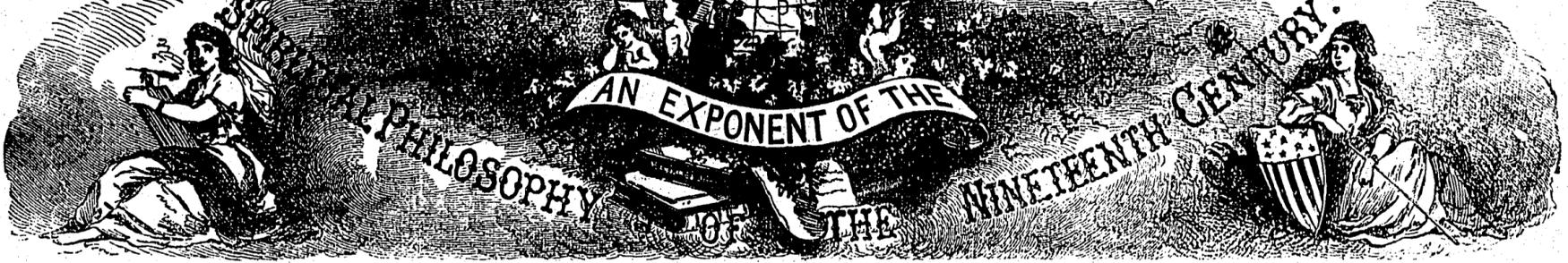


BANNER OF LIGHT.



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The Lecture Room.

THE GOD OF SCIENCE; THE GOD OF THE CREEDS; THE GOD OF THE SPIRITS.

A LECTURE BY MRS. EMMA HARDINGE. In Music Hall, Boston, Sunday, Oct. 8th, 1871.

Reported for the Banner of Light.

INVOCATION.

Great Spirit, whom we know not—whom we may never comprehend save that thou art the Divine Mind, the everlasting strength, the inspiration of all; Lord of life and author of being, power of the soul, light of the universe—we commend this hour of counsel unto thee. Thou who knowest all hearts; who knowest why these thy children are here; thou who comprehendest all needs and administerest wisely unto them—we do know that thou dost all things well, for we see the rolling ages crowded with thy goodness, thy wisdom, thy strength. Page after page hast thou unfolded for the eyes of mortality to read, and now the last great mystery is solved—the mystery of spiritual existence, upon whose threshold we stand contemplating the mighty secret of thy being. Thou art a spirit, and ever as we comprehend and honor spiritual existence, do we worship thee in spirit and in truth.

ADDRESS.

Last Sabbath we essayed to show you that in the present great shifting which religious systems are undergoing from those who are called the leading men of the age, religion itself was liable to be expunged. Religious systems and creeds and dogmas—all that constitutes religious life—was then pointed, as being weighed in the balance, or have been found wanting, and must fall. This investigation brought us to consider whether there still exists in the world aught which can meet the religious wants of the age; aught which is practical, and yet religious; aught which becomes a religious authority and yet a human one combined. Again, we pointed to the fact that we found this element in the divine nature of humanity. We invited you to consider the physiology of the system, and how much grander was the physiology of mind; and how superior, in comparison with the splendor of the intellect, was that limitless and ever-working concatenation of energies that we call the soul. We invited you to watch the development of these principles in the divine humanity, and then, above it all, to trace out the religious element which is beyond humanity—that aspiration to know of the First Great Cause which exists in every human breast—that longing for an immortal life which transcends all the possibilities of a mortal one—and, above all, the acknowledgment of that mighty power which rules within that which we call conscience, the laws of right and wrong. All these we found in humanity, and therefore we called it divine.

To-day we shall turn another page of this vital, human religion, and without appealing to creeds or systems; without attempting to found, upon the authority of man, questions relating to that which is called religion—we proclaim that the three great problems to be considered are: 1st, The First Great Cause; 2d, The Immortality of the soul; 3d, The law of right and wrong. To evolve these problems we propose to-day to speak of the God of Science, the God of the Creeds, and the God of the Spirits. We know that the very word "God" sounds in some ears with the unfamiliar tone of an ancient superstition which they long ago deemed they had outgrown. There is a passion in religious belief which sometimes leads us to exalt the formula of that which we call religion, and sometimes to trample it beneath our feet as an ancient story no longer to be credited. I address, to-day, many of those who have taken this course, but I am not ashamed to tell them that they worship a God as much as I—unperceived or unknown, perhaps, to themselves—for God is not a mere personage; God is not a man, only larger, grander, more beautiful and mighty—not the largest image which man's eye can perceive, but God is the Author, the Divine Mind, the Masterful Cause, the Sovereign Intellect, that evoked form and law and order out of chaos and night, and rules us to-day with an omnipotent power. Those who scoff at the name of God are among those who bow down most persistently to the laws which he has formed. They look for God in dust and ashes, and acknowledge him there. They acknowledge the infinite authority of law; they succumb to that law. It matters not what they call it—though they are pleased to denigrate it Nature, law or force—it is enough to know that they worship it. That is the God I speak of to-day; and I use the term because I love it—because it brings to me the consciousness of a mind higher and better than yours and mine—mighty to create, strong to save, infinite in wisdom, and omnipotent in power.

"The God of science! Why, there is no God," cries the scientist. Ay, but the scientist does not make science. Science is one thing, and scientists are another. Scientists affirm there is no God, and science proclaims him throughout all her vast domain. Scientists acknowledge law; they assure us that when we gaze upon the majesty of the storm, the tempest of the ocean in its might, when its black breast is torn and lashed by the wild winds—that, on every foamed billow, on every towering column of the briny flood that dashes itself against the gloomy sky, we shall find written eternal law; that the law of that tremendous whirl of the hurricane was written millions on millions of years ago; that the evolution of these forms is just as much in accordance with that law as the upheaval of the storm or the rising of the glorious sun; that every grain of dust is a part of that law, beginning in the crystallized form which may have been determined in the crucible of the ages. In a word, they find causation in law; they acknowledge blind force—forces acting through the departments of being, and calling into existence things animate and inanimate, according to the quality of the atoms existing from which to so form them.

Thus far scientists proclaim God and substantiate truth; but has science ever yet accounted for the evolution of mind? Has science ever yet explained how dust and ashes originated intelligence? Has science ever yet evolved any theory which accounts for thought, for the grandeur of human intelligence, for the beautiful, varied, apparently illimitable growth which we call the march of intellect? Science has never accomplished this; it cannot teach the lesson. Science looks her work against ecclesiasticalism, because she knows all weakness. Science has entrusted every religious problem to those who are unscientific, and then laughs them to scorn because they are without science. Science never makes one affirmation—she is only a negation. I now propose to array science against scientists, as in a former discourse I arrayed the heart-convictions of Christians against their creeds. Behold this instrument [pointing to the great organ behind her]. Suppose, by any conceivable concatenation of circumstances, the ivory of the desert, the metal of the mine, the fibres of the various woods should all assemble themselves together in one spot; and, to carry the matter still further, suppose that they all, by some wonderful evolution of law, should fashion themselves into the shape of one grand instrument. When they had thus done, why should not the law make mighty musical sounds reverberate through those tall columns, as well as to construct them? When all is done, why should not one instrument produce all the varied musical combinations of an oratorio, as well as do the varied instru-

ments fitted to give it forth to the ear of man? But scientists know that wood and iron and ivory never bring themselves together by any concatenation of law. Scientists know that no known law discoverable in matter can fashion one instrument, or any object, the largest or the smallest, upon which is written the word design. Scientists know that whilst the humble worm spins the silk, whilst the power of coloring is dispersed within the earth in the various dyes, design is necessary to prepare the fabric, and to shape the material for the dyeing, ere the fruit of the labor can be achieved. Whilst the metal is ready, to fashion the wheels; the leather, to make the bands; and the wood to complete the machine, they do not come together and form themselves into that machine, or spin the fabric, which, under proper conditions, is the legitimate result of its operations. Science has never yet perceived one single evidence of workmanship equal to this; scientists, with all their theories about forces, have never yet seen the forces which can evolve that little fabric. And when I gaze upon your walls—the walls that are even now crumbling into naught—the walls upon which no workman has inscribed his name, no individual recorded his labor, yet I see, on every column and pillar and beam and statue, a gospel of workmanship inscribed—design executed by man. Scientist, why have not the components of this building arranged themselves into order? Scientist, why do not the vast trees, without the axe which cuts them down—why does not the iron, without the hammer which forges its glowing strength—why do not all the material elements which go to fashion the huge leviathans that plow the mighty waters, construct themselves into the wonderful symmetry and power of the steamship? Because the elements await the fashioning hand of man; that is, God working through the soul is lacking, to organize and call out of chaos and void the order and beauty that shall fashion the shape.

Science, divine, holy, glorious science! microscope of the Grand Man, church of the divine humanity, I stand within thy borders, and there do I behold, throughout all the broad confines of Nature, order, law, design! Science, I enter thy borders, and I hear the voices of the winds, the anthem of the storm; I behold the beauty of the summer flowers; I listen to the mighty chorus of ten thousand marching worlds, trailing on through the burning skies, and singing the great oratorio of Creation, and I know that all is ordered and constructed by the Grand Man, the Mighty Mind, the Masterful Soul. Whether one or many, it is still soul; whether tutelary spirits or one omniscient and mighty spirit, that organization was built and fashioned by mind. Science, I advance still further into thy borders, and I behold the seasons coloring the earth with the many tints of autumn, drawing over it the pure garment of snow, putting on the beautiful garments of spring, adorning it with the glory of summer. I behold the wondrous ship of creation sailing on in perfect harmony, so that not a single star is diverted from its orbit, and not one grain of dust beneath our feet is removed from its stars, nor any atom as sign as well as the law of their being, the beauty as well as the use of their creation. I hear the old earth sounding out her word of praise for us; every atom is full of design—all of workmanship.

I advance still further. I see the vast machinery in motion throughout the far-off heavens, spinning out new worlds, as in the days of early creation—worlds flying off from the heated breasts of revolving suns and systems, precisely as if I stood in the primal workshop of the Grand Man. Science everywhere proclaims design; a design everywhere proclaims order, use, purpose, beneficence. I no more see the workmen, I no more behold the busy hands that have reared up the stately walls of the universe than I behold the men who labored and toiled to produce this building where we now assemble. I no more recognize the visible presence of the mighty Captain who steers these barks of creation through the fiery skies, than I now behold those who are speeding the great barks that are this hour tracking the vast bosom of ocean from shore to shore, but I know they are there, and he, also. Science, I advance still further into thy domain; I gather up the flowers by the wayside; and, as I look into the heart of those blossoms, I perceive the beneficence that has lighted up each vesiclike corona and supplied it with the dew, the sunshine and the heat, and made it so fair and beautiful; and all that mortals may gaze with delight upon the picture, and that the fragrance of its breath may go forth into the atmosphere making it purer and better for the uses of man. Why, there is as much beneficence and kindness and wisdom and almighty power in the construction of those little blossoms, nay, far more, than there is in the work that has made your garments so many colored and useful—that has stamped your city with the splendor of use and design. And therefore do I claim that, whilst scientists prize only of that which they see—that which can die—of matter, and its obedience only to the requirement of its law, science has been revealing God at every turn; science proclaims of the whereabouts of the Master Mind; science proclaims at every step an omnipresent, all-wise, all-powerful Soul!

