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# The Suffrage Question.

JUSTICE CARTER'S DECISION.

BY PROF. S B. BRITTAN.

MESSRS. EDITORS-In the Supreme Court of the District of Columbia, Justice Carter recently delivered an opinion-on the question involving the claim of woman to the ballot-which I propose to review. I have seldom read a legal opinion, coming from a man of accredited judicial attainments and high position, that more clearly revealed the incapacity of the author to comprehend a great political question. Judge Carter evades the real issue by a species of circumlocution and false logic, that is utterly unworthy of the Supreme Bench. He virtually denies the essential and inalienable right of the citizen to express his political preference by the ballot, even when the Constitution has made the necessary provision therefor, until he is authorized to vote by some special act of legislation. Not only has this assumption no apparent foundation, either in factor reason, but it is at war with the cardinal princinles of our political system. If the right of the citizen to vote-in other words, to express his will in the choice of his rulers-does not exist in the the fancy of women with such small straws as fact of citizenship per se, it certainly does not exist at all. Let us here come into close relations with the subject.

Civil government must have a lawful beginning somewhere, or it can have no legitimate existence anywhere. Now suppose we admit the assumption of Justice Carter, that no one can be qualified to vote until the right is conferred by some special act of legislation. How, then, shall a lawful legislative assembly be organized? Who title to a single foot of the earth's surface. shall be the first members of that body, and how shall they be chosen? Who shall establish the the Constitution cannot secure the right to the validity of laws enacted by legislators who have no proper claim to the places they occupy-whose every act is usurpation? Is it not manifest that until we are authorized to express our prefer- that does not crecute itself." Of course not; and ences, in the selection of our rulers and the adoption of a specific form of government, there can be voluntary power required in its execution. The neither Constitution, laws, legislators nor officers duly empowered to perform the executive functions of civil government? Justice Carter's polit ical theory presumes that even a free representative government must, ex necessitate, have its origin in an arbitrary assumption of power by men who have no right to govern, for the obvious reason that they could not, in the nature of the cases be elected to office by a people qualified to vote. If the government be founded in lawless usurpation, and its ministers have no proper commission to execute its decrees, when, where and how shall the functions of such a government be legalized? Happily, the rights of mankind are subject to no such arbitrary limitations as are recognized in and the man who should seriously propose to conthis opinion of Justice Carter. They are neither | firm the laws of Nature by a special legislative restricted to particular nationalities nor to certain | enactment would be treated as a lunatic. Now if periods in history. Political and geographical the Constitution docs secure the rights of citizenboundaries at most only interfere with their proper recognition and restrain their exercise. Legal rights, however, defined in the interest of an un- | ing alike on the individual and the community, worthy ambition, are but the accented political interpretations of our rights under the laws of Na- several States. Where, then, shall we discover ture. While the latter are forever inextinguishable, mere politicians may not comprehend the fact | pative American with such rights as already bein their indecent haste to minister to their selfish instincts. Justice Carter runs away from the real question before him when he says, "that the legal vindication of the natural rights of all citizens to vote, would, in this stage of popular intelligence, involve the destruction of the civil government." This does not aim at a wise solution of an important political problem. It rather looks like a vain attempt to conceal the real issue, or to divert public attention from the subject. It was not the matter of intelligence, as a prerequisite to the possession and use of the ballot, that this honorable expounder of the ral rights of the individual, in his political relalaws proposed to decide. It was a question of right founded, not on the degree of intelligence, but on the distinction of sex. With this question provided the right to the ballot shall be subsefairly before the Court we readily perceive that a | quently granted by the subordinate authorities of discussion of the dangers of universal suffragegrowing out of a lack of intelligence in the community-is wholly irrelevant. It cannot be presumed to so much as touch the real question, un. less the Judge assumes, by implication, that nearly all men in this country are fit for the ballot | neral pall. We are not surprised at the pucrilities whilst all American women are too ignorant to be | and absurdities of crazy politicians, but we cerintrusted with such an instrumentality of power. the misrule in our great commercial centers as in- emanating from the Supreme Bench. Will some tegral in our system, or otherwise as an inevitable power from above or beneath, result of a democratic form of government. In this manner he is pleased to discount our republi- banish the restless ghost that still haunts the can institutions and the character of the Ameri- | minds of democratic politicians, and even vencan people. If these evils prove anything, they tures to appear, in "such a questionable shape," contribute to illustrate the danger of a political within the precincts of the Supreme Court? system that puts the ballot in the hands of nearly all bad men while it is withheld from all honorable women. This limitation of the elective fran- tation of our rights. Under an absolute despotchise has probably had much to do in securing the ism one man may determine the political status triumph of political knavery in the caucus and of every other man. In an aristocracy or an oliruffianism at the polls. But if we take New York | garchy a few unscrupulous persons govern the as an example (of late the worst-governed city in many, qualifying their liberties by such arbitrathe country), the systematic abuse of power is ry restraints and absolute limitations as scarcely clearly not the fault of our system. The evils are leave to the millions so much as the shadow of not justly attributable to the extent of the suffrage; but, on the contrary, they are plainly to be individuals or States to do such things does nothtraced to the culpable neglect of multitudes of our ing to establish the justice of their deeds. The law-abiding citizens. This is demonstrated be- ability to act often transcends the right to act; yond controversy by the result of the recent municipal elections, in which the Ring was completely smashed, and the organized gang of political hold slavery for nearly a century, but it never demagogues and public thieves were forced, by a possessed the right for a single hour. No one will righteous and indignant public sentiment, to re- deny that the State has power to do wrong, but, tire from office stamped with the brand of lasting in this acknowledged capacity for evil, we shall infamy. It is possible, then, for even New York look in vain for its justification. Men who beto be governed by honest men under the present | lieve in the divine right of kings and cardinals to system, and it would be no less possible if the suffrage were universal. Why, then, should a grave of superior might; legislators may manufacture Judge-on the fallacious plea of looking after the the machinery and implements of despotism, and public safety-dishonor<sup>e</sup> our system of govern- states madly sacrifice the liberties of the people;

ical rights as practically subvert the democratic idea of government? Why expose the Supreme Court of the District that embraces the National Capital to the severest criticism by giving expression to such shallow sophistries and illogical deductions as we find in the tangled web of this legal opinion?

Justice Carter admits that the Fourteenth Amendment to the Constitution makes women citizens: but he assumes that it does not thereby confer the right to vote. But what is citizenship without political rights? If one may not so much as lay the hand on the symbols of nower, our citizenship is but a name and a sham of insufficient interest to merit serious consideration. Strange as it may appear, the learned Judge presumes that half the members of the body politic are in a state of total political paralysis, and that this condition is normal. In other words, they are incapable of exercising the legitimate functions of selfgovernment. This hypothetical citizenship that is meaningless and amounts to nothing; that may claim no prerogatives of its own, and is utterly destitute of even the semblance of real power, is at best "a tinkling cymbal," that will scarcely suffice to amuse the Sörosis for an afternoon. We incline to the opinion that the attempt to tickle this is an undignified occupation for a Judge of the Supreme Court. An American citizen without rights is as poor as a king without either throne or scepter, and as powerless as the fugitive whose empire has just fallen beneath the heel of the conqueror. When we can have millions of citizens without political rights, we may expect to have philosophers without wisdom, saints without virtues, and landlords without so much as a

According to the legal authority under review ballot. In the judgment of the Court the Amendment referred to only confers "the capacity to be-come voters. \* \* \* It is a constitutional provision we wait to see any form of law that possesses the constitution is not an automatic machine. Not one of its provisions nor any similar form of law was ever endowed with the nower of self-execution. But it is the proper business of those who are charged with the high responsibility of administering the government to see that the Constitution and all laws made in pursuance of its several provisions are faithfully executed. If the Constitution secures nothing absolutely; if it only contemplates political possibilities, it is altogether a work of supererogation. The Author of our being provided for all the possibilities of human nature in the creation of Man. His work is complete. It requires no amendment at our hands, ship, is not that enough? If any further legislation was demanded to make that instrument bindwe have it in the ratification of the same by the the necessity for special legislation to invest the long to him? Who shall presume to deprive him of his possessions under the laws of Nature and the Constitution of his country? Who shall dare to rob him of the inheritance bequeathed to him by the fathers of the Republic? If the Constitution is the fundamental law of the land, it cannot require local legislationbeyond the ratification of its several provisions by the different States-to invest it with supreme authority. The notion that the very Amendments designed to secure the free exercise of the natu-. tions, really accomplishes no practical result, but only renders it possible for him to become a voter, his own State, looks very much like a tacit acknowledgment of State Sovereignty. The inculcation of this political heresy culminated in the late Rebellion, which baptized the nation in blood and tears, and covered the continent with a futainly did not look for the reappearance of this The Judge reasons illogically when he refers to | infernal dogma, disguised in a legal opinion and

same through all periods and in all countries, ualists that eventually right will triumph over True, the rights of man may not fluid adequate | wrong, truth over error, and the demonstration of expression in the statute law; they do not vary truth will be its survival. The philosopher may to suit the caprice of our rulers; they are never patiently wait - and often does - in patience, modified by the election rolates; they are not knowing that in the end all is well; and no class subverted by imperial decrees, nor can they be of people have so much data to be thus philosophoverthrown by revolution. They existed before heal and wait as the modern Spiritualists; they the State, and they will outlive the State. Thus, could rationally be happy discounting the maturiwhile the measure of political power possessed by, that is, living on borrowed capital-eating in and exercised by the people, varies under differ- advance the future crop-for they know the end ent forms of government, and, indeed, under the same government, at different periods, the rights | they so choose), "Let us eat, drink and be merry, of human nature are everywhere and always the same. Firm as the pillars of the Universe, they will remain when all existing political institutions shall have perished-

When the sweeping storm of Time lias sung its death-dirge above our ruined fance And broken altars."

Trusting that among the evidences of the inoreasing intelligence of the times we may be able to discover some proofs of superior wisdom among those who occupy the high places of honor and responsibility, I remain, for Liberty and Equali Yours truly. 8. B. BRITTAN.

# Political Progress. THE POLITICAL OUTLOOK. BY JOHN WETHERBEE.

A thoughtful Spiritualist, writing to me, says that we (meaning the Spiritualists as a body)

must become a political party in order to be effective or to be a recognized power, and to fill its, or our, mission. If he had said we must take an active interest in politics, I should not differ from him. The same thoughtful brother says, also, "The downfall of the radical party in 1872 is sure." If this individual had said "the Republican party as now constructed," and if he had said "imminent" instead of "sure," there would have been no question between him and me. I am a radical, and am a Republican; my friend is as radical as I am, though with a taint of domocracy, or he endorses some of the democratic platform. I am the furthest removed possiblefrom the Frank Pierce, James Buchanan, hypooritical pro-slavery party which carries the demooratic flag for so many years before the suppression of the Southern rebellion, and which tries to hold up its tattered banner now, but ready, more or less, for a "departure," and to draw a veil over its record; but I never could-remembering, perhaps, the lines of Tom Moore,

"You may break, you may shatter the vase if you will, But the scent of the roses will hang round it still "---

fellowship with that party; not even if I should | been born, or that its mission was to overthrow a xperience religion-of which there is no expectation, and which would be only a death bed re- open to other oppressions. The party that is to pentance, at best. So, while I may be loving the | be must overthrow oppression-be a liberty party Republican party less, I by no means like the | in the widest sense. That settles the question for oay perfume of the other party roken vase more; therefore, not being a renegade, but a radi- | partures," can be no substitute ; its turn will cal. I feel as if I would like to speak of the political outlook as it appears to me, and perhaps, at The Republican party should have said in its on the subject. expression of any man-myself included-of any now I fear its hour has passed. account on a subject like the policies of a party or the politics of a nation, where the many and who read the signs of the times, and who are not crystallized into permanent structures, or who retain in any degree the elasticity of thought essential to wisdom, cannot fail of seeing that the The party that is to be may find its genesis in the good fractions of both. It may carry one of but not very likely; for the new compound will me in "Exodus," which naturally and scripturally follows "Genesis," than in genesis itself. The words quoted from my thoughtful friend are but some of the expressions coming to us in a thousand ways, indicative of, the ansettled and unsatthe subject. What I say may be of little or no consequence, for I aim to direct no one, not wishespecially if they are Spiritalists. I never exthe highest point to be gained by humanity, at agree to disagree; that is, in a word, toleration. Modern Spiritualism kncws no leader or no authority in this world nor in the other; I would except Truth, but, outside of one's own conviction. that word means nothing or means a thousand things to a thousand persons, but modern Spiritualism must mix actively in the issues of life. I feel safe in saying that in its mixing it will act wiser than it, through its exponents, knew. The power behind its throne is greater than the throne itself; though now and then in collpse, or apparently so, in the long rul it will triumph every time. If, when my brother said, "we must be a political party," his meaning was that we must give our volume as a unit o the Republican movement or to the democraic, or draw wholly from would be injudicious, lut political power and incertainty. I will explan this seeming paradox before I finish the artice, though I will leave the point now.

is sure. They can say, above all other people (if for to-morrow we die," for they know the true reading of that text is, "to morrow we live." But they know also that they are "their brother's keeper"-that our present benefit generally, and our future benefit always, is in proportion to our disposition to benefit others; hence selfishness is the cardinal sin. This ethical idea finds a pretty

expression in the lines of Whittier: "The gate of licaven is closed to him who comes alone-Save thou a soul and it shall save thine own."

So we do not find them indifferent and waiting; they seem to say-if not in words, in their current actions-thus: not that we love this world less but we love the other world more.

Having said this much, with its suggestions. let us look at the political situation. The outer surface of the Republican party now running this nation, so to speak, may show only some fissures or seams, with no dangerous indications of becoming permanent fractures. I think, however, below the surface these scams are chasms. I do not know as any one is able to say exactly what are the sub soil separations, only that they do exist, and in the course of events-and not distant-they will manifest themselves; and the thoughtful Spiritualist is interested, and sees the good of humanity and human progress in the poitical changes that are sure to come to pass.

I do not know but the Republican party may nave an extension or a new lease of life, and become the party of the future, but I do not feel as if it was so destined. I do not think Grant's administration has given even tolerable satisfaction. I do not know as the fault is altogether in him-it may be in the party. Grant may be chosen for a second term; the chances are in his favor; that will not alter the provision that forces itself upon my mind, viz, that the turn of life has come upon the party that has done such a good work in its day, and that its fertility is over-it has laid its last egg. It having done a great work in settling the robellion and putting an end to negro slavery, it seems as if it was now saying, "Now let thy servant die, having seen thy salvation." This may not be exactly Scripture, but near enough for the illustration.

It looks to me as if the Republican party had specific oppression, and had done so; having no eye he Democratic party; at with or without " do. never come-the world is not given to reversions. the same time, be replying to my brother's words | laureled hour to the other oppressions, large and small, waiting their turn, as the barber says when I am aware that what this thoughtful man said, the last object of his attention leaves his chair, and I have quoted, is of no account, nor is the "next!" but that has not been its wisdom, and Now what is before us? I do not speak of 1872: The Republican party may span, very likely the mighty differ, and have a right to; but all will span that gap. I may help them do it with my vote. But as surely as the skillful analyst can detect and foretell the next year's fruit in this year's bud, so can one foretell with tolerable certainty the issues that will be actively present in present political parties, with their merits and and before 1876. The declaration of rights did not demerits, have substantially finished their course. | stop with white men in 1776; it led logically to all men in 1863. The one insured the other; just as surely does the acquisition of it by "all men" lead the present names-for instance, Republican- to the inclusion of all human rights, including woman's rights and social rights, and the rights of naturally have a new label. It will be a People's labor, for nothing is settled until it is right. The party; but that name has been used too often as men and women who claim and strive for any of a disguise to be distinctive. But, no matter these unattained rights, may be called, and usuwhence or how it comes, I find more to interest ally are, by those in possession, or by the thoughtless, fanatics and radicals," but fanatics or radicals, logic travels their road. I think religion will be an element in politics; it presses some that way now. The question of recognizing God in the Constitution, which means isfactory state of political matters; and so I have or is the evangelical intention of recognizing taken them as the motive for writing a little on Jesus as the defic leader of nations, which is simply a union of Church and State, Church the head. and State the tail, as a pointer prophetically in ing to. I believe in free expression of thought; I | that direction, and suggests the how and why ream independent myself, and expect others to be, ligion will become an active element in politics, and how heresy, which is simply the expression pect or wish all men to think alike, believing that of common sense, will in its varied forms, from necessity, units against the movement of bigotry least on the subjects of politics and religion, is to and superstition. I need not enlarge further in this direction; the hint is sufficient to suggest a coming danger, and one that will make necessarily every sincere Spiritualist a politician. The church will always pull backwards; it has always been the "brakes" on human progress. This is no reflection on the high teachings of Jesus and others, but only on the sham substitute run in the interest of priestcraft, known as the ecclesiastical or evangelical system. This great but dying power, aided by gentility and conservatism, will dam if it can the rising tide, because in these so-called heresies and reforms, position in Church and State will see the devil's work. The devil is often a theological substitute for brains, and the reflection is complimentary. Varied and conflicting as the motives of this retrogressive party will be, it will see a common both and be a party by ourselves, I should say, | danger and agree to disagree on minor points, and and will, that to day it is impracticable and consequently the equatorial line between the hemispheres of political thought, will show Confluence by us in the neur future is, to my mind, a servatism on one side and Radicalism on the other. My thoughtful friend who has inspired this article will see that in my opinion there will be no downfall of the radical movement in 1872, No people know beter than the modern Spirit- or in this century. There is, in fact, no radical | that may be.

party now; the Republican party carries in it. much of the radical element floating around; I once expected to see it a radical party, but there are too many fogies in it, and the radicals are in back seats or outside. I expect to see that element concentrate and become a power.

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Other things sometimes beside poverty make one acquainted with strange bed fellows, and many a hunker with some liberal ideas or warm blood in his veins, will question his liability of being on the same side in politics with one who wants" God in the Constitution," and evangelically defined, and both be working for that end by its being in the platform of the party which they both support, but that is the way the specific gravity or affinities of thought will stratify. On one side, authority, bigotry, superstition, selfishness, prestige, and very likely, capital; on the other side, liberty, toleration, free thought, equal rights, heresy. Politics, as I have said already, will take more or less a religious tinge, just as the R publican party was anti-slavery, and the Democratic pro-slavery during the last two decades. Not that the individuals were an unit on the point, and the individuals of the coming parties may not be an unit for religion in one or heresy in the other, but, that will be the distinguishing feature of the coming political divisions. I may be wrong, but I think not, and if I am not I have answered affirmatively my friend's question or declaration, though very likely not as categorically as he expected, for we will mix actively in politics.

The modern Spiritualists, from the outlook that I have tried to make clear-and is very clear to me-will be a political party, or the element of strength and power in such a party, and they will be wholly on one side; not, as now, consistently found in both or all parties, but wholly and actively in one, and controlling it, and that one will be, of course, the radical party,

As Spiritualists, we may as well now work politically to that end; press in the radical direction; it is no matter in which party our antecedents or associations may have placed us, we can vote for those men who are liberal or tolerant, giving preference to Spiritgalists when we can, I said I was of the Republican party, and have been from its birth, but of late years I have voted more "scratched " tickets than "straight " ones. Any man whose name is on a ticket that I propose to vote, known to be opposed to equal rights for all men and all women, who is intolerant to what are called heresies, particularly to the accented one of modern Spiritualism, " off goes his head," that is, off goes his name from my ticket and from all that I can influence, substituting some other man; always giving a preference, when " going it blind," to the secular rather than the religious (?) world. I do not mean to be bigoted on the side of heresy, for I know some splendid men who are evangelical church-mombers, but I cannot help thinking that on general principles the chances would be ten to one of drawing a prize of a man from a thousand men as they walking by Tremont Temple about their business. than from an equal number" tasting the joys of belief" under the ministrations of the Reverend J. D. Fulton in Tremont Temple. Any other evangelical church or name would have illustrated my point as well as the relections used; I "drafted" Fulton for the purpose, because he has been somewhat conspicuous in accenting his intolerance. This subject widens as we look at it, but I suppose enough has been said for an outlook, and to give an idea of how I propose to take an interest in politics, which, in a word, is to help strongthen the radicalism that now exists, and help it also toward condensation, and hasten the good time that I think is coming, when we can sing, or

#### "Some spirit of health or goblin damned,"

It is true that the State may have nower to adopt Justice Carter's narrow political interprepolitical independence. But the power of either and hence the one cannot be measured by the other. This country exercised the power to upenslave mankind, may govern by the mere force, ment by insisting on such limitations of our polit- but the claims of justice and humanity are the 1 "Sound the loud timbrel,o'er life's dark sea,

For Truth has triumphod, and men are free."

### Providing for Children.

A rather hard-visaged correspondent is writing letters to the Alta Californian on "Our Boys and Girls." On the subject of " providing," for them, he has this:

" Parents as a general thing are ever worrying to provide wealth for their children-' providing' for them, as the phrase goes. This is a grand mis-I have been watching the world at home take take. I have been watching the world at nome and abroad for at least thirty years. I very, very soldom have met any one, man or woman, who had been provided for by parents that ever did any good in the world. Such persons are mostly al-ways failures: On the other hand, I notice that who have done anything, or have anything, were sent out into the world, at an early age, without any provision from parents. Those that have been the greatest failures in the world have been the Greek-and-Latin boys and the plano-playing girls. If parents would take hints from Nature as to the management of their young, the hen would furnish an excellent model lesson. No sooner does the careful and thoughtful mother, the hen, find her chickens well covered with feathers, their talons strong enough to scratch the earth, than, she immediately drives them from her presence and says to them as plainly as a bencan speak it, 'My good boys and girls, I have raised you and scratched food for you up to this: con are now able to scratch for yourselves; go out into the fields and the roads and the barns, look out for your own food in future.' The paents who shall adopt this maxim toward their children will icell provide for them. Every boy and every girl, from the age of twelve upward, should be set to earn his and her own mainte-nance. The boy of twelve years who earns his own maintenance at that age may be set down as the making of a useful, independent man-one who will not only find ready employment at all times for himself, but give employment to many others in the course of his future life; and ditto, ditto of the girl. Of such only, great pations are composed."

A victim of Greeley's handwriting says: "If Horace had written that inscription on the wall in Babylon, Belshazzar would have been a gooddeal more scared than he was."

CULTURED, VERY .- The veteran Dr. Bellows has stigmatized Henry Ward Beecher as "a monophysite of the Antiochian school," whatever

## LIGHT. BANNER OF

judged to he influenced by some "dark spirit,"

sterling qualities) a religious sect existing to-day

of Friends." And yet, had the religious senti-

pouring of spiritual truth that occurred in Judea

small body of Christians, even in the present day.

is undoubtedly in advance of any other of the

formalized churches. Like the Roman Catholic

the Quaker Church still owes most of its vitality

to what little spiritual light it allows to enter

through the avenues of spirit mediumship, and

although, like its great "beastly" predecessor, it

s ever on the alert to suppress (if not with fire and

faggot like they) with its "discipline" any "me-

dium " (or " witch ") who presumes to speak doc-

trines in meeting wiser than what has been writ-

ten, whether in Scripture or in the canonical books

containing the doctrines and "discipline" of

disciples.

# Spiritualism.

Written for the lianner of Light. MEDIUMS AND MEDIUMSHIP.

BY THOMAS R. HAZARD, Part IV.

How often do superficial or ignorant investigators go to mediums with a lie in their hearts, expecting, at the same time, to get truth in return-a thing as utterly impossible as that the eye of the astronomer should penetrate the heavons on demand of a thick-skulled man, at the very moment that he is pressing his body against the lens of the telescope.

There is no class of persons existing at the preseut day that the laws and usages of scelety afford so little protection to as to split mediums. All sorts of barriers are constantly being thrown in the way of spirits communicating through them, so as to prevent even an approximation to truthfulness. As before intimated, there is not probably one in a score, even of those who believe in the phenomena, that go to mediums prepared to receive the higher truths. If the operator at one and of the battery seizes the wires (as it were) in his own hands, and positively insists upon a spirit telegraphic dispatch, he is sure to fall to get it correctly; and if he receives any, it will probably be but a re-bash or echo of the thoughts that are uppermost in his own mind, or an ironical, ridiculous or decentive rejuinder from some low and undeveloped snirit who has been attracted to the circle by its congenial atmosphere and surroundings. There is nothing more distressing to the apirit who anxiously waits to speak to loved ones than distrust; and there is certainly nothing more damaging to a medium's powers than that bigotry and pomposity (even of a nominal friend) that sits up erect, and says," Here I am-pump it into me;" mean while supposing that he is behaving all the time like a gentleman and a Christian. Alas for all such wisdom and love! The former shuts the door against all truthful communication, and the latter sends the loving spirit grieving a way.

