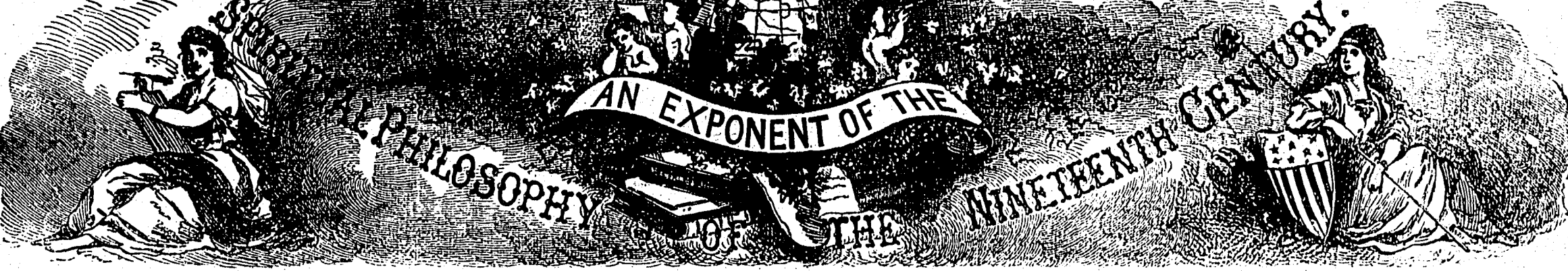


BANNER OF LIGHT.



VOL. XXX.

{WM. WHITE & CO.,
Publishers and Proprietors.

BOSTON, SATURDAY, DECEMBER 16, 1871.

{\$3.00 PER ANNUM,
In Advance.

NO. 14.

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—do we 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—were then pointed out, 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 over-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 denominate 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 foaming crest, 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 those 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 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 limitless growth which we call the march of intellect? Science has never accomplished this; it cannot teach the lesson. Science knows all her shafts against ecclesiasticism, because she knows her 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 heartlessness 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 orchestra, 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 disposed 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. Scientists, 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 words, 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 omnipotent 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 sure placing of the design, 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 use; every atom is full of design—full 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 out from the heated breasts of revolving suns and systems, precisely as if I stood in the primordial workshop of the Grand Man. Science everywhere proclaims design; a science 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 of the wayside; and, as I look into the heart of those blossoms, I perceive the beneficence that has lighted up each vessel 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 these little blossoms, as, 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 signs 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 science 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 credulity, 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—were 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 willing 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 more 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 hour 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 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. Whenever 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 not 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 were hushed 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 pristine freshness, simplicity and vigor. They changed and interpreted it to suit their own forms and views. Three hundred years after his 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 one, and one is three—no more. [Applause.]

Whoever should thus believe was saved; 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 da 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; it is not, mark you, Christ—God is only a vague ideal—a name one who can be approached only through Christ. You cannot, oh, Christian, thank you 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 rare eagle, and shall be most ready to bow before the God of its teachings. There is none such—none! [Applause.] I take the example of this very place. I remember the time when the great man who here reformed 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 words 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 credulity and blind faith—a religion of form, which appeals not to the law courts; or between man and man, bringing peace instead of dissension; no religion that will stand between two warriors, 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 these great standard

of humanity. [Applause.] I love the God of Jesus; I love the God that the lowly Nazarene taught of. He wrote the truth of the ages. It matters not whether it was spoken in Judea or in America—whether eighteen hundred years ago or to-day, it is God's truth evermore. It is the grand, central truth of all 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 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 ever, 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 would find 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 Spiritualists, as I have just now arrayed science against 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 garment of clay. Let us question what that spirit is. That spirit protests as that its 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 vitalized 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 the authority that governs matter, and never changes. 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 existence, 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 him of old: "God is a spirit!" As your faltering breath is to the atmosphere that surrounds the globe you inhabit, so are our 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 minds, 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 whispering 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 limited philosophy, or stereotyped views—in a condition willingly to receive and obey; and in that structure the voices of the spirit were 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 subtle fluid 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 we witness for me that mind is a spirit—limitless—that all things around are but 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 dependency 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 binds 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, ye 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 long 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 lot 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—nearer, 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) let 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 cause of mediums" grasped his victim by the arm, and dragging her forward on the platform, triumphantly exhibited the traces of her "impoture 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 amazement, not only converted of fraud, but caught in the "very act;" and there stood the burly doctor alone with his victory, inasmuch as he had now proved his former accusations against the mediums true. But soon the scene shifted. Casting her eye 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, than he was 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 "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 whirlings of the terror-stricken biped, without throwing him off the platform, the edge of which he so often and so nearly approached. At last, however, the doctor's beseeching 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 trouncing, 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