I now propose to turn to the God of Creeds. I know when I speak of these I touch upon the very point upon which religion feels herself most strong—where the weakest part of religion is to be found. But bear with me for a few brief moments, while I refer to the foundation of all creeds. In place of considering the action of credulists, let us look behind the veil, and ask how creeds came to be fashionable. We acknowledged Christianity, in our last discourse, to be the leading representative of religious formulas among men, and now desire to ask whence and where Christianity had its growth. We find that there stood, in the midst of a scattered, ignorant people, some eighteen centuries ago, a man who proclaimed—as we of this day—that the grandeur, the order, the beauty of creation never originated itself; a man who proclaimed that the mysteries of God—of Nature—are solved and explained by the word spirit; that all man could realize of God was spirit; that all the worship meet for God from man was the worship of spirit, and the worship of truth. To adapt this worship to that humanity which was waiting to know and to solve the problem of God, this inspired teacher proclaimed that our relation to God was that of father and child, that his relation to us was that of father, as shown in the parable of the repentant prodigal. This father, knowing our weakness, forever opened his arms, inviting us to return to the well established rule of right; this rule he demonstrated by showing that it consisted of justice—the giving to every man the same rights which every man demanded for himself. Nothing dogmatic did this teacher of Nazareth enunciate. He never wrote a line, built a church, or ministered within one. His church was the market place and the hill side, the harvest field and the mountain top; his sacred days were all days; his acts of worship were kindnesses; his condemnation of sinners was directed only against scribes, pharisees and hypocrites—not against that perpetual struggle of the animal nature to drag the spirit down to that gloomy level which the world calls crime. Till there was one on earth pure enough to condemn crime, there was not the one found on earth righteous enough to cast the first stone against it. His judgment for the hereafter was founded on the deeds of kindness which men performed to one another. And that was all he taught of the Christian religion; he never instituted a sacrament, save one, and that one was but a simple act of remembrance. When the hour of suffering and trial and martyrdom came; when the time arrived that he knew that the ignorance and cruelty of the world would reject Jesus and choose a Barabbas; when the time

came that the mortal form must sink fainting by the wayside beneath the heavy weight of the cross; when the powers of his overruled humanity sought pity and compassion of the apostles who slept; when he sat, with the coming darkness thickening around him, surrounded by the few companions who had shared his bitter agonies, he asked that they would assemble themselves together, from time to time, and drink of the cup and break the bread in memory of him; it was no mystery concerning eternal salvation—it was a loving act of remembrance alone. Which of you has not asked, in the hour of parting, in the hour when the shadow of some great darkness was upon you, for human sympathy, for human love, for human kindness? who, in the great day of such martyrdom, has not asked: Do this in remembrance of me? No distortions of creeds—labored through they may be—can ever twist the thigle sacrament into aught that concerns eternal life, or that relates to religion. It was the only sacrament which he ordained.

But now let us see how creeds arose from and in the name of the man who swept away all creeds. At first, the common people, who so loved this practical, pure, beautiful religion, cherished it in their hearts. They remembered him who declared that, where two or three were gathered together in his name, his spirit was there in the midst of them; they worshipped the God who was a spirit with humble faith and simple trust; they found their temples of worship in groves, and sometimes among the graves of the dead. Wherever two or three were gathered together, they knew that the Christ, the Spirit, was with them. Wherever the aspiration of their hearts went out in the recitation of their own great needs, they knew the presence of God the Father. Wherever they beheld man in his distress, or recognized the voice of appeal from their fellow-men, they recognized the law by the fulfilling of which they were to worship God and honor Christ. That was the first church of Christianity. But Christianity no only took hold of the common people; its truths and teachings extended far and wide, and, at last, kings and counselors, and pedants and philosophers worshipped at the now fashionable—shrine of the man of Nazareth. But when these high and powerful classes among men took hold of Christianity, it lost its primitive freshness, simplicity and vigor. They changed and interpreted it to suit their own forms and views. Three hundred years after the humble, lowly man of weaver—who knew not where to lay his head—had established the Christian religion, his followers, rich and mighty, arrayed in purple and fine linen, assembled in council to decide what they should believe; and what they did determine was, that whoever should believe their lucubrations should be saved. Eaved from what? From the arms of that God who cared for the falling sparrow, and numbered the hairs of our heads—that God who welcomed back the prodigal, and spoke kind words to the adulteress? Yes, they decided that the whole machinery of salvation—or its reverse, damnation—rested upon the acceptance or rejection of a certain impossible proposition that there is a, and one is three—no more. [Applause.]

Whoever should thus believe as stated; whoever would not thus believe, whoever should reject this impossible proposition, should—what? Here, on this platform, not many years ago, one whom many of you know and loved, one who loved the name of Jesus, and was not ashamed to proclaim the name of God—such an one asked you if there should be, on this day or any other, but one human creature beneath the stones of your city streets, burning and writhing in the torturing flames, lacerated with hideous tortures—and, as you walked over the spot, you should know that one such fellow-creature was waiting below—what would you do? You would tear up the pavement of the street; you would penetrate the earth till you reached the wretch in his sufferings; you would link your arms together into a cable long enough to reach him, and draw him forth from his torture; you would weep tears enough to form an ocean as means to quench that fire. And should your efforts fail, and your wretched brother thus miserably perish, you would put on weeds of sorrow, would lament with one voice and one heart that but one fellow-creature had thus fearfully passed from your midst. But this is the doom to which universal Christendom—all followers of the meek and loving Jesus—condemns not only one, but countless millions; and all because they cannot believe that there is one and one is three. This is the foundation of creeds, and this is the God of creeds; and in pursuance of their ideal God, on go these creeds, in all the history of the race, marching over holocausts of dead and dying; arrayed in all the forms of ecclesiastical organization, crowned with the red robes of the *auto de fe*, armed with all shapes of injustice; leaping and prosecuting "holy wars" over nearly all the known world, in which thousands upon thousands have been marshaled against opposing "heretics," to kill and murder and destroy.

Where stands the God of creeds to-day? It is not, mark you, God the Spirit that the Christian worships; he worships Christ—God is only a vague ideal—some one who can be approached only through Christ. You cannot, oh, Christian, thank your God for the many favors he has given you, till you have first thanked Christ. Christ, then, is the God of the Christian; and how does Christ conform to the God of the creeds? Show me that church called Christian, this day, where the ethics, the morals, the practical life of Jesus the Nazarene form the sole foundation of its creeds—show me that church, and I will show you a *rara avis*, and shall be most ready to bow before the God of its teachings. There is none such—not one! [Applause.] I take the example of this very place. I remember the time when the great man who here proclaimed the glorious character of the Father God, from the foul aspersions of stultifying creeds—he who proclaimed the divine doctrine of God the Father, and Christ the Elder Brother—he the inspired being who had been raised up as a minister to proclaim the religion of the true, the beautiful, the practical to this age—I ask where was the Christian Church that did not deny him entrance into it—that did not denounce him with epithets of hate and scorn! I ask you to remember all the great heart utterances that here he spoke, and to consider whether they are in conformity with the history of crime and blood which the God of creeds has written in past ages. Wherever the lines of demarcation are drawn between man and man—wherever the cruelty of one sect against another "makes countless thousands mourn"—I ask is it in accordance with the beautiful teachings of the founder of Christianity? I do not ask you to label the subject of your investigations with the name of any sect, but only to examine generally as to what is the God of creeds. I take the name of the beautiful founder of Christianity, I consider his noble works among men, and I fearlessly proclaim that until Christians are converted from creeds to the gospel of him who created no creeds—until Christians are brought in reality to accept Christ as their teacher and exemplar, they will never be able to offer to the world any religion but that of mere cerebral assertion and laborious observance, but not for the six days of the week—a religion of form, which appeals not to the interior soul; they can offer no religion that will go into the law courts, or between man and man, bringing peace instead of dissension; no religion that will stand between two farmers, crying out, "Cease your bloody strife, sheathe your swords, beat your spears into pruning hooks"; no religion that will apply to the duties of to-morrow, and make lighter and more equitable the burdens that you bear; no religion that can show you who is the God of science; no religion that can tell you where the spirit is gone, when the form lies cold before you; no religion that can tell you whether your own spirit is tending. In the teachings of

Christianity I find no power to meet those great standard wants of humanity. [Applause.] I love the God of Jesus; I love the God that the lowly Nazarene taught of. His words plighted the truth of the ages. It matters not whether it was spoken in Jabez of old time, that God is a spirit—that immortality is the birthright of the race, and that the laws of right and wrong constitute that doom-day book by which every immortal soul is judged; that is the religion of Jesus—it is my religion, but not the religion of the God of creeds.

And now I close my examination by asking: What is the God of the spirits? When first, incredulously, the world heard—that but finally was by compulsion brought to believe—that the gates of death were thrown back, and that immortal spiritual beings were crowding through those open doors to prove and demonstrate the fact of spiritual existence, had not that world of mankind the right to demand of us—who and what is the God whom you say is a spirit? If, truly, the problem and mystery of God shall be solved, it must be done by a true and comprehensive explanation of the nature of spirit. Such an explanation, such a solution, the world had a right to demand of the Spiritualists. But the world never received it. Sad, yet with a holy thankfulness to the Great Spirit that has given me this wondrous, eternal, glorious light of Spiritualism, I say it, that Spiritualism has not through the lips of Spiritualists demonstrated to the world the solution of the problem of God. There are those now around me who follow this address with sneering ridicule in their hearts, and who, going home, will dip their pens in the vinegar of wrath and condemnation to write me down as superstitious—as desiring still to follow the cloudy pathways of the past—as desirous anew to bind them in fetters from which they have long been enfranchised. This denial of God as a personality—a grand soul, a masterful spirit that is not, but beyond our humanity, many Spiritualists hold to and practice. There are those now around me who insist upon defining the term God as a principle—who scoff and ridicule the possible existence of any power above law? They accept a blind force as their God, still, and denounce and revile those even who dare to believe in anything wiser and more intelligent than law. Spiritualists, oh follow me kindly now, as I proceed to array Spiritualism against the Spiritualists, as I have just now arrayed science against the scientists.

What does Spiritualism witness of God? Let us look at the first demonstration that it brings—the humble telegraph which gives us the knowledge of the presence of a spirit; let us push home the inquiry till we discover that that invisible, rattling spirit, was once an inhabitant of and moved, clothed in mortal guise, upon our earth, and still possesses every feature of its individuality save the dissolving element of clay. Let us question what that spirit is. That spirit proclaims to us that this material envelope of ours is but a fleeting shadow; that spirit is the soul of all; that this body is but a mold for higher forms, and only a mold as long as it is stilled by spirit; it proves to us that spirit is everywhere around and about us; that it is the interior force, the *esse* of all being; that without spirit there is no element, no form, no existence whatever; that spirit is the living power of all things. Now, what is spirit? It is an essence; it is not matter—it is the power that governs matter. Matter, in all its forms and powers, is limited; matter is ever changing. Spirit is intelligent—matter is not. Between the two there is a bridge that binds them together, but it is not matter, it is not spirit. You vaguely call it magnetism, electricity, and other phrases that cloak rather than display a meaning. Spirit is the literal essence, matter the mold through which the action of spirit is expressed.