Contrast the treatment our mediums receive, and the estimation in which they are held, even by many of their friends, with that which is extended to the clergy of all the popular creedal denominations! Wherever these go, they receive greetings in the markets and public places. They only the oldef seate at our feasts, and the highest in our synapopols and churches. Every one bows low when they meet them, and calls them rabbis and reverends, doctors and fathers; and when they enter our houses, they become the observed of all observers; and when they go abroad, conductors of rallway cars and captains of steamboats hasten to give them the best seats and borths they have at their disposal, free of charge; and wherever they pray, be it in the pulpit of the church, the cabin of the ship, or at the corner of the street, all how the head and knee in respectful reverence, even though the prayer should be as long as one of those that Jesus said used to be offered in his day, morely to be heard of men. But how when we meet the poor mediums in the market, whither they may have wended their way to purchase, mayhap, a morsel of cheap food for their day's sastenance? Who of their kid gloved acquaintance greats them then ? Who invite them to their feasts? Who respectfully salutes them as the ministers of the angels? Who open to them, the doors of their houses, except on sufferance, or to "give a scance"? What captain of a steamboat or conductor of a railroad car anproaches them, except to demand their ticket, and see that it is paid in full? They partake of none of the courtesies and privileges that are so lavlably bostowed on the clergy of the popular churches, and in fact are, literally speaking, often as poor and as much despised as was that Elder Brother of their order who used to pour out his anguished soul in the lonely garden of Gethsomane, or give it sorrowing utterance in the pathetic lament: "The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head." And yet it is from such as these despised spirit mediums, whom the priests and clerical orders of organized religious bodies have, in all ages, persocuted to death whenever and wherever they have had the power, that we have learned all that we know of immortality, or the continued existence of the loved ones that have passed from our matorial sight to another and a happier world. We glorify the astronomer because he has discovered. new suns and planetary systems, and dimly defined the laws that govern in God's great material universe; whilst we regard with feelings allied to contempt those mediumistic astronomers who have opened to our knowledge a vast ethereal expanse, alive with countless myriads of immortal souls, in comparison with the sublime grandeurs and glories of which, the most resplendont of material creations fade into nothingness, and when compared with the magnitude of which, all the suns and planets that have yet been discovered, if welded into one, would searcely make a blot in its immensity comparable to a fly speck that were to occur, up to a period reaching beon our globe. Nor is this all. They have proved | youd this date, all of which events have so far to us, by abundant testimony derived from the immortal denizens of that unlimited spirit-workly that, within that holy of holies, the soul of every human being there dwells, a spark of divinity that can never die; and that, though this may, through ignorance and temptation, become en crusted with sin and transgression, comparable to the dress-enveloped "diamond dug from Golconda's deepest mine," still, when, by suffering and tears, (prolonged, perhaps, for ages,) this earthly debris is worn and washed away, the soul, however dark its previous state may have been, must commence a foyous career of never-ending progress through the infinite and eternal realms of God's great spiritual kingdom. All these discoveries have been made by spirit mediums, and even the terror of death conquered by their revelations; and xet, such is the influence exerted by early priestly training, a false education, and 'damned custom," that a thousand times more "honor would to day be accorded by our religious teachers and scientists to the discoverer of a new species of tumble-byg, or a five-legged tadpole; prectly from the great Father of spirits, rather than to all the spifitual benefactors of mankind on carth. Well, indeed, has Wendell Phillips said that "no man is made wiser by his learning." And how many are there, even in the ranks of modern Spiritualism, that would gladly follow in the footsteps of these learned orders of men and cierical persecutors of the mediumistic" servants". that the" Lord " has sent into his vineyard, from time to time, in years past, thousands of whom have been " beaten, killed, stoned " and tortured to death by the false "husbandmen" that have

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connell and convention, to plot with disquised society seem to have become exalted in their Jesuite" and other secret emissaries of the minds, and perhaps smitten, as some of our churches" and foes of religious liberty, how Spiritualists appear to be in our day, with a dethey can best circumvent the new order of Spirit- gree of spiritual pride, and among them George ualists and "organize" them (as has always been | Fox himself. Then they began to think that the heretoforo done) into a respectable creedal church, "ark of the Lord "required a little steadying with their own dear Judas like selves placed at from their own unbidden hands in its progress its head as expounders of the doctrines that are among the people; or rather, that "the net" to "make wise unto salvation " or destruction, as which had been " cast into the sea." was gatherthe soliish interest of the naurpers of spiritual ing into the Quaker's "kingdom of heaven" too truths may require. Hitherto, think they, the many "kinds" of fish, and that it was not expe-Lord of the vineyard" has sent only "his ser- dient to wait for the "angels to; come forth" (as vants to the husbandmen" he left in charge of Jeaus directed in like cases), to "sever the good his vineyard, but this last "great outpouring of the | from the bad," or " the wicked from among the spirit " can mean nothing less than " his son" just." So the Quakers formed an association, for and "heir; come, let us kill him, and let us selze the ostensible specious purpose of maintaining 'order" in the society, and appointed elders and on his inheritance."

It is astonishing to behold in how many ways overseers to judge which "fish" among these this "mystery of iniquity is already beginning to public speakers and members generally, were work" in our ranks, just as it did at a very early good, and which were had. This association of era in the apostolic church, and has done so since course soon hardened into a creedal organization, at every attempt that the "Lord of the (spiritual) under the workings of which spirit intercourse vineyard " has made to rescue it out of the hands | was pampered and subjected to the ordeal of falliof the usurping husbandmen (or formal churches ble men, and all freedom of mediumistic thought who have stolen it). Witness the Comasards, the and expression was put to death on the cross of disciples of Waldo, of Luther, of For, of Wesley, of the book of "Friends' Discipline." Soon it was Surdenborg, and others, all of whom commenced found that some of the "fish" that had been their reforms on the same mediumistic plane that drawn into the "kingdom of Quakerism" were modern Spiritualism " rests upon, and as Chris- preaching " inspired " doctrines not compatible tianity originally did, but all of whom experienced ! with such stories as those of the "forbidden apthe "falling away " spoken of by Paul almost as i ple," "Noah's ark," or of " Jonah and the whale," soon as they became organized into creedal and other dogmas of Holy Writ. These were churches under priestly domination.

Spiritualism, as a great truth, must be univer- for how, argued the elders, can it be supposed al, and never has or will be brought within the that God will thus contradict the truth of his narrowed limits of any sectarian organization, own "written word?" Of course not, echoed from the fact that humanity requires so much to the rank and file of the newly-formed church, meet its variety of needs and to satisfy the many and so this class of "fish" were thrown aside. peculiar divertities of mind, that it must present or commanded to keep silence in the assemconstantly some new feature, until, by a more blies of the faithful. As the organization parperfect life upon the rudimental sphere, man be- took more and more of the elements of a close comes a more perfect spirit whilst on earth. This corporation, under the guidance of reins held in should not however, deter "Spiritualists" from the one hand of its high priests, or rather "high organizing with all other liberal classes of men for seat" rulers, and the "discipline" of the lash held defensive purposes; in view of the threatening at. in the other, "fish " became very scarce, or more tempts of the Orthodox priesthood to perpetuate and more avoided the Quaker net, until a period their unhallowed power by a proposed amend. arrived when there were few, if any, taken but ment of our National Constitution, that will, in those that had been reared from infancy in the fact, disfranchise and shut out from the polls and staked out creedal waters of the organized society. witness-box every citizen who will not swear that In fact, under the new order of things nearly all he "solemnly believes" that one is three, and proselytism ceased, and the society commenced three arc one, and that, when under certain con. on its downward path, until (as it has been witditions he swallowed the crumb or the reafer, he "tily said by one of their own number), instead of really and truly gulped down his "whole God," one" Quaker preacher " causing " all England to though it be through lips redolent with the fames shake as if an earthquake were present, as formof tobacco, to nestle in a paucch filled with orly, it now takes an earthquake to shake a Quakthe unsayory steam of dirgusting pork and kill. [er." Nor is there probably (with all their many dead whiskey, as a large proportion of the slaves of some of the " Orthodox" churches are required that is more opposed to " modern Spiritualism." "believe" under pain of eternal damnation (with the exception, perhaps, of the Swedenborpereafter, and of torture and death on earth, when Rians), than the Orthodox branch of the "Society he "church" possesses the necessary powers to inflict its secular ponalties.

Perhans the "Society of Friends" (called " Quakers" from the circumstance of their earlier spirit mediums" being addicted to "trembling and twitching" when the "word of the Lord" came to them, very much as ours do in the presout day, when controlled by spirits) exhibits as good an illustration of the workings of "organization" as the history of any other religious body whatever affords. The first "Quakers" arose in the time of Cromwell, during a period of great social, political and religious excitement. Like modern Spiritualism," several mediums, such as George Fox, William Dewsberry, George Fox, Jr., and others, were influenced very much in the same way (unknown to each other) in different ocalities and at about the same period, and were subsequently drawn together from a similarity of views and spiritual manifestations, very much as Spiritualists were and now are. For gas a spirit medium of very considerable

healing power. He also possessed the clairvoyant and clairaudient gifts, and though almost wholly uneducated, was a powerful inspirational speaker, as were also nearly all the early preachers among Friends, for the reason, no doubt, that no person then presumed to speak in their assemmurdered. I found it alone, being forsaken. I have fellowship therein with them who lived in dens, and desolate places of the earth, who through death obtained this resurrection and eternal holy life."

Written for the Banner of Light. SIR RODERIC'S VISION.

BY BLIZA M. HICKOK. Within a castle tall and grand, The bravest noble of the land Lay dying ; and not all the skill Of art or wealth, nor power of will, Could stay in course the fatal dart, Which stilled the throbbings of his heart. Beside his rich and stately bed, With sorrowing heart, and low-bowed head, Sir Roderic ant-his truest friend. Who sighed that thus their loys must end ; That nevermore in converse sweet, As in the bygone days they 'd meet. The dying man, with dimming eye, Essayed to speak his last good by. "Roderic, dear friend," he whispered low, "One word to thee before 1 go. Remember, once we heard it said, That mortals sometimes view their dead ! If that strange story should be true, And I have power to vieit you, I promise (and thou knowest well A promiso I will sure fulfili) Refore to marrow's midnight hour. I'll prove to thee the spirit's power. In heaven or hades, joy or pain, Thou shalt behold me once again." Sir Roderic pressed the death-cold hand, The death-moist brow he gently fanned, He shivered with a timid dread, But "Come, I 'll look for thee," he said. a a a a a a a a Sir Roderic in his chamber own Bat quiet, thoughtful and alone. His lamn hurned dimly on its stand. The midnight hour was near at hand. He half believed, and doubted too, He hoped, yet almost feared to view, A ghostly form in raiment white-'T was thus his fancy limned the sight-Yet calling up his courage great, He whispered softly, "Come, I wait." Then suddonly, he raised his eyes, And started with a glad surprise, To see his friend before him stand, Life-like and real, crect and grand, "Oh, noble friend," he los ful cried, "Methought, erewhile, that thou had 'st died How did thy life to thee return When I had left thee, yester morn? ment of mankind been sufficiently ripe to have sustained the movement of Quaker "Spiritual-Come nearer to me, closer stand, ism" in its original freedom and purity, it is not I fain would clasp again thy hand." probable that there would have been any ne-Bir Roderic started from his chair, cessity for the present advent of " modern Spirit-His friend moved backward, "Pause, beware," ualism," the two dispensations being undoubtedly He said, and shook his head, the while not only alike, but the same with the greater out-O'erspread his face a kindly smile. "I'm but a spirit, Roderic, dear; under the ministry of Jesus of Nazareth and his To keep my promise, I am here. I 've striven hard to come to you, But crushed and crippled as the free outflow of And say 't is true, dear friend, 't is true the spirit from the higher spheres has undoubted That life is real beyond the tomb, ly been by the Quaker "discipline." still that

And spirits can to mortals come. Remember this, now heed it well, Nor fear the truth to all to tell.

1'll try, perhaps I'll come anon; Now farewell, Roderic-" he was gone Sir Roderic stood amazed, yet glad;

No more his heart felt lone and sad: He doubted not the vision clear,

But joyed to know his friend was near.

Spiritnal Phenomena.

tion to have written them some account of my observations upon European Spiritualiam and the progress of the cause in England. The severe and protracted illness of my beloved mother, who accompanied me to these shores, has, up to this time, absorbed all my time, and temporarily suspended my literary occupations. I trust that future opportunities will enable me to offer compensation in this direction, and permit me to furnish forth the sketch to which I allude above.

In the meantime, it must be a Subject of congratulation to all interested in the diffusion of spiritual knowledge and the glorious light revealed by Spiritualism, to find that our Babbath meetings are more largely attended than ever, and that new media, and the growth of those already developed. seem to result from the numerous circles held in every city, own and hamlet, with astonishing force and rauldity. In New York City, where I am at present concluding my November's engagement, I find many changes have taken place, even in the one twelvemonth since I left it to visit my nativo land. White, shadowy-looking heads, hands, etc . are now being exhibited in the presence of Dr. Blade, something, I should suppose, after the fashion of the marvels recorded at the Moravia circles: but at present my opportunities of observing these phenomena have been too lim-

ited to justify my offering any account of them. Many other media, public and private, abound in New York, and afford all investigators the means of ascortaining the truth of spirit communion for themselves.

The doctrinal and philosophical phases of Spiritualism are still as highly esteemed in this city as ever; but the audacious utterances of licentiousness and sensuality, proounded in the name and on the authority of "the spirits," have done much to repel high-toned and spiritually-minded thinkers from associative action, and scenes where the pure and holy name of Spiritualism is made an excuse to cover the most outrageous, unblushing animalism. All who love and honor Spiritualism as a means of clevating the soul from the grossness and materialism of earth to the purity and angelic order of heaven, look hopefully, and begin to determine resolutely, that a better state of things shall yet ensue, and that, if necessary, bold and decisive steps shall be taken to separate the noble and exalting philosophy of pure Spiritualism from the shameless doctrines of sensual liconse that are being crowded upon it. To this ond, I watch, walt and labor, and, crying "God speed the day of deliverancel" stand prepared and ready to take my part in the coming exodus.

239. East 60th street, New York.

NEW PHASE OF DR. SLADE'S MEDIUM-SHIP-SPIRIT-FACES SEEN.

DEAR BANNER-It is with mingled feelings of awe, astonishment and joy, that I attempt to write you of what my oyes have seen-inexpressible joy to know that we do live after the change called death. All my life have I been seeking for evidence of the soul's immortality. Soveral years ago a good minister, knowing the anxiety of my mind in regard to the soul's future existence, advised me to unite with the church, assuring me that the panacea for a doubting mind would be found within its folds. Ten yours I tried faithfully to silence all questioning. But it was of no use, in suite of the will. I could not but see and feel that the church had no bread to give the hungry soul. I tell you this experience, so that you may judge how earnestly I have sought to find the truth.

Twelve years ago it was my good fortune to meet Dr. Slade and wife. I had an intimate acquaintance with them both up to the time of Mrs. S.'s death. I was with her during her slok. ness. After the snirit left the body, I dressed it, arranged the hair with the flowers and leaves that so many of your readers have seen in the perfect likeness of Mrs. Blade, executed (while under spirit-control) by the Doctor, since her death. After her death, the Doctor was an inmate of my house for some time. The most astounding manifestations were of daily occurrence. Furniture was moved about, bells rung, music heard when no musical instruments were in the room. Many times would there come messages of love and admonitions, and the most cloquent prayers my ears over listened to. It was not long after Mrs. 8. had left us. when I was invited by the Doctor to come to his office at ten o'clock in the morning. We sat down to an ordinary breakfast table, the Doctor and mysolf holding with one hand the slate firmly pressed to the under side of the table, joining our hands upon the top of the table. Instantly there came the round as if some one were writing. When the sound ceased. I withdrew the slate from underneath the table. Upon the side next to the table was a written letter, lined as straight as if the slate had been ruled. All was punctuated, and some words in parenthesis. The writer seemed cognizant of my surroundings, mentioning circumstances the Dector knew not of, although purporting to be written by his wife, my much loved friend

At that time it was promised me that I should see her face to face. Changes came, the Doctor left our city. I only saw him accasionally until I met him here in his home, 210 West 43d street, New York, September last. I find the power and development of the manifestations have increased most wonderfully. I have held the slate in my own hand, the Doctor not touching it, both of his hands being upon the

## DECEMBER 23, 1871.

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blies "in the name of the Lord" (or spirit, they being interchangeable Scriptural terms), but such as were really inspired.

Whoever has carefully read the earlier journals and biographies of "Friends," cannot fail to notice that-with the single exception that what is considered true inspiration among them is ascribed directly to the Father or individual spirit of God, instead of his messengers or the spirits of departed mortals-their doctrines and belief were almost identical with those of Spiritualists.

This fact is abundantly illustrated in the writings and biographical sketches of the lives and religious labors of Fox, Dewsberry, Woolman, David Sands, Jane Pierson, Joseph Hoag and many others.

I have had in my possession for the last twentyeight years the manuscript copy of a clairvoyant vision of Joseph Hoag, (a preacher in the Society.) that transpired in the year eighteen hundred and five, in which the future of the United States was shown him, with the most remarkable events taken place (the late terrible civil war and the abolishment of slavery included) in the exact order of time in which they are set down in my copy of the vision. In my own experience I have often known "traveling Friends" who came, perhaps, from England, Canada, or some other distant place, into a neighborhood where they were entirely unacquainted and unknown, and there hold what, in Quaker parlance, are called family sittings at the houses of every member of that particular "mouthly meeting."

The course they pursued in order to obtain the proper "conditions" was precisely the same as Spiritualists adopt in their "sittings" or "circles," and so were the results in a very good degree. The inward state of each individual present would be frequently given, as clearly as our clairvoyants could have done the same thing, the only difference being that in the case of the "Friend" mediums, they supposed-in accordance with their educational bellef-that they received their inspiration and power of discernment dithan from the Father's "ministering spirits," as our mediums do.

faithful to their spiritual gifts of light, without their physical manifestations, displayed in some their physical manifestations, displayed in some instances even to the untying of knots, as is abundantly proved and exemplified in the carlier narratives of the wonderful experiences of Rich-ard Sellar, who had been impressed to serve on board a British man of war, but refused, on so-the tention, and to weary out all exaitation and con-tention, and to weary out all expitations. As it hears it sees to the end of all temptations. As it hears

Friends, consequently there is no more progress in the one Church than in the other, as all that can be communicated from the world of causes must he from recently departed spirits that have not progressed out of the old ruts of Orthodoxy they had been trained and accustomed to run in. when members of their respective churches on earth. It has been my privilege to hold communion with many thousands of the spirits of departed mortals, and I have found that the spiritual light the early Friends acquired through mediumship, has enabled them to progress since they left the earth sphere far more rapidly than most members of either of the Orthodox churches.

In fact, I have found that exceptions to progress on their side of the question, about correspond with its opposite in the most of the established persecuting churches, a majority of whose popes, hishops, priests and clergy, I learn, are yet in comparative and often in almost total darkness.

For the especial edifcation of some of our selfexalted spiritual "leaders" I will, in closing these lengthy and desultory remarks, refer very tersely to the case of Jan:es Naylor, an early mediumistic preacher among the "Friends," who was endowed with great inspirational powers, but who became self exalted and lifted into "spiritual pride "through the injudicious praise and flattery bestowed upon him by weak "hearers of the Word," very much as I fancy some among Spiritualists have been led astray in the present day. For causes unnecessary to repeat, Naylor was convicted of " blasphemy," and sentenced to be set in the pillory, to be whipped, branded in the forehead, and have his tongue bored with a hot iron, and then to be subjected to solitary imprisonment for an indefinite period. Hundreds of influential men of various denominations petitioned Parliament and interceded with the Brotector for a mitigation of his sentence, but the influence of the ministers of religion was too powerful for them, and Naylor underwent the full penalty of his offence in a most aggravated form. He was finally released from prion, and on his way from London to his home in the north of England, he was robbed and maltreated, so that his wounds hastened bis death. About two hours before his final departure from earth-life, he dictated the following touching sentences, which to my mind convey as full and as beautiful an exposition of the doctrines taught by Jesus of Nazareth and Nor were Friends, so long as they remained the early Friends, as is to be found in the same compass of words in the English language:

death by the false "husbandmen" that bave neurped dominion and taken violent possession of the spiritual "vineyard." These seem to have forgotten "the (mediumistic) rock from whence they were bewn," and, stimulated by the greed of mammon and the lust of self-aggrandizement, dominion and worldly glory, turn their longing "yee backward toward the tempting "flesh pots" hey once se bountifully partook of in the "set-ticd" charebes of "Egypt," and meet together in

TESTIMONY FOR W. H. MUMLER. THE SPIRIT-PHOTOGRAPHER, AND NEW YORK SPIRITUALISM.

## BY BUMA HARDINGE.

MESSAS, EDITORS-About a fortuight ago I made a visit to Mr. Mumler, the "spirit-photographer," with a view of endeavoring to ascertain the conditions under which spiritlikenesses might be procuted for many interested friends of mine in Europe.

The accusation, trial and honorable acquittal of Mr. Mum ler, on the charge of imposture, has become a matter of notoriety in the English and French spiritual ranks, no less than in America. I have been repeatedly asked what I thought of Mr. Mumler's powers and reliability, and how far it would be worth while to invest any considerable fee in experimental trials of his mediumship. With every possible respect and consideration for the

opinions of others, I have always felt it to be my duty to withhold my own until I had personally demonstrated the truth of that which I am required to pronounce upon. The strange and unprecedented character, of spiritualistic phenomena renders this course (to my mind at least) obligatory upon one who stands pledged to the public to "speak the truth, and nothing but the truth." Acting upon the endeavor to live out this axiom, I determined to test the nature of Mr. Mumler's mediumship, as far as circumstances would permit, in my own experience.

My first sitting resulted only in the appearance of a female form on my plate, the recemblance of which to a dear, departed friend is not sufficiently striking to justify my acknowledging it as a portrait; but the next experiment was more fortunate. The head which appeared behind my own was not sufficiently clear on the negative to enable me to determine who or what it might prove to be. Fresolved; therefore, to wait until the prints were produced before pronouncing my opinion upon the character of my visionary attendant., Remarking, however, faint indications of a mu sical instrument held by the spirit, I observed that it might not improbably prove to be one of the musicians in whose works I had been interested during my early pursuits as a musician myself. Upon this Mr. Mumior wrote out the name of "Beethoven," and, when the plates were printed, they presented a fine and striking portraiture of this great German composer. Now the facts which render the appearance of this spirit in my photograph significant are these: Dufing my late residence in England I was employed as the musical critic on a London daily paper, besides frequently writing analytical notices of the great symphonies performed at instrumental concerts. In the execution of these duties I was constantly called upon to analyze the works of Beethoven, a master who has over been the special object of my admiration, and with whose life and gonius I have made myself better acquainted than with that of any other composer. In the performance of my pleasing tasks I have good reason to believe I have been frequently assisted by the immediate inspiration of the great and good Beethoven, and that many original and unfamiliar views of his compositions were suggested to me by his own communications. Fow spirits have furnished me with more mark ed tests of presence, identity and guidance than Beethover My last piece of writing, before embarking for America in the past Autumn, was an account of the "Beethoven Cen tenary Fostival," celebrated at Bonn, in August; and when I add that his noble spirit has promised me his protection and guidance, and that all these circumstances are utterly unknown to Mr. Mumier, I think the apparition on my photographic plate may be regarded as a remarkable evidence of spiris presence, and still another testimony to the genu ine character of Mr. Mumler's mediumship,

As this is my first renewal of public communion between my friends who may have been socustomed to greet me through the columns of the Bauner and myself, since my return from Burope, permit me to say that it was my inten

top of the table. Upon withdrawing it from the table, I found the slate filled with a message from my brother. Is was as much like his diction as the last letter he wrote me, before he fell upon the battle-field.

But with all these manifestations daily occurring and an much as I wished to, I could not believe that it was the spirits of the departed. I said the light of science will yet , solve these wonderful facts. But I am happy to confees that. I believe that I know the so-called dead communicate with mortals, that I have not yet to walt for the bigoted scientific mind to solve the problem.

Three weeks ago (by direction of the spirit) the Doctor sent out for two yards of black shelf cambrie. I out it in two, sewed it together, and then cut an aperture about eight inches square near one end of the cloth. We then fastened a cord across the room, pinning this curtain upon it. The Doctor and I sat down to the table (the gas-light burning) ; we had not sat thirty seconds before I felt the clasp of a hand in mine.

<sup>C</sup>But a few moments elapsed when the curtain was moved. as if a person were on the other side. Looking at the aperture, I saw a vapory substance, that obscured the sight of the wall. That passed away. Then there came the full-sized face of my friend, the Doctor's wife. This time, it had the look of marble, but I could distinctly see hor features. After remaining a minute or two, it seemed to dissolve into the air. About five minutes passed, when she appeared again. This time she looked as lifelike as when she walked in the earthly body. The color of the bair, eyes and lips, and aboye all, the happy expression of the face, were as natural as life. I exclaimed, "Oh, I am so glad to see you; for now I do know that we have a future existence." bowed her head several times, and smiled in happy recognition.

I cannot answer where the soul comes in, any more than I can tell what light is. I know there is light, for I see light. Bo, I do know we have a future existence, for I have scon one who lives in the spirit-world, from whence, under right conditions, all may return to make glad the heart and convince the reason of constant spirit intercourse with the loved ones who are struggling to play their part upon this stage of life. Not only has my heart been made glad by the sight of the loved ones "gone before," but hardly a day passes but what some one recognizes the face of a friend. I do n't know but what this is a long letter to write an editor. It is my first, and I'm not supposed to know that you like brief statements; but I cannot close without telling you how gratified. I am to see the class of minds who are investigating this philosophical religion. Men and women of literary fame and of all ranks of profession are daily scekers after the New Gospel. If each and all would commit themselves out in the world, and would make but onehalf the noise that other religious denomiations do, Spiritualism would to day be the popular religion of the coun try-which it most certainly is destined to be, is the belief O. L. C.

#### UNION.

Unite our now discordant bands To build and bind a freer State: Unite our hearts to consecrate With love the labor of our hands:

Against oppression, crime and war, Against the cruel, proud and base, Unite our wills in strong embrace: Unite for justice, peace and inw.