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

It is in keeping with the Banner of Light, care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open to the expression of free thought, when not too personal, but of course we cannot undertake to endorse the various shades of opinion to which our correspondents give utterance.

Banner of Light.

BOSTON, SATURDAY, DECEMBER 16, 1871.

Office in the "Parker Building,"
No. 10 WASHINGTON STREET,
Room No. 3, 1st Floor.

AGENCY IN NEW YORK:
THE AMERICAN NEWS COMPANY, 110 NASSAU ST.
WILLIAM WHITE & CO.,
PUBLISHERS AND PROPRIETORS.

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

LUTHER COLBY, Editor.
ISAAC H. RICE, Assistant.
Business connected with the editorial department of this paper is under the control of Luther Colby, to whom all letters and communications must be addressed.

Wendell Phillips Again.

There are few current abuses that this eloquent reformer touches with his blundering spear, which do not find a ready response in the popular mind. On that blustering night preceding Thanksgiving Day he lectured in one of the regular courses in Music Hall, on two subjects that have never been brought in such a manner before the public. They were Courts of Justice and Insane Asylums—under the title he chose of "Courts and Jails." And a more thorough raving than the lawyers, judges, doctors and keepers of the insane asylums received at his hands, it is not often given to lecture-listeners to enjoy. Yet he said nothing in anger, and little, if anything, in indignation; he merely dragged forth the truth, and laid it before the people for them to look at for themselves. Two points he made on the present practices in courts that will impress everybody with their truth: the impudence and brutality of lawyers toward unprotected witnesses, and the partiality of certain judges for certain lawyers who happen to belong to a certain social set. The first of these he exposes in such a strong light as is proper. Innocent persons who are summoned into court to give their evidence, and who go there with the intention only of telling the truth, are placed before bench, jury, bar and spectators to be browbeaten and bullied, and are promptly checked if they retort with the least degree of spirit in order to maintain their self-respect.

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. He cited this touching case to prove that, with us, justice is not reserved for the individual, no matter how humble in position, but is a wholesale, imperfect and exceptional accident. He charged that the whole of this enormous machinery of the State is honeycombed all through with mistakes. Our maxim was borrowed from the old one of England, and we seem to assume that the State can do no wrong. The Greek idea of a perfect government was of one under which the rights of every individual, however unknown, were protected. The poor old woman referred to had charge of a favorite grandchild, and it was her pride to keep her out of the porthouse. Accused falsely of some petty crime, she was dragged off to jail, and there lay for months before trial. In the meantime the little grandchild, left without care and friends, was sent off to the almshouse; the effects of the old woman were scattered and sold, or stolen; her money supply stopped as soon as she could not work; and when at last she was taken into court on the charges brought against her, she was promptly discharged for want of witnesses to make the charge good. When she regained her liberty she found her child in the hated porthouse, her home broken up, her effects gone, poverty piled upon her shoulders like a fresh load, and her career thenceforward was like that of many another wretch whose ruin is too often chargeable to "circumstances."

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. Many an innocent person is thus shut up in jail for months, his work is lost and his family are sufferers, while the actual criminal is out on bail, and engaged in the same round of lawlessness that he was pursuing before. The habit of bullying witnesses in court was denounced by Mr. Phillips in the set terms it deserves; there is no nuisance more abominable, and there is, on account of it, no class in the community that is more hated than the lawyers by everybody whose ill luck it has been to be brought in contact with them. What possible connection has there with the process of eliciting the truth from a witness, even the most reluctant one, decent and reasonable people cannot pretend to discover. But it was upon the management of our Insane Asylums that Mr. Phillips was most trenchant. These he styles "jails" outright. A man or woman may be dragged off and locked up in one of these hideous prisons to gratify a grudge of a relative, or to be taken out of the way of protecting his or her own property, or for any other whim or malicious suggestion. It is a fact that more people suffer the total and permanent eclipse of their reason by being kept in these prisons, than ever came forth cured. And the doctors are in league to sustain them as a system, and to get a hearing before the Legislature for relief is next to impossible. We wish that this timely lecture could be published and distributed all over the land.

