philosophical Club (conference) at 7g r. M. John A. Andrew Hall, corner of Chauncy and Essex streets.

-Test circle at 112 A. M., Mrs. Mary Cartisle, medium. Lecure and anaworing questions at 2% and 72 P. M., by Mrs. B. A.

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

BOSTON .- Eliot Hall .- The session of the Children's Lyeum at this place, Sunday morning, Nov. 19th, was devoted entirely to musical exercises, as according to provious arrangement-diversity of meetings being thus brought about, and interest in the singing department of the school aroused. The orchestra, under charge of T. M. Carter, with a detachment from his band, gave an added attraction to the occasion. The opening piece was entitled "Lift thine Banner Correspondence from various localities; Eyes," from Mendelssohn's "Elljab," arranged for three cornets, and performed by Messrs. Ball, Silloway and Carter. The "Rezonville Triumphal March" and other selections followed, with fine effect. Miss Hattie C. Richardson sang Millard's song, "Waiting," accompanied by Mr. Christie on the plane. Miss Addie Morton gave a very pleasing planeforte solo. Fine selections were also rendered by Misses M. A. Banborn, Maria Adams, Enda B. Dodge, Mary A. Richardson, Alice Cayvan, and Chas. W. Sullivan and Capt. David Adams.

CHARLESTOWN .- Evening Star Hall .- Great interest still btains at this hall, where a course of Sunday evening conerences continues to take place weekly, as arranged by Mr. C. B. Marsh, who is assisted by local talent and friends from Boston. On Bunday evening, Nov. 10th, the hall was filled to repletion, and many were unable to find seats. Dr. A. H. Richardson, of Charlestown, Mrs. Maria Adams, of Boston and others addressed the people.

Each Tuesday evening, a Spiritualist sociable will take place at Union Hall, under direction of Mr. Marsh-exercises to consist of dancing, singing, etc. That of Tuesday, Nov. 14th, was onlivened by music from Bernard Covert and Mrs. Minnie Prouty Stone.

CHERREA. - Granite Hall .- This place was crowded on the sor elequently treated the subject of science as applied to plause.

CAMBRIDGEFORT .- Everett Hall .- On Wednerday evening, Nov. 15th, the Children's Lyceum gave a social entertainment at this hall, exercises consisting of the sale of some fancy articles and a guess-cake, singing, music and dancing -proceeds for the benefit of the organization. A pleasant time was the result, despite the falling rain.

On Sunday morning, Nov. 19th, in addition to the regular exercises, Masters Morandi, Georgie Pearson, Luther and Charles Jackson, and Miss Georgie Martain gave declamations; Mrs. D. J. Pearson and Miss Lizzle Bartlett read selections. A vote of thanks to Mrs. Wildes was passed by the Lyceum, in acknowledgment of that lady's generosity in donating the proceeds of a circle held by her on a provious Sunday to the aid of the school's finances.

On the afternoon of Sunday, Nov. 19th, a circle was held at this hall. In the evening Ed S. Wheeler lectured on the question, "Has Spiritualism a tendency to immorality?" The effect of Spiritualism primarily, he said, had been to cause social disintegration. Such had been the effect of all great movements which loosened rapidly the old bonds of society, necessitating a certain amount of experience on the part of the enfranchised before they could make a proper use of their freedom. The fear of hell, an angry God and a personal devil had been removed, and many minds in consequence set free, but a large share of them were yet in a bewildered condition from the excess of light noured upon their prison-dimmed eyes, and did not instant ly perceive that all things take place in obedience to unvarying natural law, which renders an unfailing recompense for good or evil deeds performed. Whatever after humanity was moral; whatever injured the race was immeral; and, standing on this broad ground, he affirmed that Spiritualism taught the highest system of morality known among men.

ney. A song from the 'Spiritual Harp' was given by Elvi-On a Denver bridge is this notice: "No vehicle | ra Deane and Emily Holbrook. An object lesson on the

The Lycoum voted to have a sociable Thursday evening, Nov. 23, in case of fair weather. These entertainments are to be hereafter given once a fortnight on a particular night, and the exercises are to be either entirely of an intellectual order, or to consist entirely of dancing.

Movements of Lecturers and Mediums. E. Annie Hinman speaks in Stafford, Conn., Nov. 26th; Willimantic, Dec. 3d: Hartford, Dec. 10th. Master J. Jeffer

son Reilly is in Connecticut with Miss H., and she solicits the patronage of Spiritualists, and also skeptics, who desire evidence of the existence of their ascended or invisible

J. Wm. Van Nameo is lecturing alternate Sundays in Newark, N. J. As the hall is crowded each Sunday, it is very evident he is giving satisfaction.

B. F. Richardson, the blind trance speaker, will answer calls to lecture Sundays and week evenings, and attend funerals. Address, 75 Harrison avenue, Boston.

Mrs. Abby N. Burnham, Secretary of the Religio-Philosophical Club, of Roston, has removed to 227 Harrison ave. where she may hereafter be addressed.

Mrs. S. A. Byrnes will lecture in Middlebore', Dec. 24th; n Ashland, Mass., Dec. 30th. Will also attend funerals when desired. Address, Wollaston Heights, Mass., Box 87. Dr. J. B. Dunton, of Vineland, N. J., will answer calls to lecture on the Spiritual Philosophy, and magnetically heal those afflicted with disease. Address, for the present, Waverley, N. Y.

A. E. Carpenter will answer calls to lecture and attend funerals. Speaks in Cambridgeport the first two Sundays in December. Address, 1567 Washington street, Boston,

Dr. G. Amos Peirce, of Auburn, Me., writes that he is laboring at his post of duty for the great cause of spiritual truth and light. Is ever ready to answer calls to lecture, but is not conditioned to pioneer and go out to evangelize the work to man unsolicited, and without sure prospect for compensation. Till calls do come, he will labor as a me dium for healing the cick, holding private scances for describing spirits and giving communications from them; also to delineate disease, character, conditions of life, social and business matters, describing and finding absent per-

sons, etc. See advertisement in another column. Ed. S. Wheeler will speak in Louisville, Ky., during Janu ary, 1872; in Memphis, Tonn., in February; and Topeka, Kan., in March. Would like to make engagements for the month of December, 1871. These engagements, made pro viously to his proposed settlement in New York, as agent for the Present Age, necessitate his journey westward.

Dr. F. L. H. Willis will take the New York office of the Ago" for the present. He will also practice medicine in the city during the winter.

William Brunton lectured at Milford, N. H., Sunday afternoon and evening, Nov. 19th, his remarks finding a large number of attentive listeners. He will speak in Providence, R. I., Sunday, Nov. 26th. Subjects: P. M.: "Darwin and Orthodoxy"; evening: "The Theatre and Orthodoxy." He speaks at Fall River, Mass., during the month of December. Horace Beaver, Esq., will lecture at Granite Hall, Chelsea Sunday evening, Nov. 26th, at seven o'clock; subject: "A Substitute for the Christian Religion."

W. F. Jamieson is engaged to lecture before the Battle Creek, Michigan, Society of Spiritualists the three first Sun-days of December, and before the Society at East Baginaw, Mich., the Bundays of January. Will receive calls for a limited number of week evening lectures. Permanent address,

Current Events.

The Russian Grand Duke Alexis, in the frigate Svetland, Captain Kremer, arrived in New York, rejoining his consorts, the Bogatire and Abrek, on the evening of Saturday, Nov. 18th, and New York is duly exercised in entertaining the royal scion of Alexander II-who, in the companionship of Vice Admiral Poissett, comes to this country for the purpose of studying its resources and institutions. He was publicly received at New York, Tuesday, Nov. 21st, by an ovation, which surpassed in pageantry and enthusiasm any public welcome extended to a distinguished atranger since the visit of the Prince of Wales in 1860. Ten thousand milltia, and an address of welcome by Major-General Dix, composed some features of the procession.