Unite our minds in heavenly mood To hall and hiss the coming light: Our yearnings for the True, unite, Our loyal worship of the Good, Unite our powers for noble ends

In the best ways our fathers trods Unite the loves that look to God, ind thoughts that make us friends And the kind the

#### BANNER $\mathbf{OF}$ LIGHT.

# Banner Correspondence.

TROY, N. Y.--Mrs. D. B. Briggs writes: Our heart has the past week been deeply pained to know of a sister's needs being utterly ignored by those who profess to lift up the fallen, and who have intercommunion with the spirit-world. Can we not extend a broader charity, a deeper sym-pathy and helping hand to all earth's children? Especially are we told by our spirit-friends who Especially are we told by our spirit friends who have advanced in all these heavenly attributes, to sustain our mediums; but do we do this? On to sustain our mediums; but do we do this? Op the 9th of this month, in the city of Troy, a medi-um, one that, years gone by, was a happy, loved wife and mother, but, after the death of her hus-band, was robbed by his brothers of all earthly possessions, and, not being accustomed to labor, sank beneath the weight of these troubles and sought, by the use of marcotics and stimulating drink, to become oblivious to her condition, has even the unit to worse until on the time men. gone from bad to worse, until, on the time mea-tioned above, her spirit took its flight from her earth's sorrows. Instead of Spiritualists performearth's sorrows. Instead of Spiritualists perform-ing the last sad rites of respect and love to the in-dividual, a member of Dr. Baldwin's church, whose talth so many Spiritualists ignore, and feel they are so much in advance of, with her own hands and from her own wardrobe made ready the body for interment. On the 11th she was buried by the city authorities. Without casting reflections on any individual, if our philosophy teaches a greater charity, through our sympa-thetic relations, why, in such cases, is true sym-pathy in substance withheld?

A daughter about twonty years old, frail in body-but who, under pleasant surroundings and among kind, sympathetic friends, would be a most excellent seeing medium-is left alone, entirely alone, to fall into the dreadful habit of her she so much the more needs the hand of charity and love extended to her in her efforts to reform. How can we expect to aid such, how improve them without the companionship of the pure, the spiritual and firmly polsed? A friend writes re-questing me to take Annie to my home. Gladly questing me to take Annie to my home. Giadly would I, if it were possible without encroaching on others' rights; but I cannot now. It has been my privilege for years to hear others' burdens, and I would not longer care to live on *earth* were this privilege withheld, so long as I meet so many who need some one to lean upon. Ah, brothers and sisters, if you have not had experience in this way, at the first opportunity embrace it, and, in doing for others, experience the sweet satisfaction obtained by lightening the burdens of those not obtained by lightening the burdens of those not able to stand alone. Hoping some true soul who has a home, may

belp sustain her under the afflictions in the rudden death of her mothor, as well as to encourage and help her break away from a habit for which she is more to be pitied than blamed, I would say, if you wish to help Annie in any way. leave your contributions, &a, in care of Mrs. Beckwith, 96 Sixth street, Troy, N. Y.

## Action! Action! Action!

WASBINGTON, D. C.—"A Republican Offi-ial" writes as follows: "Messrs Editors-Fully concurring in your views on the Utah question, as ably presented in a late issue, and believing the demonstration against the Mormons to be only the prelude to other attacks on the liberty of con-science, the next question to be considered is, 'What are you going to do about it?'

The children of darkness are said to be wiser, in their generation, than the children of light; and, had Spiritualists and free thinkers used the and, had Spiritualists and free-thinkers used the power they had as voters, no advocate of a State church could ever have had the power to take even preliminary measures. But let us be wiser for the future; and if nothing better can be done or suggested. I recommend the following: lst. Every friend of free thought, particularly Spiritualists, to sign remonstrances to the Presi-dent and to members of Concrease in these re-

dent, and to members of Congress in their re-spective States and congressional districts, against the Utah or any other policy designed to give any religionists, AS such, a hold on the State; also, to ask Congress to extend the right of appeal, in all territorial cases, to the Supreme Court of the

United States. 2d. Failing thus to arrest the evil, let every Spiritualist and every free-thinker vote equarely and emphatically AGAINST any and +very candidate for Congress, for the Presidency or Vice-Presidency, who will not squarely and emphati-cally pledge himself to oppose any measures to interfere with the freedom of religious belief, either directly or indirectly, or any policy which will not let the Mornions and everybody else interface when the freebold of religious belief, either directly or indirectly, or any policy which will not let the Mormons and everybody else alone as long as they mind their own business; also, to require of such candidates that they will vote for and execute enactments (if any are needed) to prevent any person being denied the privilege of naturalization, and its accruing rights, on account of any religious or other belief they may entertain. Although endeavors made by Dr. Maybew and others to ascertain the approximate number of Spiritualists have failed, I am satisfield that they and other free-thinkers are sufficiently numerous

by a spirit, or spirits, who, at certain hours of the evening, make alarming noises, and dance in a vacant room, to an attempt at music, as if pro-

Illipois. CORINTH. -William A. Thompson writes: Dear Banner: I discover a sign on my last issue, in-forming me that the time is nigh at hand when I will, according to justice, he entitled to the glori-ous and welcome visits of your soul cheering pages no more, without renewing my subscrip-tion. I cannot bear the thought of doing without the food your columns contain; it is very true, myself and family have suffered severe persecu-tion, in the last six months, on account of our Spiritualistic tenents; however, we are able to stand it, and intend to persevere in the investigation of the spiritual philosophy if all the skeptics and Orthodox Christians in this part of Egypt huri their darts against us. We have already stood the charge of a drunken mob (last July) who said they intended to still all the Spiritualists in the vicinity. We are still all alive, and expect to said they intended to kill all the Spiritualists in the vicinity. We are still all alive, and expect to live in the heart-consoling faith of Spiritualism until the laws governing such matters bring about our chapge and exit from this sphere to the borders of the summer-land I was a member of a popular Orthodox Church many years, all the while seeking for truth; then was converted to a more liberal faith, and attached myself to the Universalist Church; was for a while a public ad-vocate of that doctrine. I consider this was a pretty good step toward where I now stand. But in that denomination there was too much pricely power for me, so I have abandoned the advocacy of that doctrine and scand square now, shoulder-ing the reponsibility of an avowed Spiritualist. Many things more, dear Banner, I would like to lay before your readers, but it seems pru-dent for me to desist for the present.

SPRINGFIELD .- Samuel Underwood, M. D. writes that he is afloat all the time. Has spent but two weeks at his home for the past year. He says he meets the glorious Banner of Light every-where, and is glad to see it. He is now seventy-six years of age, and is able to lecture acceptably.

#### Tennessee.

MEMPHIS.—"A.T. D." writes, Nov. 29th, thus: "As 'the pilgrim,' J M. Peebles, has just left us for New Orleans, after preparing the way for Memphis to accept the spiritual dispensation, unmindful of priest or press, I must report to the pioneer organ of Spiritualism the successful gatherings of progressive minds. Many faint hearted week previous to the opening of these lectures. week previous to the opening of these lectures, would prejudice people from further thought of the soul's salvation, save by the atonement; but Mr. Peebles, being equal to the occasion, ver-soon dispelled such weakness by philosophies that disdain + uficionery; therefore the Opera House, where he spoke, continued to 'draw,' Sun-day after Sunday, until the last, when it was lit-arally necked. It was a narfeet trinneh of wis-

erally packed. It was a perfect triumph of wis-dom and truth over error and superstition. Moses Hull follows Mr. Peobles in a course of lectures here. The waters are verily troubled, and it is hoped the South may be reconstructed on the mental instead of material plane, and say not to the North (Come whicher it) yet to the North, ' Come up higher.'

#### Ohio,

HARRISBURGH. — E. Manning writes: Can you inform us the number of reviewers who are now engaged in England on the revision of the Bible, and to what religions sects they belong? For the enclosed send me the Banner for another year. I would sconer do without my dinners than the paper. Is it not delightful to hold communion with our spirit-friends?

CINCINNATI.-A. M. Carver says: Thomas G. Forster lectured in Cincinnati, during October, to the acceptance of all. Each Sunday added to the interest-each lecture more and more grand and eloquent than the other, until he drew the hearts of his hearers to him. All regretted when the last lecture came, and the word "good by" had to be spoken. Bro. Forster is truly a noble soul, consequently he has noble influences. After the Consequencity he has bobb infinitences. After the last lecture our dear sister, Miss Lizzle Keizer, gave a réance and some most astounding tests. Surely the angels are rolling the stone away from the sepulobre. Long may both live to bless us by attracting the dear departed.

true Spiritualist. The class of intelligences min-istering to us is of a very high order. We would be very glad to have lecturers and mediums pass-ing this way stop and see us. We are sadly in need of the 'spoken word,' of the services of faithful and proper exponents of the New Phi-losophy. A good lecturer and test medium might do a good work here."-Religio-Philosophical Jour

house in the northeast part of the city is invaded | us a grand lecture last Sunday-just what was needed.

North Carolina.

JACKSON-J. Williams says: As I said in my last the leaven is working, and in less than six months I hope to send you many new sub-scribers; we want a lecturer, we can furnish the physical medium. If a lecturer will come to Portamouth, Va., I will take him down in Bertie Co., (Coleraine) where the harvest is almost ripe. He will do well, I am satisfied.

### New Jersey.

VINELAND.-Dr. L. K. Cookley writes: "Mrs. Kiugman lectured in Vinelaud Sunday, Dec. 3d. She gave satisfaction, and may be classed among the most acceptable yet radical speakers and writers of the age. The three following Sundays we are to have lectures by Mrs. 8. E. Warner."

#### Pennsylvania.

COLUMBUS.—S. H. Raymond says: Spiritual-ism is steadily making converts in our town, in spite of Orthodox opposition. O. P. Kellogg com-menced lecturing here the first Sunday in December.

### Dr. J. R. Newton, the Healer.

This gentleman, who is world-renowned as a vonderful instrument for the removal of disease by the "laying on of hands," still continues to relieve the suffering, at his office, No. 35 Harrison avenue, Boston. The voluminous notices which from time to time have appeared in this paper concerning him would seem to render any lengthy re-statement of our views unnecessary at the present time; but we cannot refrain from once more bearing witness to his remarkable powers, having been the recipients, ourselves, of his curative offices, as well as others of the afflicted. The Doctor's magnetic forces, instead of waning with his increasing years, seem to grow stronger by influx from the world unseen; and he is more suc- Blakisley, Orrin Packard, Lydia A. Schoffeld, Dr. George cessful, if possible, than 'ever heretufore, in the Haskell, John Blatherwick and Dr. Henry T. Child. treatment and cure of multitudinous cases, many of them given over by the regular practitioners. To the rich, his terms are reasonable; the poor, he makes whole " without price." Read the letter below, regarding one of his New York patients.

It speaks volumes from two grateful hearts: DR. J. R. NEWTON-Dear Sir-It is with grati-tude that we ever think of you, and a pleasure to temenher the day we first saw you-now more than two years ago; since which time, we feel and know that we owe more to you for our neutral and happiness than to any other living person—a blessing too great to prize justly. This prompts me to write you a few lines, that you may not think us among the number who receive a bless-ing, and straightway forget the giver. You know that we owe more to you for our health and ing, and straightway forget the giver. You doubtless remember my bringing Mrs. Weber to you to be cured. I brought her in my arms into your office, and in ten minutes the walk do out with me. I cannot tell you how it thrills me now to think of that hour's joy—it seemed so like related the dead Kor nearly three years previous

she had been unable to walk a step. Since we saw you, Mrs. W. has enjoyed the best of health. It is only a little part of the gratitude we feel, that I can express in this letter to you, our dearest earthly friend. Please accept it from

your most grateful children, MRS. & MR. J. B. WEBER. Springville, Erie Co., N. Y., Oct. 25, 1871.

In connection with this letter we give a list of several cures (some of them seemingly\miraculous in the "theological "sense) which Dr. Newton has recently performed.

Willie Marshall Pike, 409 Charles street. Boston, Mass., was cured of total blindness, Friday, Oct. 20th, by twenty minutes' treatment. At the expiration of that time he could see well, and

went to work next day. Mrs. Benj. Burton, Union, Mo., afflicted with leprosy in her hands, her fingers appearing entirely dead, with the nails black, visited Dr. Newton and was cured with one treatment. The nails came off in a few days, and the hands became as perfect and natural as over.

Capt. H. P. Turner, 287 Hanover street, Boston, severely injured in spine and hips by a heavy piece of timber, was cured perfectly with three treatments.

Simon Marston, Portsmouth, N. H., was cured of laundice and gall stones.

Mrs. Nancy Snow, No. 11 Way street, Boston, case of chronic rheumatism, was permanently oured.

Asa T. Walker, Portsmouth, N. H., who suffered from asthma for twenty years, was peroctly cured with one treatment.

## "WHERE DWELL THE DEAD?"

Where do they dwell? 'Neath grassy mounds, by daises, Ellios, and yellow cups of fairest gold: Near gray-grown walls, where in wild, forthous mazes, Old clustering ivy streathest in many a fold; Where in red Summer noons Fresh leaves are surtling, Where 'neath large Autonon moons Young birds are perting --The there do all bors?

Do they dwell there?

Where do they dwell? In sullen waters, lying On beds of jurple sea flowers newly aprung : Where the mad whitpool's wild and craseless sighing, Frets sleping banks, by dark given reeds o'ethung : Where by the torrent's swell, Orgetal stokes quiver, While sounds the heavy bell Over the river— Duction days there?

Do they dwell there?

No; for in these they slumber to decay, And their romembranco with their life departs; They have a home—nor dark, hor far away— Thoir proper home—within our faithful hearts; There happy spirits wed, Loving for ever; There dwell with us the deal, Parting—ab, never— Thore do they dwell i

NEW JERSEY. Third Annual Meeting of the New

Jersey State Society of Spiritualists and Friends of Progress, Held at Plum-street Hall, Camden, N. J., Nov

20th, 1871. Officially reported by Henry T. Child, M. D.

The meeting was opened by a conference, in which Benjanin F. Reed, Dr. L. K. Coonley and Dr. Child addressed the audience. At three r. w. the meeting was called to order by the Provident, Susan C. Waters.

On motion of Dr. Coonley, the Chair appointed the folowing persons as a Business Committee, to arrange the order of business, to consider and report resolutions, and nominste officers for the ensuing year; Stacy Taylor, Susan

On motion of B. F. Reed, a Finance Committee of five was

On Bohon of D. F. Reen, a rinner continue of ity was appointed—Dr. Coonley, Mary Henck, S. Minnie Shumway, Eliza L. Ashburner and John F. Chew. During the absence of the Bashness Committee Busan C. Waters addressed the meeting. The Bushness Committee reported the following resolu-tions, which were read and considered separatoly, and after fee discussion were unanhumatic schools edit. Waters a

free discussion were unanimously sclopted : 1. Reacled, That Spiritualism is not simply an announcement that man never dies, sustained by evidence un

nonneement that man never dies, suctained by evidence un-mistakable; its most important testimonies and proofs are, that we are spirits now and here. <u>9</u>. Resolved, That Spiritualism is not alone a belief, but a practical work, and in order to prove our allegiance to it, we must not only, believe romething, know something, but do something for the uplifting of the race; hence the true Spir-itualist must take held of all the live issues of the hour and work

work. 3. Resolved, That we recognize Truth as immerial and eternal, and our knowledge of it as gradual and pectersive, and each day should find us gathering some new truth and scattering it broadcast over the world of humanity. 4. Resolved, That, as societies and as individuals, Spirit-

ualists owe it to themselves and to the world to give evilence of the practical nature and tendency of their knowl-

edge,  $\delta_r$ , Reicherd, That in the universal tendencies which now convulse society in the efforts of mankind to become eman-cipated, physically, mentally, coclaily and splittually, we discover the best and most healthy indications that have over been presented to the world; that there are not tend-ing to anarchy, but only to that agitation which must lead to order and barmory.

ing to anarchy, but only to that agitation which must lead to order and harmony. 0. Recolled, Thua in the great conflict of ideas which is now going on, while we hence those who nobly stand forth in the front of the battle, and respect these who honestly oppose them, we can have no respect for feelings of indiffer-ence in an hour like this. 7. Resolved, That we shemand free speech, a free press, and the right to proclaim the truth to all mankind, as we believe it is adapted to their nords. Dr. Goonley said: "I would like to know what is meant by 'live issues." I thick there are many persons who are not aware of any great excitement in the intellectual, the social or the moral work, and they may not understand anything about 'live issues,' without we state what they are. I do not believe that we should het respect persons for their opinions. I approve of the resolutions, and shall yote for them."

are. I do not believe that we should not respect persons for their opinions. I approve of the resolutions, and shall vote for them."
Dr. H. T. Child remarked: "I do not think it is the province of any individual, or of this Areolation or any other, to define what are 'live issues.' All we have a right to ask is that the rout shall be outhrammeled: and an art freely, it will find the 'live issues' ell around it. Spiritualists, as a body, have perhaps realized as fully as any others that woman suffrage, the relations of capital and labor, the remperance cause and the peace reform are among the 'live issues' ell around it. Spiritualists, as is body, have perhaps realized as fully as any others that woman suffrage, the relations of capital and labor, the remperance cause and the peace reform are among the 'live issues' of this day: although I am aware that some think ones are atraid that we hurt Spiritualism that has thrilled ones are atraid that we have file and called forth our highest alloged on souls with a new life, and called forth our highest alloged anong all classes. As to the question of nor respecting error, I agree with Dr. Coonley entirely. If we are true to our highest and hollest nature, we shall not only be effectually brought about by the diffusion of move commiting, and loabe them, Spiritualism that inset fruit of our sub the sub of our sub the sub of our shall be able sub the sing at a child of our sub the times when I an most sensible of the sing at the part of sub the sub that may be commended by the diffusion of it move commiting, and hollest natures, we shall not only be reflected to a perfect, but here, ere times that the and the sing that are known as the purchers by first allows and politically. In the particulation is the great lesson: that singer a relief of our end to be a sub crime. The there are men and women eccupy. Ing high positions, religionsly, socially and politically. ing high positions, religiously, socially and politically, in the gardens of where souls the words of vice and crime Ing high positions, religionsly, socially and politically, in the gadens of whose routs the world of vice and enno-have grown until their oder would competithem to leave re-spectable associates, were it not that they have found the means, through world or an integration of precise the vice per-fume of false profession and hypority, with which they have partially succeeded in disguising their offensiveness. It is from such as these that splits would tear away the mark. We are read forth into the world, not to look for the vile and digneting things, but for Vilemeds, that the most essential thing in finding them, next to the existence of the diamond itself, is to know that they are in the locality? For thousands of years, the ignorant inhabitants of these countiles where diamonds are found have walked over's them, but never discovered a sincle one. When the first one was found, and its value ascertained, then the these it had their attention turned in the proper direction and thousands more were found. The special direction and thousands more were found. The special direction and the blackest charceal represents them. Splittanelium, with the light of its tow-lamp and the penetration of its when the special theory is not dimensioned among them; with the light of its tow-lamp and the penetration of its when the merican the mericans and the present them. that the blackest charcosl represents them. Spiritualism, with the light of its love-limp and the penetration of its wision, has seen through the darkness, and shown us clearly that, in every human being, as a child of God, there is a diamond. It may be small, just beginning to crystal-lize; but somewhere, and at some time, it will be brought forward as a bright jewel, shining as the diadem of immor-tality in the brow of the soul. We are fluiding these dia-monds now every day among the people. Let us go forth carnestly with our work, and endeavor to show all the chile dren of God, first, that they have these jewels of immortal-ity, and then how they may, by good decid and hoble works, bring them forth, so they may shine not only upon them-seives, but upon all around them." Mrs. Frances Kingman, of Connecticut, delivered an able and eloquout address. The President then read the following report: The recurrence of another annual meeting of the New. The Freshlant then read the following report: The recurrence of another annual meeting, of the New Jersey State Society of Nphilinalists and Friends of Progress, calls for a report of the work done and progress nucle since our last annual meeting. Dr. H T Child has held five meetings; Mosse hull, four; Enima Hardinge, three J. G. Fish, six; and, Thomas Gales Forster, one; making nine-teen meetings, at which six thousand persons have been in attendance. Ten public circles have been held by test me-diums, which were attended by some cipiteen hundred per-sons. The filteen dollars appropriated by the Board for the purchare of papers containing the report of our second annual meeting, has been expended in that way, and the papers distributed. We have also distributed over two hun-dred and fifty Spirituality papers donated by Dr Child, and are and fifty spirituality the papers donated by Dr Child, and 

members of the society would feel themselves, responsible members of the society would feel incometives responsible for their proportion of the life, activity and usefulness of the society as well as for their annual membership its of one dolar, or more as they have been pleased to make it, the former would far more than double the influence and effi-tency of the society. One experience considers us that it is impossible to delegate to an Executive Bowd all the re-sponsibilities and power of the individuals who compose a society.

sponsibilities and power of the individuals who compose a society. We have, not only among ourselves, but on every side, complaints of the inefficiency of organizations. We hear it said "They have done nothing; they are lifeless," &c., while the facts are that they have attempted to dolegate all their activity and efficiency to a few individuals. At first this may be doubted, he cause those individuals. At first this may be doubted, he cause those individuals who compares are not of the Board, may, many of them to carnest advo-cates of Spiritualism and workers for human progress; but we point you to the fact that if they do work, it is not recognized as part of the labor of the organization, either State or national, to which they belong. In our opinion, this very fact has two injoints consequences; one is, to discourage unividual effort; the other, to lessen the ag-parent ability and utility of organizations. Your Board would have latt every individual member credited with his or her cutive labors, and halos the one-lay to a report as would have latt every individual member credited with his or her cutive the present system; but of course we have no stati-tiles at our command to show the amount of that work. Yet as every public helps to pile up the moun-tain, so all the missionary labor performed by the individual members of our, weight helps to sow thoseast the start-ling facts and ghoitons truths of this spiritual revelation-helps disseminate a knowledge which shall entols the soul with new and more glorious conceptions as the sumitine cloubes and reclubes the other the with while entols the soul with new and more glorious conceptions, as the sunshino clothes and reclathes, the earth with more beautiful and

clothes and reclothes the earth with more beautiful and more sublimated vertice. By the cheering love and inspiring words of dear ones who dwall in spirit. He, we are being led as willing students up toward that high table ground of spiritual perception, where life, with its relations, have and deatiny, stands ro-vealed in such a light as makes "this vale of tears" a cheery ante-room to the highter life beyond. Finding that there is in the public mind a demand for the consolations that high tubles mind a demand for the consolations that high tubles a bight of the Association. STACY TAYLON, Pres. of the Zz Com: SUSAN C. WATLUS Sety.

BUSAN C. WATLUS Secy.
 Evening Seation.—At the appointed hour the President called the meeting to order.
 Dr. H. T. Child, from the Business Committee, offered the following names as officies for the ensuing year:
 Prendent.-Dr. L. K. Coonley, Vinedand; Vice Presidents Dr. George Haskell, Ancora: Orth Pickard, Cambra, Sgerdary - Ellen Dickenson, Vinedand; Treaturer-Stacy Taylor, Craswitcks; Executive Committee Edward Virnon, Bordentown; John T. Chew, Cambran; Altred B. Wilkenson, Cambra, John T. Chew, Cambra, Altred B. Wilkenson, Cambra, John T. Chew, Cambra, Altred B. Wilkenson, Cambra, John Gage, Vineland; Heen Hartby, Cambra, Dr. Chapp Trenton; Benjamin F. Reed, Gloincester; George W. Pressy Thanimonton; Grover Stewart Newark, Alt the parties named alway were unanimously elected. Mice Kingman delivered an able and relegadjourned.