But I push on still further. I question this invisible witness; I find that he has memory, that he was the architect, the engineer, the musician, the scholar, the statesman of former days—he was the real man which animated the form. But he is but a fragment. Wonderful as is this planet of ours, what a development does it appear in the grand system of creation, and how small do we seem upon its diminutive surface. And just as small as we appear on earth, just as diminutive as appears our puny planet amid the rolling universes, just as small is that atom of spirit which to us comes—demonstrating its existence—in comparison to the totality of spirits which we call God! I ask for that God, but they answer me in the words of old: "God is a spirit!" As your faltering breath is to the atmosphere that surrounds the globe you inhabit, so are your souls to the great ocean of spiritual life. We know not, fragments that we are, of the personality of higher spiritual existences; there is only for us to know that ever as we advance in the scale of creation, matter gives place to mind; that intellect—intelligence—is the law, the authority, the highest power known to man or spirit, and that is the God of the spirits. As we walk through the shining ranks of eternity we still find ourselves surrounded by intelligence; wherever we ascend it is still intelligence that pervades creation; every point in space is full and replete with the same subtle power.

Friends, when first the light of Spiritualism came to our lands, far away in the midst of a wild district of Ohio, in a region where the railroad and telegraph failed to reach into and take part in the daily life of man, a spirit house was erected by a simple soul who listened to the low rattling of the celestial signal-board, and who, in humble submission to the expressed will, constructed for himself a spirit building. He was without preconceived opinions or imbibed philosophy, or stereotyped views—in a condition willingly to receive and obey; and in that structure the voice of the spirit was heard, chorused by many and many other voices, discarding of the grandeur of the universe. They told how, far beyond the stars, those spirit people—many of them denizens of the spirit-world for thousands of years—had reached and watched and waited for God; they told of that mysterious outer field which no spirit could penetrate, which no organized being could enter or understand—the source of light and heat and force; they told that everywhere they perceived and acknowledged this subtle fluid as God. Their utterances seemed lost in the intricacies of mortal speech—too far fetched for humanity to comprehend—but all conveyed the idea that throughout the universe known to man and spirits, there is the eternal, active force of mind, and that is the God of the spirits.

As my spirit-friends, so witness for me that mind is a spirit—illimitable—that all things around us, so do the components and evidences of an eternal gospel of mind, so do I extend my conceptions to the worship of the grand mind. Ask me not what is the use of it! It is only that it is necessary for me. You will know when you stand in your gethsemane, and there is none to answer. You can only comprehend it truly in the dark hour when injustice, and hatred, and malice, when sickness, and failure, and despondency are upon you; or when you look with awe in the face of death. You can comprehend its full force only when standing in your loneliness, and desolation, and sorrow, you are assured and made to know that there is an Almighty Father—not an unscrupulous law, but an eternal law-giver—who has prepared through martyrdom and pain a triumphant victory for your own soul; that he bids you about with the arms of love; that he is all kindness, all wisdom, all power; in whom all can trust as their Father in heaven! Such is the God of the spirits. Oh, Spiritualists, who ignore or revile this philosophy, you have only yet advanced one single step up the shining stair which leads through the avenue of materiality to the grand temple of

spiritual light! The shining hosts who bring to us the assurance of spiritual existence, can afford to wait till their teachings are received; but until you arrive at the place where you can recognize that all is mind instead of matter, and that the totality of mind is something more than the supreme of your own individuality, you will never realize the strength and blessing, and never be able to give out to the world all the religion of the divine humanity, which includes the knowledge of God, the demonstration of immortality, and a perfect understanding of the laws of right and wrong.

Next Sabbath we shall speak of "Man, the Immortal." This day, whether we know it or not, as we have advanced on the avenue of life, one step nearer to the grand and glorious liberty of spiritual existence, so are we one step nearer—near, our God, to thee!

Spiritualism.

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

No one thing is probably more remarkable than another, only as it is less common, and on this account probably the electric transfer of color that takes place in the presence of some mediums, is quite as curious a manifestation of spirit-power as any that occurs.

I was once present at a cabinet séance of the Eddy mediums, when, as usual, a committee was appointed to conduct the proceedings and see that there was no trickery or "humbug" practiced by the two brothers and sister mediums. There was a skeptical doctor put on the committee, who, I understood, had figured rather prominently before, and was chosen expressly on that account. The manifestations progressed as usual until a gigantic arm and hand, apparently of twice or three the magnitude of that of the lady-medium, projected from the hole in the cabinet, whereupon the doctor (who had come prepared) fell fly from a syringe a charge of writing ink upon the outstretched arm. He then proceeded directly to the cabinet and released the girl-medium before she was apparently aware of his object, but no sooner was she before the audience than this "self-styled a ceuser of mediums" grasped his victim by the arm, and dragging her forward on the platform, triumphantly exhibited the traces of her "imposture and cheat" in unmistakable marks, or stains of ink on the wrist. I never shall forget the scene that then transpired. There stood the medium seemingly in blank amaze, not only converted of fraud, but caught in the "very act," and there stood the burly doctor, gloating with his victory, inasmuch as he had now proved his former accusations against the mediums true. But soon the scene shifted. Casting her eyes on her "accuser," the medium seemed suddenly to realize and accept the situation, and seizing her "exposer" by the nape of the neck, she set him whirling around the platform as easily as a Hercules or Samson (with whose spirit she was perhaps obsessed) could fling a cat. Nor could the hapless doctor in any way escape; for no sooner would he show the least inclination to move, but he ever so stealthily, than the "humbug" of a medium would dart tiger-like at him, and again send him flying around the stage. I am sure if the "three gentlemen" of the "three ages" had been there, they could not have helped enjoying the discomfiture of their brother "spirit-gun" accuser, in spite of their abhorrence of the impostors and humbug mediums. Although the doctor was twice or thrice the weight of the medium, I could compare her handling of him to nothing more like than I have seen a cat exercise toward a mouse, with this difference; that whereas the cat generally keeps its temper when playing with the poor mouse, the medium seemed all the time in a frantic rage, and the wonder to me, then, was, (though not now that I have learned more of spirit-power) how she, or the spirits who controlled her, could so exactly gauge their oft-repeated whirling of the terror-stricken limbs, without throwing him off the platform, the edge of which he so often and so nearly approached. At last, however, the doctor's teaching looks seemed to prevail, and he was permitted to sneak quietly away, and I have never to my knowledge seen or heard of him since; but I will venture to say that he has always, since that troucing, entertained a wholesome abhorrence of all spirit-guns and Eddy mediums.

Although I could not understand how Miss Eddy's arm became apparently so elongated and enlarged as it showed itself through the aperture in the cabinet, still, under such positive proof of fraud, I considered at the time that a "trick" had without doubt been practiced, by the medium on the public.

Some time after this, I attended a séance at which a boy of eleven years of age was present, (called the Allen boy medium.) The peculiarity of his mediumship was that the physical phenomena that generally occur at dark circles took place in his presence in broad daylight, it being only required that his hands and arms should be secluded from the light. I took my place in a chair with the boy sitting in a lower seat on my left hand, having previously taken off my coat, which was thrown over the hands and arms of the medium as he clasped my left arm with both his hands, and kept up a constant manipulation to assure me beyond question that they were never removed. There were several persons present, before whom divers phases of the dark circle phenomena transpired. Among other things that occurred, a long, large arm and hand were projected over my shoulder on the right, far beyond the point the boy could have reached had he stood on a line with it instead of sitting as he did some feet below. This feat being accomplished in broad daylight and in the presence of several other witnesses, all of whom acknowledged its genuineness, seemed to place its truthfulness beyond question. Like most over-critical investigators, however, I was soon tempted to doubt the

THE BRIDE OF CASTELMERE.

Written for the Banner of Light. THE BRIDE OF CASTELMERE. BY MRS. BELLA CHASE.

Philosophy which, to a great extent, has been brought upon it by its own adherents and by that class of advocates who claim the most inspiration. I see no way by which this desirable point can be reached, except through the agency of a medium whose manifestations will be such as to stop the mouth of criticism and ridicule—

WHAT AND WHERE IS TRUTH?

Messrs. Editors—In 1820, our good Quaker friend, I. G. W., published an article in the National Era, in which he expressed his sympathy for the Mormons, who had then recently been expelled from Nauvoo, Illinois.

Spiritual Phenomena.

SPIRITUAL MANIFESTATIONS IN BEECHER'S CHURCH.

In the Banner of Light of Nov. 25th, we published an interesting letter from New York, giving an account of the physical manifestations which have taken place in Mr. Beecher's church for some time past.

There are three reporters' tables standing against Mr. Beecher's platform. The middle table is directly in a line with Mr. Beecher, in an innocent-looking affair of pine, stained to imitate black walnut.

AS IT APPEARS TO ME.

DEAR BANNER—In your issue of the 11th inst., you publish a letter from the pen of Isaac Rehn, in which he enters mild, but I think just criticisms, against the manner in which the lovers and advocates of the spiritual philosophy are presenting this new and wonderful system to the world.

Free Thought.

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LIST OF LECTURERS.

- Mr. J. MADISON ALLEN, New Ipswich, N. H. Mr. A. AMBLETT, Inspirational, care Dr. C. Hunkley, Dayton, O.

BANNER OF LIGHT: AN EXPONENT OF THE SPIRITUAL PHILOSOPHY OF THE NINETEENTH CENTURY.

Published Weekly at No. 136 Washington Street, Parker Building, Boston, Mass. WILLIAM WHITE & CO., Proprietors.

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Banner of Light.

BOSTON, SATURDAY, DECEMBER 16, 1871. OFFICE in the "Parker Building," No. 13 WASHINGTON STREET.

WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

Wendell Phillips Again.

There are few current abuses that this eloquent reformer touches with his Ithuriel spear, which do not find a ready response in the popular mind.

Mr. Phillips likewise sketched the case of a poor woman who was accused falsely of crime, and whose incarceration until her innocence was proved dragged her down into the pit of ruin.

And so it is equally wrong to detain persons in prison as witnesses because they had the misfortune to see certain things which others did not, but are unable to give bonds for their appearance when the case comes on in court.

The Lyceum Banner Alive Again. No. 22, Vol. 5, of this set of the Children's Lyceums all over the United States, has arrived at our office, being brought out in good size by its enterprising publisher, Lou H. Kimball, assisted by Mrs. H. F. M. Brown, as corresponding editor.

While we have full confidence that you will respond with hearty sympathy and material aid.

The Debatable Land.

A new book from Robert Dale Owen, on the theme to which he has given many of the best years and richest thoughts of his life, could not be other than an event to all classes of readers.