At Hyde Park, Pa, recently, in consequence of the sink-At tyto Park, PA, recently, in consequence of the sink-ing of a vein in the Oxford coal mine near by, the buildings of the village have sunk in some cases two feet, and great flasures appeared in the streets, the inhabitants fleeing for safety. It is said many of the houses have been pulled down, and the whole town is in danger, as the ground is still

A \$100,000 fire occurred at Kit Carson, Cal., Friday, Nov. The Brit'sh bark, Mary Baker, collided in the River Mersey Nov. 20th. Buth vessels im ly sank, all hands being lost,

To the Liberal-Minded.

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

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BUSINESS MATTERS.

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What it is best for us to do We sometimes do not know 'Tis then we prize a friend who's true, This then we prize a friend who is true.
Our proper course to show;
His words of kindness should we heed,
And treasure in our heert;
Feeling he is "a friend indeed,"
Such knowledge to impart,
"Is heat whene'er the Boys need "Clother,"
Coal, Pants, Vest, Hat and Shoes complete,
To "Suit" them at Groker Franc's. To "Sult" them at GRORGE FENNO'S,
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Dec. 2.—1w

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Tills property is handsomely situated, with a nice lawn, well enclosed, with fine shade trees, and in a good and healt y, neighborhood. The large huilding was designed for a hoarding house, but with slight afteration would be well calculated for a boarding school. There will be about twenty acres of good land sold with the building, if desired. The property is for sale in consequence of Mr. Taylor's failing health. Here is a rare chance for an enterprising party to get a property out of which to make a fortun. a property out of which to make a fortune.

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1w—Dec. 2.

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2w*-Dec. 2.

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Nov. 25.—17wis

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Message Department.

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

Mrs. J. H. Conunt,

while in an atnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their earth life to that beyond—whether for good or cett. But those who leave the earth-sphere in an undoor esti. But those who leave the entirespines in an institution, yelloged state, eventually progress into a higher condition.

We sak the reader to teceive he doctrine put forth by spirits in these columns that does not compart with his or her reason. All express as much of truth as they perceive the moto.

The Banner of Light Free Circles.

The Hamner of Light Free Circles.

These Circles are held at No. 158 Washington stream, Room No. 4, (up stairs,) on Monnay, Turshay and Thurshay Afternoons. The Circle Room will be open for visitors at two clock; services commence at precisely three o'clock, after which time no one, will be admitted. Boats reserved for strangers. Itonations solicited.

MER. CURANT receives no visitors on Mondays, Tuesdays, Wednesdays or Thursdays, until after six o'clock F. M. She stranger or visitors on visitors on visitors.

Weinesdays or Thursdays, until after six o'clock P. M. She gives no private attings.

35 Donations of lowers for our Circle-Room are solicited.

35 The questions answered at these Scances are often projounded by individuals among the audience. Those results the controlling intelligence by the chairman, are sent in by correspondents.

BRALED LEXTERS - Visitors at our Free Circles have the privilege of placing a scaled letter in the table for answer by the spirits. First, write one of two proper questions, signing full name to the same; put them in an envelope, scallt, and address to the spirit with whom communication is desired. At the close of the same, the Chairman will return the letter to the writer, with the answer (if one is given) the letter to the writer, with the answer (if one is given)

Invocation.

Holy art thou, oh Spirit of the Hour, thou Past, Present, and Future; thou Wisdom, Love and Truth! May we so understand thee, so have thy presence in our hearts as to fear no evil, since thou art with us. And whether we wander in darkness or revel in light, may it be all the same to our consciousness; may we feel secure in thee. Thou Spirit! thou Life! who hast guided us through all the past, who dost sustain us in the present, and dost prophesy of our future, we praise thee. We would stretch out all the powers of our being to grasp thee, to analyze thee, to become one with thee. And as ministering spirits, we pray thee for light, and life, and love, that we may ever be found doing our duty toward those who dwell in the shadow of the earthly life, who are stretching out their hands in the darkness of time, striving to understand thee; to them, oh Infinite Wisdom, Love and Truth, may we be faithful servants, and finally, when the light of truth shall shine more gloriously upon them and upon us, may we join hands in the worship of the Infinite Spirit, our Father, our God. Amen. Sept. 25

Questions and Answers.

COSTROLLING SPIRIT. - Mr. Chairman, I am ready for your queries.

QUES .- J. B., of Los Angelos, Cal., asks: "Has the moon any influence on the germination of seed? Many ignorant people in this section of the country have a belief that planting of all kinds is better done in the waning of the moon. Is there any truth in this, or is it only superstition?"

Ass.—There is a truth in it, but it has not been discovered by these people. It is true in this sense: that the influence of all planets revolving within the solar system and having influence, is extended to the creations of every other planet, | ter youll the homes that are desolated by death; | bers it, and now he helps me. Tell my mother I whether these creations be of the mineral, vegetable, or animal.

Q .- (From the audience.) Will the time over come that certain plants or bushes can be killed so that they never will spring up again?

A. - It must be that the time has already arrived, if such an unreasonable desire be worth the obtaining. There is nothing in the vegetable kingdom that may not be eradicated from the localities giving them existence, if the proper means are used; and these proper means are within your reach, within the reach of the little child, within the reach of the ignorant, as of the Sept. 25.

Henry J. Raymond.

Wooden Nutmeg State, who desired to rossess himself of a copy of the paper of which I have the honor to be editor, I have come here this afternoon to state our terms, for we have such. In his case, the terms are these: If he will furnish us with an article which shall be replete with common sense, and not at all inimical to the known science of life, we will agree to furnish him with a materialized copy of our paper. We think our task will be no harder than his. Henry J. Baymond. Sept. 25.

John Reps.

Will our grandfather, John Reps, of Westmoreland. Virginia, return through the Banner of Light, and tell us where we can find those lost papers, those documents by which we can recover our rights? I am here to decline to give such information, since, in the first place, if it were obtained, it would be but a bone of contention, and it is not the purpose of returning spirits to put money or lands into the hands of those whose sole object in gaining them is selfishness. The lost documents will ever remain lost to them to all eternity. Not even here in this glorious translucent sphere, yes, not even here in this spirit-world will they over know what became of them. Good-Sept. 25.

Sir Frederick Dane.

Did Sir Frederick Dane communicate with his relatives in Scotland, on the morning of the 20th of September, 1871? Yes. How did he communicate with them? By song and dance. Will he communicate again? It is not possible to say. It is hardly probable to be supposed that adequate circumstances may be provided for another such manifestation. Sir Frederick Dane, to his relatives in Scotland. Sept. 25.

Emma Paine.

My name was Emma Paine. I died in Banger, State of Maine. I was sick near two years with consumption; was nineteen years old. I died in October, 1861. I wish to communicate with my mother, first, to let her know of my happy state, and then that after this life has closed with her, she will find a glorious reunion with those she loves. And I have to ask that she will cease to mourn, and instead that she will gladden the hours as they fly with her smiles, fearing nothing, but ever rejoicing in a hope of the future. Sept. 25.

"Star-Light."

[Can't you speak?] Me see. (The spirit experienced some difficulty in control.) Me come two days; back from the Camp of Red Cloud in the far West. Red Cloud hear of your talkingpaper. He know spirits can come. He hear them, he see them, but he wants Star Light to go away to the white man's council, and send him word what he shall do. Star-Light sends this word: "Trust himself, and not his warriors. Lead them; do not let them lead him." If he does this, when the young grass comes he will be richer than now, and the Great Spirit will smile into his heart. If he does not do it, when the young grass comes he

will be poor, a prisoner, and his people will be scattered.

He has called for this, he will wait for it, and Star-Light knows the Great Spirit will bless it. Good Moon. Unto the chief, the white chief, who will hand him the talking-sheet, give Star-Light's thanks. Sept. 25.

Ann Carney.

My brother's name is James Carney. He is a hoe-maker, and lives in Lynn. Ann Carney. Sept. 25.

Sallie Wiggin.