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. M. Brown, as corresponding editor—being its first appearance (save as an extra) since the Chicago fire. It will be hereafter published at 225 West Randolph street, Chicago, Ill. Now let the friends of the children show themselves. Every Spiritualist Society in the country should get up a club, in accordance with the liberal rates, and circulate this spicy sheet where it cannot fail of doing great service—viz: among the rising generation. Subscriptions and contributions may be forwarded as above, or to this office, as heretofore. We wish our contemporary in long life of usefulness. Its editor, in the opening editorial, says, regarding the future:

"The Lyceum Banner must and shall survive, while the need for it remains. And so, friends, out of the great destruction, with hope and courage, we greet you. Sustained by the stern demands of the occasion, we engage to do our part to make the Banner what it has been and what it should be, an instrument for the elevation of the young; 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 ripest thoughts of his life, could not be other than an event to all classes of readers. The present one, we may assert with confidence, is destined to provoke such wide commentary and to move the common mind so profoundly, devoted as it is to the discussion of the grandest question that ever filled the thoughts of humanity, that it will have a vital power among men to which ordinary books are all strangers. The purpose of the volume, in brief, is of course to establish by proofs that are irrefragable, the actual existence of a future state of being for the human soul, which state is not so far separated from the scene of our present existence as to be without direct and immediate influence upon it and its concerns. In these indelible times it is of the first importance to demonstrate, as Spiritualism does demonstrate, the existence of another life for the soul. No proofs possible to elite are stronger than those, which appeal, as these furnished by Spiritualism do, to the individual consciousness. These are definite, precise, and personal, and can be understood in their full force by none as well as by those to whom they are addressed. And in the present volume they are marshaled in such an imposing and irresistible array that the book containing them will be memorable for that if not for its other remarkable qualities.

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. And he further seeks to show that by calm and dispassionate observation we shall obtain, in reference to the reality and true character of these phenomena, proof as conclusive as that which demonstrated the existence of our late-found planet. It is the phenomenal proof of a life to come, to which this book is wholly devoted; proof much more convincing than historical evidence. He wishes to show that spiritual phenomena are occurrences under law, and therefore he brings the best authenticated among them to notice. In illustrating the work that is rendered necessary by his design, he is compelled to indulge freely in detached narratives, and also to touch incidentally on certain doctrines that seem to him less beneficial than popular. And he divides his task into seven books, or parts, as follows: Prefatory Address to the Protestant Clergy; 1. Communication of Religious Knowledge to Men; 2. Some Characteristics of the Phenomena; 3. Physical Manifestations; 4. Identity of Spirits; 5. The Crowning Proof of Immortality; 6. Spiritual Gifts of the First Century appearing in our Own Times; 7. The Conclusion of the Whole Matter.

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. The distinguished author holds that Spiritualism is necessary to Christian truth and assure the progress of Christianity; that indifference is working wide mischief, and Deism yields no inward satisfaction; that so-called miracles have never ceased, and inspiration is the real origin of all religions; that Spiritualism is in perfect accord with Christianity, teaching no speculative divinity, denouncing religion; and that proofs of actual immortality are imperatively needed, and therefore that investigation is a plain and impressive duty. Such a work is so crowded with matter of the most profound interest, that its very richness prove an embarrassment to one who would be glad to make quotations. The author, for instance, replies to Bishop Butler's position, in his "Analogy of Religion," that there is no historic intimation that religion was ever anywhere ransomed out, but came by direct inspiration, in a sentence like this: "But if revelation be the origin of all human religions, it cannot be a phenomenon restricted to a single century, or showing itself up to a certain period of man's history, and then disappearing, to be seen no more. It must be a guiding influence for all time—a permanent element of civilization and of spiritual progress, as essential to vital religion among us who live now as it was to the Jews of eighteen hundred years ago."