Mr. Owen seeks to show in this book that the Religion that Christ taught, though sure to prevail in the end, is yet hard-pressed; on the one hand by the hosts enlisted under the banner of Infidelity, on the other by the vigorous pioneers of Science; and that in this strait, experimental evidence of the existence of modern spiritual phenomena, if it can be had, would assist her beyond measure.

Thus it will be seen that, to possess one's self of the substantial contents of this great book, is really to be master of all the digested facts, phenomena, theories, philosophy and practical teachings of Spiritualism.

In another place, he says: "It is a belief justified by the history of the world, that God permits man to acquire fresh knowledge in measure commensurate with his wants, and at the times when he becomes able to bear it.

In order to possess one's self of the foundation principle of Christ's teachings, as well as of the substantial argument of the book, a perusal of the seventh part is to be made with care and thoughtfulness.

O. L. Winslip has our thanks for elegant bouquets placed on our Public Free Circle table.

Polygamy in Utah.

The following is all that President Grant has to say on this subject, in his recent message to Congress:

In Utah there still remains a remnant of barbarism repugnant to the principles of decency and to the laws of the United States.

This is all very well just so far as it is in conformity with the Constitution and laws of the United States. But the puzzling question is, why, if there is a constitutional statute that meets the case of the Mormon polygamists, that statute is not enforced.

Rev. Charles Voysey and the Old Theology.

The Rev. Mr. Voysey is making a stir in London by his bold and eloquent denunciation of much that now goes by the name of Christianity.

Another Promising Son Gone.

We regret to learn that our esteemed friend and brother, Prof. S. B. Brittan, has again met with a severe family affliction.

Liberal Literature for the Valley of the Mississippi.

Our fellow-laborer in the work of mental freedom and spiritual recognition, WARREN CHASE, has been over two years located in St. Louis, with a full assortment of liberal and spiritual books, pamphlets and papers.

The Rose of Salem.

MESSRS. EDITORS—I noticed in the Banner of Light some few weeks since, an announcement that a play, founded upon the scenes and incidents of Salem witchcraft, was soon to be brought out at the Globe Theatre in this city.

Postponement.

The "History of Mrs. Conant's Mediumship," which we some time since announced as in preparation for the press, is, owing to circumstances entirely beyond our control, indefinitely postponed.

Dr. F. L. H. Willis at Music Hall.

The course of free Spiritualist lectures in Boston was continued Sunday afternoon, Dec. 31, at Music Hall, by an interesting recitation of his experiences in England, France and Italy by this well known medium and lecturer.

He referred to his being found, fourteen years ago, a divinity student at Harvard, by the spirit agents who had since wrought such changes in his life—his expulsion from that institution with the brand of "impositor" on his brow, in consequence of his fidelity to Spiritualism—and to Prof. Agassiz's yet unfulfilled boast at that time that he would unravel the mystery, (which, perhaps, was yet kept in the archives of the University along with the famous Harvard Investigating Committee's report) and then said he was told by his guides while on shipboard that his voyage would be a success, and his visit pleasant.

December 17th, the hall will be occupied by the Woman's Suffrage Fair; consequently there will be no meeting.

The Despair of Science.

No more ample and comprehensive view of Spiritualism, including its history and philosophy, with the collateral subjects of mesmerism and clairvoyance, has ever appeared than that contained in Mr. Epes Sargent's compendious volume, entitled, "Planchette, or The Despair of Science," a ninth edition of which is now ready.

New Orleans and Memphis.

J. M. Peebles is in New Orleans. He is engaged to lecture there during December and January. His address is care of Spencer Field, 80 Camp street.

Mr. Peebles has just closed a month's labor in Memphis, Tenn., where he was cordially received, and his discourses were listened to with marked attention, and appeared to gratify rather than displease, though he preached undisguised Spiritualism. The audiences increased till the Opera House became packed.

Why Cannot Spirits Give Their Names?

The above question has frequently been presented at our public Free Circles—asked by innumerable correspondents, and triumphantly rebuffed by skeptics all over the country.

Fair for Dumb Animals.

The Fair which is projected by the Massachusetts Society for the Prevention of Cruelty to Animals, opened at Horticultural Hall, Boston, Tuesday, Dec. 5th.

Justice Carter's Decision.

We have in type, and intended to publish in this issue of the Banner of Light, an exceedingly pointed and logical review of Justice Carter's opinion, recently delivered in the Supreme Court of the District of Columbia, involving the claim of woman to the ballot; but are obliged to defer its appearance to next week, from want of space.

ALL SORTS OF PARAGRAPHS.

CONTENTS OF THIS NUMBER OF THE BANNER. First page: "The God of Science; the God of the Creeds; the God of the Spirits," a Music Hall Lecture by Mrs. Emma Harding; "Mediums and Mediumship," by Thomas R. Hazard.

"We publish on the first page of this issue Part III of Thomas R. Hazard's essay on "Mediums and Mediumship." This portion of his remarks treats of the electric transfer, from the instruments used at seances held for physical manifestations, of the different colored inks with which they were marked, to the body and limbs of the medium, every word of which we endorse as truth.

We acknowledge the receipt of \$1.00 from H. Lister, Houston, Tex., for the Western sufferers by fire.

Will the editor of the Painesville Mediam carefully read Mr. Hazard's treatise on "Mediums and Mediumship?" This issue contains the third installment. A perusal of the candid and truthful statements will make the reader wiser and better prepared to examine any of the phases of so important a subject as Spiritualism.

JUDAS ISCARIOT A BENEFACTOR.—A popular writer asks, rather skeptically, but very shrewdly, "What would have become of the world, according to Orthodoxy, if Christ had not died on the cross? and why do we blame Judas Iscariot?" Here is a puzzler for our evangelical friends.

NATIONAL LABOR REFORM CONVENTION.—The National Convention of the Labor Reform party will be held at Columbus, O., on the third Wednesday of February next, pursuant to the call of the National Committee, of which Mr. S. P. Cummings, of Massachusetts, is Chairman.

GENEROUSITY FROM INDIANS.—The various Indian tribes scattered through Pennsylvania contributed over three hundred dollars to the assistance of the Chicago sufferers.

"CHRISTMAS IS COMING" is the title of a good-sized quarto, published and edited by O. S. Baldwin, the renowned clothier, corner of Canal street and Broadway, New York City. It is truly a readable and spicy sheet. Among its contributions we notice several articles from the pen of Laura C. Holloway—one of the cleverest writers of the day—which greatly enhance the value of the paper.

Chicago lost more than one hundred and twenty-one linear miles of sidewalk by the fire.

KING WILLIAM'S "FREE SPEECH."—Reports from Germany state that an enthusiastic lady, who made a speech in favor of woman's rights at Halle, in Prussia, was sentenced on the following morning, by a police judge, to two days' imprisonment on bread and water, for advocating "free-love doctrines."

MINISTERIAL INTOLERANCE.—The Chicago Journal says the Rev. M. O. Conkin, now of Philadelphia, but who recently resided in Chicago, refused to allow his church to take up a collection for the sufferers in Chicago by the recent fire, on the ground that he knew Chicago well, and in his opinion the calamity was a manifest indication of the displeasure of the Almighty with the wickedness of the city, and he did not, therefore, propose to muddle with the affair.

Thomas Biggs, L. L. D., has petitioned the San Francisco, Cal., Board of Education for the temporary use of one of the city schoolrooms in which to organize a class of primary scholars, in order to show to the community the advantages of an improved system of education which he has arranged, and which he claims will enable the pupils in three months to pass through the whole year's course under the present order of things, and in nine months, the State four years' course.

WOMAN SUFFRAGE IN WYOMING TERRITORY.—A telegram from Cheyenne, Nov. 27th, says: "The bill for the repeal of Female Suffrage in Wyoming passed the Council to-day, the vote being 5 yeas to 4 nays." This, according to the National Standard, admonishes the friends of woman suffrage, whatever may be the judicial decisions or the action of Congress concerning the political rights of woman under the present amendments, to make assurance doubly sure by securing the adoption of a Sixteenth Amendment, guaranteeing woman's enfranchisement in express, unequivocal terms. It is claimed by the Governor's party, however, that as the organic act prohibits the Wyoming Legislature from abridging the right of suffrage, this proposition clearly comes within provisions of that restriction; hence the repeal of the present law is null and void.

Stephen Pearl Andrews suggests that "the absolute and abstractoid elementism of being epochs or reappears by analogy within the related and concrete, eidetic, eideticism." This should be generally known.—Boston Post.

And yet the detractors of Victoria C. Woodhull assert, that the beautiful specimens of English composition, in which her pure intentions and wise counsels find such dignified, eloquent and clear expression, are written by the author of the above sentence, and the lingo of the Pantarchy!

A VALUABLE WORK.—Claxton, Remsen & Haffelinger, of Philadelphia, have in press, to be speedily issued, a new work on Civil Engineering, by John Trantwine. The well known ability of the author, and his wide-spread reputation as a civil engineer, are sufficient guarantees of the completeness of the work, and render further recommendation unnecessary. It will be issued as a 12mo of 648 pages, and bound in morocco, tucks, gilt edges. Price \$5.00.

A telegram from Washington to the Boston papers, dated Dec. 5th, says: "A letter from a member of Wheeler's expedition states that Loring and the others murdered near Wickenburg were killed by white men known as 'Road Agents' nothing being taken that would tempt an Indian's cupidity."

New Publications.

THE WONDERFUL STORY OF THE GENTLE HAND is the best of the stories of T. S. Arthur, a writer whose style and scope are perfectly well known by this time to every one.

FROM H. A. BROWN & CO., we have Rev. Dr. Thompson's HOUSE WOMEN; SELECTIONS FROM THE SCRIPTURES, with Meditations, Prayer and a Song for Every Day in the Year.

GOOD HEALTH.—The December number of this valuable monthly magazine has been issued by Alexander Moore-Boston, and contains a good variety of articles, not the least interesting of which are by Dr. Carl Bosh, the editor.

THE RIGHT ONE is the latest of Mario Sophie Schwartz's novels, which have been translated from the Swedish, and published in very handsome form by Lee & Shepard.

THE AMERICAN ODD FELLOW for December is a splendid number. It has beautifully illustrated articles on Chicago and the Indians; first-class stories; various sketches; pithy paragraphs on scientific subjects; humorous and general miscellany; Letters from our Lamp-post; choice poetry; news from the Order everywhere, etc., etc.

MANN'S MUSEUM for December closes volume sixty. The publishers offer greater inducements to subscribe for the new volume, commencing with January next.

REYNOLDS'S FLOWER GUIDE and Gardener's Manual for 1872 is received. 38 North Fitzhugh street, Rochester, N. Y.

The Constitution and By-Laws of the Women's Economic GARDEN HOME LEAGUE exposes the whole machinery of the effort of the workingwomen of Boston to secure for themselves a garden home not far out of the city, where they can earn an independent living with the labor of their own hands, and enjoy better health and more happiness than under present conditions.

WHEELS WITHIN A WHEEL is the title of a pamphlet by J. S. Speights, of Baltimore, discussing of the Three Historic Cycles of the Human Race, harmonizing with the three lives with which the first man was endowed—vegetable, animal and human.