I've been gone eighteen years, and I was ighty-seven years old. My name was Sallie can toward giving my children light. They are of the Baptist persuasion. 'T is good enough, he had traveled; and, withal, he was as much inin this life, and it is good for nothing in the other life. You go with it in fear and trembling here, and when you get to the brink of the grave, it lets you slip. So I do n't think it's worth a good deal; worth something, though, but that someaway all the stay that anybody has, even if it small area of about twenty miles. Chinese reaint but little, without you give 'em something else.

Now it seems to me that a religion founded upon fact and common sense is better than any other kind, and that's the religion that Jesus taught. I want my children to see if that aint he religion that he taught.: I know they will say that he himself was baptized. Well, what of t? He conformed to the wishes of those he loved, just as kind-hearted people do to-day, not beause he had any more faith in the ceremony than he would if he spit upon the ground, that it would become a saving power to him. He said so himself, for I've talked with him. I know, and the North pole? that's how I know.

Now, if my children will investigate, put as much common sense in the scale when they weigh their religion as they do in weighing other things -politics, for instance—they will come out on a brighter side, and be a good deal better off on this side; and they'll find a religion that won't abandon them when they come to the tightest place in life, and that's where death and life neet. Good-day, sir. Sept. 25.

Scance conducted by Mather Byles; letters answered by William Berry,

Invocation.

Oh, ye saviours of the world, we invoke your presence this hour. Ye who, in every age, have preached the gospel of peace, be with us while in heaven. we shall worship your God and our God. Let the mantle of your spirit fall upon many heads, and may they speak in your names and prophesy by your lives. Walk ye among the sons and illuminate all the dark places of mortality. En- mother. She used to help him, and he rememall things follow your master, the Spirit of Truth, and I'm going to travel all round very soon. And as ye inspire us, and we follow you, may it be ours also. Amen. Sept. 26.

Questions and Answers.

QUES .- In Col. ii: 2, it is said: "That their hearts might be comforted, being knit together in love, and unto all riches of the full understand- to take her to. I'm glad I came ahead of her, so ing, to the acknowledgment of the mystery of I can fix things nice for her. She wanted me to God, and of the Father, and of Christ." Now, is live, and take care of her when she was old. She God a principle, and are the Father and Christ | aint old now, but I guess she will be by the time distinct persons, or are they all persons?

Learning there was a correspondent from the principle, giving life to all forms, leaving his she need u't be afraid to come. It's only a little record everywhere, being absent at no time from jump, and then you're here. If I was n't afraid, anything. Those persons spoken of in the Trinity are but terms used to convey each writer's idea of God. In ancient days, wisdom, love and truth were worshiped as the ideal God. As the years folled on, these principles became incorporated into form, and were given terms or names -Father, Son, and Holy Ghost. From out that centre radiated the doctrine of the Trinity, and from it grew many organizations, many Christian sects; but, after all, that religion was founded upon idealism-upon that idea of God - just as persons may have ideas concerning a place or a condition that they have never seen, and scarcely heard of. It is impossible for the human, finite mind to entertain just and every way truthful ideas of the Infinite Mind. It cannot be, because the finite, being but a fragment of the infinite, can

by no possibility grasp the infinite and analyze it. Q.-E. A., Leavenworth, Ind., psks: Is there not, at the axis of the South Pole, a southwest passage to the other side of the globe?

A .- There is; the answer must be, emphatically,

Q .- (From the audience.) Is the spirit ever for a long time in a dormant state after leaving the

body? and, if so, what is the cause? A .- It sometimes remains in a befogged condition, which is a result of the peculiar circumstances under which it left the human body. For example, if the spirit leaves the body while the body is under the stupefying influence of narcotics, then it is very probable-although there are some exceptions-that the spirit will take on the reflex action of these conditions bodily, and carry them with itself to the spirit-world. It becomes like a material atmosphere, a nightmare which it cannot shake off, until assisted to by some powerful spirit or spirits. Now the assistance may come in a few moments, or it may not come for years; but if the spirit passes out of the body naturally, unincumbered by any of these conditions that would be inimical to the clearness of its vision immediately after death, then it is a " Good-

by "here, and a "How do you do?" there, Q .- What are its sensations? what is its precise condition under these circumstances?

A .- Generally it remains in a befogged, semiconscious state, conscious of its own condition, but not clearly conscious of its surroundings, because it moves, during all this time, in an atmosphere uncongenial to it, which beclouds its reason, prevents it from taking its grand flight in the spirit-world.

Q.—Spirits being omniscient, as I understand, how is it they cannot give us any information we may desire?

A .- Then it should be, at the outset, understood that they are not omniscient; nor can they be, since they are but fragments of God; the whole is "Skywankee" and "Jimmy Nolan," the medium's control, omniscient, the part cannot by any possibility be. will be the final end of our race-what is its fu-

ture destiny? A .- It is the destiny of all races to become at last infinitely intelligent, infinitely wise, infinite- But this settles down, they get through, and receive the blessly happy.

Q.—How are they to become so?

A .- There are various roads by which these conditions are attained, but they all lead to one central power, diverging here, converging there. Q .- Did the Chinese lave any knowledge of

the flood? A .- They did, As they inform us, this flood was simply a local affair, and was quite consistent with the climate, with the latitude in which it took place. At that period of time on earth the wisest minds were exceedingly limited in wisdom compared with the wisdom of to-day, and in Noah's locality they were very much more limited in wisdom than in some other localities. Indeed, this personage had never traveled twenty miles from home; he knew nothing of an outside world, neither did any of his contemporaries. He be-Wiggin, of Dover, N. H. I want to do what I lieved that all of life and being was within the reach of his vision, within the narrow space that good enough, as far as it goes, but it do n't go but tuitive as his brain would allow him to be; and pesky little ways; won't carry you steadily along so, his guardian spirits, being desirous of saving certain portions of human life in this locality, told him that the flood was coming, instructed him to build a floating house. He did so. He saved enough to colonize the locality again when the waters had subsided. Now, then, instead of this thing's pesky little. Now taint well to take being a general disaster, it was confined to a cords say from seventeen to twenty miles. The biblical record gives you but a skeleton of the truth, and theologians build upon it to suit themselves, and have shown themselves to have been but very poor architects in so doing.

Q -Why do n't spirits come and tell us how to ind the north west passage to the pole?

A .- Because there are no minds reaching out in that direction with sufficient power to be able to grasp such an idea, even were it given them by the spirit-world. Q .- Sir John Franklin being an educated, in-

telligent man, what is the reason he has not found A .- It is very clearly positive to us that he has

found it.

Walter Pryor.

I died the 16th of July last. I am here merely to send a brief message to my mother, saying I am satisfied with my new life; and if I were offered the privilege of returning here, with all that this world can give, I would not accept. I am Walter Pryor, Co. A, 9th N. Y. Sept. 26.

Anna Morgan.

(This spirit, being unable to speak, used the deaf and dumb alphabet.) My name is Anna Morgan, from Troy. [Your age?] Sixteen. Tell my mother I cannot speak here, but I can speak Sept. 26,

Lizzie Varney.

I can speak. My name was Lizzie Varney. I lived at Wells River, Me. I was seven years old. daughters of men, inspiring them to holier deeds 1 had a fever and sore throat, and then I died, I and holler thoughts, taking away the sword and have been dead since a year ago; and old Uncle giving them the plow, taking away all the im- Tim, he helps me. He used to saw wood when plements of warfare and giving them those of in- he was here; he do n't do it now. He was n't my dustry, which speak of peace and prophesy of uncle. I only called him so because everybody heaven. Let the light of your righteons deeds did. He told me to send his best regards to my speak peace to the mourner; give comfort to the have grown big, and I go to school, and I learn a lisconsolate; raise up the downtrodden; and in good deal better than I could if I'd studied here, so that the kingdom of heaven may be yours. When she gets ready to come, I shall know all the nice places to take her to. They don't charge you anything to travel here. My mother used to want to travel dreadfully; but she could n't, because it cost so much. Here you can travel for nothing, and you can have everything you want along the way. I shall know all the nice places she comes here, and I'm going to take care of Ans. -To my understanding, God is an infinite her. I shall have everything all nice for her, and I 'm sure she need n't be.

