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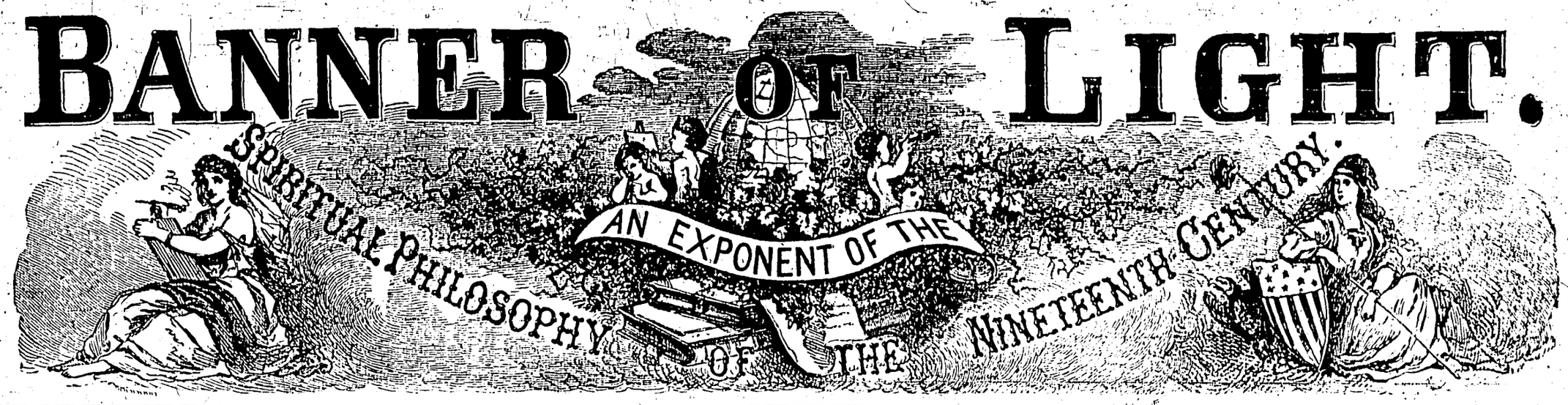

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The Lecture Room.

A SPEECH
ON
The Principles of Social Freedom,

Delivered in Music Hall, Boston, Wednesday Evening, Jan. 3d, 1872,

BY VICTORIA C. WOODHULL.

"And the Truth shall make you Free."

It has been said by a very wise person, that there is a trinity in all things; the perfect unity of the trinity, or a tri-unity, being necessary to make a complete objective realization. Thus we have the theological Trinity: the Father, the Son and the Holy Ghost; or, cause, effect, and the process of evolution. Also, the political trinity: freedom, equality, justice; or, individuality, unity, adjustment; the first term of which is also resolvable into these parts, thus: religious freedom, political freedom and social freedom; while religion, politics and socialism are the tri-unity of humanity. There are also the beginning, the end, and the intermediate space, time and motion, to all experiences of space, time and motion, and the diameter, circumference and area, or length, breadth and depth, to all form.

Attention has been called to these scientific facts, for the purpose of showing that, for any tri-unity to lack one of its terms, is for it to be incomplete; and that, in the order of natural evolution, if two terms exist, the third must also exist.

Religious freedom does, in a measure, exist in this country, but not yet perfectly; that is to say, a person is not entirely independent of public opinion regarding matters of conscience. Though, since political freedom has existed in theory, every person has the *right* to entertain any religious theory he or she may conceive to be true, and government can take no cognizance thereof, he is *only* amenable to *society* despotism. The necessary corollary to religious and political freedom is social freedom, which is the third term of the trinity; that is to say, if religious and political freedom exist, perfected social freedom is at that very moment guaranteed, since social freedom is the fruit of that condition.

We find the principle of individual freedom was quite dormant until it began to speak against the right of religious despots to determine what views should be advocated regarding the relations of the creature to the Creator. Persons began to find ideas creeping into their souls, at variance with the teachings of the clergy, which ideas became so strongly fixed that, they were compelled to protest against religious despotism. Thus, in the sixteenth century, was begun the battle for individual freedom. The claim that rulers had no right to control the consciences of the people was boldly made, and right nobly did the fight continue until the absolute right to individual opinion was wrung from the despots, and even the common people found themselves entitled to not only entertain, but also to promulgate *any* belief or theory of which they could conceive.

With yielding the control over the *consciences* of individuals, the despots had no thought of giving up any right to their *persons*. But religious freedom naturally led the people to question the right of this control; and, in the eighteenth century, a new protest found expression in the French Revolution, and it was baptized by a deluge of blood yielded by thousands of lives. But not until an enlightened people freed themselves from English tyranny was the right to self-government acknowledged in theory, and not yet even, is it fully accorded in practice, as a legitimate result of that theory.

It may seem to be a strange proposition to make, that there is no such thing yet existent in the world as self-government, in its political aspects; but such is the fact. If self-government be the rule, every self must be its subject. If a person govern not only himself, but others, that is despotic government, and it matters not if that control be over one or over a thousand individuals, or over a nation; in each case, it would be the same principle of power exerted outside of self and over others; and this is despotism, whether it is exercised by one person over his subjects, or by twenty persons over a nation, or by one-half the people of a nation over the other half thereof. There is no escaping the fact that the principle by which the *male* citizens of these United States assume to rule the *female* citizens is *not* that of self-government, but that of despotism; and so the fact is, that poets have sung songs of freedom, and anthems of liberty have resounded for an empty shadow.

King George III., and his Parliament denied our forefathers the right to make their own laws; they rebelled, and, being successful, inaugurated this government. But men do not seem to comprehend that they are now pursuing toward *women* the same despotic course that King George pursued toward the American colonies.

But what is freedom? The press and our male governors are very much exercised about this question, since a certain set of resolutions were launched upon the public by Paulina Wright Davis, at Apollo Hall, May 12, 1871. They are as follows:

Resolved, That the basis of order is freedom from bondage; not, indeed, of such "order" as reigned in Warsaw, which grew out of the bondage; but of such order as reigns in Heaven; which grows out of that developed manhood and womanhood in which each becomes "a law unto himself."

Resolved, That freedom is a principle, and that, as such, it may be trusted to ultimate in harmonious social results, as in America it has resulted in harmonious and beneficent political results; that it has not hitherto been adequately trusted in the social domain, and that the woman's movement means no less than the complete social as well as the political enfranchisement of mankind.

Resolved, That the evils, sufferings and disabilities of women, as well as of men, are social still more than they are political, and that a statement of woman's rights which ignores the right of self-ownership as the first of all rights, is insufficient to meet the demand, and is ceasing to enlist the enthusiasm and even the common interest of the most intelligent portion of the community.

Resolved, That the principle of freedom is one principle, and not a collection of many different and unrelated principles; that there is not at bottom one principle of freedom of conscience, as in Protestantism; and another principle of freedom from slavery, as in Abolitionism; another of freedom of locomotion, as in our dispensing in America with the passport system of Europe; another of the freedom of the press, as in Great Britain and America; and still another of social freedom at large. But that freedom is one and indivisible; and that slavery is so also. That freedom and bondage or restriction is the alternative and the issue alike in every case; and that if freedom is good in one case it is good in all; that we in America have builded on freedom politically, and that we cannot consistently recoil from that expansion of freedom which shall make it the basis of all our institutions; and finally, that, so far as we have trusted it, it has proved, in the main, safe and profitable.

Now is there anything so terrible in the language of these resolutions as to threaten the foundations of society? They assert that every individual has a *better* right to herself or himself than any other person *can* have. No living soul, who does not desire to have control over, or ownership in, another person, can have any valid objection to anything expressed in these resolutions. Those who are not willing to give up control over others, who desire to *own* somebody beside themselves, who are constitutionally predisposed against self government and the giving of the same freedom to others that they demand for themselves, will of course object to them, and such are the people with whom we shall have to contend in this new struggle for a greater liberty.

Now the individual *is* either self-owned and self-possessed, or *is not* so self-possessed. If he be self-owned, he is so because he has an inherent right to self, which right cannot be delegated to any second person; a right—as the American Declaration of Independence has it—which is "inalienable." The individual must be responsible to self and God for his acts. If he be owned and possessed by some second person, then there is no such thing as individuality, and that for which the world has been striving these thousands of years is the merest myth.