Among their other holiday attractions, Lee & Shepard publish "THE CHILDREN'S TREASURES" and "THE INFANTS' DELIGHT," beautiful picture-books for the very young, which will add as much as amuse them. They are, in the highest sense of the word, pretty publications.

THE HERALD OF HEALTH for December displays a liberal table of contents from approved minds, on the very topics which it concerns all to know. Each of its interesting departments is well kept up, and we are not surprised at the popularity and increasing influence of so sterling a publication.

THE AMERICAN EXCHANGER AND REVIEW is a comparatively recent claimant for favor on our table, and presents itself with an attractive and valuable list of articles. It is especially devoted to the discussion of commercial and political subjects, though it does not abstain from science and philosophy.

C. Stelger, of New York, issues this seasonably his most catalogues of bound German books suitable for presents, and of German picture books and juveniles.

Spiritualist Lyceums and Lectures.

MERRINS in Boston.—Music Hall.—Five admission.—The Fifth Series of Lectures on the Spiritual Philosophy commenced in this elegant and spacious hall Sunday afternoon, Oct. 1, and will be continued every Sunday at 7 1/2 P. M. (except Dec. 17 and Feb. 11.) Dr. P. L. H. Willis will visit December 16, to be followed by other speakers of known ability, among whom are Miss Jennie Levy, Thomas Gates Forster, Mrs. Cora L. V. Tappan, Mrs. Nellie G. T. Brigham, Prof. Wm. Denison, and Mrs. Emma Harding. Reserved seats for the remainder of the term, at a reduced price, can be procured of Mr. Lewis B. Wilson, Treasurer, 158 Washington street, or at the hall. Donations are solicited.

ETIOT HALL.—The Children's Progressive Lyceum commences at 10 1/2 A. M. Religious Philosophical Club conference at 7 1/2 P. M. John A. Andrew Hall, corner of Chauncy and Essex streets.—Test circle at 10 1/2 A. M. Mrs. Mary Carleton, medium. Lectures and answering questions at 7 1/2 P. M. by Mrs. B. A. Floyd.

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

BOSTON.—Eliot Hall.—Answers to questions, singing, marching, etc., employed the attention of the officers and members of the Children's Lyceum at this hall, Sunday morning, Dec. 3d.

The Monday evening twelve o'clock seances, for the benefit of this organization, are well patronized, and are characterized by good music and quiet enjoyment.

Crystal Wedding.—Capt. David Adams and lady (Mrs. Maria Adams) celebrated the fifteenth anniversary of their wedding, at their residence in Hull street, Boston, Wednesday evening, Nov. 20th. A goodly number of friends assembled, among whom were several officers and members of the Eliot Hall Children's Lyceum (in which Mrs. A. is a leader). Mrs. Hubbard, in a poem, presented the various offerings, and both recipients fittingly responded. A collation and social converse closed the pleasurable occasion.

JOHN A. ANDREW HALL.—The seance at this hall, Sunday morning, Dec. 3d, was conducted by Mrs. Mary Carleton. The number attending were well pleased with the exercises gone through with, and the tests given. Mrs. Sarah A. Floyd spoke to good audiences in the afternoon and evening of the same day.

The friends at John A. Andrew Hall have inaugurated a highly successful series of dancing parties, to be held each Wednesday evening at Eliot Hall. The time has recently been changed from Thursday to Wednesday evening in order to accommodate all desiring to attend. These soirees continue from 8 o'clock to 12, when the dancing ends. Singing is also frequently interspersed, to add to the interest of the occasion.

CHARLESTOWN.—Evening Star Hall.—The Spiritualist Conference at this hall, conducted by C. B. Marsh, and others, are fully attended, and the best of feeling prevails.

Silver Wedding.—The friends of Mr. Henry T. and Mrs. Eliza H. Rowell met at their residence, No. 214 Bunker Hill street, Charlestown, Mass., on the evening of Wednesday, Nov. 29th, to tender to them the congratulations attendant on the 25th anniversary of their marriage. The presents were bestowed upon the best and hostess, in a speech by Dr. A. H. Hebardson—a reply in acknowledgment being made by both—remarks were offered by J. B. Hatch, John W. Day and others, and social converse passed the time pleasantly away. After partaking of a bountiful collation the guests retired, with a thousand good wishes for the "newly married" couple.

CAMBRIDGEPORT.—Erect Hall.—Charles H. Gould sends the following report:—"The Lyceum held its session, Sunday A. M., as usual, at half past one o'clock. Several recitations were given. The sentiment 'Mother' was responded to by the leader with marked effect. The session was attended by an unusually large number of scholars, and the groups were increased by the addition of several new faces. The prospects look very promising for the future.

In the evening A. E. Carpenter delivered a fine lecture on an appreciative audience.

Sunday, Dec. 10th, and for the present, the time of hold-

ing the Lyceum session will be at one o'clock instead of ten. Good singing and music, also good speakers, are expected to add interest to the services of the Lyceum. Parents and friends are earnestly invited to attend.

CHARLESTOWN.—Granite Hall.—Dr. P. L. H. Willis addressed a good audience at this place, upon his "Harvard trial" as a medium, on Sunday evening, Dec. 3d, which he will finish next Sunday evening.

EAST ANTONIO.—Phenix Hall.—Lilla H. Shaw, Guardian, writes: "On Sunday, Dec. 3d, the session was very interesting, notwithstanding the fact that one side of the house was very thin. The absence of some leaders necessitated the consolidation of several of the groups. After the singing and conversation, the following recitations were given, viz.: L. Jane Holbrook, Alfred Brown, Belle Holbrook, Sarah Merrill, Eliza Wheeler, Jennie Blahy, Elvira Dean. An excellent lesson illustrated by diagrams was given by Briggs Arnold, on the "Revolutions of the Earth." The music for the grand march was unusually fine, and both the grand and target marches consequently were well performed. Closed by singing from the Manual."

Johnie Joice.

[The following spirit-message was given at the Banner Public Free Circle, on Monday afternoon, Dec. 4th. The words enclosed in brackets were spoken by the chairman—all else was given by the spirit.]

You see I get round once in a while. [Is this you, Johnie? I now readily recognize you.] I should think you might. [What have you new?] I have something, else I would n't be here. Well, I hardly know how to begin, because you are so funny about my things. I have to be so guarded I hardly know when I am saying what I ought to, and when I am jumping the fence. You know very well I want to come square out and tell you my murdery life. It's pretty hard for me to hold back, yet I believe you are right in not wanting me to. [I will explain to you how it is. The law is such in Massachusetts, that if a man is convicted of murder he will be hung.] I ought to be. [I don't think so; it may be so in this case; but to do so, because one man commits a murder that the State has a right to commit another. The law has no right to take life, since it cannot give it.] Well, then, don't you think he ought to be shut up? [Yes; if the law was changed in this respect, so that a man convicted of murder would be simply shut up, restrained from doing further injury, I should not be so fastidious about his conviction.]

You see, my murderer has got powerful friends, moneyed friends—that's what's the power here—and they do n't hesitate to put overboard on the back seat that they fancy has any knowledge of the matter at all. I have a friend who was on the list of detectives, at the time of my death, and through what information he got from me, and through his own efforts in that direction, it was presumed, at least, that he knew a good deal about the affair, and that, unless he was gagged or put in a back seat, he would be likely to ferret it out. Money put him out of office, and now he is a sufferer for what he did for me. Do you think it would be wrong for me to just force these moneyed folks to use their money in another direction for him? [No.] I shall publish—if I do n't here, I shall elsewhere furnish a full account of the whole family throughout, and of everybody that has had anything to do with the matter. Their names will be damned for this world; they are already, so far as our is concerned, and I will finish the job here. They cannot close my mouth; although my earthly lips are sealed, yet, thanks to God, I have others furnished me—not only those, but others. They are given to me free; I can use them, and I shall.

Now I don't care what measures they take to reinstate my friend, but reinstate him they must; for so sure as they do n't, just so sure greater trouble will come upon them. I have the permission of your President to ask you to jump my message—publish it in the next paper. Good-by, sir.

Movements of Lecturers and Mediums.

Mrs. M. C. Rundlett is lecturing in New Hampshire and Vermont. Her address is Bellows Falls, Vt., care Dr. M. A. Davis.

Miss Helen Grover is in Bloomington, Ill., where she will answer calls to lecture.

J. W. Fletcher, of Westford, will speak in Hudson, Mass., Dec. 10th.

Jno. B. Kelso, of Springfield, Mo., desires to make engagements to lecture on Spiritualism in any part of the United States. Bro. Kelso is an ex-member of Congress, and is widely known as a military man. He is represented as an able expounder of our philosophy.

Dr. F. L. H. Willis, Sunday evening Dec. 10, in Granite Hall, Chelsea, by special request, will recount his personal experience as a medium while in Harvard College.

Mrs. Frank Campbell, an excellent clairvoyant physician and spirit medium, has taken rooms at 610 Washington street, Boston.

Mr. N. Frank White has just terminated a four weeks' engagement in Bridgeport. His lectures were characterized by genuine inspiration and power, and were listened to with marked attention by the steadily increasing audience. His mission to our people (says a correspondent) has resulted in profit to his hearers and honor to himself. The earnestness and ability of this favorite lecturer, win him hosts of friends. Many success attend his efforts wherever he goes.

Thomas Gates Forster is lecturing in Springfield, Mass., this month.

E. S. WHEELER—A CARD.—Owing to a disappointment in regard to my engagement for December, I have a few weeks at my disposal, and as I must be in Louisville, Ky., the first of January, I wish to make engagements, both for Sundays and during the week, anywhere on or near the route via Cleveland and Cincinnati to my destination. Application must be made at once to my address, 6 Gloucester place, Boston, Mass. Terms \$25 for Sundays; evening of weekday, \$10; course of seven lectures in one week, including Sunday, \$50.

NEWSPAPERS.—We understand that "The Crucible," a spiritual paper, has been discontinued. We are sorry to hear it. Fifty sectarian papers might stop, and they would be no loss to the public, but the discontinuance of a Liberal Journal (and spiritual papers are of this class), is something to regret. Perhaps, however, the existing one will be better supported, and this plan is far preferable to dispersing the same amount of patronage over half a dozen papers that struggle along with a precarious subsistence for a year or two and then die. A large, handsome, able journal like The Banner of Light, is more to the advantage of its cause than a dozen small and inferior papers scarcely half supported.

And the same remark applies with equal force to the individual press. One of our papers, The Liberator, has lately had to stop, though it was an excellent sheet and deserved to be sustained, but not receiving sufficient patronage it was compelled to discontinue. It may be thought selfish in us to offer the suggestion that we do about to do, but we would not advise any one to start another inferior paper for some years to come. We speak from an experience in the business of thirty-three years, and in surveying the rough road we have traveled are constrained to say that if we had known at the start what we had to go through the probability is that we should not have been quite so anxious as we were to commence the journey. But as we are in for it now, we rather like the traveling, and shall not leave the road "while health and strength and being last" provided always that our Liberal friends enable us by their sympathy and co-operation to "keep the ark moving."—Investigator.