## MINNESOTA.

#### Annual Convention.

The Fourth Annual Convention of the State Association of Splittualists of Minnesota met at Faribault, Rice Co., Minn., Oct. 27th, and continued in section three days. At hall-past 2 o'clock P. St, the Convention was called to order by President Bangs, who made quite a lengthy speech, in xplanation of our coming together, also, on various points of our philosophy . The afternoon was spent in business and in conference, in which very many of the delegates joined. J. L. Potter gave a short sketch of his inhors since the June Convention, and spoke encouragingly of our prespects, spiritually and financially. Mrs. M. H. Futler, of Eik River, gave a number of tests. An old gentleman (Father Pratt.) who passed from earth-life in August, made good his promise to return to our Convention, and was immediately recognized by a large number in the audience, some of whom were not aware that he had left us. A Committee of Arrangements was appointed to conduct the affilts of the Convention, select speakers for the various sessions, Ac., &c. F. W. Hanscom, of Minnear-olls, Mrs. F. C. Car, enter, of Farmington, and Isaac Pope were appointed said committee. At

100, and pane rope were appended rate committee. At 4.30 we adjourned with a song soil music by J. L. Potter, to meet at 7 octock r. at, for evening session *Evening Serion*—Called to order by the President at the appointed than, and joined in a conference of one hald-hour; we then listened to a lecture from base Pope, of Morria-town. Motion that at 11 o'cl. ck, Saturday, an informal baj-lot be east for President for the ensuing year. Carried, Ad-ionroad with court for incensing the manual the range.

bothe cast for President for the ensuing year. Carried, Ad-journed with good feeling and renewed faith in our cause, Saturday Morning Section — Met at the appointed time, and were called to order, and after transacting some busi-ness, and a conference of half an hour, we distened to a lec-time from Mrs. M. H. Foller, of Eik liver. She spoke of the practice radits that would follow. If each one would live up to the highest light which Splittualism gives to each individ-ual. An informal balled for President gives to each individ-ual. An informal balled for President gives the largest num-her of years to Jeach H. Boule, of Stillwater. Motion that the final years and election of efficient is song from the "good old Harp." *Atternoon Section*.—Called to order at 2 o'clock p.M., when Jeace H. Songle withdraw his mame as a conductive for President of President of the present of the present of the pro-level H. Songle withdraw his mame as a conductive for President pressor is songle and present of the present of the pressident of the pressiden

Jesse H. Soule withdrew his name as a condidate for Presi-dent of the Association for the ensuing year. Upon halloting, Isaac Pope, of Morristown, was cleated. The following

Guerra were then electrical. Free Presendents-Mirs, Abble Rowley, Parmington; Mrs, Abble Simpleton, Aurora, and Mrs, Sanford Niles, Rochester, Treasure - Sylvanus Jenkins, Farmington, Cor, and Rec. Secretary-Mis, Harriet E. Popo, Morris-

town, town, Executive Board—E. K. Banga, Mankato; P. W. Hanacon, Minneapolis; Mrs E. M. Welch, St. Paul; C. P. Colling, Northfield; and H. H. Smith, Osseo We then listened to a betwee by H. H. Smith, on clairroy-wards to be a subtly bound by H. H. Smith, on clairroy-

ance Ac. Bro. Smith has a theory of his own in regard to its and sideit control, and holds to it with a tenard ance Ac. Bro. SINUS Day a theory of his own in regard to mediumship and epidt control, hullholds to it with a tenact-ly worthy of so inposited a subject. Adjourned, *Evening Serie a.* Metal 7 objects and we end an hour in conference, after which a lecture was given by J. L. Potter, State Agent. We then listened to a soule-beering song, and adjourned to meet at 0 objects. Sunday morthing *Standay Mortang Serien*.—Called to order by the Presi-dent. A contension of one hour was acceed usion and if dent. A conference of one hour was agreed upon, and it was truly a feast to listen to so many, whose souls were was truly a feast to jisten to be many, whose souls were stirred by thoughts from the summer land, and we could truly say. "It is good to be heig?" Dr. J. K. Balley, of Indana, gave the mering lecture on "Medium-hip." It is a noble theme, and was well received. The dodfor's minner of speaking has improved sheen last we met, and, as he is constantly traveling at of bhosting in our cause, we hope warm friends will greet him everywhere. After missic and singling we adjourned to meet at two o'clock p, it, at which time the Prevident promptly called the Convention to order and another heart thruling. After mining and singing we and enters to hereford two oblock N. A. thich time the President promptly called the Convention to order, and another heart thrilling hear of conference fleated away into the realm of the past. At its close H. H. Smith give us his views on the flible. He was radical, yet be stock so closely to the version, that an one could find fault with him. Advanced. *Sunday Evening, Semion* — Wet at seven oblock for the last as stoon, to be specific memory and speaking. The hall was filled with a quict, respectful andience, who came to listen and to inquire, as they did in Paulis time, " Are there in a solution of the present of the vening was by. Mrs. Harris IE, Poper, the next by J.J. Potter, who gave the closing address, deep, legical and thrifting. "The Executive Board met at different times as occasion demanded, to attent to the affairs of the Association. A motion before the Board that J. L. Potter be clevel state Agent for the ensuing very was carried. A motion that Mrs. Pom he paid ffitten dollars for services as Societary was carried. A motion that H. H. Smith, Isaac Pore and Harri-et E. Pope agt as State Missionaries, collecting their own salary, was carried. Our agent gave, the hasociation, but, upon careful inquiry, it is thought that not mere than one in Rive or six who are real Statinalists are members. "The speakers in the State who have received "Cittle group careful inquiry. It is thought that not mere than one in Rive or six who are real Statinalists are members. "The speakers in the Blate who have received "Cittle group careful inquiry. It is thought that not mere than one in Rive or six who are real Statinalists are members. "The speakers in the Blate who have received "Cittle group careful inquiry. It allow, Mrs Marie B. Colourn, William Way field, H. H. Smith, Isaac Pope and Mis Harrie E. Pope, while there are a number of others who locating then to solemize marings in accordance with the laws of the State are Mrs." M. H. Fuller, Mrs Mis J. Colburn, "William Way field, H. the Convention to order, and another heart thrilling hour their kindness in granting return tickets to so many deleates. Our Semi-Annual Convention will be held in Minneapolis, One Femi-Annual Convention will be held in Minneapole, June 21-t. 224 and 234, 1872. A moste dealer in town generously loaned an organ for the use of the Convention, for which he has the thanks of every music-loving soul. The severe fires in the north-west of Minneapole, and the events throughout the instance for how to a marking icanty crops throughout the entire State, hav - in a measure crippled four resources, but Spiritualists are hopeful, and we are determined in Minnesota to stand by the banner o could rights and progression. Dr. Bailey and others plead equal rights and progression. Dr. Balley and others plead cornectly for our splritual paper, reging all to subcable when did not take them and especially the Religio Philo-sophical Journal and Lyccum Ranner. The sufficient in the late first in Chicago have collisied the sympathy of every one, and especially every Spiritualist, and we hope matchal all will be given them, as we are homerick to once upre greet the stanch old "Religio" Haunter E. Pore, Secy. Morristown, Mann; Nov. 5th, 1871.

and other free-thinkers are sufficiently numerous to defeat any Presidential candidate who may be determinedly opposed by them, and in a large number of congressional districts, and in some States, to defeat such members of Congress as may endorse the present proscriptive policy of may endorse the present present present property pointy it. Joso the administration; especially as it has male it. self obnoxious by working in the interest of rait. nal. road and land monopolists, against actual set-tlers, particularly in Kansas."

Missouri.

HANNIBAL.-J. B. Cluesley writes, Nov. 26: It may be of interest to inform you that K. Graves has just closed a course of lectures here, in which I may truly say he turned old theology under down. Bro. Graves came here under very embarrassing circumstances. About the time he arrived here our citizens were wholly absorbed in city election interests, and, to add still more to the opposition, Mr. Allen, a bold and outspoken Spiritualist, was nominated for councilman of the fifth ward of our city, and one of the political papers came out in an article against Mr. Allen's religious proclivities, charging him with "infideli-ty," in order to defeat him, and, notwithstanding their charges, he would have been elected had it not been for one of his own party running an in-dependent candidate against him because he was not nominated instead of Mr. Allen. Would you call this religious persecution, or the beginning of a religious war? Bro. Graves did not get discouraged at this state of things, but snoke boldly, as one feeling and believing that he had authori-ty. After giving some five or six public lectures, ty. After giving some five or six public lectures, he gave us a private one at the house of Bro. Fol-som, when we had, as the Methodists would say, a complete "love feast" of good things. During his stay here he received a call from St. Juseph, Mo., to be there on Sunday, 26th, to dedicate a new hall, which has lately been erected there for the dissemination of spiritual truths. Bro. Graves is one of those speakers that are not afraid to con-demn the abaurdities of the Bible though be does demn the absurdities of the Bible, though he does it in a kind manner.

KANSAS CITY. - A correspondent writes: Mrs. L. H. Perkins and Mr. Levi Dinkelspiel, of Louisville, Ky., will occupy our rostrum at Go d Templar's Hall, Kansas City, during the pres-ent month. Next month will be free for other mediums that may apply. Address J. L. Martom, our Moderator, Kansag City, Mo.

#### Canada.

LONDON, ONT .- A friend residing just out of the city writes, in a private note: "When in the city, I embrace every opportunity to attract attention to lectures and articles of high importance, always to be found in the Banner of Light, challenging the attention of the world. Your strictures on Prof. Huxley, In your last, were most appropriate and 'first rate' I hope he will see them. I observe that the educated—conversant with the absolute laws extant in Nature, or facts staring us in the face-are more accessible to reason than the liliterate and priest ridden. When the Davenports visited this London, about a year ago, J was much pleased to find the three daily papers published in the city, and the committees appointed to examine the procedure, entirely can-did, by admitting the reality of the astounding phenomena presented, by evident invisible intel-ligences, beyond the comprehension of the acutest intellect of this our earth-life. Even here, we have independent, noble minds insisting upon the rights of manhood, despising the presumption of all presevraft, and all irrational theologies and theories incompatible with the condition and the

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#### Kansas.

FORT SCOTT.-Dr J. G. Hall writes, Nov. 29, as follows: I arrived at this point from Junction Oity, six weeks ago, and intend to remain here one year, to heal the sick. I have successfully treated one hundred and twenty-five cases since I ar rived here. I have been paid, thanked and blessed by many persons that I have bealed in this town. I treat all diseases of whatever name or nature, and constant success gives confident assurance of cures in all cases possible to be reached by remedial agents, combining clairvoyant powers to lo-cate and diagnose discase. I find here a thriving and energetic people. The population of this place is seven thousand, and it is steadily on the increase. If any of our New England friends are seeking homes in the West, I know of no point that is more promising than this. The lands are rich and fortile, and can be had at reasonable prices. There are a large number of liberal minds here.

#### Indiana

RICHMOND.-G. B. Stelblins writes Nov. 25; Messrs Editors-You have done a good work in publishing "The Poeus of Progress," by Miss Doten. It is a book of many rare inspirations, in words of musical rhythm and singular fivess,

and should be in every home, belping to educate many to a larger and pobler life. I am here for this month, speaking each Sunday in the beautiful hall over which most fortunately the Lyceum Society of the Spiritualists have control, for its free use on that day. Shall go home to Detroit next week, and have the privilege of fill-ing some engagements in Michigan, and going to

Sturgis to their free church for February It is a privilege indeed, to turn aside from other occupations and again enter this wide field, so ready for spiritual culture, and ripe for a harvest of free thoughts I hope to be in New England in May.

#### Appreciative.

Appreciative. WAUKESHA, WIS. - A. C. Billings writes: Let us all thank our good Bro. Hazard for his ar-ticle in the last Banner, Drec. 21. It appears to me to be faultless throughout. Candid, truthful articles tell. That "Open Letter to Beecher," in a late Banner, was one of the best things of the season. Can Beecher make suything by reply-ing? That "Poor Stuff" that he complains of, (in spiritual literature) will sooner or later "scoop him out" entirely. him out" entirely.

#### Massachusetts.

SPRINGFIELD,-Harvey Lyman writes, Dec. 5th: We now hold our meetings in Franklin Hall, Prof. Wm. Denton has just closed a course of ten Fron. will. Denton has just closed a course of ten week evening lectures on geology and science. He has done us a great deal of good, and we hope it may be lasting to Springfield. He speaks for us the last three Sundays in February. Miss Jennie Leys spoke for us during November. "I think she excels any that I ever heard, in so short o time for the has hear in the lasting fail." Tights of manhood, despising the presumption of all priestoraft, and all irrational theologies and theories incompatible with the condition and rev-elations of the universes. In conclusion, I have to report that a certain has been in the field for eighteen years. He gave

Alfred McKeuzie, Peabody, Mass., who was troubled with gravel and kidney complaints for thirty-five years, was cured with one treatment. Has no objection to being referred to.

Alden Burrill, Lynn, Mass., was cured with one treatment of tumor in bowels, and lamo knee. Mrs. M. G. Guild, 42 Austin street, Obarlestown, was recently oured of a very large ovarian tumor. Helen L. Bucklin, 134 6th street, South Boston, was perfectly cured, in a brief time, of hip dis-02.80

Mrs. John Ransom, Plymonth, Mass., who, by reason of spinal and female weaknesses, for three years had been unable to walk, was cured with one treatment, so that she could walk well.

Mr. Lambert's child, Gardner, Me., had lost her powers of speech; but was cured by the Doctor, instantly, so as to talk as freely as any one.

Mrs. Lynd S. Waterman, 5 Tremont Place, Boston, was on application cured of a cancer.

Mrs. William Wallace, Water street, Pittston, Me., was cured of consumption, after being given over by many old school physicians.

Miss Ella Teel, Lynn, Mass., was permanently cured of dropsy and constipation.

David E. Martin, Rochester, who suffered with weak lungs and consumption for many years, was perfectly cured in a brief time.

Mrs. S. J. Jewett; Westminster, Mass., who had been troubled with a lame knee for six years. was cured of her difficulty; also of dyspepsia and jaundice.

Alanson Bartlett, Croyden, N. H., who had been very lame for seven months, and unable to walk, was cured with one treatment.

Mrs. Towns, Amherst, N. H., was cured of epilepsy eight months ago, and has not exhibited any symptoms of the disease since.

S. B. Hollis, 365 Silver street, South Boston, Mass., who had been afflicted with scrofula in one of his limbs for four years, was perfectly cured. George Rood, Woodstock, Vt., was cured of enilensy.

Moses Yeaton, Portsmouth, N. H., who was so much troubled by a disease of the kidneys and bladder for fifteen years that all the doctors consulted said he could never recover, but must die, was perfectly cured with one treatment of twenty minutes.

Here are the facts, which speak uncontrovertibly for themselves. We would advise alike all those who doubt, and those who desire to know more of the matter, to visit Dr. Newton personally, and witness his operations for themselves.

Miss Dimock, an American, has received the degree of Doctor of Medicine from the University of Zurich, Switzerland, where she completed her studies, '

Nothing can tend more to the health of the body than the tranquility of the mind, and due regula tion of the passions.

### Spare moments are the gold-dust of time,

......\$101 27

the dear pulmatering splrits, with their baftirm of regenera-tion, their heavenly promptings, have sweet and garatished the garthly takernacles of some of the dwellersige this mun-dancephere. As a result of their labors we have seen, nice-less and periods indulgencies laid saide, and the reno-vated south honged by aspirations which only a knowledge of the facts of a splittual existence can give. Limited as is the work we are able to rep wit, nevertheles, we beel that there is much cause for encouragement. Much of the itmo-we have been inactive for want of funds sufficient to proge-cute the work weight for remind you that the New Jercery. Bata Society of Splritualize and Fiends of Progress, though bearing a very imposing name, and embracing the entire shares rot a very aumeous memorability in the sufficient to theless in sort of very autorous for the sufficient of progress, theless, has not a very aumeous memorability in the sufficient of the first theless, has not a very aumeous memorability in the sufficient of the sufficience theless the sufficience of its legitimate habors, never-

theless, has not a very numerous membership ; bul if all

### Passed to Spirit-Life :

From Lapeer, Mich, Oct. 22d, Mrs. Perthumle Houghson, aged 70 years and 8 months.

Bhe was a firm Spiritualist. Sine said to her daughter all was bright, and that the only went to return again. Bers, vices conducted by the writer. Mrs II. N. HANILTON,

From Plaietow, N. H., Dec. 7th, James Q. George, aged 73 years. . N

## Married :

In East Dorset, Vi, Nov. 50th, by Rev. Mr. Faster, U. S. Bates, of South Hingham, Mass., to Miss Nation A. Dayton, of East Dorset. 

. . . .

#### LIGHT. BANNER OF

would come toiling in, and announce its adher-

ence to the spiritual knowledge, rather than faith.

He declared that all the recent liberal movements

among the European nations were the result of

the active efforts of the spirit-world upon their

rulers, and that the time would come, under its

benign influence, when justice would rule be-

tween man and his brother, and earth repose in

the sunlight of divine harmony. He closed his

elequent address with a brief inspirational poem

Owing to the Fair carried out under the auspi-

ces of the Woman Suffrage Association, there

Jonnie Leys will speak there Dec. 24th and

31st. Miss Leys is a young lady of brilliant edu-

The Index on Spiritualism.

The Index, published at Toledo, is a very able

and generally a very fair exponent of that theist-

error when it says of Spiritualism that "It traces

roon, Dec. 17th.

## EF This paper is issued every Auturday Mora-ag, one week in advance of date.

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

Banner of Light. BOSTON, SATUBDAY, DECEMBER 23, 1871. Office in the "Parker Hullding," No. 158 WASHINGTON STREET. ROOM NO. 3, UP STAIRS. AGENCY IN NEW YORK. THE AMERICAN NEWS COMPANY, 119 NASSAU ST. WILLIAM WHITE & OO., PUBLISHERS AND PROPRIETORS. WILLIAM WHITE, LUTHER COLST, ISAAO B. RIOR 

**CP** Business connected with the editorial department of this paper is under the control of Lutter Colby, to whom all letters and communications must be addressed.

Social and Moral Phenomena. They who in the infidel spirit think to get rid of the physical phenomena, called manifestations, which so seriously disturb the general mind, are to be assured that it is not permitted them to dispose of the matter so easily as they flatter themsolves. The physical manifestations by no means cover the subject, but merely hint at it.... The social and moral phenomena are behind, and they demand by far the more serious consideration. A thoughtful writer at the West, whose Spiritualistic views need no setting forth at our hands-Mr. S. B. McCracken, of Detroit-has much to say on the great and instructive phases of modern life and transition, in connection particularly with the current existence of these very phenomena; and he proceeds to recito them in their order, as Infidelity, Atheism, Materialism, Positivism, Female Suffrage, and the recognition of woman in public life, more humane views respecting idiots. lunatics, the imbecile and the criminal, the principle of deoperative industry, anti-slavery, and a more liberal policy in legislating on the marital. relations. Perhaps he has not named them all. but he has named enough to show how full the social atmosphere is of phenomena.

People, therefore, who would like to ignore the physical impressions are reluctantly compelled to recognize the moral and social, which are so significantly abundant in these days. They are the still, small voice. They are the organization of the powers that are styled invisible, in forms calculated to move and mold the social state. Here certainly is a list of questions that it is utterly impossible to pass over unnoticed. People may dismiss the raps, with contempt, but they cannot breathe an atmosphere that is not permeated with the influences of the various phases of thought, sentiment, and sympathy that are described in the list above named. None of these phases, says the writer referred to, depends at all upon the other, but they all grow out of a common stem, which stem is Growth, and its product is Individualism, or the endowing of each individual with a higher prerogative and greater responsibility in his or her own government. Some of the advocates of the one-idea theory, or cause are by no means advocates of the rest; and yet all are alike essential to the development of individual and society. So it is well for them to understand who their neighbors are. The class of ideas thus grouped is regarded as the germinal forces of the New Dispensation.

They altogether certify that the freedom time of man is come; that the members of the family are become of age, and are competent to think and act for themselves. They represent the individualism of the time. For these and other reasons it is necessary that the ideas themselves should understand their relation to each other, in that the ballot is a vile rag and the polls are But Spiritualists claim that the fact of the conrder to act together. The writer detects the divine harmony that lies in the order of this new and latest development. Fifty years ago these ideas would not have got a hearing, and Authority would have remained a more tyrannical master of the field than over. And he notices, too, that there is the same operation going on in the mind of Europe as of the United States. We quote his language: There every phase of the manifestation of Rationalism has been put down by the authority of the church, until the whole combustible mass is aflame beneath the foundations of society. Euof lava, under the name of Communism or Interof lava, under the name of Communism of inter-nationalism. There are the hot mass fused from the several components which in this country have marifested themselves in a less harmful way, because of the different character of our inway, because of the underent character of our in-stitutions, the absolutist principle not having yet, concentrated its power upon us. The two forces are identical, both in Europe and America. With us the development from the old to the new dis-pensation promises to be by more natural processes; but we can hardly expect that it will be free from bloodshed insthe future, as we are painfully aware that it has not been in the past. Comnunism in Europe, the unknot deen in the past. Com-munism in Europe, the unknows gas evolved from the decaying forms of freedom's babes, birth-atrangled by the double-knotted cord of Church and State despotism, must ploneer the work that shall establish the rightful reign of Itationalism but at what cost, let its incipient manifestation in Paris prophetically suggest. We, here, must prepare to bear some of its burdens, and to suffer for some of its sins. The eloments are ripe for a reformation of political parties. The tendency is already apparent in conservative circles. Rationalism should beat In conservative cricics. Partonanism anothe bear to quarter. We need a broader political faith than we have had. We need a political faith that shall be a political religion, although we do not mean thereby an established church of the an-clent sort. This thought, however, cannot be dis-cussed here, but may form the basis of a subse-onent article. quent article. In our enumeration of radical ideas, we do not assume to determine the proportion of good and evil, or of rationality in either. They all have both, in greater or less degree. We speak of them only in the aggregate, as entering largely into the foundation of the new dispensation. How im-portant that the new structure be builded with portant that the new structure be builded with care and skill! How important that it be endow-ed with a right spirit—with a religious spirit—for religion is to the body politic what the soul is to the natural body. By this we do not mean a re-ligion of dogmatism and supernaturalism, but of rationalism; and naturalism. The old system in none of its illutions—not even its latest attenna-tion of Unitarianism—will meet the demand. We are commanded not to put now when into old bottles. The converse of the rule follows, We are to have a new heaven and a new earth. Let us rejoice."

Mr. Murray repeated his lecture on woman suffrage in Music Hall, Tuesday evening, Dec. 12th, which was listened to by a large and appreciative audience. The lecturer commenced. by saying that he supposed this reform had made so much progress that the right of woman to share in the government is now admitted by all; but the great burden of proof, in order to secure that right, needs to be brought out. He held that if by the exercise of the franchise woman should lose a single feminine quality, if women were to lose their purity, it were better to make cages for them than to give them the ballot. The question is, what would be the effect upon woman if she received the privilege and exercised the right of suffrage. If any bad effect comes to woman from suffrage it must be from something inherent in suffrage itself; or it must come from the associations at the polls, or it must be in woman's nature which exposes her to loss of virtue by contact with man. Mr. Murray baid a high tribute to the nature of woman, whom he thought of as one who has fought her way step by step, but stands in a liberty so partial that the marks of the old cord are still seen on ankle and wrist: barred in many cases by cruel prejudice of creditable employment, and, worse than all, her igno-

Lecture on Woman Suffrage by Rev.

W. H. H. Murray.

rance is urged against her advancement. It is objected that suffrage will unsex woman, though no facts are adduced to support it. If woman's virtue is the same as man's in its nature, if she sails the same rough sea that he does, how can it be that the motives which ennoble him will debase her. Against the charge that public labors unsex women, I can array a column of facts. I lead you into the school-houses, where delicate women chafe their lives out against the roughest element in the community-are these teachers, as a class, masculine, coarse, unfeminine? From Aspasia to Anna Dickinson has the sex over been disgraced by appearing upon the platform? Tell ma if those braze women who walked among the hospitals were unsexed by their labors amid a rude soldiery? Turn to the Orient, to the ladies who left the refinement of New England; ask the wives of your missionaries if they have been unsexed by their labors. If woman can wash the dirt from the Arab of your streets, if she can educate your children, I submit she can pass, leaning upon the arm of a husband or brother, and cast a ballot for liberty, without loss. To the assertion that the chivalrous feeling of man toward woman will cease, I answer that it will not be so unless she ceases to be womanly. History shows that chivalry increases in proportion as the station of woman is elevated. The error lies in confound will be no service at Music Hall on Sunday aftering two totally different civilizations. Modern civilization is based on the equality of the sexes; woman's intellect is acknowledged. She has more than refuted the assertions of her enemies, and cation, and is well developed as a medium. As

stands to day the most potent influence in Chris- an inspirational speaker, she has few equals. tendom. Put no stop to that progress; let the con-4 tral idea work out its own effect. Consider what she has been socially, and then predict what she can do in political life. Away with this objection, plucked as a dead branch from an effete civiliza- | ical philosophy which is independent of all sects tion and grafted into a branch of the world's best and positive systems of religion. But it is in planting. What is it to vote? Men think of it as a trivial its origin, not to reason, but to certain marvel-

affair in one breath, and then as all-important in ous occurrences, transcending reason. the next. To vote is not merely to drop a slip of This is far from an accurate or philosophical paper into the box, or to help make rulers. To statement of the origin of Spiritualism. In the vote is to express your highest conviction of what same sense that the origin and growth of a blade is right-to strengthen the intelligence of the na- of grass is a fact "marvelous and transcending tion; to vote is to rule first yourself, and then reason," so is the origin and growth of Spiritual your fellow-men. The ballot symbolizes public ism. But it is the marked distinction of Spiritorder-and who is more interested in order than ualism that it appeals just as much to the reason woman? Who suffers most from anarchy? But, as do the phenomena of vegetation or of geology. says the objector, the polls are not fit for a lady. With far more justice could we charge against Then make them fit. [Applause.] The sur- theism that "its origin transcends reason." If we

roundings are vulgar, say they. I admit it. We rule out revelation, as the Index does, the existare ciphering out a problem with the whole globe ence of God becomes an hypothesis, a grand looking over our shoulders for the result. You and elevating one, but still beset with difficulties know how close, of old time, was the connection and eminently made up of the elements of the between the polls and religion. If it were true marvelous and transcendental.