Uncle Tim says he did n't forget about the glasses, but he did n't have a chance to thank her for them before he died, and he thanks her now. Good-by, sir. Sept. 26.

Scance conducted by Ann Lee; letters answered by L. Judd Pardee.

MESSAGES TO BE PUBLISHED.

Thursday, Rept. 28.—Invocation; Questions and Answers; Villiam II. Crawford, of Lexington, Va; Samuel McCloy; L. Merrick, of Peunsylvania; Emma Foster, of Providence, L., to Capt William Foster.

Monday, Oct. 2.—Invocation; Questions and Answers; Homas LaCroix; Thomas Chase, of Dubuque, lowa; Mary bunham, of Haverhill, Mass., to Thomas Dunham; Abraham tussell, of Bath, Me.; Alice Fales, of New York, to her nother.

mother.

Tuesday. (Ict. 3.—Invocation; Questions and Answers; Mary ("Moll") Pitcher, of Lynn, Mass.; Mary Perkins, of Wareham, Mass., to her children; "Big John," a Shoshone-hall-hred, to a white Irlend.

Tuesday, Nor. II — invocation; Questions and Answers; George Pettigrew, of Portsmouth, N. II.; Samuel Raite, of Portsmouth, N. II.; Annie Williams, to her mother; Frank Keach.

Keach.
Thursday, Nov. 16—Invocation: Questions and Answers;
Henry L. Lewis, of Fredericktown, Penn.; Sophia Faxon, of
Boston: Alice Weaver, to friends; George A. Dakin; Mamile Emetson.

Menday. Ver. 20—Invocation; Questions and Answers;
Dennis Dale, of New York City; Mary Cline, of Lowell,
Mass., to her sister; Thomas Lillie, of Boston, to his son.

Matters in Cincinnati. Messas, Entrons-The friends of Progress and the Har-

monial Philosophy have opened their lecturing season in the Queen City, under the most favorable auspices, They commenced with Forster, who gave eight lectures

during the month of October, to large and appreciative audlences. These lectures have awakened a deep interest in the minds of those who are investigating the subject of spirit-intercourse. Forster is now in Louisville.

Parker Pillsbury occupies the platform for the month of lovember. He has given two very excellent discourses. and though not an orator in the popular definition of the term, he manages to say about as many good things to engage the mind and captivate the understanding, as could either Phillips or Gough. He is an opulent, thinker, and in his sententious style, and thinking aloud delivery, re minds us of Emerson more than any other man we've heard. He makes some of the most capital hits, and does not seem to care whether he has burt anybody or not. ___ While Mr. Porster was lecturing in the city, we had a short

visit from Mrs. Hollis of Louisville, Ky. This lady is one of the very best mediums I ever met, and her tests are of such a character as to grind skepticism to powder. Her daylight manifestations consist of slate-writing and clairvoyance. She gives names and places together with details of incidents to carry conviction to the anxious inquirer after truth, that perfectly overwhelms their doubts. But her night-circles demolish all unbelled, and leave the doubter shelterless when exposed to the testimony of the spirits themselves to establish their identity.

I say the spirits themselves giving testimony, for they speak audibly, as if in the form, and converse with you for hours at a time.

.The effect of this speaking out in meeting upon the audience is wonderful. All have a chance to converse with and ask as many questions as you please, if time permits Q .- Could I, by any means, get an idea of what and after you have exhausted your store of knotty questions then the voice of a loved and cherished one calls you by name, and talks to you of your own secret family matters. Here's where the crying begins. Skeptics and doubters now give utterance only to sobs and paroxysms of grief. ing which the dawn of a new conviction always inspires. In this way every member of the circle is visited during the

evening, and all are made to feel the presence of their loved but not lost darling friends. Ask one who has visited Mrs. Hollis's circle whether he believes those who have died still live, and he will answer

promptly, No! I know they live, and love us as devotedly s over! We are again promised a short visit from Mrs. Hollis, as he has been urged to return, to meet the wishes of many

friends. Her stop must of necessity be brief, as her engagements to spend the winter in New Orleans must soon

From the Louisville Courier-Journal, Oct. 16 A very good audience gathered in the west wing A very good authence gathered in the was well of Weisiger Hall, yesterday morning, to hear Mr. J. M. Peebles. His discourse was upon the life and death of A. B. Whiting, a gentleman who was well known in this city. It will be read with interest by the many friends of Mr. Whiting. There was audience last night was much larger. There was scarcely standing room for those in attendance.
Mr. Peebles is an able speaker, and charms his
hearers not only with his oratory, but with a
freshness and viger of thought that is striking.
The following is only a synopsis of his address in "They rest from their labors, and their works do follow

Philosophically speaking, there is no deathonly change on ward and upward forever. It is evidently impossible to find absolute rest in the Motion is everywhere; and change, by methods inverse and diverse, is a fixed law, ever evolving the more etherealized forms of life. Leaves are now falling from the maple, the oak and the elm; friends are falling—all of your eyes have wept and hearts ached ere the present occasion. How true that man, the earthly man," dieth

and wasteth away."
Winter dies in northern latitudes that spring may carpet the earth in grasses and grains; and man, the immortal of man—that is, spirit—disentralled from the physical organization, may traverse space and pass on in its path of destiny

toward perfection. Being knows no destruction. Annihilation is a Being knows no destruction. Annihilation is a meaningless term. The conservation of forces demonstrates this position. It is physically impossible for something to become nothing—all that was is, and eternally will be. Death, so-called, is no enemy, but, natural and beautiful, it must precede immortal life, as must the acorn the bud the opening flower. Stars that must precede immortal life, as must the acorn the oak, or the bud the opening flower. Stars that fade from our skies fade to illumine other portions of the sidereal heavens, and friends—our cherished friends that pass on through the valley of shadows, go to people the love-lands of immortality. They take with them consciousness, reason, memory, and their souls' holiest affections. Pure love is immortal. This true—our dear departed loying us still—they delight to project their parted loving us still-they delight to project their thoughts earthward; delight to impress us with the increasing beauties of their progressive exist-ence; delight in becoming to us what the facts of the nineteenth century demonstrate, the actuality

of ministering spirits.

Churchmen joining hands with deists and atheists in denying present inspirations, revelations and communications from the spirit-world, genand communications from the spirit worth, generally entertain erroneous conceptions of death, speaking of it as a "tyrant," as "the king of torrors," and picturing it as a grim, bony skeleton, with scythe mercilessly mowing down humanity. And then, to intensify the horror, they will join in this Christian hymn:

" Hark! from the tombs a doleful sound Mine care attend the cry:
Ye living men, come view the ground
Where you must shortly lie."

Such hymns, with the accompanying theological dogmas-the resurrection of the body, the day of judgment and future endless hell torments— are the pitiable remnants of an imported pagan-ism. The preaching of these and other unreason-

able chimerical doctrines is filling the country with a scotling infidelity.