The above article is all very good, in a general sense, and contains excellent advice to the friends of free thought, but as far as it refers to the Crucible, it is a mistake, as that paper has not responded. We received a visit a few days since from Daniel W. Hull, one of its editors, who assured us that the paper is still in existence, and means to keep so.

Now Music.

G. B. Russell & Co. have just published several new songs: "I sigh for my dear little cottage again," by Samuel N. Mitchell, music by J. M. Ransom. "An' your hearts have followed by mother," music by Ned Florence. "Angels watch the open gate," by E. N. Mitchell, music by Geo. Dana; "Softly ring the bells of heaven," by Dexter Smith, music by E. N. Catlin; on the title page is an Orthodox representation of heaven, with spirits gliding through the air horribly disfigured with enormous wings.

Austin Kent.

In acknowledging the receipt of the donations from generous friends who have contributed to the comforts of our destitute invalid brother, who was ostracized by the church for his liberal views, he says:

EDITORS OF BANNER—I am deeply grateful for the continued care and beneficence of yourselves and your patrons. Many thanks to each donor. I regret being so dependent on the generous public at a time when so many others need aid. I daily desire to write for the press, but am too feeble. Fraternally, AUSTIN KENT. Stockholm, St. Lawrence Co., N. Y.

Letter from New York.

NEW YORK, Dec. 4, 1871.

A few days since, Mrs. Cora L. V. Tappan arrived here, en route to Shamburg, Pa. Meeting several of her friends, who have urged her to remain and permanently occupy a pulpit or desk in this city—which she has consented to do—arrangements are nearly completed, and will be announced to the public through the press next Saturday, as follows:

"Mrs. Cora L. V. Tappan, authoress of 'Heavenly,' for many years before the public as a lecturer, will preach every Sunday at 7 o'clock P. M. at Lyric Hall, on 6th avenue and 42d street. Opening services commence to-morrow (Sunday) evening, in which Mrs. Mary F. Davis and Mrs. C. B. Withour will deliver addresses. The public are invited."

This is intended to be a woman's movement; and, among so many pulpits, numbered by thousands here and in the vicinity, it is time one, at least, should be occupied permanently by a woman—especially when we have one able to equal the best of the male preachers.

Mrs. Tappan, when in her teens—scarcely seventeen—commenced her public ministrations in New York, to the astonishment and surprise of the best minds then in the city, receiving the almost universal commendation of the press.

The New Work on Vital Magnetism.

Mrs. Caroline Cobb, Saratoga Springs, N. Y., writes, on receiving the "Vital Magnetism Cure," thus: "I like it very much, if it is anonymous. I have read it, and am much pleased with it; consider it a very useful book, and one that the public need; it is so plain it will reach the minds and comprehension of the common people who do not have a chance or inclination to peruse works of a more complicated nature. The morals advanced are unexceptionable, and the cautions very much needed; in fact, I agree with the sentiment that the author conveys, and hope others will. I shall recommend it to all."

Donations for S. S. Jones.

Proprietor of the Religious-Philosophical Journal. E. Fricio, Santa Inez's Cult, N. Y., \$4.25; Mrs. Angela S. de Lamadrid, Sagua in Grande, Cuba, 1.25; Wm. Wade, Barre, Mass., 1.00; G. Borgerson, Clifton, Tex., .25.

Donations for Mrs. L. H. Kimball.

Proprietor of the Lyceum Banner. Wm. Wade, Barre, Mass., \$1.00; G. Borgerson, Clifton, Tex., .25.

BUSINESS MATTERS.

DR. SLADE, Clairvoyant, is now located at 210 West 43d street, New York. D16.

SEALED LETTERS ANSWERED BY R. W. FINE, 31 CHALICE PLACE, ONE BLOCK WEST OF Broadway, New York. Terms \$2 and 3 stamps. Money refunded when not answered. D2.

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

SPIRIT COMMUNICATIONS by sealed letter, \$1 and four stamps. Address, M. K. GASSIEN, Newark, N. J. 3s.12.

Example for the Ladies.

Mrs. J. R. ROWEN, Wellboro, Pa., has used her Wheeler & Wilson M. machine almost constantly since 1859 on all kinds of material, without any repairs or personal instruction.

THE "WAVELEY MAGAZINE" will begin its new volume, on January 1st, with a story by EMMA HARDING BRITTON, the popular lecturer and medium. She will probably have a regular writer for that paper. Address Moses A. Dow, Boston, Mass. This is the first novel story she has ever written. It is founded on facts. 3s.12.

IMMORTALITY DEMONSTRATED, by CHARLES H. FOSTER, Test Medium, is a story by EMMA HARDING BRITTON, the popular lecturer and medium. She will probably have a regular writer for that paper. Address Moses A. Dow, Boston, Mass. This is the first novel story she has ever written. It is founded on facts. 3s.12.

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SPECIAL NOTICES.

HUMAN SUFFERING. Various the causes which produce. The suffering man endure; Would that some one had power to use. Which would provide a cure. While some there be in deep distress, Because of poverty, From which they seek to free. From pain are seldom free. Some have are suffering for "Clothing," "Coal," "Fuel," "Food," "Shelter," "Comfort," "Such as they sell at GEORGE FENNER'S, Corner of Beach and Washington street. Dec. 15—11s.

J. BURNS.

PROMISSIVE LIBRARY, 15 Southampton Row, Bloomsbury Square, Holburn, W. C., London, Eng., KEEPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS.

ADVERTISEMENTS.

Each line in Agate type twenty cents for the first, and fifteen cents for every subsequent insertion. SPECIAL NOTICES.—Thirty cents per line for first insertion and twenty-five cents for subsequent insertions. BUSINESS NOTICES.—Fifty cents per line, each insertion, set in Minton, measured in Agate. Payment in all cases in advance.

For all Advertisements printed on the 5th page, 20 cents per line for each insertion.

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

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

A MONEY-MAKING BUSINESS.

Number of Applicants Limited. \$600 THE FIRST YEAR, with an annually increasing income for life, in a pleasant and profitable business, at home, for male or female. Number limited to each country. Send directed and stamped envelope for a return answer, and enclose your coin for a sample. Worth five times the cost for your own use. If your application is not accepted, address G. C. BARNEY, 25 West 12th st., New York. Dec. 16—14s.

SPIRIT PHOTOGRAPHS

W. H. MUMLER. Full information how to obtain them, and a beautiful specimen sent to any part of the world on receipt of 25 CENTS. Address, W. H. MUMLER, Dec. 16—2ms. 170 West Springfield street, Boston, Mass.

SARAH E. SOMERBY, Magnetist Healer, Clairvoyant and Trance Medium, 749 8th Avenue, New York. Dec. 16—6s.

MRS. E. J. WELLS.

Examines personally or by lock of hair. Test circles Sunday and Thursday evenings, at 7 o'clock. No. 17 Essex street, Charlestown, Mass. 4s.—Dec. 16.

LECTURES, ESSAYS, STORIES, POEMS, can be claimed by a gentleman. Articles purchased and revised. Address, HALPH WAYNE, Mendota, Ill. Dec. 16.

MRS. FRANK CAMPBELL, Clairvoyant Phys. and Spirit Medium. Hours from 9 to 12 and 3 to 6, 618 Washington street, Boston. Dec. 16—11s.

MRS. NELLIE NELSON, 554 Washington St., Boston, Room 3, Trance, Test and Medium. Dec. 16—13s.

1872.

FOR THE NEW YEAR!

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THE OLDEST SPIRITUALISTIC PAPER

IN THE WORLD.

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AN EXPONENT

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NINETEENTH CENTURY,

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For Three Dollars!

The price of the BANNER alone.

The WEEKLY is a large, sixteen-page paper, devoted to

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And the advocacy of

WOMAN'S RIGHTS.

All the familiar features of the

BANNER OF LIGHT

Will be retained. The

MESSAGE DEPARTMENT,

Which has contained, for nearly fifteen years, SEVERAL THOUSAND MESSAGES from spirits to friends in earthly life, given through the mediumship of

Mrs. J. H. Conant,

Will still remain a prominent feature of the paper.

In forwarding orders, patrons are requested to be particular in stating whether WOODHULL & CLAFLIN'S WEEKLY is also desired, or only the BANNER OF LIGHT. Remember, \$3.00 will pay for both for one year, when ordered at the same time.

Send subscriptions to

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ALSO,

To Present Subscribers,

Who will RENEW their subscriptions for another year, BE-FORE JAN. 1st, 1872, we will send a copy of

WOODHULL & CLAFLIN'S WEEKLY FREE

FOR ONE YEAR.

Our Foreign Correspondence

Will be a most interesting feature, as some of the ablest minds in Europe have been engaged to correspond regularly for this journal.

We also present astonishingly

LOW CLUB RATES.

The American Spiritualist,

Woodhull & Claflin's Weekly,

And The Lyceum Banner,

All sent one year

FOR ONLY \$3.25!!

The regular price of the three papers would be \$5.50! We have arranged this club list to assist the LYCEUM BARS, our Children's Friends, the "WAVELEY MAGAZINE," and of which will be sent entirely DESTROYED in the great Chicago fire.

THE AMERICAN SPIRITUALIST,

Besides being published WEEKLY, will be issued the same DAY from the offices established in

SEVEN LARGE CITIES

On this Continent, as follows: Cleveland, O.; Washington, D. C.; Boston, Mass.; Chicago, Ill.; Louisville, Ky.; San Francisco, Cal.

CENTRAL OFFICE:—NEW YORK CITY.

AGENTS WANTED IN EVERY STATE AND TERRITORY to canvass for the AMERICAN SPIRITUALIST, to whom LIBERAL compensation will be given.

For the present, a small further notice, all matters of business and other communications should be addressed to

Dec. 16. A. A. WHEELER, Cleveland, Ohio.

DR. G. W. KEITH,

Magnetist and Electrode Physician,

No. 9 Florence street, Boston.

All forms of disease treated successfully. Most cases cured without medicine. Dr. Keith is having wonderful success in treating patients at a distance, by the use of his Magnetic Conductors, magnetized and medicated powders; applied by means of his "Magnetic" and "Electric" diploids in required to diet. He is devoting from four to six hours each day to this peculiar phase of healing. As a slight remuneration for time employed, five dollars sent in advance will insure thorough treatment for one month. Patients cured or greatly benefited are expected to send, at their option, an additional sum. 2s.—Dec. 16.

Banner of Light.

THE WEST.

Warren Chase, Corresponding Editor. Office at his Spiritual, Reform and Liberal Bookstore, 151 North 5th Street, St. Louis, Mo.

RISE INTO LIFE.

The heart is rejoiced with the general progress of our cause. From every quarter come cheering accounts of the spread and strength of the philosophy of spiritual life. Phenomena are increasing, becoming more general and less alarming. Christians are beginning to open their eyes to the light they have so long rejected, and skeptics are becoming convinced by facts that cannot be set aside. The time is surely near when ours will be the universally accepted doctrine of life after death, and well established by facts of daily occurrence. Theological seminaries may as well be closed at once, as there will soon be no use for what is learned there by the student—indeed, they are now of very little use, as better preachers can be raised outside them. The new translation of the Bible will not be needed, as the old one will answer while it lasts, as authority, and is good enough for establishing six hundred creeds which are rarely played out, and we shall not need more of that kind, as Spiritualism will supersede them all and all at once. Even Bible communism will go up with the rest like the tail of a kite.