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

Again the season of festivity which for many This popular advocate of the Spiritual Philosophy closed his present engagement in Boston by years has gladdened the hearts of all-the coming of Christmas and New Year-is upon us, and a lecture at the above mentioned hall, Bunday the happy interchange of good wishes for the fuafternoon, Dec. 10th, his remarks being a further ture will soon he upon every lip. Some one has recitation of his experiences while in Europeheautifully said that these holidays are like goms mediumistic and otherwise. The manifestations set in rings-they constitute a glittering memory occurring at Naples, in the presence of Mrs. which we may bear about with us in the rapid Guppy, an English lady there residing, were circle of revolving years, from childhood to old spoken of; also, some phenomena which took age. The whole race of mon, wherever these hands, the playing of musical instruments, etc., present anniversaries, we desire to call the attenall of which occurred in a brilliantly-lighted solon, tion of the reader to the fact that a well-printed as he rarely hold seances in the dark. His visit and bound book-and especially one filled with to Pompeli, and the impressions he there psycholiberal sentiment-is preëminently a fitting reprelogically received, were vividly described. Leavsentative of friendly remembrance. The following Naples, he visited Rome, where he remained ing standard works for the holidays are published two and a half months, and where he found, as and for sale by Wm. White & Co., 158 Washingin Florence, Milan, and other Italian cities, and Europe generally, Spiritualism gradually extendton street, Boston, Mass. Examine them personing its power in all classes of society, from the ally, and see if they are not as represented-reasonable in price, excellent in typographical exeking to the peasant, and embracing in the ranks cution and bluding, and full of the living inspiraof its believers a large share of the artists and tion which the future shall bring yet more closely men of letters. He gave many remarkable tests to the hearts of men: " Poems of Progress," and while in Italy, conversing freely, while under in-'Poems from the Inner Life," gilt, by Miss Lizzie fluence, in the language of that country; while, Doten; "The Voices," gilt, by Warren Sumner in his normal condition, he was hardly able to Barlow; "Hesperia," Mrs. Cora L. V. Tappan; make known his slightest wants in that tongue. He ended his remarks by a comprehensive Debatable Land," Robert Dale Owen; "The summing up of the aims of Spiritualism, and the Temple," A. J. Davis; " Excter Hall;" "Seers of the Ages," J. M. Peebles; "My Affinity," Miss results certain to flow from its final triumph. Lizzie Doten: "Federati of Italy," G. L. Ditson, Those accustomed to sneer at its manifestations M. D.: "Alice Vale." "Helen Harlow's Vow," now found themselves confronted by something which could not be put down by ridicule, but was

and "Mayweed Blossoms," Lois Waisbrooker: Radical Rhymes," Wm. Denton; "The Golden beginning to be recognized and studied, even as Key," Miss Nettie M. Pease: "The Spiritual the facts of science are examined and made the Harp," gilt; " Looking Beyond" and "Spiritual subjects of arrangement. Science, the test acid Pilgrim," J. O. Barrett : "Strange Visitors ;' of all earthly things, hand in hand with free reason, would finally have compassed the great Modern American Spiritualism," Mrs. Emma Hardinge: "Real Life in Spirit-Land." Mrs. Maria question of man's immortality; but the great M. King; "Future Life;" "Vital Magnetic Cure;" mass of humanity could not wait for its slow de-Divine Pymander," P. B. Randolph. ductions, and so Spiritualism had come to answer the demand at one bound. By-and by Science

The Holidays.

#### Mr. Beecher's Dilemma.

It is not a little amusing to read Henry Ward ence to his faith in Spiritualism. He is, like Easign Stebbins on the Prohibitory Law, for the spirits, but syainst recognizing them. He says there are wonderful secrets wrapped up in. scientific men in Great Britain who have manifested the courage to enter upon an investigation of them; but as for there being intelligence in the phenomena, of that he is extremely dubions, and This is all right enough, and about what must be huge annual salary; there is a church business that yields an income of eighty-five thousand dollars a year; there is a community of three thousand church members right about him; and there are the ten thousand personal interests, influences and motives that bind such a body of people together, the most of them engrossed during the week in the tireless pursuit of wealth. How can he lift up a load like that by one effort to a higher level of faith? It cannot be done. The elevating influences must enter silently from without, and Mr. Beecher is the very man to observe, recognize and widely organize them for ulterior results. He may not own that he is a Spiritualist, but he is no less engaged in doing his part in the great work of Spiritualism.

## Woman Suffrage Conventions.

On Friday, Dec. 8th, begun a Convention in the nterests of this reform at Washington, D. C., in Masonic Hall, by those who seek suffrage through Dec. 11tb, but was refused the ballot. special constitutional amendment. Speeche were made during its sessions-which lasted till Saturday evening, 9th-by Rev. James Freeman Clarke, Julia Ward Howe, Lucy Stone, Representative Hoar of Worcester, Col. T. W. Higgin-

## ALL SORTS OF PARAGRAPHS.

CONTENTS OF THIS NUMBER OF THE BANNER. "irst page : "Justice Carter's Decision," by Prof. 8. B. Brittan; "The Political Outlook," by John Wotherhee. Second : "Mediums and Mediumship," Part IV, by Thomas R. Hazard; Poem-"Sir Roderic's Vision," by Eliza M. Hickok: "Testimony for W. H. Mumler, the Spirit-Photographer, and New York Spiritualism," by Emma Hardinge; "New Phase of Dr. Slade's palace, whither he was invited by the Italian days are celebrated, has adopted, as if by nutual Mediumship-Spirit Faces Seen." Third : Banprince-such as independent spirit-writing, voices, consent, the practice of making cherings of friend- ner Correspondence; "Dr. J. R. Newton, the ship at such times; and in connection with the Healer;" Poem-"Where Dwell the Dead?" Report of Annual Spiritualist Conventions in New Jersey and Minnesota. Fourth and Fifth : Usual editorial matters, movements of speakers, etc. Sigth: Message Department; "A Word from a Southerner," by C. E. Toby, Seventh: Business announcements. Eighth : "Editorial Correspondence," by Warren Chase; "Western Locals," by Cophas B. Lynn; Letter from New York, etc.

The new book on "Vital Magnetism" is exciting more interest and discussion than any work which has appeared for some time; for it touches the vital interest of all classer.

TT Baldwin, the Prince of Clothiers in New ork, has an advertisement in another column, in which he advises people not to buy of him unless he can show the largest stock of clothing in the city. He presents every boy clothed from his establishment, with a copy of that splendid chromo picture, "Christmas is coming"-a look at which will make the hearts of parents thrill with delight, as they notice the expression on Young. America's face when he discovers pockets in the new suit he has donned for the first time.

See Mrs. S. A. R. Waterman's card in another column.

A MINISTER'S HOARD .- A Methodist minister who recently died at the West, did not lay up all his treasures in heaven. He left, in gold, silver and Government bonds, \$350,000. His name was Hammond, and he died near Charleston, Ind. Which is worst, an inveterate miser, or a reckless profligate? Judge McKean, of Utah, will please Beecher's card in the New York papers, in refer- decide, or some of his disinterested brothren, who don't want (oh no!) any of the Mormon lands.

BOFFIN'S BOWER .- This is the name given to the institution in the interest of the poor working their actions, and he cordially commends those girls of Boston. It is located on Washington street, right in the midst of trade and travel. and as a devotion to the cause of working women it is a success. Working women who earn small salaries and live in hoarding-houses among strangers. certainly will not admit the fact to himself as yet. and have not the means to attend the popular lectures and concerts, nor to buy the magazines expected of a man in his position. There is his and newspapers of the day, find at the Bower all these things without money and w thout price. Miss Jennie Collins, its founder, was a poor shopgirl herself, not many years ago, and knows how to sympathize with the working women. She believes in woman asserting herself: that God makes no distinction between men and women. but that in the nobler and primary gifts he has been impartial; that culture should add to nature that which nature does not possess, because culture begets power, and power courage, and the want of it results in the lack of skilled labor among women.

> Hearth and Home announces that it is to be favored with stories from many gifted and favorite authors the coming year. Among these are Jean Ingelow, Mrs. L. G. Runkle, Louisa M. Alcott, Elizabeth Stuart Phelps, Mrs. Mary E. Dodge, Harriet Prescott Spoffard and others.

Miss Jennie Collins attempted to vote in Ward 1, Boston, in the municipal election, Monday,

Governor Campbell of Wyoming has vetoed the bill repealing woman suffrage, consequently the law holds good for another year sure.

A prisoner froze to death in a cell of a police son, Mary A. Livermore, Mis. Burleigh, and station at Jefferson Market, New York, on Monothers. The Convention did not seek to press its day night, Dec. 4th, where he was confined, with no fire in the room, or even in the building

## DECEMBER 23, 1871.

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MERTIN Flith Ser menced I Oct. 1, and (except 1) Dec. 24 ar ability, ar V. Tappan and Mra.

Ellot H 10 A. M. John A. —Test cli ture and Floyd.

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#### Organization in Boston.

A call has been, issued, signed by Dr. H. F. Gardner, M. T. Dole, Wm. A. Dunklee, H. S. Williams; A. E. Newton, Mr. and Mrs. John Woods, Miss M.'A. Sanborn, Daniel N. Ford, Benjamin R. Drew and James Foster, setting forth their reasons for believing the time has come for a local organization of the Spiritualists of Boston, and inviting all who take any interest in the matter to meet in Elib; Hall, corner of Eliot and Tremont streets, Sunday afternoon, Dec. 17th, at past two o'clock, to consider the proposition take action if deemed expedient.

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scenes of wild orgies, then I more holdly insist tinuous life of the spirit after the dissolution of that the franchise be granted to woman for our the earthly body is no more of an hypothesis than own salvation. I would introduce our moth- the scientific prediction of the return of a comet. ers into our cancus rooms-into the public halls. Some of the facts and phenomena on which Spir-Why is the holy influence of mother banished itualism is based, may be inexplicable, in the from our politics? To substantiate his objection present state of science, just as a thousand adthe objector takes the ballot dabbled in the cess- mitted phenomena in natural history are inexpool of political corruption, and holding it up, plicable; but because of this it is a misuse of says, Would you have your mothers and wives scientific terms to say that it transcends reason.

single tumult, I noticed that it would not have Spiritualism. occurred if women had been there.

But you say women do not desire to vote. I am not discussing wishes, but rights. Men have treated women like dolls so long that I do not to freedom, did that make slavery right? [Applause.] If woman is apathetic, wake her from her sluggishness. Not an argument can be urged to woman suffrage. Give these seamstresses, facthe country? Woman is called to take her own ing her power, by her efforts; against your stolid

gives the ballot to the negro and keeps it from my tive hall, and denies it to the clear-eyed, intelli- manity." gent woman of the North. I would give the balyou think the negro is the end? The time will

England woman. An attempt has been made in. this city to array religion against this movement. Strong lungs and loud words can always obtain hearers and applause. It has been said that only a few half crazy men are in favor of it, and the

commit himsolf in its favor. Mr. Murray then mentioned the names of prom-

revealed.

يشير Washington, D. C.

The First Society of Progressive Spiritualists meets every Sunday in Harmonial Hall, at eleven A. M. and half-past seven P. M. Wilson Millar. officers.

will their fingers with that? Instead of the polls The action of the electric telegraph is marvelous,

being scenes of disorder, ruleness and disorder but it is accepted by the reason, and does not are the exceptions; and when I have noticed a transcend it. Precisely the same may we say of

## The Present Age Out Again.

We are pleased to welcome once more in its full size, our cotemporary, the Present Age, which wonder they want to remain. If a slave objected since the Chicago fire has been issued as an extra, gradually increasing its borders until No. 1 of Vol. VI. lies on our table looking as if it meant work in a field where there is so much requirefor negro suffrage that is not equally applicable ment for activity. It is published at 364 Warren avenue, Chicago-New York office, 213 West 23d tory girls and school-teachers the balloi, and it street. Col. D. M. Fox, with Dr. F. L. H. Willis will be the interest of the politicians to see they | and Ed. S. Wheeler as Associates, and W. F. are not cheated. [Applause.] Can we afford to Jamieson Corresponding Editor, will with deterdivorce from this government half of the intelli- mination continue the struggle which all liberal gence and two-thirds of the virtue and religion of newspapers must keep up with an opposing world. In his salutatory address the editor says prejudice by the throat, emancipate herself, learn- he shall endeavor to make The Age "A faithful. reporter of the facts of Spiritualism and an expo indifference. Shame on the government that nent of its science and progress, as well as the honest teacher of the spiritual philosophy of na wife; that lifts a plantation negro to the legisla- | ture, and the morality of practical sense and hu-

Not denying the use of any publicagent woman of the North. I would give the bai-lot to the negro for his protection; I would give it to the woman that she might protect him and good work may be done, if the liberal Spiritualherself too. The reform is in exact harmony with the age. The ballot is an ever-enlarging circum-ference. Four millions stand just inside, but do you think the negro is the end? The time will you think the negro is the end? The time will by compromise of truth, or retained at the cost of come when, in the eye of the republic, the Geor- freedom of speech. • • • Aspiring to preserve gia negro will not be considered above the New the good and develop the better, we nek the help in every way of all true hearts and clear heads, in our effort to establish the supremacy of the best.'

### Woman Suffrage Fair.

On Thursday, Dec. 14th, this enterprise comspeaker himself had received several lints not to menced at Music Hall, Boston, with every indication of complete success. The opening exercises were brought before the public in a series of inent advocates of womah suffrage in the coun- preliminary attractions, such as select readings try, and, in conclusion, drew a radiant picture of at the hall on Monday evening, 11th, a lecture by affairs when the reform shall have been success- Rev. Mr. Murray, on woman suffrage, Tuesday ful-when the long-lost equality between strength evening, 12th, and one from Julia Ward Howe on and beauty shall stand at last acknowledged and Wednesday evening, 13th. The display of articles is very fine. The fair will be kept up for two

weeks, ending Doc. 23.1.

### "The Debatable Land."

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This grand book, which is having a rapid sale, has elicited comments from all quarters, in the Resident; C. L. Herring, Vice President; O. R. majority of cases highly complimentary to the. Whiting, Secretary: Richard Roberts, Treasurer. gifted author. -Mr. A. J. Davis writes us: "I re-Friends visiting the city will obtain all needed | gard the 'Debatable Land,' as a first class literary information by calling on any of the above named | introduction to the 'Summer-Land,' which is solid, and not debatable.",

tented itself with a resolution calling on that body to extend suffrage at once to the women of the Cerritories and District of Columbia.

A Woman Suffrage Convention was held at 'ittsburgh, Pa., Friday and Saturday, Dec. 2d and d, which was unusually harmonious and successful, and seems to have made a decidedly favorable impression on that staid and conservative city.

By reference to another part of this issue the reader will find the call for a Convention by Mrs. Elizabeth Cady Stanton and others, who desire a declaratory act, to be holden in Washington, D. C., January 10th, 11th and 12th.

## "The Bible of the Ages."

We learn that Giles B. Stebbins, well known s a writer and lecturer, has in press a work, entitled "The Bible of the Ages-with chapters therefrom." The author has been carefully culling the materials for some time, and it will be a valuable standard work when published. It will contain extracts from Vedas, Buddha, Confucius, lencius, Zoroaster, Plato, Epictetus, Lucerne, Pythagoras, etc., all taken from authentic and best translations; also from modern Europe, England and America, to show truth and inspiration universal and growing with the ages; the best thoughts of Bushnell, Beecher, Cuyler, A. J. Davis, Emma Hardinge, Whittier (in prose), Hudson Tuttle, etc. Such a work will help put an end to Bibliolatry, and lead to more freedom and growth of thought and spiritual life.

## Two Noticeable Articles.

We print on our first page an article from the en of Prof. S. B. Brittan, in which he reviews, n an able manuer, the legal rulings of Chief-Justice Carter, in the case of woman suffrage in the District of Columbia. The reader should give t a careful perusal.

We also invite attention to Mr. Wetherbee's views on "The Political Outlook," in which he throws out a few thoughts touching the position Spiritualists might politically assume with advanlage to the great body of humanity.

## An Elegant Gift Book.

We have had bound in superb style, extra gilt, copies of Miss Lizzie Doten's grand book of Poems of Progress," especially for those who wish to make a holiday present of one of the most auitable books of the season, without advancing on the regular price of two dollars.

Delegate Hooper, of Utah, left Washington for Salt Lake City on Friday last, and it is understood that he will counsel the Mormons to bow before public sentiment, and themselves initiate measures among themselves for the extinction of Appleton. The refreshment department had re-

G. L. Ditson, M. D., of Albany, N. Y.; has just returned from Ouba. We have a letter from him, and the pecuniary triumph of the movement is in type, crowded cut this week for want of room.

INDIAN AID SOCIETY .- The Indian Aid Soelety of New York, Wilson M. Powell, President, Jane E. Capron, Secretary, held a meeting at the Twenty-Seventh street Friends' Meeting House on the evening of Dec. 4th, which was addressed by Aaron M. Powell, who gave some account of the progress of the work of Indian civilization as seen by him during his recent visit to the Pawnee, Winnebago and Omaha Reservations. The annual meeting of the society will be held at the same place on the evening of January 31.

A Texas serpent exhibited its lack of the tralitional wisdom by swallowing a China nest-egg

Items concerning Woman Suffrage, etc.

A Woman Suffrage Convention has recently been held in Des Moines, Iowa, whose proceed-inga, the State Register declares, "were charac-terized with good sense, dignity and the best of order." order

A Richmond (Va.) woman voted at the late A Richmond (Vs.) woman voted at the late election. Her ballot was deposited with this in-dorsement: "By the Constitution of the United States, I, Mrs. A. Whitehead Bodeker, have a right to give my vote at this election, and, in vin-dication of it, drop this vote in the ballot-box." It has been judicially decided in England that a matried woman living apart from her buchard is

married woman living apart from her husband is entitled to vote at municipal elections. The New York Times says: "The independence

The New York Times says: "The independence of women has reached a point in Sweden which will rejoice the hearts of many here. In the En-skilda Bank of Stockholm, women have been em-ployed as clerks for the last seven years, and their work has, we are told, given entire satisfaction. The innovation was introduced by the founder of the bank, who had spent his early life in the. Swedish Navy. It is a step in the right direc-tion."

"The Evangel of Spiritualism." Under this title we learn that a highly interest-

ing and important work, on a new and peculiar plan, is nearly completed and will soon be put to press. From what we have seen of it we are persuaded it will be a work which every earnest Spiritualist will desire to have in his library. It will form an elegant dollar volume. The following motto from Lessing will be found on the titlepage: "It will assuredly come, that time of a new, immortal evaugel." If the plan is faithfully carried out, and we have great confidence that it will be, the "Evangel of Spiritualism" will be one of the most noteworthy works in the whole literature of religion, anthropology and psychology.

## Fair for Our Dumb Animals.

This project, at Horticultural Hall, Boston, is meeting with the favorable patronage it so fully leserves-the receipts at the door already covering the rent of the building for the whole two weeks during which the fair is to continue. Four thousand dollars have been received at one table alone-" Justice"-presided over by Mrs. William

ceived, up to Dec. 11th, \$1100. Music on alternate nights by Gilmore's and the Germania Band, adds greatly to the pleasure of those attending, undeniably assured.

The Mormon Question.

polygamy.

#### LIGHT. BANNER OF

Spiritualist Lyceums and Lectures. MERTINGS IN BOSTON. - Music Hall .- Free admission .- The Fith Series of Lectures on the Spiritual 1 hilosophy com-menced in this elegant and spacious hall Sunday afternoon, c num source on Lectures in the hpiritual thiosophy com-menced in this elegant and spacious hall Surady offerneon, Oci. 1, and will be continued every Funday, at 34 TRECIALT, texcept Dec. 17 and Feb. 11.) Miss Jennie Leys will lecture bee. 14 and 31, to be followed by other speakers of known ability, smoing whom are Thomas Gates Forsier, Jiss. Cora L, V. Tappan, Mirs. Neille J. T. Birgham, Froi, Wm. Denton, and Mirs. Emma Hardinge. Reserved seats for the remain-der of the irrn, at reduced price, can be procured of Mr. Lowis B. Wilson, Treasurer, 153 Washington street, or at the hall, Domations are solicited. Eliof Hall. — The Children's Progressive Lyceum meets at 104 A. M. Religio. Pillosophical Club (conference) at 74 P. M. John A. Andrew Hall, corner of Chauney and Ester streets. — Test circle at 119 A. M. Mary Cartiale, medium. Lec-ture and answering questions at 29 and 74 r. M., by Mirs S. A. Floyd. Temple Hall.,—The Roylston-street Snittimalles Association

Floya. Temple IIall.—The Boylston-street Spiritualist Association meets regularly at this place (No. 18, up stairs). Circle morn-ing and afternoon; evening, lecture.

BOSTON .- Eliot Hall .- The exercises at the Children's Lyceum, Sunday morning, Dcc. 10th, were of the musical order, opening with the grand banner march, followed by the reading, by Dr. Dunklee, of Lizzie Doton's poem, "The Angel of Healing," and songs by Charles W. Sullivan, Edna S. Dodge, Hattle C. Richardson, Maria Adams and Estella Coggins. Notice was given that two weeks from that day "The closing year and its lessons" would be considered as a question in the groups. Wing movements were well executed. some remarks upon the teachings of the spiritual philosophy were rendered by Mrs. Abbie N. Burnham, and the meeting closed with singing. The orchestra-five pieces from Carter's Band, and the Lyceum planist, Miss Emma G. Fossenden-performed during the services the "St. Quentin March" and "Spring Song."

A notice was given that a meeting of all friends of a liberal organization among Spiritualists would be held in Eliot Hall, Bunday afternoon, Dec. 17th, at half-past two o'clock, to take steps to perfect the movement, if deemed expedient,

Children's Party .- The regular monthly assembly for the enjoyment of the children connected with this Lycoum tool place on Thursday evening, Dec. 7th, ending at 11 o'clock. Many adults participated, and 175 children. Dancing, games, social converse, electrical experiments and a colla sion complised the attractions of the occasion, which was fully patronized and much enjoyed.

John A. Andrew Hall .- The circle by Mrs. Mary A. Car lisle, and lectures afternoon and evening by Mrs. Sarah A. Floyd, were well attended Sunday morning, afternoon and evening, Dec. 10th.

The series of assemblies established by the members of this society, at Ellot Hall, on Wednesday evenings, are well attended and very pleasant rounions.

Temple Hall .- J. H. Bickford, Secretary, writes: "The meetings at Temple Hall continue as attractive as usualthe interest enhanced by the fine singing under the direction of Prof. Hudson. Mrs. Bowditch is ongaged for the present month, and the prestige of this gifted lady is a sufficient guarantee of success. Lot those of inquiring mind come to this hall in the forenoon, and their hope will be strengthened in regard to the horeafter."

Dec. Sd, Mrs. Bowdlich occupied the desk, and gave great satisfaction. In the afternoon there was a general circle, and sonal observations cover life and experience in every counin the evening a conference. The meetings are very harmonious, and continue to attract large and attentive au diences."

The Temple Hall Lyceum, under Conductor McGuire, is in a prosperous condition, and has a good library.

The Society at this hall, in addition to three services on Sunday, hold a conference each week on Wednesday evening, and a course of social assemblies on Tuesday and Friday ovenings-all of which aro well attended.

CHELSEA .- Granile Hall .- Dr. F. L. H. Willis concluded the story of his Harvard experiences at this place Sunday evening, Dec. 10th, in the presence of a large and appreclativo audience, ending his lecture with a fine inspirational poem of some twenty minutes' duration. Miss Pittman, a teacher at Marblehead, varied the exercises by reading (to the evident pleasure of all) "The Creed Bells" and "Queen May." J. Frank Baxtor, of East Weymouth, and Miss Sampson, of Plymouth, conducted the singing, and Mr. Baxtor also gave several recognized tests to the audience at the conclusion of the lecture. The whole evening proved an occasion of the highest interest.

Mrs. Abbie N. Burnham, having kindly volunteered her services, will address the occupants of the Charlestown Poor Sarm, Malden, on Sunday afternoon, Dec. 24th, at half-past two o'clock. This is a good example for others to follow, who can find the time to spare. J. B. Hatch gives notice that any of our Spiritualist speakers who are willing to donate a lecture to these people, can address him 39 Mystic street, Charlestown, and he will make the necessary arrangements.

EAST ADIROTON .- Phenix Hall .- Lilla H. Shaw, Guardian, writes : "Dec. 10th, the look of interest on every face at the beginning of the exercises deepened more and more till the close. The singing silver-chain recitations and wing movements were much as usual. Recitations were given by Olive Holbrook, Arthur Wheeler, Cora Beal, Clara Wheeler, Hattle Merrill, Ira Lowell, Lilla Shaw.

Church was renewed. Daniel G. Wheeler, Ita F. Lowell Farmers, a parsonage, love-making, the early trials in life, . Gurney, each gave us fine criticisms. At the time for the grand march, even the smallest group succeeded in tale for holiday reading. keeping in perfect step. Seldom have we enjoyed a march

shire, Vermont and Massachusetts, after December 28th. Address her care of Dr. H. C. Colburn, Centre Strafford, N.

Mrs. Jennett J. Clark lectured in Middleboro', Mass. Oct. 12th; North Scituate, Nov. 20th; Plympton, Dec. 7th. She will speak in Stonoham, Mass., Doc. 17th, Will answer calls to speak at funerals. Address, 1233 Washington street, Boston.

Horace Seaver, editor of the Boston Investigator, will lecure in Social Hall, Harwich Port, Mass, on Sunday, Dec-24th, forenoon and afternoon. The public are cordially invited to attend.

New Publications.

GOETHE'S ELECTIVE AFFINITIES -In a remarkably neat volume of 325 pages Mr. D. W. Niles, No. 8 Bromfield street. Boston, has published "Goethe's Elective Affinities, with an introduction by Victoria C. Woodhull." The leading thought of Goetho in this story is well stated by Mrs. Woolhull as follows: "It is, that there is a chemistry of the mind, and that 'elective affinities' are as powerful and legitimate in the realm of human continent as in the realm of matter. If this fundamental thought of the man who has proved to be the seer or prophet of science in so many other hings, is also a scientific truth, the fact cannot be appreclated by the world too soon, nor its immense sweep of consequences bo too clearly forescen and provided for. It will affect the whole scope of morals and social order, whether we accept it in our theories or not, and the less hurtfully and the more beneficially, in proportion as we thoroughly study and understand the subject."

Mrs. Woodhull justly characterizes the story as "chasto and simple," and remarks that it will probably be objected to as "too mild and unpronounced," rather than as too radicall There will probably be found in it too little "audacity of speculation to suit the already stimulated palates of our modern and progressive community."

All that so great a student and so inspirational a mind as Goethe could utter is worth attention in these days, and Mr. Niles's neat edition of one of the most characteristic pro ductions of the "many-sided German" is a timely and valuable contribution to the literature of the day. It raised many problems worthy the study both of the philosophe and of the practical friend of his race.