To Spiritualists death is birth—the second birth into a higher state of existence. The body reinto a higher state of existence. Let body acturns to earth, to reappear again only in grasses, flowers and forests. As well ask the oak to return to its acorn, the winged bird to return to the nest and reinhabit the shell, as to ask an immortalized spirit to return to some gloomy graveyard and take on the dead, material body. "Flesh and blood cannot inherit the kingdom of God;" Paul further said, "We sow not the body which shall be." The body which shall be is the "spiritual body," and essential spirit is the life, the conscious intelligence of this spiritual body connect-

ing mortals with immortals, and angels with God who alone bath underived immortality. All the popular religions of the day rest upon traditions. Spiritualism alone rests upon traditions. Spiritualism alone rests upon the basic foundation of present, tangible facts. It is the living witness of the future existence. Considered historically, it unless the past and present. Referring to the Bibles of all nations—and especially the Old and New Testaments—we see that immortalized beings held conscious communion with mortals for some four thousand years. Angels or spiritual beings appeared to Abraham, Hagar, Lot, Jacob, Moses, Elijah, Gideon, Ezekiel and Zachariah; also to Mary, the mother of Jesus; to the two Marys at the tomb; to the shepherds on Judean hills; to Peter in prison; to Peter, James and John on the Mount; to John on the Isle of l'atmos, and nearly all of the Scriptural characters. These immortalized beings are sometimes ters. These immortalized beings are sometimes called "angels;" "angels of the Lord;" "men in shining garments;" "men in white garments;" "men of God;" "the man Gabriel;" "thy fellow servant," &c.; showing them to have been once men living upon the earth. They appeared for thousands of years, according to the Scriptures—then why not now? Has God changed? Have God's laws changed? To ask, is to answer the inquiry.

uiry.

How truly did the preacher say (Ecol. iii: 15) * * * "That which hath been is now; * * * and God requireth that which is past." Moreover, Jesus said: "These signs shall follow them that believe. * * * They shall lay hands on the sick and heal them; make the lame to walk, blind to see, deaf to hear," &c. These signs do follow Spiritualist media—but churchmen have lost the spiritual gifts promised in the New Testament. The apostate and "fallen" condition of our Christendom is a painful theme for reflection. It is Babylon, and nothing more, while Spiritualism is original Christianity—the Christianity of Jesus original Christianity—the Christianity of Jesus and the apostles. The earliest of the Christian Fathers had spiritual glfts—such as trance, vision, inspiration, and prophecy. So had the most distinguished men and women of the ages—Constantine, Tasso, Savonarola, Joan of Arc, Louis Six-teenth, George Fox, Ann Lee, John Wesley Baron Swedenborg, and a host of others.
Our friend and your friend, A. B. Whiting, who has recently ascended to the homes of the angels,

was a most able and efficient advocate of the phenomena and philosophy of Spiritualism. He con-secrated to this work seventeen years of his life secrated to this work seventeen years of his life, speaking in public the very day previous to his translation to the world of bentific blessedness. He had been in feeble health nearly a year, but generally filled his lecture engagements up to the summer months. Resting awhile from his mental labors, his most intimate friends thought him gradually improving, and encouraged his attendance at a grove-meeting in the vicinity. He addressed the audience in his usual bappy and elocutions are also as a summer of the s dressed the audience in his usual bappy and eloquent style, and at the conclusion improvised a beautiful poem. The next day, suddenly complaining of illness, and tenderly leaning upon his state; Augusta's shoulder, he calmly breathed his last in her arms. Our loss is his gain. Residing ten years in Michigan, within an hour's ride of Albion, I frequently shared the social fellowship and generous hospitalities of friend. Whiting's home, as well as the chesting companionship. home, as well as the cheering companionship of the mother and sister, with whom we deeply

sympathize in this trying affliction.

It is but justice to say that those who knew Mr.

Whiting best esteemed him the highest. He was a man of positive convictions, of keen moral per-

ceptions, and exalted aspirations. In his public ministrations he was overshadowed by angelic influence, an ancient Egypto-Persian, a cardinal conversant with ecclesiastical history, and others conversant with ecclesiastical history, and others who had long summered in the spirit-world. Touching historical matters relating to the church he had, as a lecturer, no equal in our ranks. Superstition qualled and bigory hid its hateful head before the thrilling inspirations that dropped like pearls from his lips. His musical gifts were of a superior character. In public meetings and at State Conventions, he sang his own compositions, the things the people with such melodies as doubtsuperior character. In plotte mesting and at the blood obtain among the harpers that the Mesting and at the blood obtain among the harpers that the Mesting and at the blood of the death-angel, has gone up one step ligher, loved Spiritual vineyard—and, be it at the blood of the death-angel, has gone up one step higher, loved Spiritual vineyard—and, be it at the blood of the death-angel, has gone up one step higher, loved Spiritu

gage: "Tell the people in your discourse that in passing to this state of existence I found that the principles and doctrines I had taught under the control of my angel guides were true, and that if possible, I cherish deeper desires for the promul-gation of the heavenly truths of Spiritualism, gation of the heavest y turns that was faith then is fruition now. I bask in the smiles of those 'gone before,' and am supremely happy. My vision is enlarged, and the future is all radiant with the grandeur and glory of eternal progress. The work in which I was engaged must and will go on to complete victory. I had hoped to address go on to complete victory. I had hoped to address my Louisville friends once more before passing to this life, but it was not so ordered. Pleasant are my memories of them and all the friends of earth. I find this world more real and beautiful than I conceived it to be even in the moments of my loftlest inspirations. I shall speak to you again. Good night."

This message was given in an earnest, pathetic This message was given in an eathers, pathetic natures. Oh how richly are we blessed in this privilege of conversing with our loved ones in heaven. Our noble self-sacrificing workers are one by one putting off their sandals, and passing the deathers. rolling Jordan, where their white feet press the golden shores of immortal blessedness. The Rev. Dr. J. B. Ferguson, Mrs. Alcinda Wilhelm Slade, and more recently Bro. A. B. Whiting, all elequent advocates of the spiritual philosophy, have put on their crowns of rejoicine. Angels are their companions, and Spiritualism is just as much better than any churchal system of religion as knowledge is superior to faith. "Add to your faith knowledge," said the apostle Paul. Spiritualists have done this, and have been blessed in the doing.

Spiritualism has no creed; Spiritualists can

never become a sect. To crystallize is to die. Sectarisms, under the name of religion, have Irenched nations in blood and cursed this beautiul earth quite too long already. Excelsior livine word of the Harmonial Philosophy. Excelsior is the

divine word of the Harmonial Philosophy.

It has demonstrated a future progressive existence, converting atheists, delsts and secularists to a knowledge of immortality, and revealed the immutable law of compensation. It has unrolled before us a new geography of the heavens, and testified that no personal devil raves "over there," nor brimstone flames seent and soil the garments of the risen. Unharring the gates of death it has nor orimstone names scent and soil the garments of the risen. Unbarring the gates of death, it has brought the loved inhabitants of the Summer-Land into our cities, our homes, our chambers, permitting us to clasp their shining hands and listen to the music of their voices. It has given the world new inventions in mechanism, and laid constant of the present of mage, and so many of mage, and so many of mage, and so many of mage, and mage of mag open to view the heretofore hidden laws of mag-netic reciprocity. It has not only foretold future events of vast moment to individuals and na-tious when asame with the living fires of proph-ecy, but it has warned the more susceptible of ecy, but it has warned the more susceptions asteamer burnings and fearful railway collisions. With the wand of clairvoyance, it has scanned ucean beta, described geologic strata, suggested new planets, and measured starry distances, while scientists were laggardly adjusting their instruments of observation. Under the name of psychometry, it has read by oral emanations the unwritten history of Egyptian pyramids and Assyrian ruins, of Greciau culture and Druidic worship, and can trace the life-lines of mortals by the touch of ringlet or garment. Each act is photographed upon the conscious sensorium. The judgment-seat is within, and Memory is the re-

cording angel.

Strengthening the weak, warning the erring, waking the dormant, unveiling the treacherous and startling the sinful, it continues to re-thunder the wilderness words of the Ban confess and forsake your sins." Only the "pure in heart," see God. To "him that overcometh" is the promise of access to the tree of life. Kindling in all believing souls the loftlest endeavor, Spiritualism is the sweetest answer to prayer, and the inspiring genius of every reform movement of the times. Meaning science and progress, moral-ity and pure religion, it is God's living word to umanity through angels and winistering spirits. Oh, come, let us worship in its temple."

Married:

In this city, on Thursday, Nov. 16th, by II. F. Gardner, Esq., N. M. Wright to Julia E. McFarland, all of Boston.