But against this irrational, illogical, inconsequent and irreverent theory I boldly oppose the spirit of the age—that spirit which will *not* admit all civilization to be a failure, and all past experience to count for nothing. Against that demagogism I oppose the plain principle of freedom in its fullest, purest, broadest, deepest application and significance—the freedom which we see exemplified in the starry firmament, where whirl innumerable worlds, and never one of which is made to lose its individuality, but each performs its part in the grand economy of the universe, giving and receiving its natural repulsions and attractions. We also see it exemplified in every department of Nature about us—in the sunbeam and the dewdrop; in the storm-cloud and the spring shower; in the driving snow and the congealing rain—all of which speak more eloquently than can human tongue of the heavenly beauty, symmetry and purity of the spirit of freedom which in them reigns untrammeled.

Our government is based upon the proposition that all men and women are born free and equal and entitled to certain inalienable rights, among which are life, liberty and the pursuit of happiness. Now what we, who demand social freedom, ask, is simply that the Government of this country shall be administered in accordance with the spirit of this proposition. Nothing more, nothing less. If that proposition mean anything, it means just what it says, without qualification, limitation or equivocation. It means that every person who comes into the world of outward existence is of equal right as an individual, and is free as an individual, and that he or she is entitled to pursue happiness in whatsoever direction he or she may choose. Now this is absolutely true of all men and all women. But just here the wiseacres stop and tell us that everybody must *not* pursue happiness in his or her own way; since to do so absolutely, would be to have no protection against the action of individuals. These good and well-meaning people only see one-half of what is involved in the proposition. They look at a single individual, and, for the time, lose sight of all others. They do not take into their consideration that every other individual beside the one whom they contemplate is equally with him entitled to the same freedom; and that each is free within the area of his or her individual sphere, and not free within the sphere of any other individual whatever. They do not seem to recognize the fact that the moment one person gets out of *his* sphere into the sphere of *another*, that other must protect him or herself against such invasion of rights. They do not seem to be able to comprehend that the moment one person encroaches upon another person's rights he or she ceases to be a free man or woman, and becomes a despot. To all such persons we assert that it is freedom and *not* despotism which we advocate and demand; and we will as rigorously demand that individuals be restricted to *their* freedom as any person dare to demand; and as rigorously demand that people who are predisposed to be tyrants, instead of free men or women, shall, by the Government, be so restrained as to make the exercise of their proclivities impossible.

If life, liberty and the pursuit of happiness are inalienable rights of the individual, and government is based upon that inalienability, then it must follow as a legitimate sequence that the functions of that government are to guard and protect the right to life, liberty and the pursuit of happiness, to the end that every person may have the most perfect exercise of them. And the most perfect exercise of such rights is only attained when every individual is not only fully protected in his rights, but also strictly restrained to the exercise of them within his own sphere, and positively prevented from proceeding beyond its limits, so as to encroach upon the sphere of another, unless that other first agree thereto.

From these generalizations certain specializations are deducible, by which all questions of rights must be determined:

1. Every living person has certain rights of which no law can rightfully deprive him.

2. Aggregates of persons form communities, who erect governments to secure regularity and order.

3. Order and harmony can alone be secured in a community where every individual of whom it is composed is fully protected in the exercise of all individual rights.

4. Any government which enacts laws to deprive individuals of the free exercise of their right to life, liberty and the pursuit of happiness, is despotic, and such laws are not binding upon the people who protest against them, whether they be a majority or a minority.

5. When every individual is secure in the possession and exercise of all his rights, then every one is also secure from the interference of all other parties.

6. All inharmony and disorder arise from the attempts of individuals to interfere with the rights of other individuals, or from the protests of individuals against governments for depriving them of their inalienable rights.

These propositions are all self-evident, and must be accepted by every person who subscribes to our theory of government, based upon the sovereignty of the individual; consequently, any law in force which conflicts with any of them is not in accord with that theory, and is therefore unconstitutional.

A fatal error into which most people fall is that rights are conceded to governments, while they are only possessed of the right to perform duties, as a further analysis will show:

In the absence of any arrangement by the members of a community to secure order, each individual is a law unto himself, so far as he is capable of maintaining it against all other individuals; but at the mercy of all such who are bent on conquest. Such a condition is anarchy.

But if in individual freedom the whole number of individuals unite to secure equality and protection to themselves, they thereby surrender no individual rights to the community, but they simply invest the community with the power to perform certain specified duties, which are set forth in the law of their combination. Hence a government erected by the people is invested not with the rights of the people, but with the duty of protecting and maintaining their rights intact; and any government is a failure or a success just so far as it fails or succeeds in this duty; and these are the legitimate functions of government.

I have before said that every person has the right to, and can, determine for himself what he will do, even to taking the life of another. But it is equally true that the attacked person has the right to defend his life against such assault. If the person succeed in taking the life, he thereby demonstrates that he is a tyrant, who is at all times liable to invade the right to life, and that every individual of the community is put in jeopardy by the freedom of this person. Hence it is the *duty* of the government to so restrict the freedom of this person as to make it impossible for him to ever again practice such tyranny. Here the duty of the community ceases. It has no right to take the life of the individual; that is his own, inalienably vested in him, both by God and the Constitution.

A person may also appropriate the property of another if he so choose, and there is no way to prevent it; but once having thus invaded the rights of another, the whole community is in danger from the propensity of this person. It is therefore the duty of government to so restrain the liberty of the person as to prevent him from invading the spheres of other persons in a manner against which he himself demands, and is entitled to protection.

The same rule applies to that class of persons who have a propensity to steal or to destroy the character of others. This class of encroachers upon others' rights, in some senses, are more reprehensible than any other, save only those who invade the rights of life; since for persons to be made to appear what they are not, may, perhaps, be to place them in such relations with third persons as to destroy their means of pursuing happiness. Those who thus invade the pursuit of happiness by others, should be held to be the *worst* enemies of society; proportionably worse than the common burglar or thief, as what they destroy is more valuable than is that which the burglar or thief can appropriate. For robbery there may be some excuse, since what is stolen may be required to contribute to actual needs; but that which the assassin of character appropriates does neither good to himself nor to any one else, and makes the loser poor indeed. [Applause.] Such persons are the worst enemies of society.

I have been thus explicit in the analysis of the principles of freedom in their application to the common affairs of life, because I desired, before approaching the main subject, to have it well settled as to what may justly be considered the rights of individuals; or, in other words, what individual sovereignty implies.

It would be considered a very unjust and arbitrary, as well as an unwise thing, if the government of the United States were to pass a law compelling persons to adhere during life to everything they should to-day accept as their religion, their politics and their vocations. It would manifestly be a departure from the true functions of government. The apology for what I claim to bear invasion of the rights of the individual, is found in the law to enforce contracts. While the enforcement of contracts in which pecuniary considerations are involved, is a matter distinct and different from that of the enforcement of contracts involving the happiness of individuals—even in them the government has no legitimate right to interfere. The logical deduction of the right of two people to make a contract without consulting the government or any third party, is the right of either or both of the parties to withdraw without consulting any third party, either in reference to its enforcement or as to damages.

As has been stated, such an arrangement is the result of the exercise of the right of two or more individuals to unite their rights, perfectly independent of every outside party. There is neither right nor duty beyond the uniting—the contracting—individuals. So neither can there be an appeal to a third party to settle any difference which may arise between such parties. All such contracts have their legitimate basis and security in the honor and purposes of the contracting parties. It seems to me that, admitting our theory of government, no proposition can be plainer than is this, notwithstanding the practice is entirely different. But I am now discussing the abstract principles of the rights of freedom, which no practice that may be in vogue must be permitted to deter us from following to legitimate conclusions.

In all general contracts, people have the protection of government in contracting for an hour, a day, a week, a year, a decade, or a life, and neither the government nor any other third party or person, or aggregates of persons, ever think of making a scale of respectability, graduated by the length of time for which the contracts are made and maintained. Least of all does the government require that any of these contracts shall be entered into for life. Why should the social relations of the sexes be made subject to a different theory? All enacted laws that are for the purpose of perpetuating conditions which are themselves the results of evolution, are so many obstructions in the path of progress; since if an effect attained to-day is made the ultimate, progress stops. "Thus far shalt thou go, and no farther," is not the adage of a progressive age like the present. Besides, there can be no general law made to determine what individual cases demand, since a variety of conditions cannot be subject to one and the same rule of operation. Here we arrive at the most important of all facts relating to human needs and experiences: That while every human being has a distinct individuality, and is entitled to all the rights of a sovereign over it, it is not taken into the consideration that no two of these individualities are made up of the self-same powers and experiences, and therefore cannot be governed by the same law to the same purposes.