SPHINX; OB, STRIVING WITH DESTINY, is the capitivating title of a German novel, whose translation we have in elegant form at the hands of Auber Forestier. The author in Robert Byr. It is illustrated in spirited style, and must be read in order to extract the mystery that forms the Sphinz. We have not read it ourselves, but the author enjoys a reputation at home that has warranted the present translation Published in fine style by George MacLean, Boston and Philadelphia.

Charles Scribner & Co. have just projected a "Library of Travel," with Bayard Taylor as the editor; and we have before us the initial volume, under the title of "JAPAN IN Oun DAY." No more accomplished or competent compiler could be found than this distinguished traveler, whose pertry of the world. In this handsome and convenient volume we get all there is to Japan in a compact form, illustrated with sufficient liberality to give us a clear and impressive idea of Japan and Japanese, the country, the people, and the institutions. Other volumes of like character are to follow, and they will make a valuable library for the young. Again ahead of all is PETERSON'S MAGAZINE for January. A lady's book could not be handsomer. "I Wonder If I Could Dance," the principal steel-plate, is most charming, Another steel-plate is "The New Governess," illustrating a beautiful tale by the author of "Kathleen's Love-Story." The double size, mammoth colored steel fashion-plate is a gem of loveliness. Then there is a superb Berlin pattern, in colors. Two novelettes are begun in this number: "The Island of Diamonds," by that favorito writer, Harry Dan-forth, and "Bought with a Price," by Mrs. Ann S. Stephens, Address, Chas. J. Peterson, 306 Chestnut street, Philadelphia. SPORTS AND GAMES, for January. This is a magazino of

amusements for all seasons. Published by Adams & Co., 25 Bromfield street, Boston.

Lee & Shepard publish the third in the "Little Frudy Figaway Series," by Sophie May, the title of which is Ausr MADOR'S STORY; and it has the full juvenile flavor of the other volumes of this favorito writer. A pretty story, set off with fair type and fine illustrations.

The third volume in the "Reckoning Series" is likewise issued by the same publishers, who, in fact, are headquarters for juvenile literature. The title of this is THE TURN-ING WHEEL, by Paul Cobden, whose predecessors in the

same series-"Who will Win ?" and "Going on a Mission " -have proved so popular. It is a fine story, and issued in a style of striking beauty, making it a choice holiday present for a bright boy or girl.

RUNY DUKE, by Mrs. H. K. Potwin, is another issue of the season by Leo & Shepard-a pleasant and lively story, told in a fascinating manner. It is crowded with variety, both in incident and character, and carries the reader among

The consideration of the creed of the Episcopal Methodist scenes of coveted tranquility as well as of excitoment. then fostures combine to make Avong THE BRIGANDS is the name of Prof. James De

Example for the Ladies. MRS. T. M. SCULLIN, Troy, N. Y., has used her "dear friend," a Wheeler & Wilson Machine, since 1858, in dress and cloak-making. The last x months she earned \$332, and the year before, 8417.

821 for 85,25.-THE ILLUSTRATED PHRE-BEI 10F 80,20. THE ILLUSTRATED PHRE-NOLOGICAL JOURNAL & YORT, S3; THE CHRIS-TIAN UNION & YORT, S3; two fine Oil Chromos, "Wide Acocke" and "Fast Asleep," mounted, worth \$10; and Marshall's Engraving of Washington, worth \$5, will all be sent for \$5,25, by S. R. WELLS, 380 Broadway, New York. Local Agents wanted. 2w, D23. wanted.

IMMORTALITY DEMONSTRATED, by CHARLES H. FOSTER, Test Medium. A future life clearly proved to eyes and ears, by the most wonderful and convincing tests. All evidences of the pres-

J. WILLIAM VAN NAMEE, M. D., will examine by lock of hair until further notice for \$1,00 and two three-cent stamps. State full name, age, and one leading symptom. Addres Box 5120, New York City. D23. York City.

JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 361 Sixth avenue, New York. Terms, \$5 and four three cent stamps. 07.

MRS. GADE, 599 Broadway, office 18, New York, Clairyoyaut and other Manifestations of Spirit-ualiem; Medical Examinations and Treatment. D23.4 w

Namee, Box 5120, New York City. Terms, \$2,00 and three stamps. Money refanded when not auswered. D23.

SFIRIT COMMUNICATIONS by sealed letter, \$1 and four stamps. Address, M. K. CASSIEN, Newark, N. J. 3w.D23.

## SPECIAL NOTICES.

## HOW TO LIVE.

There are but few who seem to know How they on earth should seek to live; With blessings though their cup o'erflow. But little to the poor they give ; while those of largo and generous heart, Mindful of the unfortunate, Will eften something good impart, To reconcile them to their fatte; Perhaps will give a Nutt of "Chornes" "To some poor Bor—"from head to feet," Which they have bought at GROBOL FENNO'S, Corner of Beach and Washington street h—Iw While those of largo and generous heart,

Dec. 23. RICHARD ROBERTS,

BOOKSELLER, NO. 1026 SEVENTH STREET, ABOVE NEW YORK AVENUE, WASHINGTON, D. C., Keeps constantly for sale the

BANNER OF LIGHT. And a full supply of the

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ence and positive existence of spirits given in the strongest light, and every requisite examination permitted. These desiring to communicate with 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 East Twelfth street, New York. D9. C. H. FOSTER. DR. EDWARD MEAD has taken rooms No. 6 and 7, at No. 2 Hamilton Place, opposite Park-street Church, Boston, and may be consulted in HRABBAR OF the brain and nervous system. Charges moderate.

SEALED LETTERS answered by J. William Van

A motion was made after the target march to draft resolu tions on the death of a member of Temple Group, Edwin A. Hollis, and a committee of three was appointed. The session closed by singing, 'Waiting by the River.'"

MILVORD .- Washington Hall .- Honry Anson, Recording Secretary, reports as follows: "The Children's Progressive Lycoum assembled at the usnal hour, on Sunday, Dec. 10th. After the opening exercises were gone through with, we had speaking and reading by Misses Anna Masterson, Effic Wil liams, Lillian Smith, Alta Smith, Efflo Adams, Netta Anson Minnio Williams, Mary Revel, Master Freddio Read, Mr. Edwin Snow, Eben Brown and Henry Anson. Remarks were made by Henry Anson and S. B. Felton. A songand R. C. Harrington. The officers and members voted to have a Christmas Tree and a grand festival on Christmas Evo.

In the afternoon and ovening, Mrs. Emma Hardinge lectured before the Spiritualist Association to good audiences. leaving a desire with the people to further listen to her. She is engaged to speak for us again Sunday, Dec. 17th."

#### Movements of Lecturers and Mediums.

E.S. Wheeler will speak in Painesville, O., the last two Sundays of Docember. He reports the Children's Lyceum in Tolodo as boing in highly successful operation.

J. G. Fish has established a circuit of towns in close proximity, among which are Albion and Byron, N. Y., in which he speaks regularly. The arrangement, which was originally made for one year, has proved eminently successful, and points out an example which could be profitably followed in other localities.

-J. Frank Baxter, a trance speaker, will lecture in Granite Hall, Chelsea, Sunday evening, Dec. 17. He is a great favorite with the Chelses people. -

Lois Waisbrooker can be addressed at Laona, Chatauqua Co., N. Y., till further notice.

Mrs. S. A. Rogers, trance and inspirational speaker, has changed her address from Haverhill to Lewiston, Me.

J. William Fletcher, of Westford, Mass., will speak in Welles's Hall. Lowell. Dec. 17th.

B. F. Richardson, the blind tranco medium, will answor calls to lecture or hold circles Sundays and week evenings will also attend funerals. Address 75 Harrison avenue,

C. Fannie Allyn will speak in Baltimore, Md., during December; in Wilmington, Del., during January ; in Philadelphia, Pa., during February; in Vincland, N. J., during March; in Worcester, Mass., during April. Permanent address, Box 209, Stoneham, Mass.

Mrs. Nellie J. T. Brighaam is locturing in Troy, N. Y. In addition to her other engagements, she is to spenk in Florence, Mass., Jan. 7; in Hartford, Conn., Jan. 14, 21 and 28; in Salem, Mass., during April.

Miss Jonnie Loys closes a very successful engagement in Plymouth, Sunday, Dec. 17th.

Mrs. Frances Kingman is lociuring in New Jersey and Pennsylvania. Her address for the present is care of Dr. H. T. Child, 634 Race street, Philadelphia, Pa.

Mrs. M. S. Townsend Hoadley's address for December is

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Mille's last book for the boys, of whom nothing more need he said than that he is the renowned author of "The B. O. . C.," and other favorites which the boys know vastly more about than we can pretend to. This is a branch from the "Young Dodge Club" stem, and is worthy of a high place on any choice tree. In narrative, and slightly dramatic form, the author takes the reader to Italy, and through its classic lands, opening his young eyes on the cities and fields and ruins of antiquity, sketching with graphic facility the people of the present and the landscape with its associations, ad weaving together a story that for freshness, vigor, poe try, and genuine humor cannot very easily be beaten by any one of the most popular writers of the day. It is only no cessary to add that Lee & Shepard publish this handsome book for the holidays, for which it is strikingly appropriate;

#### Lou. H. Kimball's Lyceum Banner.

MESSRS, EDITORS-What is to hinder us (your eaders) from making Mrs. Lou. H. Kimball a Christmas present? We have not forgotten the days of the Sanitary Commission, when a large sum of money was raised by ten-cent contributors; and within the memory of us all is the fact that a ship was purchased and sent on a foreign mission by the dimes given by Sunday-school children. There are many, no doubt, who have sent her a much larger amount; but the additional ten cents will hardly be felt by the poorest, while the thought of having been remembered by so many will increase the value of the gift. Who is ready to carry around the hat in circle or family, to aid the dear little Lyceum Banner, whose bright, pleasant face we have not seen, previous to writing this, Dec. 5th, since the Chicago fire?

Yours for the happiness of the children and their guardians,

A READER OF THE BANNER OF LIGHT.

[The writer of the above enclosed fifty cents to start her proposition on a practical basis. We also record the receipt of \$1,00 for Mrs. Kimball, from "A Friend."]

#### A Card from Austin Kent.

Permit me to give credit in the Banner: From "Lewiston," (sent through S. C. Crane.) \$1.00; "A Friend," in Shaster, County, Cal., (through S. C. Orane.) \$1,00; To me, "A Friend," Elizabeth, N. Y. 50 cts. I believe I have written all others who have sent money directly to me, which amounts in all to about \$25.00.

My deepest thanks to all, AUSTIN KENT. Stockholm, St. Lawrence Co., N. Y., Dec. 4, 1871.

## BUSINESS MATTERS.

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

SEALED LETTERS ANSWERED by R. W. Flint, 34 Olinton place, one block west of Broadway, New York. Terms \$2 and 3 stamps. Money refunded when not answered. Ď2,

Mrs. M. S. Townsend Hoadley's address for December is cate of Sarah Todd, Lynn, Mass. She is engaged to speak in Milford, Mass., the first Bunday in January, and the third in Cambridgeport. Mrs. Fannie T. Young, who has been on a lecturing tour West, is coming East for the winter and spring. She will be ready to answer calls to 'lecture in Maine, New Namp-written. It is founded on facts. 3w.D16,

.

The Magic Comb, and Voltaic Armor Soles, Dr. Storor's Nutritive Compound, SPENCE'S POSITIVE AND NEGATIVE POWDERS,

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sertion. SPECIAL NOTICES.—Thirty cents per line for first insertion and twenty-five cents for sub

sequent insertion and twenty-ave cents for sub sequent insertions. BUSINESS NOTICES. Thirty cents per line, each insertion, set in Minion, measured in Agate.

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

Advertisements to be Benewed at Con-tinued Rates must be left at our Office before 18 M. on Monday.

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DY MIRS, J. B. ADAMS, CONTENTS: 1. The Bells; 2. The Height; 3. The Pilgrim; 4. Faith; 5. Hope: 6. Joy and Sorrow; 7. Upward; 8. The Oak; 8. Truth and Error; 10. The Tree; 11. The Two Ways; 12. The Urns; 13. Self-Evertion; 14. The Vines; 15. In the World; 16. Faith, Hope and Charlty; 17. Going Forth; 18. The Feast; 19. The Lesson of the Stone; 20. The Seeds; 21. Only Gold; 22. The Sacrifice; 23. Strangers. A very appropriate and beautiful Holday Ght Book. Tastefully bound in Cloth. Price, 81,25, on receipt of. which it will be mailed to any address postpaid. Dec. 23.-3wis ADAMS& CO., 21 Bromield St., Boston.

MRS. S. A. R. WATERMAN, No. 67 Mulbery answer letters (scaled or otherwise) on business, to aplrit friends, for tests; delineations of character, etc. Terms \$2 to 5 and three-cent stamp. Dec. 23.

MRS. HERSEY, Wakeful Clairvoyant, has re-turned to whiter quarters, 19 Warrenton atreet, Boston. Ludies 50 cents; gents 31. Letters enclosing \$1 answered. Dec. 23.

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To energetic men and women we give employment that pays from 84 to 85 per day. Address J. LATHAM & (3), 292 Washington street, Boston, Mass. WRS. OOHN. Trance, Business and Test Me dum, 302 West 44th street, near 8th avenue, New York. Hours, 10 A. M. to 4 P. M.

MRS. C. H. WILDES, (formerly Mrs. Arm-tead) 534 Washington street, Boom 1. Office hours, 10 to 43. Circles, Friday afternoons, at 3 o'clock. Dec. 23.-lw\* \* : : 

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LIBERAL, SPIBITUAL AND BEFORM BOOKSTOBE. Western Agency for the sale of the BANNER OF LIGHT, AND ALL LIBERAL AND SPIRITUAL BOOKS, PAPERS AND MAGAZINES. Also, ADAKS & CO.'S GOLDEN PENS AND PARLOR GAMES. The Magio Comb, and Voltalo Armor Soles, The Magio Comb, and Voltalo Ar

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### A NEW LIFE

is developing its power in your being. I cannot account philosophically for alt the effects wrought by the Nutritivo Compound.

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**QUESTION** demonstrates to every unprejudiced mind that we live in an era when Spiritual Forces are employed in an extra-ordinary manner. Not only producing the "Modern Mira-cles" of physical manifestations; inspiring utterances of profound wiedom in religious, political and social councils; revealing the nearness of the spiritual world, and the imme-diate presence and influence of our friends, its inhabitants; but also in the Cure of Bodily and Mental Buffer-ing by the application of the healing hand or the vital ung-netism of adapted remedies. The discovery and application of enfected and discassed suf-iterers—a large propertion of whom are women—is a part of this good work; and I should fail to express the full ground of my confidence in its value, if I did not admit that, in ad-

confidence in its value, if I did not admit that, in ad dition to its natural therapeutic action as a cura-tivo agent, it is also the medium of Spiritual Life and Vital Energy to those who employ it. As

## ONE OF THE GREAT SPIRIT UAL AGENCIES

in combating disease, I offer it to those who can accept the apiritual philosophy of our relations to the source of all strength, as well as wisdom; and to those who do not, I who not a strength as well as wisdom. can only say, 🚲

USE IT, TEST IT, AND ACCOUNT FOR ITS EFFECTS

as you choose; but its beneficent power you will certainly be compelled to acknowledge and be grateful for.

## THE "NUTRITIVE COMPOUND"

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

Restorative.

Mailed, postpaid, on receipt of the price Price \$1,00 per package. \$5 for six packages; \$9 for twelve.

Address.

DR. H. B. STORER,

Office 131 HARRISON AVENUE, BOSTON, MARS.

For sale Wholesale and Retail by William White & Co., at the Banner of Light Office, 158 Washington street, Boston, Mass.

Dec. 23.

## DR. A. B. SMITH,

CLAIRVOYANT AND MAGNETIC PHYRICIAN, No. 229 East. 35th street, New York gives Jianettic treatment and nerb medicines. Treats all kinds of diseases. Is very successful in Fevers, Rheumathan, Neuraigia, Nervous De-hilty, Liver Complaint, Wesk and Nore Syrs, Falling of the Womb, Cleers and Tamora, Brouchtits and Nerofula. Exam-ines patients at a distance by name, age and residence. Price of examination and medicine, \$1,00 and two stamps. Dec. 23.-4wis

## B; F. RICHARDSON,

THE Blind Medium, has taken rooms at 75 Harrison ave-nuc. Boston, where he will give private sittings daily. He will also disgnose the disease of any one who calls upon him. Those suffering from Dyspepsia will do well to call, as he has discovered a sure antidote. Office hours from 9.4. M. until 9 P. M. until 9 P. M.

Price 50 cents, postage 8 cents, For sale wholescile and retail by W.M. WHITE & CO., a the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass

### DR. J. M. HOTALING,

CLAIRVOYANT AND ECLECTIC PHYSICIAN, No. 3 Harrison avenue, Corner Essex street,

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(Private entrance for Ladies on Essex street.) (Private entrance for Laddles on Essex street.) Dit. HOTALING is a regularily chorated physic an, a grad-uate of two Schools of Medicine, and having had lourteen years experience as a Medical California, and having had lourteen phase of desays with actonishing results. All kinds of Chronic Diseases, Weakness and Irregularities, treate is successfully, delicately and confidentially. Many cases cured without modifier. Free medical examinations for the poor, Wednes-day, from s to 12 a. N. Invailds at a distance enclose 61,00. and a lock of hair, with full nume, age and reidence plainly written, and recive by mail complete diagnosis of case, with advice concerning treatment. Consultation free, Nend stamp for circular.

# DO THE EFFECTS LAST P

original of every certificate, with pame of writer, in all s voluntarily sent to Dr. Storer, can be seen at his office. cases voluntarily sent to Dr. Storer, can be seen at his office. Du, H. B. Srones-Drear Sur : It is now near three months since it took the fourth package of your N utrittee Com-pound, and I have not experienced the slightest symptom-ot a return of the disease of which it curred me-is most distressing ense of Leucorrheen. It is easy to say, "It are to like a charm," but Mod would not convey the half I would say for h. I wish that it has done for me. I can hearthy way that in nw ense it has done all that you claim for it.-Mr. C. I. K., Dugton, d. Dec. 24.

## BEST OR WORST.

BENT OR WORST. If the old school practice has done its hast or worst to cure you and failed, would it not be well, would it not be ra-tional, would it not be Christian like, to try some of Nature's simple restoratives -something from the bertal kingdom, pro-duced by the hand of Providence 2. If so, procure the "Great Medical Trentise" ON FOREIGN AND NATIVE HERMAL REMEDIS, of 4s octavo pages, wherein the planta designed for the cure of every form of chronic diseases are named and illustrated. Sits or clight copies of this valuable work will be sent free, rostage propaid, to any person who will judi-cionsiv distribute them in his locality. Address Dr. 0. PHELP'S DROWN, 21 Grand street, Jersey City, N. J. Dec. 23.

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. NEW EDITION.

Planchette Song, SET THE TRUTH-ECHOES HUMMING.

Words by J. O. BARBET, Music by S. W. FOSTER, Price 30 cents. For saile wholesale and retail by the publishers, WILLIAM WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

THOMAS GALES FORSTER recommends INTERNEY'S REMEIN'; WM. WHITE & CO., 159 Washington street, Boston, sell it: and THE FIOPRETOR war-rants it to cure any case of Hestache or Neuralgia. See ad vertisement on 7th page this paper. Dec. 2.-4tiscow

MEDICAL ELECTRICITY scientifically ap-plied for the relief of acute and chroite diseases by DR. O. K. CHAMBERLIN, 7 West 14th street, New York, Nine numbers of the Electrical Ara forwarded, 50 cents. Nov. 23.-17wis

## DECEMBER 23, 1871.

Nathan Stevens.

kind of awkward about this coming back. I

thought I should know all about it when I got on

the other side. I always reasoned that I'd find it

plain sailing, but this getting back is pretty hard

business after all. I had to fight my way, and

right. I was a Spiritualist before I died. Three

years ago, I told my brother, who was as much

mentally and physically, a picture of despair.

you 've passed through, and there 's only one way

that is-to the good spirit friends whom you have

I mean those that have guarded and guided you

they will set you on your feet, and start you all

Jake, let him call for it. Nathan Stevens, to his

Scance conducted by Archbishcp Whately; let-

# Good-day, stranger. (To the Chairman.) I feel

Me

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DR. J. F of Su gia, Heart plaint, Dy kinds of Se Rheumatii of Lameue

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Dec. 16 DR.

MESSAGES TO BE PUBLISHED.

Monday, Ocl. 23.-Invocation; Questions and Answers; Jaot. William Madigan, 34th Mass. Reg.; Dr. William Wes-ichoeft, to Mrs. Agnes Chesterfie d; Maggie Dano, to 47s. Sizabeth Williams; of Chicago, IR; S. S. Noule, to S. F. Tapan; Georgie Barrett Davis, of Manchester, N. H., to her ather.

father. Therday, Oct. 24.—Invacation: Questions and Answers; Therday, Oct. 24.—Invacation: Questions and Answers; William Jarvis, of lst Mich Cavalry, to bis family: Capt. David Zirdig, of New Bedhord, to friends; Frank Talbot, of Reprincticid, to his mother; Dr John Dix Fisher, of Boston, to Mirs, Marzaret Amory, of New York. Thursday, Oct. 25.—Invocation; Questions and Answers; Alve Barron, of Chicago, III; Peter Janings of Windsor; Conn, to hus son Wildiam Jennings; Major Henry Constantine Smith, U.S. A.; John Campbell, of Sumerville, to Wildiam White Munday, Oct. 26.—Invocation; Questions

ther; "Old Rat Trap Adams;" Marlon Wallace, of Lowell, to her mother. *Tuesday, Nor.* 14. — Invocation; Questions and Answers; George Pettigrew, of Potsmouth, N. II.; Samuel Raile, of Portsmouth, N. II.; Annie Williams, to her mother; Frank

Kench. Thursday, Nor. 16—Invocation; Questions and Answers; Henry L. Lewis, of Fredericktown, Venn; Sophia Faxon, of Boston; Alice Weaver, to friends; George A. Dakiu; Mamie

Boston; Alice Weaver, to friends; George A. Dakiu; Mamie Emeison. Moniay, Nor. 20 --Invocation; Questions and Answers; Dennis Dale, of New York City; Mary Ciline, of Lowell, Mass., to her sister; Thomas Lille, of Biotion, to his son. Tuesday, Ner. 21. - Invocation; Questions and Answers; Nelle Roberts, to Ccell Roberts, of Cambridge; Abraham Cameron, of New York City; to his br ther; Harah Bargeant; of Chicago, Ill., to her mother; Charles Diezens. Thursday, Nor. 23. - Invocation; Questions and Answers; Thomas Nesmith, of Lowell, Mass.; Sarah Caswell; Walter Montgomery; Daniel Radellife, of Boston, to his wife; John MacGowan, of Clasgow. Scotlard, to his son in America. Monday, Nor. 27.-Invocation; Questions and Answers; Abjail Hunter, of Hunterstille, Ala., to her sers. Ceptain Thomas Hunt; Annie Ulinen, of Circipnati; Maria King-man, of East Boston, to her mother; William Thompron; of Bargor, Me. Tuesday, Nor. 23.-Invocation: Onestions and Answers; Theomas Hunt; Annie Ulinen, Onestions and Answers; Marker, Me.

anjor, Mc. Tarsday, Nor. 23.—Invocation; Questions and Answers; icorge C. Goodwin, of New York City; Annie Talbot, of princileid, Mass., to her mother; Lydia J. Brd, of Dorches-er, Mass.; Themas Knox, of Pembroke; Willie Angler, of

Notary, Dec. 2. — Invocation; Questions and Answers; Gen. Robert Anderson, to friends; Georgiana Bryant, of Bos-ton, to her daughter. Tuesday, Dec. 5.—Invocation; Questions and Answers; Daniel Page, of Hampton, N. H., to his son James; William Jones, of Portsmouth, N. H.; John Barker; Thomas Ham-mond, of Albany, N. Y., to his mother and islater; Dr. John Ricarna; of New York, to irlends; Clara Bryant. Thursday, Dec. 1.—Invocation; Questions and Answers; Lalu Hooper-of Jamaica Plain, Mass., to her mother: Bon. Waters, of Boonesvile, Mo.; to his brother Joshua; Waiters Cott Hunter, to Thomas J. Hunter; Albert, to Victoria of England. Monday, Dec. 11.—Invocation; Questions and Answers; Monday, Dec. 11.-Invocation; Questions and Answers; Delphina Staples, of Kitters, Me., to ber brothers Tanavers;

Message Department. get, sir; Willie Domerest, No. 11 King street. Oct. 10. Each Message in this Department of the Banner of Light we claim was specken by the Bpirit whose name it bears through the instrumentality of

Mrs. J. H. Conant,

Mrs. J. H. Conant. while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the charac-legistics of their earth-life to that Leyond--whether for good er evil. But those who leave the earth-sphere in an unde-veloped state, erentually progress into a higher condition. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive

and the second s

The Banner of Light Free Circles.

These Circles are held at No. 155 WASHINGTON STREET, Room No. 4. (up stairs.) on MOSDAT, TORSDAY and THURS-NAY APTERBOOMS. The Circle Room will be open for visitors

AY AFTERSONE. In our to those to be a set to be a set of the o'clock, I two o'clock; services commence at precisely three o'clock, fler which time no one will be admitted. Beats reserved

a far which time no one will be simitted. Beats reserved for strangers. Donations solicited. Mas. Consurt receives no visitors on Mondays, Tuesdays, Wednowdays or Thursdays, until after six o'clock r. m. Bhe gives no private sittings. The questions answered at these Heances are often preponded by individuals among the audience. Thosy read to the controlling intelligence by the chairman, are and to the controlling intelligence by the chairman, are

at in hy correspondents. SEALED LETTERS -- Visitors at our Free Circles have the

HEALED LETTER - visitors at our Fire Offices have the privilege of placing a scaled letter on the table for answer by the spirits. First, write one or two proper questions, sign-ing full name to the same; put them in an envelope, scalit, and address to the side of the scale the work of the scaling lifed. At the close of the scale the Chairman will return the letter to the writer, with the answer (if one is given) on the one law.