We know how absurd this language will seem to many devoted Christians, for we often hear their utterances, and are astonished at their ignorance of passing events and the signs of the times.

Letters come to us from many places in the West asking for mediums and wishing for speakers, but generally from those who are not able to pay for long journeys, or lectures at high prices, and we almost wish we had twenty or thirty years of our past life, that we might go again, as we have done, into the harvest-field of thought and work for the good of this blessed cause, even without compensation, knowing as we do that the reward is sure in the hereafter if not here. Everywhere we hear from friends, they also assure us that the cause of woman's suffrage and woman's rights generally, which we have so long advocated, is agitating the public mind and gaining friends and advocates rapidly, so we may hope, ere long, for practical results in that direction.

Heart cheering, of course, to us, who have so long labored and prayed for the coming of the angels to help us secure this and other important reforms. The cause of temperance, too, is booming up with more earnestness than ever, and its friends trying to concentrate on some settled plan of action to accomplish the great and desirable reform. We think we have often presented the only true course, which is for the Government to take charge of all distilleries and use them only for chemical and mechanical purposes, and hold the distilling of alcohol as they do the coming of money, wholly in Government hands, and prohibiting all importations of distilled liquors. These two great reforms would so change society that we might begin to look for the millennium. Cooperation of laborers would soon follow, and poverty soon cease to be an oppressive element in society.

Spiritualism has already done a great work in arousing the thoughts of the people to these and kindred subjects, as well as bringing into real life and active cooperation our friends whom we counted dead. Let no one be discouraged; the heavens are opening and light breaking in upon us and enlightening thousands who will be ready to act with us in the coming conflict; many who were counted enemies are on our side, and more will ere long. We are not gifted with prophecy, but we can see through the intellect that a spirit is awakening that shall not sleep again. Old issues are mostly settled, and new ones come before us that would have shocked our fathers and dishonored our pious ancestors, but we meet and discuss them with calmness, and shall act on them deliberately in due time.

OUR NEW BOOKS.

Those who have not kept pace with the progress of spiritual literature, and have not read the valuable works recently issued from the press of William White & Co., have little conception of the magnitude and importance of the recent publications. Spiritualism has now become a permanent scientific philosophy, and is being rapidly woven into every department of civil, social and religious society, but often without the name attached to it, and not unfrequently with strong prejudices still remaining against it. Our recent publications accept and blend so much of the substantial and reliable from all other sources, that they are now forming an important part of the popular literature of our country. "The Fountain with Jets of New Meanings," "The Gospel of Good and Evil," "Optimism," "The Arcana of Nature," and "The Arcana of Spiritualism," with the more recent "Temple," "Poems of Progress," "Vital Magnetic Cure" and "Radical Rhymes," with many others, are works that bind the rational mind to our philosophy, and link the two worlds irresistibly together in literature and thought.

Those who do not read, but only seek after signs in mediums and phenomenal marvels, will find themselves fast falling behind, and be beaten in the race by many who see and hear none of the wonderful manifestations of our day. It is better to cultivate the intellect than the marvelous faculties of the mind. We are generally fully enough inclined to the marvelous, and do not need stimulating in that direction. Facts, it is true, are always good in their places, but without reason they only excite wonder, as did the phenomena of Nature to our ignorant ancestors. The steam engine is only useful under skillful management, and, without knowledge in applying its power, is only an instrument of danger. To a certain extent the same is true of the phenomena of Spiritualism. They are valuable if properly used; but in our experience we have met many persons who never read our literature, not even our papers, but, under an excited and stimulated marvellousness, are ever in pursuit of phenomena, and can be converted eight or ten times in a year, and at the end know no more of spiritual philosophy than at the beginning. The Fountain has a good lesson of chastisement for this kind of pretended Spiritualism, and so well applied that our enemies, who know nothing of the merits of our philosophy, cried out, that Mr. Davis had deserted the cause, when he was further from deserting it than he had ever been before.

Every person who intends to meet the future in this life or the next with qualifications fitting for society, should not neglect careful reading of our recent publications, and no person will be sufficiently posted in the progress of life who does not read at least one of our spiritual papers. Our lit-

erature has now a prominent position in this country, and cannot be ignored by any one who wishes to keep up with the passing and important events of history. Those who are ignorant of our philosophy, are ignorant of what is vital to the future policy of civilization, and are not qualified to take part in the new dispensation.

THE PSYCHIC FORCE.

The attempt of a few distinguished scientists to drive a stake in the realms of soul-life, for experimenters to be when called upon to explain mysterious phenomena, seems to be stoutly resisted by the old foggy conservatives; while the untenable ground on which they attempt to stand while they drive the stake, makes it probable that they will have to give it up. It is not probable that Prof. Crookes and his co-workers will be able to gain admission into the list of forces for their new article of soul-force while they attempt to explain the laws by which it is controlled as wholly mundane. They can quite easily prove the existence of some subtle force if the phenomena are admitted, but they cannot prove that it is controlled by any earthly human will; and hence the ridicule attached to those who attempt to prove its existence by laws that do not control it. It is not now probable that the point will be gained in science of establishing even the existence of a psychic force, because the advocates do not go far enough, and plant themselves on spiritual life as the power that controls it, and the source from which it emanates. It is a shameful attempt to bring the spiritual forces into subjection to the human will, and bind them by mundane agencies to the old wheel-ruts of physical science. The simple truth is, spirits are among us, doing many things as they will, and not as we will them, and a large part of the phenomena are utterly ignored by both church and science; but a few have been witnessed, and cannot be explained by the church without attributing them to a devil, nor by scientists by earthly agencies; and hence an attempt to bring in a new force, and to avoid a conflict with the church, to report it subject to only earthly control, and to disconnect it with anything of a spiritual origin. But the church is evidently alarmed by even the name, which trenches on forbidden ground, where science has not yet been allowed to set her untidy foot.

SPIRITUALISM IN RELIGIOUS FAMILIES.

Several well-authenticated stories have reached us, recently, of mediumship in some of the religious families in good standing in their churches, and cases, too, where the parties fully recognize the spirits that communicate, and are reconciled to the fact, but still avoid Spiritualism and spiritual literature, retaining their prejudices, and holding on to the church. Such parties will learn, in time, that they "cannot serve God and Mammon," nor two masters, at the same time. Secular Christianity is vitally opposed to Spiritualism, and cannot be reconciled to it; for Spiritualism is rationalism, and secularism is irrational, and ever inconsistent with reason. To Christianity, reason is "carnal, and at enmity against God," while, with us, it is the essential element of Godliness. We are glad to learn of these phenomena in Christian families, for we are sure they will bring such parties out of sectarian bondage into the light in due time.

FEELING THE PUBLIC PRESS.

A writer in the Missouri Republican says he had a dream, in which he clearly saw what he thinks ought to be adopted as the preface to the title to every bill enacted by Congress, and which in his dream read as follows: "Before God, made known on earth that the Congress of the United States have ordained as follows: This bill enacts the acknowledgment of God in every enactment, and of course be highly complimentary to God. We would suggest to this pious brother that, according to Moses' account, it would be proper to begin with 'Behind God make known, &c.' As far as it is an act of flattery it might be equally acceptable. This is one of the sneaking efforts to get Christianity some way involved in our government. Since the bigots find they cannot carry the Bible religion into the constitution they are trying to get it into the laws, of which we have a specimen in Utah.

ST. JOSEPH, MO.

Our old friend, D. White, M. D., formerly of St. Louis, and recently of Du Quoin, Ill., has moved to and located in St. Joseph, Missouri, where he is already recognized as the corresponding secretary of the Progressive Spiritualists in that place. From him we learn that a large and respectable number of the citizens are either outspoken Spiritualists or honest inquirers for the facts and truths of our philosophy, and that arrangements are being made for meetings. We also learn that several circles are held there every week, and much interest manifested in them.

Matters in this Country and Europe.

Grand Duke Alexis reviewed the New York Fire Department in Tompkins Square, Wednesday afternoon, November 20th; in the evening attended a splendid reception ball given by the officers of the U. S. navy at Broadway, where the crowd was great, comprising admirals, generals, captains, colonels, without number, distinguished citizens of New York and Brooklyn and a large assemblage of ladies; also the French minister, who was in the city on Thursday, went to West Point Friday, Dec. 1st, as presented, Saturday noon, Dec. 2d, with the picture of Admiral Farragut in the streets of the Hartford, General Dix officiating in behalf of the citizens of New York, was held at Delmonico's on Saturday evening, by the New York Yacht Club. On Sunday afternoon Admiral Fox visited a reception on board the Sretiana, and Alexis attended church at the Greek chapel, leaving for Philadelphia in the evening. Reaching that city he is, in company with Gen. Meade, Dec. 4th, visited the Navy Yard, Grant College, and Fairmount Park, where he was received by the military, and attended a reception in his honor at the Academy of Music in the evening of the same day. The Russian fleet at New York leaves in a few days for New Orleans, where the Prince will join it at the end of his tour of the States, and proceed to China.

General Samuel E. Chamberlain was confirmed as warden of the Massachusetts State Prison, Friday, Dec. 1st, vice Gibson Hayes resigned. The freezing of the water on the screens at the Chestnut Hill Reservoir, Friday morning, Dec. 1st, caused the stoppage of machinery, a water famine in Boston, and considerable excitement until noon, when the obstruction was cleared and the supply resumed. The fishing schooner, E. A. Horton, recently seized by her owners from the Dominion authorities and afterwards seized by the collector of customs at Gloucester, will have new papers by the authority of the Secretary of the Treasury. A full investigation, it is said, showed that there was no reason to deprive her owners of them. In France, Gen. Bonelli and M. Ferru, Bourgeois and Clemenceux, leaders of the Paris commune, were executed at the camp of Satory, in the presence of three thousand troops of the line, recently. The National Assembly re-convened at Versailles, Monday, Dec. 4th, and received the message of President Thiers. In England, Dec. 31, the famous Warwick Castle, situated on the banks of the Avon River—the seat of the Earl of Warwick—wherein were contained many remarkable relics of the ancient days of Britain, was almost totally destroyed by fire. It was founded by Ethelbald, a daughter of King Alfred. Old Russell is the new English minister to Germany. English dispatches state that thirty men were killed on Friday, Dec. 1st, by an explosion in the powder and cartridge factory in Fort Agra, Calcutta.

The following, from a police item of the Cincinnati Gazette, is a word well spoken: "The Moline Moore was a woman of low calling, the keeper of a den of infamy. Isaac was one of the sort of men who make such dens possible."

WESTERN LOCALS, Etc.

REPORTED FOR THE BANNER OF LIGHT.

Victoria C. Woodhull in Cleveland, Ohio—Her great Oratorical Power, in Case Held, Friday evening, Nov. 24th—Conversation with Mrs. Woodhull relative to her recent speech in Stearns Hall, New York—What she said, and what she meant, etc., etc.