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. Every age has its special needs, industrial, political, social, spiritual. I think there are strong reasons for the opinion that, at the present time, we lack, to sustain wholesome reformatory faiths, and to correct old errors that have been mixed up with these, direct aid from spiritual sources. If the history written by the Evangelists be a record with any valid claim to authenticity, it enters into God's economy to grant unto men, at certain times, such aid. It is a question of fact, to be decided by proper evidence, whether he is supplying it now. Certain it is that the historical records of two thousand years ago, standing alone, fail to bring home to the free-inquiring mind of to-day the same convictions which they wrought in our ancestors. Modern belief in the Unseen urgently needs freshening and additional support." And he proceeds to scan the actual position of the religious world, to make the fact thus stated more apparent; particularly its attitude toward science, and the dilemma in which it finds itself, whether it accepts or rejects the accredited discoveries of the day. Men want a religion suited to their expanded knowledge. The old garment of faith is outgrown. What resource is there but to the same inspiration that originated any faith at all?

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. It is specially addressed to Christian believers in immutable law and in religious progress, and forms "the conclusion of the whole matter." We have derived unqualified satisfaction from its reading; and did our space this week permit, we should gladly yield it to the extract body. Any one sincerely desirous of light cannot pass this perfect summary of the case through his mental consciousness without being profoundly impressed, if not thoroughly convinced. That is the very thing which Christian believers want to be satisfied upon—whether all things are really referable to a law that is immutable, and whether religion is a fixture of human faith, or progressive, like all things else in the known universe. To such, Mr. Owen will come as a most opportune friend and assistance. His book ought to be received among all classes, the believing and unbelieving, with grateful expressions for the timeliness and searching thoroughness of its spiritual exposition.

O. L. Winslow 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 every sense of decency and to the laws of the United States. Territorial officers, however, have been found, who are willing to perform their duty in a spirit of equity and with a due sense of sustaining the majesty of the law. Neither polygamy nor any other violation of existing statutes will be permitted within the territory of the United States. It is not with the religion of the self-styled saints that we are now dealing, but with their practices. They will be protected in the worship of God according to the dictates of their conscience, but they will not be permitted to violate the laws under the cloak of religion. It may be advisable for Congress to consider what in the execution of the law against polygamy is to be the status of plural wives and their offspring. The propriety of Congress passing an enabling act, authorizing the territorial legislature of Utah to legitimize all children born prior to a time fixed in the act, might be justified by its humanity to these innocent children. This is a suggestion only, and not a recommendation.

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. Why resort to a quibbling attempt to make it out that, under their own laws, the polygamists of Utah are guilty of adultery? Every man of common sense knows that this is not the truth. If polygamy is, as the President declares, "a violation of existing statutes," let it so appear. Don't let a lawyer's quibble take precedence of a statute of the United States.

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. He repudiates all the evangelical dogmas—the fall of man, the atonement, the trinity, everlasting punishment, and all the old bugbears. The doctrine of God's curse because of the sin of Adam, he rejects as "morally degrading to God." For the same reason, only with immensely greater indignation, he rejects the doctrine that God withdrew the curse and sentence from the heads of a few of our race in consequence of the death of Jesus, by which, Orthodoxy tells us, the Father was reconciled to men. "The remedy was worse than the disease—the compromise more dishonorable than the injustice which it was intended to amend."

Mr. Voysey has organized a society in London; and in one of his late discourses, referring to the old "evangelical" absurdities which still exercise so mischievous a sway in the world, he says: "These are only a few, but they are the most prominent of the doctrines which so-called Christians seem to be essential, and our first work is to hasten their coming downfall—to rid the world of ideas which, though once good and useful in common, have now become both poisonous and loathsome, full of injury to the human heart and mind, and blasphemous in the ears of the Most High." Many members of the Established Church are quite as liberal as Mr. Voysey—repudiating nearly every "sacred" idea as obsolete, and talking of the "bloody doctrine of the atonement." Truly the old theology seems to be in a bad way.