I would recall the attention of all objecting egotists, Pharisees and would-be regulators of society to the true functions of government—to protect the complete exercise of individual rights, and what they are, no living soul except the individual has any business to determine or to meddle with, in any way whatever, unless his own rights are first infringed.

If a person believe that a certain theory is a truth, and consequently the right thing to advocate and practice, but from its being unpopular or against established public opinion does not have the moral courage to advocate or practice it, that person is a moral coward and a traitor to his own conscience, which God gave for a guide and guard. [Applause.]

What I believe to be the truth I endeavor to practice, and, in advocating it, permit me to say I shall speak so plainly that none may complain that I did not make myself understood. [Applause.]

The world has come up to the present time through the outworking of religious, political, philosophical and scientific principles, and to-day we stand upon the threshold of greater discoveries in more important things than have ever interested the intellect of man. We have arrived where the very foundation of all that has been must be analyzed and understood—and this foundation is the relation of the sexes. These are the bases of society—the very last to secure attention, because the most comprehensive of subjects.

All other departments of inquiry which have their fountain in society have been formulated into special sciences, and made legitimate and popular subjects for investigation; but the science of society itself has been, and still is, held to be too sacred a thing for science to lay its rude hands upon. But of the relations of science to society, we may say the same that has been said of the relations of science to religion: "That religion has always wanted to do good, and now science is going to tell it how to do it."

Over the sexual relations, marriages have endeavored to preserve sway and to hold the people in subjection to what has been considered a standard of moral purity. Whether this has been successful or not may be determined from the fact that there are scores of thousands of women who are denominated prostitutes, and who are supported by hundreds of thousands of men who should, for like reasons, also be denominated prostitutes, since what will change a woman into a prostitute must also necessarily change a man into the same.

This condition, called prostitution, seems to be the great evil at which religion and public morality hurl their special weapons of condemnation, as the sum total of all diabolism; since for a woman to be a prostitute is to deny her not only all Christian, but also all humanitarian rights.

But let us inquire into this matter, to see just what it is; not in the vulgar or popular, or even legal sense, but in a purely scientific and truly moral sense.

It must be remembered that we are seeking after truth for the sake of the truth, and in utter disregard of everything except the truth; that is to say, we are seeking for the truth, "let it be what it may and lead where it may." To illustrate, I would say the extremest thing possible. If blank materialism were true, it would be best for the world to know it.

If there be any who are not in harmony with this desire, then such have nothing to do with what I have to say, for it will be said regardless of antiquated forms or fossilized dogmas, but in the *simplest* and *least* offending language that I can choose.

If there is *anything* in the whole universe that should enlist the *earnest* attention of *everybody*, and their support and advocacy to secure it, it is that upon which the true welfare and happiness of everybody depends. Now to what more than to anything else do humanity owe their welfare and happiness? Most clearly to being born into earthly existence with a sound and perfect physical, mental and moral beginning of life, with no taint or disease attaching to them, either mentally, morally or physically. To *be so* born involves the harmony of conditions which will produce such results. To *have* such conditions involves the existence of such relations of the sexes as will in themselves produce them.

All the relations between the sexes that are recognized as *legitimate* are denominated marriage. *But of what does marriage consist?* This very pertinent question requires settlement before any real progress can be made as to what Social Freedom and Prostitution mean. It is admitted by everybody that marriage is a union of the opposites in sex, but is it a principle of Nature outside of all law, or is it a law outside of all Nature? Where is the point before reaching which it is not marriage, but having reached which it is marriage? Is it where two meet and realize that the love elements of their nature are harmonious, and that they blend into and make *one* purpose of life? or is it where a *similar form* is pronounced over two who know no commingling of life's hopes? Or are *both* these processes required—first, the marriage union *without* the law, to be afterward solemnized *by* the law? If *both* terms are required, does the marriage continue after the *first* departs? or if the *restrictions* of the law are removed and the *love* continues, does *marriage* continue? or if the law unite two who *hate* each other, is that marriage? Thus are presented all the possible aspects of the case.

The *courts* hold if the law solemnly pronounce two married, *that they are* married, whether love is present or not. But is this really such a marriage as this enlightened age should demand? No! It is a stupidly arbitrary law, which can find no analogies in Nature. Nature proclaims in *broadest terms*, and all her subjects re-echo the same *grand* truth, that sexual unions, which result in reproduction, are marriage. And sex exists wherever there is reproduction.

By analogy, the same law ascends into the sphere of and applies among men and women; for are not they a part and parcel of Nature in which this law exists as a principle? This law of Nature by which men and women are united by love is God's marriage law, the enactments of men to the contrary notwithstanding. And the precise results of this marriage will be determined by the character of those united; all the experiences evolved from the marriage being the legitimate sequences thereof.

Marriage must consist, either of love or of law, since it *may* exist in form with either term absent; that is to say, people may be married by *law* and all love be lacking; and they may also be married by *love* and lack all sanction of law. True marriage must in reality consist entirely either of law or love, since there can be *no* compromise between the law of Nature and *statute* law by which the former shall yield to the latter.

Law cannot change what Nature has already determined. Neither will love obey if law command. Law cannot compel two to love. It has nothing to do either *with* love or with its absence. Love is superior to all law, and so also are hate, indifference, disgust and all other human sentiments which are evoked in the relations of the sexes. It legitimately and logically follows, if *love* have *anything* to do with marriage, that *law* has *nothing* to do with it. And on the contrary, if *law* have anything to do with marriage, that *love* has nothing to do with it. And there is no escaping the deduction.

If the test of the rights of the individual be applied to determine which of these propositions is the true one, what will be the result?

Two persons, a male and a female, meet, and are drawn together by a mutual attraction—a natural feeling unconsciously arising within their natures of which neither has any control—which is denominated love. This is a matter that concerns these two, and no other living soul has any human right to say aye, yes or no, since it is a matter in which none except the two have any right to be involved, and from which it is the duty of these two to exclude every other person, since no one can love for another or determine why another loves.

If true, mutual, natural attraction be sufficiently strong to be the dominant power, then it decides marriage; and if it be so decided, no law which may be in force can any more prevent the union than a human law could prevent the transformation of water into vapor, or the confluence of two streams; and for precisely the same reasons: that it is a natural law which is obeyed; which law is as *high above human law* as perfection is high above imperfection. They marry and obey this higher law than man can make—a law as old as the universe and as immortal as the elements, and for which there is no substitute.

They are sexually united, to be which is to be married by Nature, and to be thus married is to be united by God. This marriage is performed without special mental volition upon the part of either, although the intellect may approve what the affections determine; that is to say, they marry because they love, and they love because they can neither prevent nor assist it. Suppose after this marriage has continued an indefinite time, the unity between them departs, could they any more prevent it than they can prevent the love? It came without their bidding, may it not also go without their bidding? And if it go, does not the marriage cease, and should any third persons or parties, either as individuals or as government, attempt to compel the continuance of a unity wherein none of the elements of the union remain?

At no point in the process designated has there been any other than an exercise of the right of the two individuals to pursue happiness in their own way, which way has neither crossed nor interfered with any one else's right to the same pursuit; therefore, there is no call for a law to change, modify, protect or punish this exercise. It must be concluded, then, if individuals have the Constitutional right to pursue happiness in their own way, that all compelling laws of marriage and divorce are despotic, being remnants of the barbaric ages in which they were originated, and utterly unfitted for an age so advanced upon that, and so enlightened in the general principles of freedom and equality, as is this.

It must be remembered that it is the sphere of government to perform the duties which are required of it by the people, and that it has in itself no rights to exercise. These belong exclusively to the people whom it represents. It is one of the rights of a citizen to have a voice in determining what the duties of government shall be, and also provide how that right may be exercised; but government should not prohibit any right.

To love is a right higher than Constitutions or laws. It is a right which Constitutions and laws can neither give nor take, and with which they have nothing whatever to do, since in its very nature it is forever independent of both Constitutions and laws, and exists—comes and goes—in spite of them. Governments might just as well assume to determine how people shall exercise their rights to think, or to say that they shall not think at all, as to assume to determine that they shall not love, or how they may love, or that they shall love.