Passed to Spirit-Life:

From Highgate, Vt., Oct. 13th, of typhoid fever, Mrs. E. M. Wolcott, aged 53 years. Mrs. W. will be remembered as one of the best inspired

Mrs. W. will be remembered as one of the best inspired speakers in our midst. Her blameless life and her clear style of speaking won for her many friends and admirors. She has been living in Canton, N. Y., some three years, whither she went for the purpose of seeing and aiding her children through college. Her work was accomplished, and she was at Highgate, lecturing, when she took, a severe cold on the Fair-ground, which brought on a fever. Her children came to her, and remained till her departure. Her funeral was attended in Danby, Ve., at the church, and a large congregation showed their sympathy and respect by their attendance and mingled tears. Mahlon and Fannie will always love their good mother.

A. E. S.

From Haverhill, Mass., Nov. 9th, Lillio May, daughter of Warren Kimball, aged 6 years.

But the loved ones that mourn her loss are not left comfortiess. In the realities of Spiritualism they find their consolation, and know that Lillie can still come to them from over the shining river. The writer was called upon to speak words of consolation at the funeral. JAMES B. MORRISON. An affectionate family and a large circle of friends are

called to mourn the loss of our now arisen son, brother and friend. B. David Bunnell. His spirit battled against disease until it could resist no longer. Oct. 3d, 1871, it went on to join an angel band. He was an earnest, truth-loving and faithful worker, a Spiritualist, and known as one by his life. Mas. J. A. B. Dazsez.

Newton, Mass., Nov. 10th, 1871. From Ware, Mass., Oct. 15th, Mrs. Lastitia F. Wotton, aged 73 years, by typhoid dysontery, after much suffering.

For twenty years her unfattering faith in the belief which Spiritualism imparts, sustained her. And when "Over the river they beckened to her, Loved ones who'd gone to the further side," she was impatient to go, and said, "Why don't they come for me, not to me?"

L. A. Sawyer.

CONVENTION—NOTICES.

Third Annual Meeting of the New Jersey State Society of Spiritualists and Friends of Progress.

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

All friends of the cause throughout the State, and of other States, are cordially invited.

States, are cordially invited.

SUSAN C. WATERS, President of Society.

STACT TAYLOR, Chairman of Ex. Committee.

Bordentown, N. J.

Mediums' and Speakers' Convention. A Quarterly Convention of Mediums, Speakers and others will be held at the village of Medium, N. Y., the first Saturlayiand Sunday in December next, commencing each day at 10 o'clock.

The deepening interest clustering around these fraternal In o'clock.

The deepening interest clustering around these fraternal gathering inspires us with full confidence that this will not be inferior to any of its predecessors, and we cordially invite all seckers after the truths of this new dispensation of the angels to meet with us, and enjoy the blessings quite sure to be bestowed upon us.

G. W. TATLOR, Committee.

A. E. TILDEN,

DR. THOSE close t

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Mediums in Boston.

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192 Washington street, Boston. Mrs. Latham is eminently successful in treating Humors, Rheumatism, disease of the
Lungs, Ridneys, and all Bilious Complaints. Parties at a distance examined by a lock of hair. Price \$1,00. 4w*-Nov. 11.

MRS. BELLE BOWDITCH HAS resumed her business at No. 798 Washington street Room 3, Boston. Will attend to circles in the evenings Nov. 18.—4w*

MRS. J. M. CARPENTER (formerly J. M. Friend) will see those desiring Medical Examinations at her residence, 1557 Washington street, (corner Northampton.) Boston, on Tuesdays, Thursdays and Saturdays. Patients treated at a distance-examination \$2,00. Sealed letters to spirit friends answered. Terms \$2,00. Nov. 25.

CHARLES MAIN, JR., Test, Business and Medical Medium, answers mental questions, gives reliable advice on business and matters of personal interest; relieves pain; effects remarkable cures in Dyspepsia, Catarrh, and all obstinate diseases. Office, 200 Eliot street, Boston.

MRS. F. C. DEXTER, Clairvoyant, Business and Test Medium. Examines persons by a lock of hair, heals by laying on of hands. Price \$1. 494 Tremont street, corner of Dover street, Boston. Hours 9 A. M., 4 P. M. Sept. 9.—13w*

RS. C. H. WILDES, (formerly Mrs. Arm-stead.) 554 Washington street, Room 1. Office hours, 10 to 44. Circles, Friday afternoons, at 3 o'clock. Dec. 2.—lw*

MRS. MARY A. CHARTER, Successful Developing, Healing, Test and Business Clairvoyant. Photographs of controlling spirits forwarded, postpaid, on receipt of 25 cents. If Central Square, East Boston. 8w-Nov. IS. MRS. R. COLLINS, Clairvoyant Physician and ilealing Medium, has resumed practice. Examinations by lock of hair, \$3, by person, \$2, at 9 East Cantop st., Boston. Sept. 30, —13w*

MRS. M. CARLISLE, Test, Business and Clair-voyant Physician. Hours from 9 A. M. to 9 P. M. No. 94 Camden street, Boston. 13w*-Nov. 4.

MRS. L. W. LITCH, Trance, Test and Healing Medium, 163 Court street, Boston. Circle Tuesday and Sunday evenings at 7½ o'clock. (w*-Dec. 2. S: HAYWARD, Magnetic Physician, No. 82
Oct. 28 -tf

MRS. MARSHALL, Spiritual Medium, 19 Tem-ple place, Boston. Hours, 10 to 12, and 2 to 5. Nov. 4—13w.

SAMUEL GROVER, HEALING MEDIUM, NO. 23 Dix Place (opposite liarvard street). Dr. G. will attend funerals if requested. 3m*-Sept. 9. MRS. ELDRIDGE, Business and Medical Clair-voyant. Circles Thursday and Sunday eve. 1 Oak st. Nov. 25.—iw*

MRS. M. A. PORTER, Medical Clairvoyant, 80.8 Lagrange street; Boston. 6w*-Oct. 28. A. H. RICHARDSON, Healing Manipulator, No. 93 Main street, Charlestown, Mass. Dec. 2.

Miscellaneous.

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Cct. 7. White Water, Walworth Co., Wis.

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MRS. H. J. PRATT, Physician, has removed from Wakefield to East Somerville, Mass., No. 10 Mount Pleasant
street, where she will continue her libraric Remedies and
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Nov. 11.—4w*

June 1.—11

WILLIAM VAN NAMEE, M. D., Eclectic Clairvoyant and Magnetic Physician, will give examinations and treatments at his rooms, 103 Elm street, Newark, N.J., Mondays, Tuesdays and Wednesdays. 401 Dean street, Brookiyn, N. Y., Thursdays, Fridays and Saturdays. Business readings and advice given by special appointment. Examinations by lock of hair. Circulars with particulars and testimonials sent on application. Hours, 9 to 12 A. M., and 2 to 5 P. M.

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"5, "Cateclumen." Translation from Voltaire;

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"8, "Fine Bible—1si the Werd of God?" by M. T. Dole;

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

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and the balance in three equal payments—two, three and four years, at 6 per cent.

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THE SPIRIT BRIDE.

This is the name of the beautiful crayon picture which has attracted such marked attention in the Banner of Light Fare Chicle Room for the lest few months. It was drawn by spirit sid through the medicaship of Mr. E. Howard Doane, of Baldwinsville, Mass., a gentleman who had had no instruction in drawing previous to the time the spirits commenced using his hand for that purpose. At the solicitation of many admiring friends we have had photographic copies of this fine picture made, which will be forwarded, postage paid, at the following prices: Large size, 8x10, 50 cents; Carte do Visite size, 25 cents.

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25 LOWELL STREET, BOSTON, MASS., intends to leave Boston in April next for Europe. The following are my terms while I remain: Oral reading, \$1 or \$2, according to length of years read; writing a life nativity, \$5. Time of birth must be given. Letters promptly answered. Nov. 18.—6w

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Gol. 1: 23.

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THE FIERY ELEMENT IN MAN.