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. The Newark (N. J.) Evening Courier of Nov. 20th, says: "The death of Jean Paul Brittan, son of Dr. S. B. Brittan, of this city, will carry sorrow to a large circle of friends and acquaintances of the deceased, to whom he had endeared himself by his many superior qualities of mind and heart. For some months past young Mr. Brittan has been a great sufferer, his condition being occasioned by internal injuries received last spring, and his death, though somewhat sudden to those who were hoping against hope, was not entirely unexpected by his family and more intimate associates. Dr. and Mrs. Brittan have been sorely stricken in their domestic circle. Out of a large family of children only three survive. It will be remembered that Dr. Brittan's eldest son, a young man of rare natural gifts, brilliant attainments and unusual promise, an officer in the United States Navy, was instantly killed by a cannon shot in one of the earlier engagements of the late war. Two years ago his daughter, a very beautiful and accomplished young lady, whose personal attractions were only excelled by her sweetness and amiability of disposition, fell a victim to consumption in the very bloom of womanhood. And now his youngest and only remaining son, but one, has been stricken down, just as a life of usefulness was opening before him. The sincerest and most heartfelt sorrow of the entire community will be extended to the afflicted family in this their latest bereavement."

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.

Our friends visiting St. Louis, and those in that region, will do well to call and look at his books, and make choice of such as they like, or address Warren Chase & Co., 614 North 10th street, and give him such encouragement in his important work as they can afford.

St. Louis is not a city favorable to the sale of liberal literature; but the energy, perseverance and business promptness of Bro. Chase have already secured for their store a good reputation and a steadily increasing business, which we trust will not be allowed to slacken until it is profitable.

"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. Can you inform your readers in this vicinity when this interesting and novel event will take place?

H. B. S.

The account was given by us in Vol. XXIX, No. 1 (Sept. 16th, 1871), under the heading, "The Spiritualism of 1692." The play was from the pen of Col. H. S. Orcutt. We can only inform our correspondent that we addressed a letter to its author recently, in care of Judge Edmonds, New York City, relative to its appearance, but, up to date, have received no information concerning the matter.

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. After excellent singing by the choir, and an invocation, the doctor said he did not propose to call the attention of the audience to any theological treatise or labored abstraction, but to give some of his personal observations concerning Spiritualism and Spiritualists in Europe. Some two years ago the hand of death seemed upon him, through consumption, and scarcely expecting to live six months, he found himself, suddenly, within three days after having first entertained the idea, adrift on the Atlantic, alone, bound for Southern France, hoping there to recuperate. And yet he was not alone—for the spirit attendants—his friends of the brighter world—cheered his state-room by their demonstrated presence.

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 "impotency" on his brow, in consequence of his inability 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. Arriving at Liverpool, he went on to London, where he received a hearty welcome from J. Burns, proprietor of the Progressive Library, and afterward met Signor Damiani, Benjamin Coleman, William and Mary Howitt, Wallace, Prof. W. R. Crookes, and many others distinguished for liberal thought. From London he went to Paris, from thence to Naples. In all of these cities he had remarkable visions and predictions given to and through him; he also saw wonderful manifestations in the presence of Mrs. Guppy and others.

He announced at the close that in his next lecture, Dec. 10th, he would relate his experiences in Florence and Rome. His address was frequently applauded, and the phenomenal facts therein related were evidently highly acceptable to the audience.

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

The following Sundays, Dec. 24th and 31st, Miss Jennie Lays, one of the best inspirational speakers of the day, will lecture.

"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. The title "Planchette" is too modest and inadequate; it does not give anything like a fair idea of the compendiousness, the variety, the vigor and vivacity of this remarkable volume. Of its four hundred pithy and well-filled pages, not more than one is given to the consideration of the ephemeral toy which gives its name to the book. The writer says in his Preface: "The name is chosen, rather as a convenient sign-post, pointing to one little phase of the complex whole, than as indicating fully the character of the facts here collected."

In England, no work on Spiritualism has a higher reputation than this, it being in fact a sort of *resumé* of all the most remarkable facts and the best utterances relating to the subject. Mr. Burns says that in his London library of spiritual books "Planchette" is the one in most constant demand. The London Spiritual Magazine has done justice to its high value in a very commendatory notice. Even the New York Tribune has pronounced it the best work that has yet appeared on the subject.