The proper sphere of government in regard to the relations of the sexes, is to enact such laws as in the present conditions of society are necessary to protect each individual in the free exercise of his or her right to love, and also to protect each individual from the forced interference of every other person, that would compel him or her to submit to any action which is against their wish and will. If the law do this it fulfills its duty. If the law do not afford this protection, and worse still, if it sanction this interference with the rights of an individual, then it is infamous law and worthy only of the old-time despotism, since individual tyranny forms no part of the guarantee of, or the right to, individual freedom.

It is therefore a strictly legitimate conclusion that where there is no love as a basis of marriage there should be no marriage, and if that which was the basis of a marriage is taken away that the marriage also ceases from that time, statute laws to the contrary notwithstanding.

It is certain, by this higher law, that marriages of convenience, and, still more, marriages characterized by mutual or partial repugnance, are adulterous. And it does not matter whether the repugnance arises before or subsequently to the marriage ceremony. Compulsion, whether of the law, or of a false public opinion, is detestable, as an element even, in the regulation of the most tender and important of all human relations.

I do not care where it is that sexual commerce results from the dominant power of one sex over the other, compelling him or her to submission, against the instincts of love, and where hate or disgust is present, whether it be in the gilded palaces of Beacon street or in the lowest purlieus of North street—*there* is prostitution [applause] and all the law that a thousand Legislatures may pass, cannot make it otherwise.

I know whereof I speak; I have seen the most damning misery resulting from legalized prostitution—misery such as the most degraded of those against whom society has shut her doors never know. Thousands of poor, weak, unresisting wives are yearly murdered, who stand in spirit-life looking down upon the sickly, half-made-up children left behind, imploring humanity, for the sake of honor and virtue, to look into this matter—to look into it to the very bottom, and bring out into the fair daylight all the blackened, sickening deformities that have so long been hidden by the screen of public opinion and a sham morality.

It does not matter how much it may still be attempted to gloss these things over, and to label the unsound and pure. You, each and every one of you, know that what I say is truth; and if you question your own souls, you dare not reply, It is not so. If there things to which I refer, out of which I shudder to think, are not abuses of the sexual relations, what are?

You may or may not think there is help for them, but I say, Heaven help us, if such barbarism cannot be cured!

I would not be understood to say that there are no good conditions in the present marriage state. By no means do I say this. On the contrary, a very large proportion of present social relations are commendable—are as good as the present status of society makes possible. But what I do assert, and that most positively, is, that all which is good and commendable, now existing, would continue to exist if all marriage laws were repealed to-morrow. [Applause.] Do you not perceive that law has nothing to do in continuing the relations which are based upon continuous love? These are not results of the law to which, perhaps, their subjects yielded a willing or unwilling obedience. Such relations exist in spite of the law, would have existed had there been no law, and would continue to exist were the law annulled.

It is not of the good there is in the present condition of marriage that I complain, but of the ill, nearly the whole of which is the direct result of the law which continues the relations in which it exists. It seems to be the general argument, that, if the law of marriage were annulled, it would follow that everybody must necessarily separate, and that all present family relations would be sundered and complete anarchy result therefrom. Now, whoever makes that argument either does so thoughtlessly, or else he is dishonest; since, if he make it after having given any consideration thereto, he must know it to be false; and if he have given it no consideration, then is he no proper judge. I give it as my opinion, founded upon an extensive knowledge of and intimate acquaintance with married people, if marriage laws were repealed, that less than a fourth of those now married would immediately separate, and that one-half of these would return to their allegiance voluntarily within one year. Only those who under every consideration of virtue and good should be separate, would permanently remain separated. And objectors, as well as I, know it would be so. I assert that it is false to assume that chaos would result from the abrogation of marriage laws, and, on the contrary, affirm that, if anything, the chaos now existing would begin to turn into order and harmony. What, then, creates social disorder? Very clearly, the attempt to exercise powers over human rights which are not warrantable upon the hypothesis of the existence of human rights which are inalienable to and sacred to the individual.

It is true there is no enacted law compelling people to marry, and it is therefore argued that if they do marry they should always be compelled to abide thereby. But there is a law higher than any human enactments which does compel marriage—the law of Nature, the law of God. This being this law in the constitution of humanity, which, operating freely, guarantees marriage, why should men attempt to force arbitrary rules and regulations, which, though having no virtue in themselves, if not complied with by men and women, they in the meantime obeying the law of their nature, bring down upon them the execration of all right-thinking people of all the community. Should people, then, voluntarily contracting to marry, be held thereby "till death do part us, or part?" My emphatic answer is, No, if the desire to do so does not exist in them. How can people who meet upon marriage in utter ignorance of that which is to follow, be other than unhappy or miserable, and be able to say that they will always "love and live together?" They may take these vows upon them in perfect good faith, and repent of them in sackcloth and ashes within a twelve month.

I think it will be generally conceded that without love there should be no marriage. In this constitution of things nothing can be more certain. This basic fact is fatal to the theory of marriage for life, since if love is what determines marriage, so also should it determine its continuance. It is the primarily right of men and women to take on the marriage relation of their own free will and accord, so to dissolve it when their right to determine how long it shall continue and when it shall cease. But to be respected while it lasts, it must comply with the law, and thousands do comply therewith, while in their hearts they protest against it as an unwarrantable interference and proscription of their rights. Marriage laws that would be consistent with the theory of individual rights would be such as would result in these relations, such as regulate all other associations of people. They should only be obliged to file marriage articles, containing whatever provisions may be agreed upon as to their personal rights, rights of property, of children, or whatever else they may deem proper for them to agree upon. And whatever these articles might be, they should in all cases be equally entitled to public respect and protection. Should separation afterward come, nothing more should be required than the simple filing of counter articles.

There are hundreds of lawyers who subsist by inventing schemes by which people may obtain divorces, and the people desiring divorces resort to all sorts of tricks and crimes to get them. And all this exists because there are laws which would compel the oneness of those to whom unity is

beyond the realm of possibility. There are another class of persons who, while virtually divorced, endeavor to maintain a respectable position in society by agreeing to disagree, each following his and her own lawless ways, behind the close of [illegible] marriage. There are hundreds of men and women who [illegible] are married and who [illegible] to quite different persons.

[illegible] if we will only analyze it, we shall find that [illegible] the law [illegible] married [illegible] what use, then, is the law [illegible] by justice and principle of a shame and reproach?

But, [illegible] a very fastidious person, then you would have [illegible] By no means would I have any man become a prostitute. But if by nature [illegible] the virtue they possess being of the legal kind and that which should exist with or without law, then I say [illegible] not become prostitutes because the law [illegible] are already so. If there is any virtue, any honesty, any purity, any trust among women [illegible] as created by the law, I say heaven help such virtue, [illegible] human can help it. [Applause.]

It seems to me that no greater insult could be offered to woman than to insinuate that she is not an honest and virtuous [illegible] the law compels her to be so. [Applause.] And little do men and women realize the odium they cast upon society, and still less do women realize what they admit of their sex by such assertions. I do not worship that purity which exists in the soul of every middle man or woman, which puts the woman who is virtuous simply because [illegible] law, on a pedestal. [Applause.]

There is another objection, though the repeal of marriage laws would operate well enough in all those cases where a married pair of haters and detestants continue marriage or immediately [illegible], how can a third case be [illegible], in which one of the parties desire the separation, while the other clings to the chain?

I answer, in the first place, when there is not mutual love, there is no reason to continue, and nothing to justify; and it has already been determined that, as a marriage should have love as a basis, if love departs, marriage also departs. But laying this aside, see if there can any real good of happiness possibly result from an enforced continuance of marriage upon the part of one party thereto. Let all persons take this question home to their own souls, and there determine if they could find happiness in holding unwilling hearts in bondage. It is against the nature of things that any satisfaction can result from such a state of things, except to the satisfaction of knowing that you have succeeded in virtually imprisoning the person whom you profess to love, and that would be demoniacal.

Again: It must be remembered that the individual affairs of two persons are not the subject of interference by any third party, and if one of them chooses to separate there is no power outside of the two which can rightly interfere to prevent. Besides, who is to determine whether there will be more happiness sacrificed by a continuance or a separation? If a person is fully determined to separate, it is proof positive that another feeling stronger than all his or her sentiments of duty determine it. And here, again, who but the individual is to determine which course will secure the most good? Suppose that a separation is desired because one of the two loves and is loved elsewhere? In this case, if the union be maintained by force, at least two of three, and, probably, all three persons will be made unhappy thereby; whereas if separation come and the other union be consummated, there will be but one unhappy. So even here, if the greatest good of the greatest number is to rule, separation is not only legitimate but desirable. In all other things except marriage it is always held to be the right thing to do to break a bad bargain or promise just as soon as possible, and I hold that of all things in which this rule should apply it should first apply to marriages.