The human passions seem of late to burn with Increased intensity, and lead to many fatal results. Many of the most horrible murders that the pen has ever been called upon to record have occurred within the last year, and often among the members of one family. The most potent as well as most prolific cause, aside from alcohol, is the sexual passion, and jealousy which arises solely from that source wherever it goes far enough to result in murder. Not long ago two young men, each having plenty of money, and plenty of friends made by money, when they would have had few without it, quarreled over a courtezan whose society each had at times enjoyed. One accused the other of slandering him before the damsel (a grave charge considering the company). They fought and shot, and the accused was killed on the spot, leaving a large fortune unexpended, which he had not been able to reach. The salaried officers of the county at once began the prosecution for the people, who have little interest in hanging any body, and attach very little importance to the life or loss of the wild young sport. He was dead, and could pay no longer, so he was of little account to his friends. The other, still alive and controlling his means, employs the best of legal talent, and it is not strange that he should get off with a short term in the State Prison, nor would it be strange if he was pardoned out of that in a few months. A more singular case is one occurring in our city, some months ago, in which a popular, worthy and wealthy merchant, while attending to unloading some goods at a depot, led a drayman's horse out of his way, which so enraged the drayman that he broke his skull with a dray stake, killing him on the spot, and then walked off, in sight of near a dozen men, and before the tardy law and its. officers could get after him was securely hidden, and has not yet been found that we have heard or seen reported; Still another case recently occurred near us, in which a dissipated man shoots and kills his digorced wife's sister's husband, because he and his wife had given his abused and outraged wife a home and protection; but in the Catholic element, so prevalent here, which makes a wife a lifetime slave, with the popular prejudice against hanging, it is hardly probable there will be any punishment, except imprisonment until the trial, as legal talent, well paid, can almost all to the remedy that is so easily applied, of putting ways carry a point where it is supported by public | all distilleries, like the mints, into possession of sympathy or popular prejudice, and both can be arrayed for a husband, however bad, when his legal wife refuses to live with him, and, since the Catholics do not recognize any act as annulling marriage, she was, in their estimation, still his wife, in spite of the decree of the court. Property in woman is not played out yet, nor can it be while the Catholic religion lasts with its infallible authority.

THOMAS L. HARRIS.

A friend who has recently visited this eccentric genius at his community home near Buffalo did not form a more favorable opinion of him and his present enterprise than we did of his Mountain Cove movement, many years ago, which went up so soon for want of funds and faith, both of which are abundant in his present experiment. The rich vein of poetry which formerly ran through him to enrich the early spiritual papers is entirely exhausted, or is perverted into a sewer for the waste waters of Christian bigotry, of which he seems now to have a remarkable share. The stream of elequence, too, that, in the early days of Spiritualism, thrilled so many hearts, has turned into a channel little better or more profitable to the race than that of any bigoted sectarian, We are sorry for Bro. Harris, but not for his earthly period, as the wealth he has secured will enable him to procure earthly comforts; but the richer treasures of the other life, which he has lost by his course, will cause him many years of regret and sorrow. He seems to have been too weak a vessel to contain the new wine, or else he had not got all the old theology out before the spirits poured in the new, but retained enough to anoil the oure Spiritual Philosophy, causing it to sour in his brait. We thought him a little crazy in the Mountain Cove movement, but, as he partially recovered from that, we had hopes of his entire recovery; but he could not bear the flattery and praise which his, inspiration and elequence drew around him, and he soon began to suspecthimself to be an "especial messenger of the Lord," superior to his fellow men, and forgot entirely the lesson which the Brahmin got on the lotus-pod; to

"First count all men of equal caste,
Then count thy self the least and last."

And he seems also to have forgotten the later precept of Jesus, who said the last should be first, etc. For all useful purposes to the race, Bro. Harris seems entirely lost, having crawled into a community shell, where he deals out the orders of Christ to the family, and supposes, or makes them believe, he is the medium of direct communication with that part of the Godhead which on earth was, and is, the Christ. It would seem, at this late day, that no sane man or woman could fall into such blind superstition as that of Bro, Harris and John Noyes, of Oneida, and several others, more or less distinguished; but we are still more surprised at any families who possessed wealth, and the means of education which it brings, who should be so deluded as to follow after such fanaticisms. Yet this is the history of the race. There have ever been some to fall into every new scheme of salvation and redemption, and wealth is not always security against ignorance and delusion. The social experiment of Bro. Harris will be one of the straws in the wind now drifting the race into new channels of life, but will neither arrest the current nor make any permanent lodgment for those who are engaged in it, or for their successors, at least.

RELIGION IN COLLEGES.

The Christian Union deplores a fact, which it

briefly states, as follows: "RELIGIONLESS COLLEGES.— We can name at least two institutions in which all culture of a man's spiritual nature by a diet of revealed truth and a drill of religious observance, is intentionally and boastfully adjured. When visiting one, we auddentally called the large lecture-room a chapel.' The President, who was courteously exhibiting to us the splendid sclennile apparatu there gathered, started suddenly, as if stung, and with an unmistakable sneer, said? No! no! We have no chapel. We do n't preach! Visitors at the other are often told, 'We interpose no obstacle in the way of our students going to church-where they will. We do not meddle with those matters at all. We provide sittings for our students in the churches of their choice, but we do n't

pretend to teach religion. All this in a magnificent, patronizing style, which, like an atmosphere, so pervaies the institution that susceptible youth must needs absorb the opinion that science and history and art and mechanics and engineering and belief-letters and philology and all such, are mines of ore, well rewarding the most diligent labors; but as for this religion—well, if any one chooses to frequent those old diggings, and toss hither and thither the spent rubbish there abounding, we do not forbid it at all. We allow it. The boys may dig where they please in the religious mines.

Let us now exhibit the sublime nature of daty, and its immense powers to benefit humanity.

A being that has a duty to fulfill toward necessities which this duty has to satisfy. For instance, if the horse has a duty to fulfill toward man, it must feel within itself the necessities of man which it has to satisfy. The horse, however, cannot feel these human necessities within itself, consequently it can have no duty to fulfill toward man. If man wishes to avail himself of the ser-

the religious mines. growth in the knowledge of him, is an attainment compared with which all other gettings are but rubbish."

We rejuice at this sign of decline in superstition and corresponding progress of reason and inneglect of religion in other than the two colleges in the early stages of scholarship, says of at- By man fulfilling his duty toward the horse, and tempts to instill religion in the last stages of the parents fulfilling their duty to children, the nat-

"These young men night as well examine the counterpoint by smelling of an old score by Beethoven, or judge of pictures and statuary by listening to them, as attempt to examine and unintellect."

These confessions are significant and important, and go far to show that the zeal and faith in Christianity are mainly owing to early impressions made before the mind of the student is sufficient. ly matured to judge for itself of the truthfulness of time later in life to examine.

CAUSE OF MURDER.

A daily paper in its news items says a man shot his wife dead-cause, whiskey. No comments or complaint against whiskey; it is still allowed to run at large and cause more crime. We propose to serve the criminal whiskey as John Calvin had Servetus served, or if the punishment is too severe, hang it, and shut up the man where he can learn a good trade, and also amend the laws of marriage and divorce, so no woman shall hereafter be obliged to live with a drunken man as a wife, nor be disgraced for leaving him. No drunkard should be allowed to marry, or have any legal control over a woman or a child, and yet every few days we see a notice of some crazy drinker heating or killing a wife or child, and yet our law-makers are ignorantly or willfully blind the government.

to do good work wherever he lectures. We wel- simply because there is no unitary, organized encome him to the waiting harvest on the west side of the Mississippi, where there is great need of laborers, but small pay, as the country is new.

addressed on the subject of lectures; mediums toward them. He can bargain his way up to 5th street.