The new edition of "Planchette, or The Despair of Science," may be had either in paper covers at \$1, or in cloth at \$1.25. Considering the amount of matter contained in the book, there is no cheaper work on Spiritualism in the market. As a holiday present to an inquirer, we can promise that it will give the amplest satisfaction. At the prices above named, we will send it postage paid to any part of the United States. "Planchette" forms one of the "Handy-volume Series," published by Roberts Brothers, Boston, and is very tastefully printed and bound.

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. The papers gave long reports of his lectures without abusing the speaker. Mr. Peebles, in thus boldly introducing publicly the truths of Spiritualism among the Southern people, is sowing seed that will ripen into a glorious harvest of blessings for our Southern brethren.

"Why Cannot Spirits Give Their Names?"

This above question has frequently been presented at our public Free Circles—asked by innumerable correspondents, and triumphantly echoed by skeptics all over the country. We would refer investigators desiring a lucid and comprehensively explanatory of the difficulties in the case, to the Message Department on the sixth page of the present number, where (Oct. 5th) the controlling intelligence gives his views concerning the oft repeated query.

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. Music will be furnished on alternate evenings by Gilmore's and the Germania Band. Fair prices, no raffish, no voting for canes, etc., no goods sold on commission. The Fair will continue for ten days, and is worthy of the patronage of every liberal mind.

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. The article in question is from the facile pen of Professor S. B. Brittan, of New Jersey.

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 Hardinge; "Mediums and Mediumship," by Thomas R. Hazard. Second: Same continued; "Alice Cary's Sweetest Poem," Banner Correspondence from various localities. Third: Poem—"The Bride of Castelmere," by Mettle Belle Crane; "As it Appears to Me," "What and Where is Truth?" by J. A. Willard; "A Beautiful Parable;" "Spiritual Manifestations in Berber's Church;" Poem—"Striving," by W. S. Palmer; List of Spiritualist Lecturers; Obituaries; Prospects, Fourth and Fifth: Editorial matters, movements of speakers, etc. Sixth: Message Department. Seventh: Advertisements. Eighth: "Editorial Correspondence," by Warren Chase; "Western Locals," by Cephas B. Lynn.

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. For instance, we covered the handle of the bass-drum stick with a thin coating of printer's black ink, and placed it entirely out of the reach of the medium. The very instant the gas was turned off the drum was beaten. The next moment the gas was turned on, and, to the surprise of all present, the palm of the lady medium's hand was crooked with printer's black ink, in precisely the same manner it would have been had she actually used the inked stick to beat the drum.

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

Will the editor of the Painesville Journal 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 rare and is a 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. The elegant chromo premium picture, representing a little boy trying on his first suit-jacket and trousers—is one of the best things of the kind extant.

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. Conklin, 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 meddle 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 echoes or reappears by analogy within the retarded and concretized barbarism." This should be generally known.—Boston Post.

And yet the detractors of Victoria O. Woodhull assert, that the beautiful specimens of English composition, in which her pure intuitions 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.—Olaxton, Ramson & 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. 8th, says: "A letter from a member of Wheeler's expedition states that Loring and the others murdered near Wickenburg were killed by white men, called 'Road agents.' Nothing being taken that would tempt an Indian's cupidity."

New Publications.

THE WONDERFUL STORY OF THE GENTLE HAND is the last of the stories of T. S. Arthur, a writer whose style and scope are perfectly well known by this time to every one. It is got up in handsome holiday style, and will make an acceptable gift-book to such as like moral tales as Arthur puts them. Stoddard & Co., of Philadelphia, are the publishers.

From H. A. Brown & Co., we have Rev. Dr. Thompson's **HOME WOMEN: SELECTIONS FROM THE SCRIPTURES**, with Meditation, Prayer and a Song for Every Day in the Year. It is precisely what it purports to be, and is as good as any form that serve the Orthodox turn in worship. Dr. Thompson enjoys a wide ecclesiastical reputation, is a learned and good man, and just as much of a "divine" as any other man whose walk is devout and holy in life. He has made a perfect compilation from his standpoint, for daily worshipers, and as a volume for canvassers, it is likely to have a wide circulation. Its mechanical part is done with care, taste, and finish, and the type will prove good even for old eyes.