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

"The love that I cannot command is not mine. Let me not disturb myself about it, nor attempt to filch it from its rightful owner. A heart that I supposed mine has drifted adrift. Shall I go in pursuit? Shall I forcibly capture the truant, and, transfixing it with the barb of my selfish affection, pin it to the wall of my chamber? God forbid! Rather let me leave my doors and windows open, intent only on living so nobly that the best cannot fail to be drawn to me by an irresistible attraction." [Applause.]

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

"Then now be asked: What is the legitimate sequence of Social Freedom? To which I unhesitatingly reply: Free Love, or freedom of the affections. "And are you a Free Lover?" is the almost incredulous query.

I reply, [illegible] reply: "I am; and I can honestly, in the fullness of my soul, raise my voice to my Maker, and thank him that I am. [Applause] and that I have had the strength and the devotion to truth to stand before this traducing and vilifying community in a manner representative of that which shall come with healing on its wings for the bruised hearts and crushed affections of humanity." [Applause.]

And to those who denounce me for this I reply: "Yes, I am a Free Lover. I have an *inalienable, constitutional* and *natural* right to love whom I may, to love as long or as short a period as I can, to change that love every day if I please. [Applause and hisses, mingled with some considerable excitement among the audience—the applauders finally conquering] and with that right neither you nor any law you can frame have any right to interfere. And I have the further right to demand a free and unrestricted exercise of that right, and it is your duty not only to accord it, but, as a community, to see that I am protected in it. I trust that I am fully understood, for I mean *just* that, and nothing less! [Applause and hisses.]

To speak thus plainly and pointedly is a duty I owe to myself. The press have stigmatized me to the world as an advocate, theoretically and practically, of the doctrine of Free Love, upon which they have placed their stamp of moral deformity; the vulgar and incomprehensible definition which they hold makes the theory an abomination. And though this conclusion is a no more legitimate and reasonable one than that would be which should call the Golden Rule a general license to all sorts of debauch, since Free Love bears the same relations to the moral deformities of which it stands accused, as does the Golden Rule to the law [illegible], yet it obtains among many intelligent people. [illegible] claim, in the language of one of their exponents, that "Woman belongs to the people; they are the common property of the mob." Now, the common use, among the mob, of the term Free Love, is a synonym for promiscuity. Against this absurd proposition I oppose the assertion that words *do not* belong to the mob, but to that which they represent. Words are the exponents and interpretations of ideas. If I use a word which exactly interprets and represents what I would be understood to mean, shall I go to the mob and ask of them what interpretation *they* choose to place upon it? If lexicographers when they prepare their dictionaries were to go to the mob for the rendition of words, what kind of language would we have?

It is not only usual, but also just, when people adopt a new theory or promulgate a new doctrine, that they give it a name significant of its character. There are, however, exceptional cases to be found in all ages. The Jews coined the name of Christians, and, with withering contempt, hurled it upon the early followers of Christ. It was the most opprobrious epithet they could invent to express their detestation of those humble, but honest and brave people. That name has now come to be considered as a synonym of all that is good, true and beautiful in the highest departments of our natures, and is revered in all civilized nations.

In precisely the same manner the Pharisees of to-day, who hold themselves to be representative of all there is that is good and pure, as did the Pharisees of old, have coined the word Free Love, and flung it upon all who believe not alone in religious and political freedom, but in that larger freedom, which includes both these; social freedom.

For my part, I am extremely obliged to our thoughtful Parsaical neighbors for the kindness shown us in the invention of so appropriate a name. If there is a more beautiful word in the English language than love, that word is freedom, and that these two words, which, with us, attach or belong to everything that is pure and good, should have been joined by our enemies and handed over to us already coined, is certainly a high consideration, for which we should never cease to be thankful. [Applause.] And when we shall be accused of all sorts of wickedness and vileness by our enemies, who in this have been so just, may I not hope that, remembering how much they have done for us, we may be able to say, "Father, forgive them, for they know not what they do," and to forgive them ourselves with our whole hearts. [Applause.]

We not only accept our name, but we contend that none other could so well signify the real character of that which it designates—to be free and to love. But our enemies must be reminded that the fact of the existence and advocacy of such a doctrine cannot immediately elevate to high ground on the great number who have been kept in degradation and misery by previous false systems. They must not expect that this early day of the new doctrine, that all debauchery have been banished out of men and women. In the haunts where it portrays the benign influence of its magic presence has not yet penetrated. They must not expect that brutish men and debased women have as yet been touched by its wand of hope, and that they have already obeyed the bidding to come up higher. They must not expect that ignorance and fleshly lust have already been lifted to the region of intellect and moral purity. They must not expect that Free Love, before it is more than barely announced to the world, can perform what Christianity in eighteen hundred years has failed to do. [Applause.]

They must not expect any of these things have already been accomplished, but I will tell you what they may expect. They may expect more good to result from the perfect freedom which we advocate, in one century, than has resulted in a *hundred* centuries, from all other causes, since the results will be in exact proportion to the extended application of the freedom. We have a legitimate right to predicate such results, since all freedom that has been practiced in all ages of the world has been beneficial just in proportion to the extent of human nature it covered.

Will any of you dare to stand up and assert that religious freedom ever produced a single bad result? or that political freedom ever injured a single soul who embraced and practiced it? If you can do so, then you may legitimately assert that social freedom may also produce equally bad results; but you cannot do otherwise, and be either conscientious or honest.

My friends, you see this thing we call Freedom is a large word, implying a deal more than people have ever yet been able to recognize. It reaches out its all embracing arms, and while encircling our good friends and neighbors, does not neglect to also include their less worthy brothers and sisters, every one of whom is just as much entitled to the use of his freedom as is either one of us.

But objectors tell us that freedom is a dangerous thing to have, and that they must be its conservators, dealing it out to such people, and upon such matters, as they shall appoint. Having coined our name, they straightway proceed to define it, and to give force to their definition, set about citing illustrations to prove not only their definition to be a true one, but also that its application is just.

Among the cases cited as evidences of the evil tendencies of Free Love are those of Richardson and Crittenden. The celebrated McFarland-Richardson case was heralded world-wide as a case of this sort. So far as Richardson and Mrs. McFarland were concerned, I have every reason to believe it was a genuine one, in so far as the preventing obstacles framed by the "conservators" would permit. But when they assert that the murder of Richardson by McFarland was the *legitimate result* of Free Love, then I deny it *in toto*. McFarland murdered Richardson because he believed that the law had sold Abby Sage *soul* and *body* to him, [applause] and, consequently, that he owned her, and that no other person had any right to her favor, and that she had no right to bestow her love upon any other person, unless that ownership was first satisfied. The murder of Richardson, then, is not chargeable to his love or her love, but to the fact of the supposed ownership, which right of possession the law of marriage conferred on McFarland.

If anything further is needed to make the refutation of that charge clear, I will give it by illustration. Suppose that a pagan should be converted to Christianity through the efforts of some Christian minister, and that the remaining pagans should kill that minister for what he had done, would the crime be chargeable upon the Christian religion? Will any of you make that assertion? If not, neither can you charge that the death of Richardson should be charged to Free Love. But a more recent case is a still clearer proof of the correctness of my position. Mrs. Fair killed Crittenden. Why? Because she believed in the spirit of the marriage law; that she had a *better right* to him than Mrs. Crittenden, to whom the law had granted him; and rather than to give him up to her, to whom he evidently desired to go, and whom, following his right to freedom, he *did* go, she killed him. Could a more perfect case of the spirit of the marriage law be formulated? Most assuredly, no!

Now, from the standpoint of marriage, reverse this case to that of Free Love, and see what would have been the result had all those parties been believers in and practicers of that theory. When Mr. Crittenden evinced a desire to return to Mrs. Crittenden, Mrs. Fair, in practicing the doctrine of Free Love, would have said, "I have no right to you, other than you freely give; you loved me, and exercised your right of freedom in so doing. You now desire to return to Mrs. Crittenden, which is equally your right, [laughter,] and which I must respect. Go, and in peace, and my blessing shall follow, and if it can return you to happiness, then will you be happy."