The Western local reporter for the Banner of Light, while recently at Cleveland, O., called on Mrs. Victoria C. Woodhull at the Weddell House, Judge Tilden, of Cleveland, Hon. Mr. Parsons, of Ashtabula, O., and Mr. Armstrong, editor of the Cleveland Plaindealer, being present at the time of his arrival. After the formal introductions, Mrs. Woodhull proceeded to give to the company her views on a much misunderstood subject now before the public, saying in commencement to the reporter: "I am glad to see you. I remember the kind words that have appeared in the Banner of Light, in my behalf. Rest assured, sir, I do not forget such things."

Banner of Light Reporter—"Your New York speech has created an immense excitement, Mrs. Woodhull."

Mrs. Woodhull—"Yes, sir; it has! Oh, I did have a magnificent audience in Stearns Hall!"

Judge Tilden—"I see that Theodore Tilton introduced you to the audience."

Mrs. Woodhull—"Yes, Mr. Tilton said to that vast multitude that he considered it the noblest act of his life. Mr. Tilton is my friend; would that more men had his moral courage."

Mr. Parsons (emphatically)—"That's so."

The Judge then followed up the theme concerning which we were anxious to gain information.

Judge Tilden (hesitatingly)—"This matter of free love—that is, the public mind—well, what are your exact views, any way? Did the New York Herald report you correctly?"

Mrs. Woodhull—"Yes, I said those words, and I meant what I said."

Reporter—"Do you really mean that you did say that you had a right to change your love every day?"

Mrs. Woodhull—"Young man—(sotto voce) you are young—did you say so? But I said something which will, for your benefit, give you the exact words of my New York speech, on that point, listen:—

"I assume that when there is not mutual love there is no union to continue and nothing to justify, and it has already been determined that, as man and woman are created by God, if love leaves their marriage also departs. But, laying this aside, see if there can any real good or happiness possibly result from an enforced continuance of marriage upon the part of one party thereto. Let all persons take this question home to their own souls, and there determine if they could and have pleasure in holding their living beings in bondage. It is against the nature of things that any satisfaction can result from such a state of things except it be the satisfaction of knowing that you have succeeded in virtually imprisoning the person whom you profess to love, and that you will be condemned to a life of unending suffering by a confinement or a separation? If a person is fully determined to separate, it is proof positive that another feeling stronger than all his or her sentiments of duty determine it. And here, again, who but the individual is to determine which course will secure the most good? Should that separation be the invention of so appropriate a name, and is loved elsewhere. In this case, if the union be maintained by force, at least two of three, and probably all three persons, will be made unhappy thereby; whereas if separation come and the other union be consummated, there will be no unhappiness. So to change, for the greatest good of the greatest number is to rule, separation is not only legitimate but desirable. In all other things except marriage it is always held to be the right thing to do to break a bad bargain or promise just as soon as possible, and I hold that of all things which the rate of my best affections, I should apply, it should first apply to marriages."

"Now, let me ask, would it not rather be the Christian way, in such cases, to say to the deserted party: 'Since you no longer love me, go your way and be happy, and make those to whom you are happy no higher, better, or more beautiful than I described, and of no more beautiful expression of it than was given in the columns of the Woman's Journal, of Boston, whose conductors have felt called upon to endeavor to convince the people that it has no affiliation with those who hold to no more radical doctrine of free love than I have just presented as follows:—

"The love that I cannot command is not mine; let me not disturb myself about it, nor attempt to siphon it from its rightful owner. A heart that I supposed mine has drifted and gone. Shall I go in pursuit? Shall I forcibly capture the transient and transient with the force of my best affections, pin it to the wall of my chamber? God forbid! Rather let me leave my doors and windows open, intent only on living so nobly that the heat cannot fail to be drawn to me by an irresistible attraction."

"The love that is impossible to frame words into sentences, more holy, pure and true than are these. I would ever carry them in my soul as my guide and guard, feeling that in living by their happiness would certainly be mine. To the loving wife who mourns a lost heart, let me recommend them as a panacea. To the loving husband who mourns a lost heart, let me recommend the love of healing him. They will live in history to make their writer the loved and revered of unborn generations."

"The tenth commandment of the Decalogue says: 'Thou shalt not covet thy neighbor's wife.' An analogy, so ever held, is the parable of the Samaritan who fell among thieves, says: 'Who is thy neighbor?' and answers his own question in a way to lift the conception wholly out of the category of mere local proximity into a sublime spiritual conception. In other words, he spiritualizes the word and sublimates the morality of the commandment. In the same spirit I ask now: 'Who is a wife? And I answer, Not the woman who, ignorant of her own feelings, or with lying lips, has promised, in hollow ceremonial, and before the law, to love, but she who really loves most, and most truly, the man who commands her with affection, and who in turn loves her, with affection, and the ceremony of marriage; and the man who holds the heart of such a woman in such a relation is 'thy neighbor,' and that woman is 'thy neighbor's wife' meant in the commandment; and whosoever, though he should have been a hundred times married to her by the law, shall not be guilty of adultery, and the man who is not a man against her true lover and husband in the spirit, sins against the commandment."

"We know positively that Jesus would have answered in that way. He has defined for us 'the neighbor,' not in the paltry and commonplace sense, but spiritually. He said, 'He that looketh on a woman to lust after her, hath committed adultery with her already in his heart.' So, therefore, he spiritualized the idea of adultery. In the kingdom of heaven, to be prayed for daily, to come on earth, there is to be no marrying or giving in marriage—that is to say, formally and legally. But spiritual marriage must always exist; and had Jesus been called upon to define a wife, can anybody doubt that he would, in the same spirit, the spiritualizing tendency and character of all his doctrine, have spiritualized the marriage relation as absolutely as he did the breach of it?—that he would, in other words, have said in naming precisely what I now say? And when Christian ministers no longer afraid or ashamed to be Christians, they will embrace this doctrine. Free love will be an integral part of the religion of the future."

It can now be asked, What is the legitimate sequel to social freedom? To which, I unhesitatingly reply, free love, freedom of choice of partners. 'And are you a free lover?' is the almost incredulous query.

"I repeat a frequent reply: 'I am; and I can honestly, in the fullness of my soul, raise my

voice to my Maker, and thank him that I am, and that I have had the strength and the devotion to truth to stand before this trading and vitifying community, before these representatives of that which is all about me, with healing on its wings for the bruised hearts and crushed affections of humanity."

"And to those who denounce me for this, I reply: 'Yes, I am a free lover. I have an inalienable, constitutional and natural right to love as I may, to love as long, or as short a period as I can, to change that love every day if I please; and with that right, neither you nor any law you can frame have any right to interfere. And I have the further right to demand a free and unrestricted exercise of that right; and in so doing, I am only to be accounted just, as a community, duty not only to account to it, but that I am fully understood, for I mean just that, and nothing less!'"

"To speak thus plainly and pointedly is a duty I owe to myself. The press have stigmatized me practically, of late, as the author of free love, upon which they have placed their stamp of moral deformity; the vulgar and ineffectual definition which they hold makes the theory an abomination. And though this conclusion is a no more legitimate and reasonable one than that which would be which should call the Golden Rule a general license to love as one pleases—since free love bears the same relation to the moral deformities of which it stands accused as does the Golden Rule to the law of the despot—yet it obtains among many intelligent people. But they claim, in the language of one of these expostulators, that words belong to the people; they are the common property of the mob. Now, the common use, among the mob, of the term 'free love,' is a synonym for promiscuity.' Against this absurd proposition I oppose the assertion that words do not belong to the mob, but to that which they represent. Words are the exponents and interpreters of facts, and I use a word which exactly interprets and represents what I would be understood to mean, shall I go to the mob, and ask of them what interpretation they choose to place upon it? If lexicographers, when they prepare their dictionaries, were to go to the mob for the realization of words, what kind of language would we have?"

"I claim that freedom means to be free, let the mob claim to the contrary as strenuously as they may. And I claim that love means an exhibition of the affections, let the mob claim what they may. And therefore, in compounding these words, I mean, and I claim, that, united, they mean, and should be used to convey, their united definitions, the mob to the contrary notwithstanding. And when the term 'free love' finds a place in dictionaries, it will prove my claim to have been correct, and that the mob have not received the attention of the lexicographers, since it will not be set down to signify social debauchery, and that only, or in any governing sense."

Judge Tilden—"Really, you do not mean that you will change your love every day, and love a different man every time the sun rises?"

Mrs. Woodhull—"Yes, I do. I love one man to-day, and I love another to-morrow; I meet another man of high moral and intellectual unfoldment; I love the good in that man; it is my right."

Judge Tilden—"No; but I mean—"

Mrs. Woodhull (interrupting)—"I do not become the wife of every man I love. It is this low interpretation that people put upon my words. Free love is not free lust. I do not teach promiscuity. I teach freedom, and I say that freedom means to be free. Who says nay? Will any of you dare to stand up and assert that religious freedom means that I shall fill my soul, to-morrow, I meet another man of high moral and intellectual unfoldment; I love the good in that man; it is my right."

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WEDDING.

Mr. Parsons—"I am so sorry Mr. Wade was unable to come to Cleveland Judge (turning to Mr. Tilden), you must do the honors of the evening."

Judge Tilden—(Looking uncomfortable) "Well, I—no—really, I could not do it. I will be candid; I am not, as I have said, a bold man. There are some who are differently constituted. I—no—could not do it to-night. I confess I have been latterly prejudiced against Mrs. Woodhull, but that has all been annihilated; but I must decline presiding to-night."

The conversation here turned on matters political and financial, and the Banner reporter withdrew.

JUDGE TILDEN WINS A VICTORY.

An hour after, Judge Tilden and the reporter met on Superior street. The Judge had something to say. These are the very words he used: "Young man, you go back to the hotel and tell Mrs. Woodhull that I will preside to-night; I will not be a coward."

There was something noble in the Judge's looks as he finished the last sentence. The reporter hastily walked to the Weddell to deliver his message, muttering to himself: "Well, here is another convert; Mrs. Woodhull's inspiration is catching."

Conservatism holds thousands in chains, and prejudices blunts the sensitiveness of the masses. Even a man of Judge Tilden's eminence wavered for a short time over introducing Victoria C. Woodhull to an audience in his native city. And why? The sensation over her New York speech was so great!

No wonder! We respect Judge Tilden, and we do not chronicle these facts to belittle him; we simply put them into the Banner of Light in order to show the power of public opinion, and in order, also, to show how the victory is won, and how the heights of moral independence are at last reached. We venture to prophesy that Judge Tilden never felt better than when he returned to his home after presiding over Mrs. Woodhull's lecture.

IN CASE HALL.

We have time for only a few words about the oration on Finance. Judge Tilden presided with ease and dignity. His introductory speech was a model one. He took no non-committal ground; he said, emphatically, that neither endorsed nor denied Mrs. Woodhull's theories concerning Social Freedom or Financial Reform; he commended her to the audience as an earnest and able woman, who uttered her highest convictions of truth. Mrs. Woodhull's speech met with an attentive hearing.

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