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 Gott, the editor. "Toys as Teachers" is a paper which every mother of young children should read. We see that Prof. Huxley's silly letter on Spiritualism is quoted without comment. We have already given it to our readers. The man who will say of the stupendous phenomena of Spiritualism, "Supposing the phenomena to be genuine, they do not interest me," must be first cousin to the man who refused to look through a microscope when he learnt that through its instrumentality one of his pet theories had been subverted and proved to be rubbish.

THE RIGHT ONE is the latest of Marie Sophie Schwartz's novels, which have been translated from the Swedish, and published in very handsome form by Lee & Shepard. These Swedish tales are a new mine, since the disappearance of Frederika Bremer, and richly repay the working. They are exceedingly popular, as their style, topics, characters and dramatic effect would tend to make them. "The Right One" will prove to be the best one of them all.

THE AMERICAN OLD FELLOW for December is a splendid number. It has beautifully illustrated articles on Chicago and the Indians; first-class stories; various sketches; plucky paragraphs on scientific subjects; humorous and general miscellany; Letters from under a Lamp-post; choice poetry; news from the Order everywhere, etc., etc. With the next number commences the thirteenth volume of this widely circulated magazine. It is the oldest and acknowledged to be the best publication of the Order of Old Fellows, and is, at the same time, a superior family magazine. Send on your subscriptions to the A. O. F. Association, No. 98 Nassau street, New York.

MERRY'S MUSEUM for December closes volume sixty. The publishers offer greater inducements to subscribe for the new volume, commencing with January next. Each new subscriber for 1872 will receive a fine steel engraving, 13 x 10 1/2 inches in size, free. The literary department is also to be strengthened. Boys and girls, Merry's is the magazine you want.

REYNOLDS'S FLORAL 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. Aurora Phelps is the life and spirit of this new and promising movement, for which we wish nothing but success.

WHEREAS 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—vegetative, animal and human.

Among their other holiday attractions, Lee & Shepard publish "THE CHILDREN'S TREASURE" and "THE YOUNG 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.

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

Spiritualist Lectures and Lecturers.

METTINGS IN BOSTON.—Eliot Hall.—Five admissions.—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 P. M. (except Dec. 17 and Feb. 11). Dr. P. L. H. Willis will lecture December 16, to be followed by other speakers of known ability, among whom are Miss Jennie Levy, Thomas Galea Forster, Mrs. Cora L. V. Tappan, Mrs. Nellie J. 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.

Eliot Hall.—The Children's Progressive Lyceum meets at 164 A. M. Religious-Philosophical Club (conferred at 7 P. M.). John A. Andrew Hall, corner of Chauncy and Essex streets.—Test circle at 10 A. M. Mrs. Mary Carline, medium. Lecture and answering questions at 2 P. M. and 7 P. M., by Mrs. A. Floyd.

Temple Hall.—The Boylston-street Spiritualist Association meets regularly at this place (No. 18, 1st 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, will be 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 Carline. 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 socials 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 host and hostess, in a speech by Dr. A. H. Richardson—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.—Elliott 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 to 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 AMHERST.—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, Ella Wheeler, Jennie Blay, 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."

Johnnie 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, Johnnie? I know readily recognize you.] I should think you might. [What have you new?] I have something, else I would not be here. Well, I hardly know how to begin, because you are so funny about some 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 who my murderer is. 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 may be sent to the state prison, but I do not believe because one man commits a murder that the State has a right to commit murder. 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 hesitate about his conviction.]

You see, my murderer has got powerful friends, moneyed friends—that's what's the power here—and they do not 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 don'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 ours is concerned, and I will finish the job here. They cannot close my mouth; although my earthly lips are sealed, yet, thanks be 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 not, 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.

Geo. R. Kelso, of Springfield, Mo., desires to make engagements to lecture on Spiritualism in any part of the United States. Mr. 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 experiences 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, wins him hosts of friends. May success attend his efforts wherever he goes.

Thomas Galea 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 week-day, \$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 disseminating 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 should do so, 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.

New Music.