Would not that have been the better, the *Christian* course, and would not every soul in the broad land capable of a noble impulse, and having knowledge of all the relevant facts, have honored Mrs. Fair for it? Instead of a murder, with the probability of another to complement it, would not all parties have been happy in having done right? [Laughter.] Would not Mrs. Crittenden have even loved Mrs. Fair for such an example of nobility, and could she not safely have received her even into her own heart and home, and have been a sister to her, instead of the means of her conviction of murder?

I tell you, my friends and foes, that you have taken hold of the wrong end of this business. You are shouldering upon Free Love the results that flow from precisely its antithesis, which is the spirit, if not the letter, of your marriage theory, which is slavery, and not freedom.

I have a better right to speak, as one having authority in this matter, than most of you have, since it has been my province to study it in all its various lights and shades. When I practiced clairvoyance, hundreds, ay, thousands of desolate, heart-broken men, as well as women, came to me for advice; and they were from all walks of life, from the humblest daily laborer to the haughtiest dame of wealth. The tales of horror, of wrongs inflicted and endured, which were poured into my ears, first awakened me to a realization of the hollowness and the rottenness of society, and compelled me to consider whether laws which were prolific of so much crime and misery as I found to exist should be continued, and to ask the question whether it were not better to let the bond go free. In time, I was fully convinced that marriage laws were productive of precisely the *reverse* of that for which they are supposed to have been framed, and I came to recommend the grant of entire freedom to those who were complained of as incoherant, and the frank asking for it by those who desired it. My invariable advice was, "Withdraw lovingly, but completely, all claim and all complaint as an injured and deserted husband or wife. You need not, perhaps, disguise the fact that you suffer keenly from it, but take on yourself all the fault that you have not been able to command a more continuous love—that you have not proved to be *all* that you once seemed to be. Show magnanimity; and, in order to *show* it, try to *feel* it. Cultivate that kind of love which loves the happiness and well-being of your partner most, his or her person next, and yourself last." Be kind to and sympathize with the new attraction, rather than wanglish and indignant. Know for a certainty that love cannot be clutched or gained by being fought for; while it is not impossible that it may be won back by the nobility of one's own deportment. If it cannot be, then it is gone forever, and you must make the best of it, and reconcile yourself to it, and do the next best thing, you may perhaps continue to hold on to a slave, but you have lost a lover."

I have learned that the first great error most married people commit is in endeavoring to hide from each other the little irregularities into which all are liable to fall. Nothing is so conducive to continuous happiness as mutual confidence. In *whom*, if not in the husband or the wife, should one confide? Should they not be each other's best friends, never failing, in time of anxiety, trouble and temptation, to give disinterested and unselfish counsel? From such a perfect confidence as I would have men and women cultivate, it is impossible that bad or wrong should flow. On the contrary, it is the only condition in which love and happiness can go hand in hand. It is the only practice that can insure continuous respect, without which, love withers and dies out. Can you not see that in mutual confidence and freedom the very strongest bonds of love are forged? It is more blessed to grant favors than to demand them; and the blessing is large and prolific of happiness, or small and insignificant in results, just in proportion as the favor granted is large or small. Tried by this rule, the greater the blessing or happiness you can confer on your partners, in which your own selfish feelings are *not* consulted, the greater the satisfaction that will redound to yourself. Think of this mode of adjusting your difficulties, and see what a clear way opens before you. There are none who have once felt the influence of a high order of love, so callous but that they intuitively recognize the true grandeur and nobility of such a line of conduct. It must always be remembered that you can never do *right* until you are first free to do *wrong*, since the doing of a thing under compulsion is evidence neither of good nor bad intent; and if under compulsion, who shall decide what would be the substituted rule of action under full freedom?

In freedom *alone* is there safety and happiness; and when people learn this great fact, they will have just begun to know how to live. Instead, then, of being the destroying angel of the household, I would become the angel of purification, to purge out all insincerity, all deception, all baseness and all vice, and to replace them by honor, confidence and truth.

I know very well that much of the material upon which the work must begin is very bad and far gone in decay. But I would have everybody perfectly free to do either right or wrong, according to the highest standard; and if there are those so unfortunate as not to know how to do that which can alone bring happiness, I would treat them as we treat those who are intellectually without culture—who are ignorant and illiterate. There are none so ignorant but they may be taught. So, too, are there none so unfortunate in their understanding of the true and high relation of the sexes as not to be amenable to the right kind of instruction. First of all, however, the would-be-teachers of humanity must become truly Christian, meek and lowly in spirit, forgiving and kind in action, and ever ready to do as did Christ to the Magdalen. We are not so greatly different from what the accusing multitude were in that time. But Christians, forgetting the teaching of Christ, condemn and say, "Go on in your sin!" Christians must learn to claim nothing for themselves that they are unwilling to accord others. They must remember that *all* people endeavor, so far as lies in their power, and so far as it is possible for them to judge, to exercise their human right, or determine what their action shall be, that will bring them most happiness; and instead of being *condemned* and cast out of society therefor, they should be *protected* therein, so long as others' rights are not infringed upon. We think they do not do the *best* thing; it is our duty to endeavor to *show* them the better and the higher, and to induce them to walk therein. But because a person chooses to perform an act that we think a *bad* one, we have no right to put the brand of excommunication upon him. It is our Christian and brotherly duty to persuade him instead that it is more to his good to do something better next time, at the same time, however, assuring him he only did what he had a right to do.

If our sisters who inhabit North street and other filthy localities *choose* to remain in abbeyhood, and if our brothers *choose* to visit them there, they are only exercising the same right that we exercise in remaining away, and we have no more right to abuse and condemn them for exercising their rights that way, than they have to abuse and condemn us for exercising our rights our way. But we have a *duty*, and that is by our love, kindness and sympathy to endeavor to prevail upon them to desert those ways which we feel are so damaging to all that is high and pure and true in the relations of the sexes.

If these are the *stray sheep* from the fold of truth and purity should we not go out and gather them in, rather than remain within the fold, and hold the door shut, lest they should enter in and defile the fold? Nay, my friends, we have only an assumed right to thus sit in judgment over our unfortunate sisters, which is the same right of which men have made use to prevent women from participation in government.

The sin of all times has been the exercise of assumed powers. This is the essence of tyranny. Liberty is a great lesson to learn. It is a great step to vindicate our own freedom. It is more, far more, to learn to leave others free, and free to do just what we perhaps may deem wholly wrong. We must recognize that others have consciences and judgment and rights as well as we, and religiously abstain from the effort to make them better by the use of any means to which we have no right to resort, and to which we cannot resort without abridging the great doctrine—the charter of all our liberties—the doctrine of Human Rights.

It is true that we are oblige d to accept the situation *just as it is*. If we accord freedom to all, persons we must expect them to make their own best use thereof, and, as I have already said, must protect them in such use until they learn to put it to better uses. But in our predication we must be consistent, and now ask who among you would be *worse* men and women were *all* social laws repealed?

Would you *necessarily* dissolve your present relations, *desert* your dependent husbands—for there are even some of them—and wives and children simply because you have the *right* so to do? You are all trying to deceive yourselves about this matter. Let me ask of husbands if they think there would be fifty thousand women of the town supported by them if their wives were ambitious to have an *equal* number of men of the town to support, and for the same purposes? I tell you, nay! It is because men are held *innocent* of this support, and all the vengeance is visited upon the *victims*, that they have come to have an immunity in their practices. [Applause.]

The false and hollow relations of the sexes are thus resolved into the mere question of the *dependence* of women upon men for support; and women, whether married or single, are supported *by* men because they *are* women and their opposites in sex. I can see no moral difference between a woman who marries and lives with a man because he can provide for her wants, and the woman who is *not* married, but who is provided for at the same price. There is a *legal* difference, to be sure, upon one side of which is set the seal of respectability, but there is no virtue in law. In the *fact* of law, however, is the evidence of the lack of virtue, since if the law be required to enforce virtue, its real presence is wanting; and women need to comprehend this great truth.