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

> NO. 111. DUTY.

duty assumes a new form. All men are not equal be no need of charity; and when charity steps in in experience, in capacity, in age, in temperament, to thus compensate for the neglect of duty, This natural inequality has hitherto been, and is The relations between these two spheres of condition are terribly discordant. They have baffled the wisest and most earnest endeavors of the best portion of men, in all ages, to conciliate them. Had not these intolerable relations existed, the ten commandments would not have been written; nor would such a weak attempt have been made to guide men into goodness, had these relations

The philosophy of " Do unto others as you wish to be done unto," utterly ignores the nature of the mutual powers, rights and interests of mankind, although it is the most subline appeal possible to individual endeavor in favor of universal goodness. This philosophy does not aim at destroying the iniquitous dependence of the individual on the individual, which can be so much abused as to allow one man to place his heel on the neck of another with impunity. It has not prevented the industrial endeavors of mankind from culminating into the gigantic system of monopoly, which unscrupulously racks the sinews

of Labor, and bathes the brow of Toil with the sweat of blood. Such appeals to the individual lead us to suppose that goodness can be wholly realized without organized social endeavor, and that the individual has but to will to be good and upright in all his dealings with his fellow-men. Under the idea that organized endeavor was not necessary for the realization of goodness, evils naturally arising from such a course of neglect, compelled the organization of political and ecclesiastical endeavor against evils. Instead of accomplishing their nurnose, they have but aggravated and intensified the evils against which they were arrayed, and by having employed the evil nowers of the sword, the rack, and the dungeon to accomplish their purpose, they themselves have become the greatest possible evils that can afflict humanity. By solely employing the powers to do evil to exercise their authority over humanity, political and ecclesiastical governments encourage the right to support it—a cause which has heretofore wicked more than the good to aspire to place and power, and by the success of the wicked, the hopes of virtue and goodness become extinguished. Good men in authority are but lucky accidents, and few as they have been, they have he had "gone back" on his record with reference proved what goodness could do, were it to have to woman's suffrage, though it appears in such a the opportunity. The progress which we witness all around is wholly and solely due to the benefit arising from the evolution of material art and science, a department of human affairs where fortunately falsehood could not gain a foothold. Thus far the goodness which we enjoy is thrust upon

which hold authority over us.

Let us now exhibit the sublime nature of daty,

man. If man wishes to avail himself of the ser In other institutions, which were founded in prayer, and had never known a day of prosperity but for sacrifices inspired by religious enthusities of the horse. He can perceive and asm, we observe with regret a gradual yielding to feel these necessities, and has the capacity to satthe restlessness of the young and the clamor of lafy them. Therefore man has a duty to fulfill the superficial in the matter of reducing to a mintoward the horse when he subjects it to his will. imum their time-bonored religious observances, and an absence of any brave, strong and daily declaration by the faculty that faith in God and duties to fulfill toward superior beings, but on the contrary, superior beings have duties to fulfill to inferior ones.

The child, by being inferior in experience and capacity, has no duty to fulfill toward its parents, tellect, but the writer, after deploring largely the but the parents, by their superior experience and capacity, have a duty to fulfill toward the child. ural result would be the docility and affection of the horse toward the man, and of the same from riese young men inight as well examine the perfume of heliotrope and mignonette by chewchighten toward their parents. This docility and ing them, or master the mystery of harmony and affection would not result from a sense of duty, but from contentment. Docility and affection are spontaneous, requiring neither knowledge or experiderstand a Christian's religion by help of the log-ical, mathematical, or any other faculty of pure have no duties toward superiors in knowledge, and the same holds good to inferiors of strength of goodness and virtue in regard to their superiors. Love is naturally spontaneous, and is of such a nature as to be extinguished by having the burden of obligation imposed upon it. Thou shalt love, is of all commands the most absurd, the statements which it is made to take with its and covet it as we may, we can never get it but early lessons as reliable, and which it seldom gets by becoming worthy of it through the fulfillment of duty. Like all other treasures we covet the love and affection of our fellow-men, and will not hesitate to obtain them by sheer force and cruelty. It is time for us to be ashamed of pursuing this course, as hatred between man and man, instead of brotherhood, is the universal result. On the basis of "Mine and Thine," true superiority cannot attain to its proper position while inferiority every where gains the ascendency. and holds its withering authority over mankind.

On the basis of "Mine and Thine," man imposes duty on the horse, both by lash and spur. Parents whip their children into obedience. The government imposes duty on the people by fines, imprisonment and hanging; the church imposes it on the people by the terrors of everlasting punishment and the eternal displeasure of Almighty God; and capitalists impose duty on Labor, by keeping it in noverty and misfortune. Trodden down into inferior conditions, and kept there by an inferior exercise of the intelligence wielding authority over them, the people have all their love and affection for each other extinguished, D" Our faithful and efficient brother, Kersey and have nothing left to confide in but what cuntraves, is now lecturing in Missouri, and, we ning force and hypocrisy can offer them. There earn, is engaged for December in St. Joseph; wo is, happily, a little exception to this rule in every hope the friends in other places will secure his mind. Men are not altogether willingly unservices before he returns East, as he is calculated righteons, but are mainly compelled to be so,

deavor to do good. The basis of "Mine and Thine" will not admit of any general organization to do good, but will only admit of organizations to persecute evil. A TP At a business meeting of the Spiritualists duty to abstain from evil can be instituted, but n St. Louis, holden at the Lecture Hall, at the there is a great distance between abstaining from close of the lecture, Mr. Charles Tuckett was evil and the doing of good. Apparson can abstain chosen President, and Mr. E. H. Green Secretary all his life from injuring his fellow-men, and still for the ensuing winter. Either of them may be do not one single act of intentional goodness wishing to visit St. Louis, address at 610 North wealth and power by the sheer honesty of hurting no one; and so can all men, to a certain degree, honestly bargain with each other, and obtain some of the comforts and conveniences of life, without having any regard for anything but self-interest. In the general endeavor, inferior minds and capacities are thrust aside to make With the new element, "Ours," in the basis of managing the production, distribution and consumption of wealth, the philosophy of human of superiority. Were duties fulfilled, there would in health, etc., etc. Thus, in all things, they are duty itself becomes postponed indefinitely. Were naturally divided off into inferiors and superiors, there a hundredth part of the solicitude made in behalf of the duty to do good that there is for still, the motive for pride, arrogance, cruelty and charity, this world would soon become a paradise. Charity is costly and barren. It merely humility, degradation, suffering and misfortune. wards off the finishing stroke of misfortune; it is but that small degree of goodness which no one, by the sheer force of shame, can withhold. Practically, it is the cloak under which society bides its manifold iniquities; hence the trite saying that "Charity covereth a multitude of sins." Charity, however, is the path to duty; and as it is needed to be used in this sense, we will show how the performance of true charity tends to destroy its own necessity.

St. Louis, Mo. FROM BATTLE CREEK.

Our good sister, Mrs. Mossop, (late of the Catholic Church,) has been giving us fresh dew from the spirit-land, for the past two Sundays, to large and appreciative audiences, describing a number of spirits that were recognized—good tests.

She speaks next Sunday here; the last Sunday in this month at Sturgis, and at Richmond, Ind., during December. She is a lady of high intellectual attainments, "a good soul," and a pleasant speaker. Her control is of a high order and very convincing, and has awakened a deep interest.

Our State Convention meets at this place on the second Sunday in December, and the latch-string will be out for all who may come, and we hope to see a good attendance.

Yours in the cause of Truth, A. A. WHITNEY, Battle Creek, Mich., Nov. 17th, 1871.

Hon. James A. Garfield and Hon. George W. Julian, early woman-suffragists, have learn, fallen from the good work—frightened from their propriety and advocacy by the Woodhull-Claffin demonstration.—Commonwealth.

We respectfully call upon Mr. Charles W. Slack, editor of the Boston Commonwealth, to give us his grounds for making the above statement. We seriously question its correctness, especially as to the apostacy of Mr. Julian, who is not the kind of a man to thus turn his back upon a cause which has every element of justice and commanded his highest respect, and for years received his unflinching advocacy and most heariy ecoperation, both in private and in public. No mere newspaper rumor would convince us that usually correct journal as the Commonwealth.

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