Invocation.

to worship thee. Vouchsafe to us a knowledge

of thy bruth, and to these mortals, blissful assur-

Questions and Answers.

CONTROLLING SPIRIT .- I am ready to answer

QUES .- "J. M. H.," of Michigan City, sends

the following: "I believe that the growth of yeg-

etation has always been considered a great mys-

tery. I have many times heard learned cloruv-

men state that no one could account for or ex-

plain how a blade of grass was formed or made

to grow. My impression is, that it is formed in

the same way that the silver-tree is formed. We

know that, by putting silver into its natural sol-

vent, nitric acid, it is decomposed, and seems to

disappear, leaving the acid as transparent as be-

fore. Yet we know that the silver is all there, al-

though it is imporceptible to the eye; and, by let-

ting it stand quiet for a time, we find there is a

certain point to which the particles of silver are

attracted and deposited; and, instead of that de-

posit taking the form of minerals, it takes the

form of vegetation. Now, I believe that all yeg-

etable matter, after decomposition takes place, is

held in solution, so to speak, in the great dissolv-

ing reservoir, the atmosphere, the same as the

sliver is held by the acid, and is again material-

ized or re-formed in the same way. And as I

also believe that everything in the universe is

governed by the laws of attraction and repul-

sion, I am led to the conclusion that, when the

seed containing the germ of a plant is properly

placed in the earth, so as to receive the necessary

heat and, moisture, it becomes a little battery,

possessing a magnetism peculiar to itself, which

enables it to attract its own kind from this gen-

eral reservoir, at the same time repelling every

other kind of matter, thus producing, at every

repetition, the same vegetable formation. Am I

right? If not, wherein do I differ from the truth?"

A .- Yes; God is an individualized being. God

is the all of being, individualized through the

forms of matter, through the conditions of life,

having all forms, having all names, being an

over present power-an individualized power, ac-

cording to the condition or sphere of the thing to

QR.-(From the audience.) We would ask the

A.-Yes: we do know something concerning it.

from the fact that we have received many spirits

intelligence if it knows of the great fire in Chi-

ANS-You are right-wholly so.

Q.-Is God an individual being?

ances of the life to come. Amen.

your questions, if you have them.

Oct. 10,

Holy Spirit, we have assembled in thy name,

ao more.

on the envelope.

myself visible. My father made this mental in- in the mighty, unbroken chain of life. There is a quiry : " My son, if this is indeed you that I see, ' spiritual telegraphy going on throughout the difgo to the Banner of Light, and send me word of ferent ramifications of human life perpetually. the fact through that paper." Yes, father, it was me, it was me; and you need n't be ashamed to

own you've seen me, at any time, or at any

Seance conducted by Father Fitz James; letters answered by "Jennie Johnson."

## Invocation.

Oh, thou whose loving kindness is over all the pilgrimage, that it is the real life-that we are not earth, whose tender mercles forsake us never, not so much in the shadow as we appear to be, or as even in the hour of affliction, we pray thee for we really are in the sight of the angel-world. To wisdom with which to understand the wherefore us, whilst struggling through time, it is a reality, of things, for wisdom with which to preach a and we consider ourselves as living in a tangible pure gospel of truth to those who are spiritually existence; but when we pass on to that which is darkened; and may every day be unto us an holy more perfect, and so clear, so full of power, so full day, and may every deed be unto us an holy sac- of life-and look back-then it is that we see rament in remembrance of the good and the true what we have been, and we wonder-many of us of all ages. May our labors with a struggling humanity be acceptable in thy sight, and, therefore, that, had we not been guarded and led by the acceptable to our own souls. Amen. Oct. 17.

## Questions and Answers.

Orres - A correspondent asks:" Is it not oulte probable that the gentle breeze which is felt in the circle, fanning our hands and faces with delicious coolness, is the origin of the belief of the Holy Wind, Holy Gust or Holy Ghost, or, as Mr. Parkhurst defines it, ' air in motion '?. This phenomenon always accompanies 'the laying on of conditions that surround meas a spirit; and, like hands.' It accompanies spirit-volces. May it a beautiful star, it was to light me over the way, not, therefore, have been supposed that the ! Holy Breeze' was speaking? This Holy Wind accompanies all spirit-manifestations. May it not, therefore, be fair to suppose that this gentle evidence of spirit presence is the 'Holy Breath' of the ancient pagan traditions, and the 'Holy Ghost'or'Air in Motion' of the Christian theology?"

them, distributing them to a further limit.

Q -If it is proper to speak of God's Holy Spirit. spirit-form? the imponderables with which the scientist grap-

forms, a self existent, formless presence or power, exists in Nature and throughout illimitable uni-

Q.-And did you receive the information from

known so they cannot be mistaken. Do n't for- similarly conditioned or in a receptive condition

Oct. 17.

change.

# Henry B. Edgarton.

place, because these are facts that are going to he more generally known pretty soon than they are now. Now, father, if you'll go again, I'll not only show you myself, but I'll show you the representation of the compass you gave me, so that you 'll recognize it without fail. Oct. 10.

Ass .- That theory is perhaps quite a rational one, yet it is not to me a truth. The presence of any thing, any power, any substance that is not peculiar to the earth's atmosphere produces commotion when it enters that atmosphere. This seems to be a law of atmospheric life or couditions. It is similar to what takes place wherever thère is a seeming vacuum, or wherever thère is a preponderance of heated air, and there quickly comes the opposing force-cold air, which, rushing in, displaces the caloric forces, disseminating

are we not authorized to believe that he has A .- Yes; it is impossible to conceive of God aside from form, because your human minds measure and conceive of all things by form. Even

ples, which he analyzes, are first brought into well, so I was able to pay back the money I borform ere he can deal with them. He gathers rowed of him. So, then, it is not to make myself them within his crucible, he makes them into any better off that I come here; it is for himself I form, then he analyzes them, and be tells us what come. I want him to know I can come; I want they are; but this God of which he reasons pos- him to know it is all right I should come. sesses all forms, and yet exists outside of all The first person I met that I knew anything

to it. A positive mind, such as a Daniel Webster, for instance, can, while speaking before the congress of spirits in the spirit-world, influence

an almost infinite number of minds here; and My father's name is James R. Edgarton. My yet these minds, these persons thus influenced, name was Henry B. Elgarton. My father went | may not be aware that they are mediums-that to see some mediums in New York State, through | the ideas which come into their brains and are whose mediumship we can make ourselves visi- | spoken by them, are given by the brain of some ble. I was fortunate enough to be able to make far distant spirit; but so it is. You are all links

## Hulda Corson.

for strength with which to bear all the trials inci-How beautiful it is to be permitted by an alldent to being and t) life. We ask thee for faith, so for you to look with any expectation of aid, and wise God to return to those we love after we have that we ever may rely upon thee; that we ever been separated from their mortal sight! I passed may feel that our burdens are none too heavy for denied again and again. I do n't mean me, Jake. between seventy seven and seventy-eight years us, that we can well bear them, since thou hast here in the body; and in looking back over the imposed them upon us. We ask thee to send ever since you were born. Tarm to them; they time, as I am sometimes able to, it seems to me ministering angels of love, of wisdom, and of will help you; they will bring you out of it; they likean unreal state of existence from which the soul power, to guard and to bless those who have been will show you where you can find material aid; has passed -a dreamy, shadowy, uncertain way recently afflicted by fire, who have lost their over which it has come-a sort of a pilgrimage to wealth and their friends, and who are bowed right again. I could say a great deal more, but it the glorious Mecca of the spirit-land; but a wise down in deep distress. Oh, may they feel that aint necessary. I've kept my promise. Now, if God giveth us to feel, while we are making that thou art with them even now ministering unto there is anything further wanted from me by their needs, caring tenderly for them. Do thou -why we did as well as we did; and we know hand of Infinite Wisdom, we should never have reached this glorious spiritual state. It is a blessed thing to carry with us the belief that we can retrace our spiritual steps, and come again to those we love, sending messages of cheer and of consolation to those who are still struggling with the shadows. I carried such a bellef, such a holy faith with me, and it was like a telescope, through which I could see and understand many of the and make glad my spirit in passing through the

I wish that my dear ones who remain should cherish this faith-should strengthen it-should make it great within their souls, and never forget to be grateful that they were privileged to live on. earth in the nineteenth century, privileged to receive messages from the spirit-land, privileged to have borne within their souls this holy faith, which will be better than silver or gold to them when they shall come to part with the body. Aunt Hulda Corson, of Glen Beulah, Wisconsin. Oct. 17.

## Thomas Kelley.

I have a brother in Boston; that is what I come here for, with a hope that I may find him, and get some communication with him. I came to this country five years ago, from Belfast, Ireland; my name, Thomas Kelley; my brother's name is James Kelley. The last time I was here in Boston he had to help me. I could not find anything just fit for me to do here, so I went West. I got money from himself and I went West, and there I do yery well. I have, when I come to this country, two cousins in Chicago. It was there I went, They got me a good place, and I got along very

about in this new spiritual world was one of the creating for itself all the beautiful variety that fathers of our church. He was gone before me some hours. He was burned to death, and so was verses. It is possible that the human mind, in I. I asked him about how it was with us, whether an advanced state, realizes God in a different we were going to find ourselves better off than we sense from which it realizes him at the present were here. He did n't know, he said; he should day, but I do not believe it. I believe we shall follow the light that was coming into his soul, ever measure our God by ourselves, and this is whichever way it led, and he would advice me to all we shall ever know of the Divine Power that do the same. I followed his advice; I learned about this place, and have come here. I would say to my brother that I want he should make Q - According to some spirits, the first spirit- himself acquainted with these things, about this sphere belts the earth at a distance of a hundred coming back, and there's no better way for him to miles or more from the earth's surface, and ex- do it than through the Catholic, Church. They know all about it. I do n't ask him to come here, or anywhere else. Go to the church and he will A .- To me it is not true. The spirit-world is find they will give him some information about Oct. 17.

being.

ful one. There, there can be no mistake made, When leaving my mother thirteen or fourteen years ago, she said to me, "Maggie, remember

"All is but art unknown to theo ; All chance, direction which theu canst not see;" All discord, harmony not understood ; All partial ovil, universal good."

Oct. 19.

Maggie A. Thomas. It is a glorious thing to feel this assurance, that there are conditions of being in which the soul is perfectly understood, and that while souls grope in darkness, being perpetually misunderstood by their fellows here, there is another life that will show what they are, and will give them due credit for all their virtues. Here the goodness of life is measured by an imperfect standard, an untruth-

there is a God before whom you and I will one day stand in judgment." My answer was, "Moth-

Count in the and thus which they will only in the stand thus in the stand the stand thus in the stand thus in the stand thus in the stand the stand thus in the stand the stand thus in the stand the stand the stand thus in the stand the stand the stand thus in the stand the stand the stand the stand thus in the stand the stand thus in the stand the stand the stand the stand thus in the stand the stand thus in the stand the sta

Wisdom has bestowed more upon the world than

Is he correct? If so, what becomes of free agency? A.-Poets often speak greater truths than they know. What becomes of free agency? So far as the general whole is concerned, it is shut out of

upon the soul of the human body. Q.-Pone says:

we have had our abode; and oh, Mighty Spirit, we ask thee for these thy children who have gathered here to learn somewhat of the other life, that they may turn within and not without, asking to know of thee. May they read the scriptures of their own life, and thus stand face to face with thee. Illess us this hour; inspire us with wisdom, with

sulting us, it is fair to infer the same concerning worlds in space. We do not believe that Infinite

gomery.

ters answored by "Birdie."

speak peace to their souls; and may they feel brother, Jacob Stevens, of Port Huron, Mich. that even in this affliction thou hast blessed them, and opened unto them another window of heaven. We praise thee, oh Bountiful Spirit, for the loving kindness and tender mercy that thou hast always ters answered by "Wooney." extended toward us. We praise thee for the bright light which thou hast given us concerning thyself. We praise thes for the beauty with which thou hast decorated every sphere in which

again from the stage of mortality. Walter Mont-

Séance conducted by Anna Cora Mowatt; let-

Invocation.

topes, and by ignorance all our fears, we come to

thee this hour with prayer and with praise. We

through the darkness of our own ignorance, and

Oct. 17.

Thou Great Spirit, in whom we centre all our learn a heap of things before I could get round

come to ask thee for those things which we need, the other way in faith, that I should come back

and to praise thee for those bountiful blessings to him when he needed me most, and here I am.

that thou hast already bestowed upon us. We He's lost every dollar he was worth, and he don't

ask thee, oh Lord, for wisdom that shall light us know which way to look for aid. He's absolutely,

bring us out triumphant over all. We ask thee True to my promise, I am here, Jake. I see all

Oct. 19.

#### them?

be individualized.

from that locality.

A .- No, not altogether. All such incidents that are transpiring in this grade of life, this mortal sphere, are taken cognizance of by certain inhabitants of the spirit-world. There are those whose husiness it is to make themselves acquainted with what is going on generally, letting alone specialities except when they cover over a large area of mind or matter; and it is not only their business to make themselves acquainted with these incidents, but to give them broadcast. The facilities for distributing information in our life are better than yours. Yours are exceedingly good for your condition; ours exceed them. Perhaps we might receive intelligence of the Chicago fire this second, and the next, it would be wafted to some one of our friends traveling in Jupiter.

Q.-Is it not possible for you to acquire a knowledge of these things by clairvoyant perception, rather than by communication? and if so, how is this power attained?

A=1t is acquired by study, by communication, by traveling from point to point, to make ourselves acquainted with what is going on in differ-, ent localities. Bome are so exceedingly gifted in clairvoyance, the exercise of their clairvoyant power reaches out to any distance, in any direction they may desire it to. It brings them whatever they may desire to attain.

Q .- Those who communicate, then, must receive from those who perceive, must they not? and is. not all such communicated information liable to mistake?.

A .- Yes, certainly.

QH-Swedenborg claims to have known what was taking place thirty or forty miles away, having perceived it, not having received the information from any exterior source,

A .- Yes, because perception ignores time and space. Oct. 10.

### Ann Carney.

"I have been told to come here again, to give all the information I was able to concerning myself. I would say, I gave all when I was here last. I told you my name was Ann Carney, and I had come from Nova Scotia to meet my brother, James Carney, who lived in Lynn; and I was on board the train that met with an accident. I was killed. I do n't know why my body was not recognized, except that James did not expect me so soon; but now that he knows I left home for Massachusetts, it seems very strange to me that he do n't make himself acquainted with the cir. sumstances. Good-day, sir. Oct. 10.

## Willie Demerest.

I used to live on earth. I used to live in New York City, at No. 11 King street; I died there. I dled of diphtheria. My name was Willie Demerest. I've tried a good many times and a good many ways to reach my father and mother." I do n't seem to be successful; and I wish, if they get my message, they would go to the medium, Mr. Foster, and I'll be sure to make myself

sustains us. And, as I believe we shall never be formless, my God will ever be a personal God. tending some sixty degrees each side of the equator. Is this true?

not in the form of a belt, but of a sphere; a spirit- it. "Ask, and ye shall receive." ual planet in all respects, save spirituality, like your own. And yet you have the spirit-world

They live here; they have their dwellings here; their attractions are here; this is to them their snirit-world, and the first sphere which every spirit occupies for a longer or shorter time after death. Q.-(From the audience.) When does mind or

spirit begin to exist? A -We do not know.

Q-Are there two distinct sexes in the spiritland? and, if so, do they have offspring?

A .- There are two distinct sexes in the spiritland, and they do produce offspring, but not after the manner of earthly production, These offspring are of the spirit, spiritual, while those you have are of the earth, earthy. There is a wide

-an entire difference between the two. One is gathered to the male and the female by a pure. spiritual love. It may be that the male and the female shall come to the earth by the law of attraction, and shall gather from this plane their

offspring. It becomes theirs by the holy law of love. They guard it, they guide it, they nourish t, they become spiritual fathers and mothers to it. Q:-How is it that spirits do not take better care of their mediums? Some are in want, while

others have plenty of this world's goods. A .- Why are not the flowers alike beautiful? It seems to be the order of Nature in spiritual or mental things, 38 well as in material, physical things,

to create diversity, variety, thereby giving beauty, nower-such as never could exist were things otherwise than they are. What would you ever know about the joys of health if you had never been sick? Absolutely nothing at all. What would you ever know of the joys of a peaceful mind if you had never been unhappy? Positively nothing at all. Heaven and its joys are measured

by hell. They who for years are deprived of that which would be-did they possess it-a comfort to them, are just as sure of compensation at some time in the course of their existence as they are sure of immortality. There must always be the the good and the bad, green fruit and ripe fruit. not expect to be always right; some of the fruit

beauty. Q.-Can a spirit control three or four mediums at the same time?

A.-Yes, it can; as many mediums as it finds

## Alice Hooper.

amongst you-spirits who have never left the earth. Millions of them are your guests daily. ter, Tenn. My name is Alice Hooper. I took cold during the closing months of the war, when the lieadquarters of many of the Union Generals were in Winchester, and they demanded many of the best residences, and among the rest demanded my father's. Perhaps it was just and right; I

suppose it was, but it was very hard. I took sick, and my mother took sick, and we died. I lingered for some months in consumption, and now I wish that my father and brothers who remain, may feel reconciled to the changes that have taken place with them and with us; for the

happier they are, the happier we are, for we are still bound to them by ties which we cannot break if we would. Mother and I have a request to make of father, and that is, that he will care for old Aunt Julia.

Seek her out-he can do so, she is in New Orleans -and take care of her. Do it because we wish it, if nothing else, and we shall be happier. ~ Oct. 17.

## Walter Montgomery.

We tread the boards of time's stage until the ever faithful and wise Stage Manager above bids us make our exit, and then we are gone. Some of us go on beds of down, some of us go upon the highway, some of us upon the byway, some of us go upon the decks of some good old ship; but it is all the same. When we are called to tread the boards of a higher stage in life, the Manager never asks, "How did you come? Did you come through a long sickness, or did you make a speedy exit from yonder lower stage?" It is never inquired of us. Neither do any of our brother-actors make any such inquiry of us. It is enough that we are there, and they give us the right hand of true spiritual fellowship, and claim us as brothers.

As I have made little or no observation concerning the geography of the spirit-world, of course I must remain quiet upon that subject, notwithstanding I know many of my friends would quesrich and the poor, the happy and the unhappy, tion in that direction immediately. It will be sufficient for them to know it is a tangible world, a You are all the fruit of the tree of life. You can- real world, wherein you act just as really as you do here; and it is no more a world of rewards will get worm-eaten and blasted, while some and punishments than in this life, but it is a marches on to perfect-ripeness, richness and world fitted to the needs of the soul, answering to the demands of the soul, fulfilling the desires of the soul for something higher and better. Having thus informed my friends I am in a condition to communicate with them, I shall make my exit | all right.

er, I believe it; and more than that, I believe that we are being judged continually; and that this God is not the partial God which the Church supposes him to be, and I am not afraid to trust myself with him whenever called." My mother was a rigid religionist. I was not, and I wandered far from her rale of right; but to-day I come back. from my recently found home in the spirit-world to assure her that it is well with me. The kind angels have told me, and I believe them, that I am no nearer God than I was when on earth; that I am safe in the keeping of a Divine Power that will never do wrong by me, and that whether I was a religionist or no, it matters not, I shall be dealt justly with. If I sin, I shall suffer, suffer until the sin is dead, and I am left alive to praise God. "The wages of sin is death," says the pastor, but he made a mistake in supposing it was the sinner that was to die instead of the sin. My mother, when she shall hear of my death,

have entered upon a broader and a better life, that the conditions which were denied me on the earth I shall gain in this spirit-world, and that I and tender Spirit who watches even the falling sparrow and the failing leaf. I was twenty-seven years old. I was born in Blue Hill, State of Maine. expect my message to reach my mother, Mrs. Margaret Thomas. I died twenty-four hours ago, in the city of Chicago, Ill. Oct. 19.

## James Devine.

I have been trying for the last seven years to get back here with some word to my mother and two brothers. I want 'em to know that I live. I communicate with me. I've a great many things I would like to say that I cannot say at this place. I find this new world very much like the one I left, only it's not the same. Well, there's not the same way of thinking about God they have here. It's a different kind of a way they think about him. And it don't make no kind of a difference what you are; they will all tell you, you are to be saved anyway; and if you do bad, you've got to suffer until the bad is all gone out of you, and you are all right and good. It is eight years the present month since I went away from here. lived in Boston, on High street. My name was James Devine. I do n't know about finding any I've quite an anxiety to communicate some things to them, but if they do n't want to hear them, it ' Oct. 19,

port, La., to her mother; Jean Paul Brittan.

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# free Thought.

A WORD FROM A SOUTHERNER.

MESSRS, EDITORS-In No. 11 of the Banner of Light, dated Nov. 25th, you ask, " Have the Mormons any rights?" and Warren Chase has an armay feel thankful and satisfied, may know that I ticle on "Persecuting, the Christiaus." I am no lawyer, but I will say that every word in those ~. two articles is logical, truthful, just. Now, my dear brothers, why is all your sympathy given to shall never pass beyond the care of that loving the Mormons and Indians? Are not the people of the subjugated South worse oppressed than either? Would the Government which "packs" a jury in one case hesitate to do so in another? You contend for the rights of the Indian, of the Mormon, and suffrage for the women. You are right; in a few years, everybody will say so too. But what about the disfranchised, downtrodden South? What is to become of the Southern people, deprived of the habeas corpus, deprived of the

ballot, deprived of every privilege but that of paying taxes? Does government derive "its just want 'em to know that I can come back. I want powers from the consent of the governed "? Are 'em to know that at first I was not very well sat- representation and taxation inseparable? If isfied with what was done with what I left, but those who labor and think, male and female, do after a bit I got satisfied, and I'm now feeling all | not work and join hands, all over the country, right about it. Now, I wanted it to go to the despotism will crush the American people as Church entire. It was n't much, to be sure, but it never were people crushed before. I know yours was all I had, and F'm all right about it now. I is not a political paper; but suffrage and equal would like to have my mother or my brothers rights-political and religious-are political questions, and you often discuss them. Would to Heaven all the honest Northern people knew the horrible condition of the South - plundered and robbed by the vilest of the scum of the North. Beings whom 't were base flattery to call men, beings you would spurn from your doors, are allowed to steal, to murder, and to commit any and every crime, and cry "stop thief," "marder," ku-klux," etc., etc. When the depopulated South has no more left to be stolen, will they not turn on their old homes, and, joining with the rich, vile already, there make a hell of the North too? Yes, when we have given up all, they will seek other fields. When the "whiskey rings," "railroad way for my folks to communicate with me. They rings," "bondholders' rings," and all the other must find that out for themselves. If they do n't vile rings unite, with all their unearned millions care about it, it's all right; I've nothing to say. in one hand, and the sword in the other, what chance will honest poverty have with them?

Yours for the right, Norristown, Ark., Nov. 25, 1871. O. E. TOBET.

## **DECEMBER 23, 1871.**

E

W

AMERICAN.

# BANNER OF LIGHT.

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8

Warren Chase, Corresponding Editor. Office at his Spiritual, Referin and Liberal Bookstore, 614 North Fifth street, M. Louis, Mo. the Copies of the Banner of Delit, including back num-

GOING THE WAY OF ALL THE EARTH. He

We were never initiated into the mysteries of the Young Men's Christian Association, of St. Louis, but we have long known that it was laboring under a lingering disease, that, although slow, was almost sure to be fatal, and we are now credibly informed that it has gone the way of all the earth; and, as corporations have no souls, it will not put in an appearar ce in the spirit-world. We were not invited to its funeral, although we should have been glad to attend, and would willingly have delivered an eration on its history, life and uselessness. It was a failure here, and its failure owing largely to the popularity and induence of the old Roman Catholie Church, which has a large property and numerical basis in the city, and has thereby much power over the respectability and standing of both individuals and socleties in our city

It curbs Orthodoxy as no other power can, because it is its own mother, and, wherever strong onough, it uses the hemlock in true Yankee mother style; and, where it is not strong enough to chastise properly, it never scruples to unitewith weaker powers equally at variance with its authority, and, by such aid, to cripple its once formidable enemy.

in the soul of the aggressor. There is one trespass, Protestantism is a sort of middle ground beor sin, which no second party can forgive, and tween Catholicism and rationalism, and has longwhich the Scripture terms sin against the Holy been the "debatable land" between the two, and our Catholic opponents have long been anxious to destroy it; but, failing in the single handed contest, have of late joined with the liberals in many localities, and ousted the Bible from public schools, and then furned upon the "Godless schools," and solicited aid, from all who claim to be Christians, to assist them in dividing the pullie school funds among the sects, in which division they would get (at least, in this city) the lion's share. In this move, they could not get the assistance of the Young Men's Christian Association, nor of many Protestants, so far as we can learn, and do not seem likely to succeed in this second great move, which of course would be fatal to our schools and to religious liberty in this and justice, the priest often being the greatest the grand Lyceum celebration in Cleveland, Oblo, country. There is a constantly renewed effort to sinner, and needing most expiration. sectarianize us in this country by one or the other of the grand divisions of Christianity; but, so far, the liberals have been able to ward off the fatal that, avoid injuring any persons so as to require calamity. Recently, the Protestants seem to reforgiveness from them, and neither God nor man new the conflict with increased energy, in an effort to get their God and Christ recognized in often do succeed in this course of life completely. the national constitution and laws of Congress; ; and yet are most severely condemned and terribut the movement is yet feeble, and not, appably abused by these whose lives are all covered rently, of much importance; and yet it may grow into proportions that will endanger our republi-, Those who were in the eyes of the Church the can institutions, if the sects, under the leadership greatest of sinners, have often been the best of of a Christian President, can got the endorsement of one of the great political partles. In such case, they will compel the liberals to put the opposing party into power, which they can easily best of the crowd. It is not the outside, but the do when it becomes necessary to do it to save the - inside, that must be kept clean and pure, sacred shrine of religious liberty guaranteed to us by our fathers, and which many of them (including our own father) sealed with their blood on the battle-field.