It is a libel upon Nature and God to say this world is not calculated to make women, equally with men, self-reliant and self-supporting individuals. In present customs, however, this is apparently impossible. There must come a change, and one of the direct steps to it will be found in the newly claimed political equality of women with men. This attained, one degree of subjugation will be removed. Next will come, following equality of right, equality of duty, which includes the duty of self-hood, or independence as an individual. Nature is male and female throughout, and each sex is equally dependent upon Nature for sustenance. It is an infamous thing to say a condition of society which requires women to enter into and maintain sexual relations with men is their legitimate method of protecting life. Sexual relations should be the result of entirely different motives than for the purpose of mere physical support. The *spirit* of the present theory is, that they are entered upon and maintained as a means of physical gratification, regardless of the consequences which may result therefrom, and are administered by the dictum of the husband, which is often in direct opposition to the will and wish of the wife. She has no control over her own person, having been taught to "submit herself to her husband."

I protest against this form of slavery! I protest against the custom which compels women to give the control of their maternal functions over to anybody! It should be theirs to determine when, and under what circumstances, the greatest of all constructive processes—the formation of an immortal soul—should be begun. [Applause.] It is a fearful responsibility with which women are intrusted by nature, and the very last thing that they should be compelled to do is to perform the office of that responsibility against their will, under improper conditions or by disgusting means.

What can be more terrible than for a delicate, sensitively organized woman to be compelled to endure the presence of a beast in the shape of a man, who knows nothing beyond the blind passion with which he is filled, and to which is often added the delirium of intoxication? [Applause.] You do not need to be informed that there are many persons who, during the acquaintance preceding marriage, preserve a delicacy, tenderness and regard for womanly sensitiveness and modest refinement which are characteristic of true women, thus winning and drawing out their love-nature to the extreme, but who, when the decree has been pronounced which make them indissolubly theirs, cast all these aside and reveal themselves in their true character, as without regard, human or divine, for aught save their own desires. I know I speak the truth, and you, too, know I speak the truth, when I say that thousands of the most noble, loving-natured women by whom the world was ever blessed, prepared for, and desirous of pouring their whole life into the bond of union prophesied by marriage, have had all these generous and warm impulses thrust back upon them by the rude monster into which the previous gentleman developed. [Applause.] To these natures, thus frosted and stultified in their fresh youth and vigor, life becomes a burden almost too terrible to be borne, and thousands of pallid cheeks, sunken eyes, distorted imaginations and diseased functions testify too directly and truly to leave a shade of doubt as to their real cause.

I deem it a false and perverse modesty that shuts off discussion, and consequently knowledge, upon these subjects. They are vital; and I never performed a duty which I felt more called upon to perform than I now do in denouncing as barbarous the ignorance which is allowed to prevail among young women about to enter these relations which, under present customs, as often bring a lifelong misery as happiness.

Mistakes made in this most important duty of life can never be rectified—a commentary upon the system which, of itself, is sufficient, in the sight of common sense, to forever condemn it.

Free love, then, is the law by which men and women of all grades and kinds are attracted to or repelled from each other, and does not describe the results accomplished by either; these results depend upon the condition and development of the individual subjects. It is the natural operation of the affectional motives of the sexes, unbiased by any enacted law or standard of public opinion. It is the opportunity which gives the opposites in sex the conditions in which the law of chemical affinities called into the domain of the affections can have unrestricted sway, as it has in all departments of Nature except in enforced sexual relations among men and women.

Promiscuity in sexuality is simply the anarchical stage of development, wherein the passions rule supreme. When spirituality comes in and rescues the real man or woman from the domain of the purely material, promiscuity is simply impossible. As promiscuity is the analogue to anarchy, so is spirituality to scientific selection and adjustment. Therefore I am fully persuaded that the very highest sexual unions are those that are monogamic, and that these are perfect in proportion as they are lasting. Now, if to this be added the fact that the highest kind of love is that which is utterly freed from and devoid of selfishness, and whose highest gratification comes from rendering its object the greatest amount of happiness, let that happiness depend upon whatever it may, then you have my ideal of the highest order of love and the most perfect degree of order to which humanity can attain. An affection that does not desire to bless its object, instead of appropriating it by a selfish possession to its own uses, is not worthy the name of love. Love is that which exists to *do* good, not merely to *get* good—which is constantly giving, instead of desiring.

A Cæsar is admired by humanity, but a Christ is revered. Those persons who have lived and sacrificed themselves most for the good of humanity, without thought of recompense, are held in greatest respect. Christians believe that Christ died to save the world, giving his life as a ransom therefor. That was the greatest gift he could make to show his love for mankind.

The general test of love to-day is entirely different from that which Christ gave. That is now deemed the greatest love which has the strongest and most uncontrollable wish to be made happy by the appropriation, and, if need be, the sacrifice of all the preferences of its object. It says, "Be mine. Whatever may be your wish, yield it up to me." How different would the world be, were this sort of selfishness supplanted by the Christ-love, which says, "Let this cup pass from me. Nevertheless, not my will, but thine be done."

Oh, my brothers and sisters, let me entreat you to have more faith in the self-regulating efficacy of freedom. Do you not see how beautifully it works among us in other respects? In America, everybody is free to worship God according to the dictates of his own conscience, or even not to worship anything, notwithstanding you or I may think that very wicked or wrong. The respect for freedom we make paramount over our individual opinions, and the result is peace and harmony, when the people of other countries are still throttling and destroying each other, to enforce their individual opinions on others. Free love is only the appreciation of this beautiful principle of freedom. One step further I entreat you to trust it still; and, though you may see a thousand dangers, I see peace and happiness and steady improvement as the result.

To more specifically define free love, I would say that I prefer to use the word *love* with *lust* as its antithesis, *love* representing the spiritual, and *lust* the animal; the perfect and harmonious inter-relations of the two being the perfected human. This use has its justification in other pairs of words—as, good and evil, heat and cold.

In fine, and to resume: We have found that humanity is composed of men and women of all grades of development, from the most hideous human monster up to the highest perfected saint; that all of them, under our theory of government, are entitled to worship God after the dictates of their several consciences; that God is worshiped just as essentially in political and social thought and action as he is in religious thought and action; that no second person or persons have any right to interfere with the action of the individual unless he interfere with others' rights, and then only to protect such rights. Religious thought and action already receive the equal protection of the laws. Political thought and action are about to secure the equal protection of the laws. What social thought and action demand of the laws and their administrators is the same protection which Religion has, and Politics is about to have.

I know full well how strong is the appeal that can be made in behalf of marriage—an appeal based on the sanctions of usage and inherited respect, and on the sanctions of religion reinforced by the sanctions of law. I know how much can be said, and how forcibly it can be said, on the ground that women, and especially that the children born of the union of the sexes, must be protected, and must, therefore, have the solemn contract of the husband and father to that effect. I know how long and how powerfully the ideality and sentiment of mankind have clustered, as it were, in a halo, around this time-honored institution of marriage. And yet I solemnly believe that *all that* belongs to a dispensation of force and contract, and of a low and unworthy sense of mutual ownership, which is passing, and which is destined rapidly to pass completely away; not to leave us without love, nor without the happiness and beauty of the most tender relation of human souls; nor without security for woman, and ample protection for children; but to lift us to a higher level in the enjoyment of every blessing. I believe in love with liberty; in protection without slavery; in the care and culture of offspring by new and better methods; and without the tragedy of self-immolation on the part of parents. I believe in the family, *spiritually constituted*, expanded, amplified and scientifically and artistically organized, as a unitary home. I believe in the most wonderful transformation of human society as about to come, as even now at the very door, through general progress, science, and the influential intervention of the spirit-world. I believe in more than all that the millennium has ever signified to the most religious mind; and I believe that, in order to prepare minds to contemplate and desire and enact the new and better life, it is necessary that the old and still prevalent superstitious veneration for the legal marriage tie be relaxed and weakened; not to pander to immorality, but as introductory to a nobler manhood and a more glorified womanhood; as, indeed, the veritable gateway to a paradise regained.

Do not criticise me, therefore, from a commonplace point of view. Question me, first, of the grounds of my faith. Conceive, if you can, the outlook for that humanity which comes trooping through the long, bright vista of futurity, as seen by the eyes of a devout Spiritualist and a transcendental socialist. My whole nature is prophetic. I do not and cannot live merely in the present. Credit, first, the burden of my prophecy; and from the new standing-ground so projected forth into the future, look back upon our times, and so judge of my doctrine; and if, still, you cannot concede either the premises or the conclusion, you may, perhaps, think more kindly of me personally as an amiable enthusiast, than if you deemed me deliberately wicked in seeking to disturb the foundations of our existing social order.