G. B. Russell & Co. have just published several new songs: "I sigh for my dear little cottage again," by Samuel M. Mitchell, music by J. M. Ransom. "An years have followed by, mother," music by Ned Florence. "Angels watch the open gate," by E. N. Mitchell, music by Geo. Davis. "Softly ring the bells of heaven," by Dexter Smith, music by E. N. Mitchell. 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 Power,' for many years before the public as a lecturer, will preach, every Sunday, at 7 1/2 o'clock P. M., at Lyric Hall, on 6th avenue and 42d street. Opening services commencing 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. Prieto, Sagua la Grande, Cuba, \$4.25
Mrs. Angela S. de Lamadrid, Sagua la Grande, Cuba, 1.45
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
A friend, .50

BUSINESS MATTERS.

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

SEALED LETTERS ANSWERED BY R. W. Flint, 31 Clinton 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. CASSIEN, Newark, N. J. 54-12.

Example for the Ladies.

Mrs. J. R. Bowen, 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-BUTTER, 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. 3w.D16.

IMMORTALITY DEMONSTRATED, by CHARLES H. FOSTER, Test Medium, & future life clearly proved to eyes and ears, by the most wonderful and convincing tests. All evidences of the presence and positive existence of spirits given in the strongest light, and every requisite examination permitted. Those desiring to communicate with their dead, either for advice or to test the truth that we live again, can do so by applying at 16 E. Twelfth street, New York. C. H. FOSTER. D9.

SPECIAL NOTICES.

HUMAN SUFFERING.
Various the causes which produce
The suffering men endure;
Would that some one had power to use
Which would provide a cure.
While some there be in deep distress,
Because of poverty,
Others, though rich they possess,
From pain are seldom free.
Some here are suffering for "Clothes,"
Some for "Food," and some for "Shelter,"
Such as they sell at GEORGE FENNER'S,
Corner of Beach and Washington street.
Dec. 15-17

J. BURNS.

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15 Southampton Row, Bloomsbury Square, Holburn, W. C., London, Eng.
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Address: W. H. MUMLER, Dec. 16-2nd 1/2 West Springfield street, Boston, Mass.

SARAH E. SOMERBY, Magnetite Healer, Clairvoyant and Trance Medium, 749 8th avenue, New York. Dec. 16-6w

MRS. E. J. WELLS, clairvoyant, 121 N. 3d street, in all diseases. Examines personally or by lock of hair. Test circles Sunday and Thursday evenings, at 7 1/2 o'clock. No. 17 Essex street, Charlestown, Mass. 4w-12

LECTURES, ESSAYS, STORIES, POEMS, can be claimed by a gentleman, who has collected, corrected and revised, and addressed and given in all literary matters. Address, RALPH WAYNE, Mendota, Ill. Dec. 16.

MRS. FRANK CAMPBELL, Clairvoyant Physician and Spirit Medium, Hours from 9 to 12 and 1 to 5, 610 Washington street, Boston. Dec. 2-4

MRS. NELLIE NELSON, 554 Washington St., Boston, Room 3, Trance, Test and Business Medium. Dec. 16-13w

1872.

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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, \$4.00 will pay for both for one year, when ordered at the same time.

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The regular price of the three papers would be \$5.50. We have arranged this Club list to assist the LYCEUM BANNER, our CHARLES H. FOSTER'S, the ablest spirit material, some of which was recently entirely DESTROYED in the great Chicago fire.

On this condition, 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 for the AMERICAN SPIRITUALIST, to whom LIBERAL compensation will be given.

For the present, and until further notice, all matters of business and other communications should be addressed to
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Persons who cannot come to New York may have a course of treatment prescribed and remedies forwarded by express at any part of the country. 2w-12

**LIFE AND HEALTH
IN THE SUBTLE AGENTS.**
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WHO has devoted many years to the scientific study and practical application of Electricity, Magnetism and other subtle Remedies, continues his office practice at
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where he may be consulted daily, and is prepared to treat all chronic diseases by improved methods and the use of the most accessible and efficacious remedies.

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MRS. BELLE BOWDITCH has resumed her business at No. 793 Washington street, Room 3, Boston. Will attend to circles in the evenings. Dec. 16.

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