Wo did not deem the death to which we refer at the head of this article, of much importance; but it may require even more vigilance on the part of liberals, since the Catholic power in the city has thereby silenced one of its enemies, and, no doubt, will be more arrogant and aggressive than before. It already almost muzzles the press, present. and chokes down the voice of the Protestant pulpit in our city; and, with its twenty-two churches and millions of wealth, it has a power here that will require some mighty revolution to put it into

#### In a conflict with freedom. These straws at Utab, WESTERN LOCALS, Etc., Hunter's Point, and a few other places where the REPORTED FOR THE BANNER OF LIGHT. Protestants are feeling the public pulse to see

SIN.

Nearly every person has meanings for the above-

term, differing in some respects from all others.

Few persons consider that to be sin in themselves

which they term such in others. The word has no

definite meaning, as trespass has, which is always

taken to be intruding on the rights of another.

Many persons talk largely about sinning against

God, when there cannot possibly be any sin

against God while he is infinite and we are finite.

Neither can there be any trespass on the rights of

God, so we never have any such to account for.

"Original sins," about which we hear so much, ex-

ist only in the minds of those who are made to

believe in them by theological teachers. Tres-

passes upon the rights of our fellow-beings may

be called sins by those who choose to term them

thus, and he settled with the parties injured and

their friends, as all such can be forgiven, but

not by God, against whom they are not commit-

ted. All trespasses (or sins) of this kind can be

forgiven, as is asserted in the sayings of Jesus.

When sufficient atonement is made, even though

the injured party may not forgive, yet the public

will, and so will the internal fudge which dwells

Ghost. Every person's Holy Ghost is his or her

knowledge of right and wrong, it will scarcely be

forgiven in this world or the next. Such sins have

thoughts or memory, as the soul is sure to con-

demn it every time it comes up for judgment.

Direct reparation is the first work of every tres-

passer, and where that cannot be effected, the ex-

the priest makes the ignorant devotee confess

and atone for, is simply an outrage of decency

can take vengeance on you. Persons may and

with sears and running sores that will not heal.

men and women, and those who are most thor-

New York City.

from our special correspondent.

EDITORS BANNER-Last week I wrote you announcin

the fact that a committee of the friends of Mrs. Tappar

contemplated the organization of a new society, with her as

the regular preacher, and expected to commence to-day at

This movement is not designed as an opposition to any

oughly condemned by the wicked persons that

how far they can be sustained in their efforts to THE COMPREHENSIVE GROUND OF RADICALISM. Grand beyond human conception has been the sectarianize this Government, ought to be sufficareer of the religious idea. The study of its evocient to arouse the spirit of 1776, and put every lutions is most profitable. The different types of true American on his guard, for they certainly show us that we have got to guard this sacred religion that have graced the historic page, all had shrine of liberty, and, if need be, defend it against their mission-all aided humanity in the march the tyrants who, in the name of Christianity, are | forward to the present era of spiritual freedom. seeking to sap the very foundation of our repub-There are thousands of people, to-day, however, who do not enjoy spiritual freedom-thou-

sands who will not credit the earlier forms which the religious idea assumed, as having exercised beneficial influences upon mankind, or as ranking among the essential factors of religious progress.

This state of things is lamentable. Bigoted priests have a laborious task to perform, viz.; thinkers desire to know why it is that great claims are made for a religion that grew up out of local conditions, and which had, evidently, but a local mission to perform-which mission, radical and unprejudiced scholars say, it has already fulfilled. Thinkers want to know why Christianity is the only sacred system; they say that no longer will they shut their eyes to the facts of history.

Freedom-freedom! Oh, give us liberty! Do not chain us to a creed; do not circumscribe our activities within the limitations of any one of the historic religions! Give us the privilege of going above creeds, beyond definitions, out into the domain of spirit, the realm of ideas, the sphere of causation, that we may learn of the qualities of all religious systems-that we may understand the philosophy of their birth and decline; also, that we may gain wisdom to prophesy as to the developments of religious thought which are to bless coming generations.

It is thus free-thinkers and Spiritualists talk. PAINESVILLE, OHIO,

This is a thriving little city of some four thousand inhabitants. The distance from Cleveland own soul, and if the trespass be against it and its is thirty miles. Pleasant was our solourn with the Spiritualists of this place during the month to be outgrown and buried in good deeds, so as to of November. The Society and Lyceum were orseldom come to the surface, and be met in the ganized over three years ago, by A. A. Wheelock and his estimable lady. The officers at the present time are as follows: Hon. Milo Harris, President; Mark Burnham, Secretary; Wm. Pettengill, Treasurer. Bro. A. G. Smith has been Conductor of the Lyceum ever since its inauguration. tension of charity to the medy is like healing At first, the friends maintained speaking; but of balm to a guilty soul. The catalogue of sins which late, the energies of the liberals have been directed upon the Children's Progressive Lyceum. Sept. 19th, (an account of which the Banner of

Above all things, avoid scarring the soul with Light was the Text to print, the Painesville Ly, violence to the conscience within, and next to cour covered itself with glory. coum covered fastly with glory. Bro. Smith has efficient co-workers in the Ly-coum, among whom are Miss Whitmore, the Guardian, Mrs. Dewey, a faithful worker, Messra, Wadsworth, Dewey, Colby, and others. Mr. Col-hy's postle readings are considered by many as

decidedly unique. The Lyceum meets in Wilcox Hall, which is leased by the Spiritualists. The average attend-ance is fifty scholars. The school is in excellent discipline, excelling in the calisthenic exercises. Bro. Smith sermonizes a little, every Sunday in a manuer adapted to the comprehension of the children.

In elecution, also, the scholars of the Painescarp for the gossipers, are often the purest and ville Lyceum have attained an enviable degree best of the crowd. It is not the outside but the

of perfection. Miss Stella Smith recited one of Gerald Massey's poems, prior to one of our even-ing lectures, in an inspiring manner. Long shall we remember the children of the Painesville Lyceum. Conversing with the officers of the school, about the struggle to keep up the interest, we were told that the children rally with a will around the Lyceum, rejolcing in its success-les and sorrowing over its defeats. What a les-son is this for us all!

The Painesville friends have been true to the the regular preacher, and expected to commence to-day at Lyric Hall. The illness of one of the active members of the committee interfered with and prevented the consumma-tion of their plans, and the matter is postponed for the the committee interfered with and prevented for the the or their plans, and the matter is postponed for the the committee interfered with and prevented the consumma-tion of their plans, and the matter is postponed for the the committee interfered with and prevented the consumma-tion of their plans, and the matter is postponed for the committee interfered with and prevented the consumma-tion of their plans, and the matter is postponed for the committee interfered with and prevented the consumma-tion of their plans, and the matter is postponed for the committee interfered with and prevented the consumma-tion of their plans, and the matter is postponed for the committee interfered with and prevented the consumma-tion of their plans, and the matter is postponed for the committee interfered with and prevented the committee interfered with an or prevented the comm tures will be supported.

NOTES

other existing association; but believing that one of the many pulpits and restrums of this city should be occupied permanently by a woman, and that here at least there is room enough for all the workers in the vinerards of truth. World's Crisis, of Nov. 4th, lays down the propo sition with emphasis. The Elder says the evi-dence is perfectly "overwhelming." Sensations abound. Alexis, of Russia, has convulsed the pation. Of course there will not be any military dis play when the "Prince of Peace" arrives. The play when the The coud Adventists in Kansas say that Jesus is to have his headquarters near St. Louis. This will be an additional argument in favor of removing the National Capital. Jesus is best appreciated by the great mass of thinkers outside of the churches. Tuy shrink from the crude notion of spiritual things presented by the World's Crisis. Instead of looking upon the Nazarene as a big churches. special and tenderness, and feels that, in reality, all talk about his "second coming," is so much nonscape; for, according to the modern idea, truth, and the good qualities of great souls, are always with the Passed to the spirit-land from Jefferson, Ohio, Oct. 12th, Mr. W. H. Crowell. Bro. Crowell was well advanced in years, and resided for a long time in Geneva, Ohio. Spiritual lecturers always have pleasant memories of days spent beneath his roof. Our arisen friend was a firm Spiritual ist-the Banner of Light always graced his table. To-day it will breathe words of comfort and cheer to his companion. O. P. Kellogg preached the funeral sermon in Jefferson, to a large concourse of people. With many others, we tender our heartfelt sympathies to Mrs. Crowell, and Henry, and Ruby, and the dear grandchildren. Thompson, Ohio: Here the liberals and Spiritu-alists have speaking at frequent intervals. A Ly-ceum is in full operation. D. W. Hull broke the bread of life to the people a short time ago, in a most able manner. In the absence of speakers, the Banner of Light performs its mission of love to express our admiration of her wonderful endowments. Just the same. Kirtlaud, Ohio: This is another centre from which radiate radical thoughts. A Lyceum flour-ishes here. A. A. Wheelock was the last speaker. When meeting our good brothers and elsters from the country, we tell them all about the Banner office, and take their "renewals" for the oldest Spiritualiat newspaper in the universe; we also sell them copies of that excellent work, "Biogra-phy of J. M. Peebles"—after which they take up their homeward march, full of rejoicing. Norwalk, Ohio: A. J. Fishhack has been lec-turing here, meeting with excellent success. He has been recogaged for three months. Good logic and first-class wit—"A" is in favor of settled speakers. The arguments of the oppo-

tler Department," is in a peaceful state of mind. He still holds out the branch of peace. We have already taken our "piece" Bro. Wilson's tribute to A. B. Whiting, transferred to this column, was a creditable production-creditable to E. V. Wil-on's head and heart son's head and heart

Busie M. Johnson lectures in Port Huron, Mich., during December; in Bay City, Mich, during Jan-uary. Miss Johnson's lectures in East Saginaw, uary. Miss Johnson's rectures in tract and the Mich., during November, were appreciated; she

has few superiors as a speaker. W. F. Jamieson lectures in East Saginaw, Mich., during January. This brother's labors are crowned with success; everywhere he is highly poken of; his intellect is admired, and his social

unalities are A No. 1. O. P. Kellogg speaks in Corry, PA., during De-cember. This brother will be blessed in heaven. Long and faithfully has be labored for the cause of Spiritualism. The Present Age-small edition-has greeted us

once or twice since the Chicago fire. The tone of the editor in-chief is hopeful. E. S. Wheeler, asthe editor-in-chief is hopeful. E. S. Wheeler, as-sociate editor, always writes as he talks-to the point. Mr. Wheeler is a valuable acquisition to any journal. The numbers of the Ago, imme-diately prior to the great fire, were first class. May the future of this journal be bright. Dr. E. C. Dunn lectures in Bay City, Michigan, during Dacember, Bro. Dunn is meeting with

during December. Bro Dunn is meeting with marked success in his labors. Up with the times, and possessing the genuine spice of young Ameri-

ca, he is a growing favorite with the people. Spiritual matters have been lively in Memphis, Tenn. Bro. Peebles lectured on "Spiritual Dam-nation." He was reviewed by one of the clerical nation." He was reviewed by one of the clerical lights of Memphis. Mr. Peebles then reviewed his reviewer. 'The Memphis Avalanche gave a report of the lecture, occupying four columns. That's the way to do it. Moses Hull is now lecturing in Memphis. The prospects are that a de-bate on Spiritualism will be forthcoming. Mr. Peebles has gone to New Orleans, L1.

Giles B. Stebhins lectures in Sturgis, Mich., during February, 1872 Dr. H. P. Fairfield is in Ohio.

What the girls can do: At Brinton, Pa., a paper entitled "Little Things," is published. It was

started about six months ago, and is issued month-ly. Five young girls do the entire work-write the "copy," set up the type, read "proof," make up the "forms," etc. "Little Things" is sent to any address one year, for seventy five cents. Direct communications to "The Misses Lukens, Brinton, P. O., Pa." The Crucible is as spicy as ever.

Selling rapidly – Lizzle Doten's last volume of poems; Davis's "Temple"; Barrett's "Looking Beyond," and the "Seers of the Ages," by J. M.

After Jan. 1st, 1872, The American Spiritualist

will be issued weekly. The Free Religionists held a convention in De-troft, Mich., Dec. 7th and 8th.

The Michigan State Convention of Spiritualists took place in Battle Creek, Dec. 8th and 9th. The Spiritualist Society of Cleveland, Obio, is

reorganizing. All over the West the liberals and Spiritualists are anxions to hear Prof. William Deuton.

Married, in East Saginaw, Mich., Nov. 30th, Mrs. Hattie Bardy, daughter of Mrs. Sarah A. Horton, of M issachuselts, to S. H. Jackson, Esq. of Flint, Mich. We met the happy couple in a railway coach - not very romantic, to be sure; but *they* were so happy." "You know how it is," etc. Correspondents will please address us at East Saginaw, Michigan, Box 1092, during December.

CEPHAS B, LYNN,

Matters in this Country and Europe.

The Grand Huke Alexis returned to New York from his Philadelphia reception, Tuesday, Dec. 6th, and remained at the Clarendon Hotel, attending on Wednesday evening, Dec. 6th, the opera at the Academy of Music, to hear Mile, Nilsson in " La Traviala." To give an idea to his father how he was received and entertained here, five hundred copies of was received and entertained here, five hundred copies of **POEMS OF PROGRESS**.

account of the parade and review on his arrival, were sent by him to the Czar.

On the morning of Thursday, Doc. 7th, he left New York the route at Bridgeport, Conn., and Springfield, Mass., where he examined the manufactories of arms, and arrived at Boston at len r. M , being escorted to the Rovere House. He was formally welcomed on Friday morning by Mayor Gaston at the City Hall, and by the Governor at the State House; went to Cambridge to view the University, and was Commented and with homes due bit was by the distingtion afterwards received with honors due his rank by Admiral Steedman, at the United States Navy Yard, Charlestown. In the evening he attended a grand ball in his honor at the Boston Theater, which was splendidly decorated for the oc-casion. On Saturday morning he went to Lowell to inspect casion. On saturday morning no went to Lowen to inspect the mills, returning to Boston in the alternoon to visit Music IIall and liston to the strains of twelve hundred voices from the children of the public free schools in a song of wel-come by Dr. Holmes. In the evening a banquet was tonder-ed him at the Rovere House, Hon. Robert O. Winthrop pre-kiling; addresses being made by Gov. Claffin, Mayor Gaston and usary ucomheast, couldwarp, and a noor delivered by

# DECEMBER 23, 1871.

BRIWREN

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reingoint-a gait for all neck not connect to one century hor to one church is all preeminently appearing in the suthor of our religion. But the main object of the book is to afford conclusive proof, aside from historical evidence, of immoritarity. It shows that we of to-day have the same evidence on that subject as the apostles had. More than half the volume consists of nar-ratives in proof of this-marratives that will seem marvelous-increative, and thest agent, to many-yet which are sustained by evidence as strong as that which daily determines, in our courts of tarw, the life and death of men. This book athrms that the strongest of all historical evi-dences for modern Noritualism are found in the Gospels, and that the strongest of all proof, going to substantiate the Gos-pel narratives, are found in the phenomens of Spiritualism. Rationally interpreted-Christianity, freed from allen creeds, sustaining Spiritualism; and enlightened Spiritualism sus-taining Christianty. Finally the author gives his conception of the foundation-motive of Christian morality and spiritual progress, as set for by Christ himself.

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the "meek and lowly " position which it should occupy to be like its founder, or, rather, its human God.

## THEY BEGIN TO SEE THE TRUTH.

The London Enquirer (religious) says: "The activity of modern science is making many theological questions obsolete," This is acknowledging a truth that we have long seen must come, and when science acknowledges the truths of spiritlife and intercourse, as it soon must, the whole fabric of Christian and pagan superstition must fall. When it is made plain that their gods, so far as they were spiritual at all, were only human spirits, and their inspirations only spiritual impressions, their fallibility is accounted for, and their incarnations become only human generation in which was involved mediumship. Their miracles become only spiritual or natural phenomena, or more largely fables. Human redemption draw oth nigh, under the auspices of science, but cannot be complete till she has emancipated herself from subserviency to Christianity. Science dug a geological ditch, and theology fell into it, leaving by the fall its chronology and history of creation and all its authority pertaining to the earth and its history. Science built a tower of astronomy and vanquished the gods, taking possession of their residences on the planets in the sky, and superstition became godless, having no place for a residence, a king or a kingdom, and the earth ceased to be a footstool for an angry God to kick about. With the earth-emancipated and heaven-captured, theology was and is fast losing its hold on spiritual existence, and although they still preach of the second coming of Christ, as he had no place of residence to come from, his visit was indefinitely postponed. Now all that remains for science to do to complete her work is to fully establish the spiritual existence of man in the ethereal regions of space, and the relations of spirits to mortal life, which she can do whenever she dares to do it.

## BIBLE IN SCHOOLS.

We see by the papers that a number of children have been turned out of school at Hunter's Point, N. Y., for refusing to read the Bible in school. These children are, no doubt, taught under Catholic parents and at home that it is wrong, if not wicked, to read the Protestant translation of the old Book-and act ,by instruction. To force thereading under, such circumstances, is a violation, of the fundamental principles of our Governe ment, which guarantees the religious rights of conscience in all cases where no other party is injured. If the Protestants wish to make this issue for the trial of their strength, and begin the war of bigotry against liberty, they can inaugurate it as soon as they please, and take the consequence in their fate, like that of the slaveholders in their contest for tyranny and aristocracy. We shall be found on the side of Catholicism in this issue, and when the victory is won, as it surely will be -if the Catholics feel that they have gained the victory and can trample down the principles of this Government, they will soon learn their weakness, and fall, like their enemies, the Protestants,

ugh for all the workers in the vineyards of truth. It is known to all familiar with the progress of liberal ideas, that Mrs. Tappan is one of their most able and adanced, as well as cloquent representatives, spiritual, ex-

alted, humane, one who commenced her public ministrations here some fifteen years ago, creating at that time a profound sensation, and almost universal expressions of wonder and commendation from the press, and thinkers generally at that time, (then a child, almost, in years, not out of her teens). The distinguished poet, critic and scholar, the lamented N. P. Willie, said of her, in an editorial in his journal, among other equally approving words ; "Believe what you will of her source of inspiration, whether slie speaks her own thoughts, or those of other spirits, it is as sensation to convert the world to some since as the most hesitating faith dogmas, the rationalist regards him with could reasonably require. I am, perhaps, from long study and practice, as good a judge of fitness in the use of language as most men; and, in a full hour of close attention. I could detect no word that could be altered for the better, none indeed (and this surprised me still more) which was not used with strict fidelity to its derivative meaning. The practical scholarship which this last point usually renuires, and the curiously unhesitating and confident fluency with which the beautiful language was delivered, were critically wonderful. It would have astonished me in an extempore speech by the most accomplished orator in the world." The Auburn (N. Y.) Advertiser said, among other things : The laudatory articles of the first-class journals of New York, and their reports of her addresses, had given us an exalted idea of her wonderful genius. We were disappointed. She was more, to our mind, than all these encomiums called for. Her rhotoric is chaste, cultivated, exquisite; her language is selected from the most classical models her ideas were arrranged in the nicest logical form, and were cloquently expressed. She is a heautiful woman with a sploudid mind. We can say no more; and what we have written may sound like fulsome praise, but we do n't begin, To get a correct idea of her, one must see and hear her; and then, if they wish to know the feebleness of words, let

hem try to describe her," Another prominent journal of the time was equally enthusiastic in expressing its appreciation of Mrs. Tappan's ability, from which we extract a single line : " Philosophers have heard her reason with astonishment, and orators have listened to her declamations with boundless enthusiasm." The Troy Times there said: 0 0 . "Her flights of elocution are bold, lofty, sublime, and beautiful beyond doscription."

The Boston Gazette added its testimony : • • • "She will discourse, by the hour, upon the most occult sciences, never lacking a word, never making a mistake, and never peating what she said before. . . . We have heard things from her lips which appeared to us to be beyond nere mortal power. In prayer especially she possesses a power and sublimity which we believe have never been

qualed." So we might continue: but want of space in your crowded columns prevents, and we must content ourself with these fow extracts. They would possess no rpecial interest at this time, if Mrs. Tappan had lost any of her rate powers of thought and elequence in her periods of spiritual exain-tion, or had withdrawn from the rostrum; but, as we expect So we might continue; but want of space in your crowded tion, or had withdrawn from the rostrum; but, as we expect to have her permanently with us, and confident of her ability to sustain herself as a teacher among the ablest and most prominent, we transcribe the above, and hope you will print 'em."

P. S .- N. Frank White occupies the desk at Apollo Hall this month.

The ladies of Sorosis gave an entertainment to their gon lemen friends last evening, at Delmonico's, on 5th avenue. Mrs. Wilbour presided with grace and dignity. Her introductory remarks were artistic, witty and appropriate. About half a thousand sat at the tables, and the speech-making continued until the small hours of to-day. Dec. 10, 1871.

of settled speakers. The arguments of the oppo-neuts to that system have, of late, bothered him. But the other morning he awoke early, and lo! a brilliant idea flashed upon his mind. Meeting his daily antagonist. (on that particular point,) he-talked like this: "You claim that a speaker will tall be burger in a month. Nonsensel Why tell all he knows in a month. Nonsense! Why do n't you suggest that we change the editors of

in its original size, looking as neat and fair as one can imagine. Mr. Francis is still searching after God. His articles on that theme-"A Bearch After God "-have elleted all sorts of comments. Many declare that the essays contain much value

able information ; a few regard them as a series of conglomerated-nonsense. Meeting Mr. Francis in Chicago, some months ago, we stated to him what the infernal and promiscuous public said. Laugh-ingly, Mr. Francis said be was aware of that fact. we both laughed. The "Search after God' till go on. Where the end will be we cannot will still go on. tell. But one thing we promise: after the articles are completed, we shall give them careful and discriminating study. E.V. Wilson, of the "Fron-

and many prominent gentlemen, and a poem delivered by O. W. Holmes. This occasion terminated the festivities in

O. W. Holmes. This occasion terminated the fostivities in his honor by the city. On the evening of Sunday, Dec. 10th, he attended a con-cert in Music Handel and Haydn Society. On Monday, Dec. 11th, the Duke, in an unpretentious manner, proceeded to make a tour of the city, visiting Fort Hill and other places of interest, and in the evening gave a banquet at the Revero House to several of the gentimene who had taken a promi-nent part in his reception. The Mexican revolutionists have captured Saltillo. The Mexican revolutionists have captured Saltillo.

The French Assumbly redicted the officers of last term, but has not yet acceded to the pressure to remove its zea-sions to Paris. M. Biron has been appointed ambassador to the German Emuire at Berlin.

Cuba, having slaughtered eight school children, is quiet for awhile

In Spain, great excitement exists over the late message of President Grant. In the election to the Cortes, Dec. 11th, the republicans have triumphantly elected candidates in twenty-three of forty-eight capitals of provinces and in forty-three smaller towns.

#### Note from a Sufferer.

The following note speaks for itself. The writer is the medium Dr. Dake wrote to us about having been burnt out at the Chicago fire, and who was sick and in great need of assistance :

WM. WHITE & Co., Boston, Mass.—Dear Brothers.—Accept my heartfolt thanks for your kind donation of six dollars. It is a God-send just now. I chall purchase some coal im-mediately. May the good angels bless you, and all the no-ble souls who so generously roßponded to the suffering ones in this, our stricken city. May the angels write yournames down like "Abou Ben Adham's " in a "Book of Gold," and the dear Banner be unforded with its loved communications o'er all the world. My health is poor, owing to that terrible night of horror and suffering—nothing in the samals of his-tory exceeds it. Hope I shall regain my health sometime this winter, so as to be able to assist myself. May success ever attend you, and the blessings of the dear invisibles rest upon you ever. Fraternally yours. MARY F. WEERS. Chicago, Dic, 2d, 1871. WH. WHITE & Co., Boston, Mass .- Dear Brothers-Accep

### Suffrage Convention at Washington.

The National Woman Suffrage and Educational Committee will hold a Convention at Lincoln Hall on the 10th, 11th and 12th of January, for the purpose of urging upon Congress the passage of a "heclaratory Act." during the coming session. 12th of January, and the purpose of arging apon connerse the passage of a "heclaratory Act" during the coming passage. Friends of Equal Rights are carnesily invited to make early arrangoments for being present at this most important gath-ering. ELIZABETH CADY STANTON, President: ISABELLA IBRENERE HOOKER, Chairman of Ex. Com. JOSEPHINE S. GRIFFING, Secretary.

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nculcating the highest moral principles. The author says in er address "To the Reader ":

"Kiso Brabes-You may think that I have chosen a sla-gular name for the collection which I now give you in book form; but is it, not good to seek to gforily common things?" And though

"The Mayweed is a bitter herb, A humble wayside flower, With neither form nor fragrance Tagrace's regal bower;

A common, vulgar, wayside weed, ... That few would over pause to heed,

Yet deep within its heart of gold. The sunbeams love to play! And from its petals purely white Comes the unbroken ray Which gives the colors all ift one, ' Reflecting all, retaining none.

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