I prize dearly the good opinion of my fellow-beings; I would *gladly* have you think well of me, and not ill. It is because I love you all, and love your well-being still more than I love you, that I tell you my vision of the future, and that I would willingly disturb your confidence, so long cherished, in the old dead or dying out past. Believe me honest, my dear friends, and so forgive and think of me lovingly in turn, even if you are compelled still to regard me as deceived. I repeat, that I love you all; that I love every human creature, and their well-being; and that I believe, with the profoundest conviction, that what I have urged in this discourse is conducive to that end.

Thus have I explained to you what social freedom, or, as some choose to denominate it, free love, is, and what its advocates demand. Society says, to grant it is to precipitate itself into anarchy. I oppose to this arbitrary assumption the logic of general freedom, and aver that order and harmony will be secured where anarchy now reigns. The order of nature will soon determine whether society is or I am right. Let that be as it may, I repeat: "The love that I cannot command is not mine; let me not disturb myself about it, or attempt to filch it from its rightful owner. A heart that I supposed mine has drifted and gone. Shall I go in pursuit? Shall I forcibly capture the truant, and, transfixing it with the barb of my selfish affection, pin it to the wall of my chamber? Rather let me leave my doors and windows open, intent only on living so nobly that the best cannot fail to be drawn to me by an irresistible attraction." [Applause.]

OHIO PEBBLES.

BY J. O. BARRETT.

An Indian spirit, through Maggie Hosford (one of the best mediums in Wisconsin), said to me the other day, "You are going on a long hunt." That dusky maiden, clear-brained and genial-hearted, sees the future about as lucidly as most of us can the past. I then saw no *reason* for a journey; but in a few days the order of circumstances came, and off I sped, five hundred or more miles. Waked up one morning in a sleeping car at the call of the officious colored porter, in a cloud of smoke, *alias* Cincinnati.

"Where does all this damp, smoky fog come from?" I *chokingly* asked of a corpulent citizen; "it seems to be frozen *fog*-smoke."

"Not fog, sir," he replied; "it is the *common* smoke of the city, all from the immense consumption of coal."

"Where are you from?" I deprecatingly asked again.

"Old Maine, sir," was the quick New England answer.

"Well, I am also a native of that State, but live in the *clean* State of Wisconsin, where the air has a grateful purity that is healthy."

"We prefer smoke to snow."

"Just as you like. I can imagine the smoke of the brimstone pits is quite delicious to the nostrils of the inhabitants of ——"

"Of what?"

"Of hell—and if Cincinnati is not a perfect copy of it, I think the old devil may hunt in vain."

By this time the conversation was sparkling, and might have risen to a *black* heat, had I not jokingly suggested to my financial friend that he could make a fortune by inventing a method to *consume* the smoke, and prevent such a dingy, dirty appearance to all the houses and all the faces and dresses of the people there, *smoking* life away.

On Sunday, the 17th of December—yes, on Sunday—chartered Eben Dole, Esq., who years agone domiciled with me in the "old homestead," and after his fleet black colt rode like two princes over the city and its suburbs. Reined up in front of the Cincinnati Wesleyan Female College, and scanned its beauty. "Fruit," I said, "of John Wesley's seed-sowing." And another thought bubbled up, "What of the harvests of *our* sowing? Will the future produce from these little seeds scattered by us beside the walks of human life, spiritual colleges, libraries and new orders of civilization?" This is the hope of our souls; but for this hope, how could we, homeless, wandering apostles, endure and suffer?

Swung round front and back of the Cincinnati Hospital, built for the sick and wounded, lame and sore. It is a vast structure, and looms up kindly to the view. Our sordid life has its beautiful compensations of charity. Human nature is better than it seems.

Glanced at the Cincinnati Industrial Hall, built by the munificence of the rich citizens for grand exhibitions of the people's arts, husbandries and sciences. You remember the imposing "Exposition" there in 1870. Such are civilizers and unitizers of all our interests. The time is coming—mark the prophecy—when Spiritualists will collect in grand exhibition their discoveries of ancient Spiritualism, their mediumistic inventions, their spirit-photography and paintings, literature and oratory. Why not? We have enough now—only collect them together. Would n't it be a good way to celebrate the "Spiritual Anniversary?"

Rode past the pretty Washington Park, and saucily inspected Bishop Purcell's Cathedral and the Jewish Synagogue just opposite. Cathedrals and synagogues! Yesterday was the Jewish Sunday, and to-day the Christian. It is a good thing that every day of the week is a Sabbath somewhere in our world. Let's blend all—Jewish, Christian, Mahometan, Buddhist—and have all time holy. But there is something about these magnificent structures that attracts the masses. We think *we* are democratic—so we are—but simple school-houses, halls and groves will never inspire like imposing temples adorned with the beautiful of art and Nature. When Spiritualists learn the law of *giving*, and delight in *structural expression* of their religion, then, and not till *then*, shall we win.

Down to the levee beside the dark Ohio, lined with steamboats and floating wharves, a river spanned over to Covington by a wire-bridge. Old Rome in her palmiest days could not beat this. Will you believe it, the people of Cincinnati drink the wafer of this river—filthy water and choking smoke—but they say "it is healthy!"

Winding through a gulley, consecrated to hog-slaughtering and stench—oh, horrors!—we at length entered into the circling roads of "Eden Park." Never before knew exactly what *Eden* was, or where it was located. It is in Cincinnati, consisting of hills and valleys, artificial caves, lime terraces, clumps of evergreens; all sorts of forest trees just set out, and green grass. Millions of dollars will be expended on this park, and in about a hundred years hence it will be umbrageous and Edenized, and those generations will bless the hands and brains that here toiled in the year of our Lord, 1871.

Up to Mt. Auburn and Clifton, among the mansions of the rich. There, sir, beat this if you can. These are castles, sir, of the nineteenth century. But look! from this height, see—what? Where the city is, under that huge swelling, blackening, poisoning sea of smoke. Is n't hell down there? I recall an appropriate passage of scripture: "And the smoke of their torment ascendeth up forever and ever."

Spring Grove! here we are now in one of the finest cemeteries in the United States. Here the rich try to keep up their distinction of aristocracy; but the same mould is upon the monuments as upon the humble slabs of the poor. All things reach a level here—the first step humanity is compelled to take toward the Republic of Heaven. Returning near the arched entrance I noticed a little lake with an island in it. A portion of it was unbroken, and here were swimming in peaceful frolic a multitude of tame and wild ducks and geese, black and white swans and monarchical pelican. No one is allowed to shoot any of these birds. They breed on the island without man's depredation. These, and all other kinds of birds in and about Cincinnati have learned that these cemeteries are their only safe retreat from the invidious hunters, and are careful about flying beyond these sacred limits.

A PUBLIC SEANCE.

With my friend, Charles H. Waters, an earnest Spiritualist, attended a Sunday public séance under the mediumistic supervision of Lizzie Keizer. Her success surpasses anything I have ever seen. She stands upon the platform, walking back and forth, and sees the spirits before her, and seldom does she miss in identification. I should judge that six-sevenths of her descriptions prove correct. She describes the characteristics of the spirits, gives the names, generally the time and place of departure, the age, and calls up events known to the friends present.

But enough. Home again *via* Chicago, where I wandered among its black ruins for hours. Smoke here and there was ascending from those broken piles. Alas! what a desolation! but it is rising like a Phœnix. The thousands of busy workers, removing now the rubbish, will ere long reconstruct the proud city of Chicago.

I learn that a great meeting of Spiritualists is announced to take place in Darien, Walworth Co., Wis., on the 20th and 21st of January next. It will be on a par with the one held there about a year ago; and, if so—as we all anticipate—it will be a power of good and a battery that will be felt. Some one has said that Mrs. Parry, Bros. Stevens, Barrett, and Lynn will also be present. Hope so. Bro. Lynn better come if he desires to find a northwest passage to the kingdom coming. How is it, Cephas of the "Western Locals?" can you come and be baptized again? It takes Wisconsin, you know, to get up mass meetings that are meetings worth the time and expense.

Glen Beulah, Wis., Dec. 20, 1871.

---Though some people get rich by sheer good luck, yet to sit down, fold our arms, and wait her coming, would be to act like the fool who waited on the bank of the river till he was nigh perishing with hunger, expecting that the water would run out at last, and he be able to pass over dry shod.

---Of all the State debts, Virginia's is the largest, and Oregon's the least.

Banner Correspondence.

Illinois.

MRS. COLSON ANSWERING SEALED LETTERS.—Wm. Morse writes: "I wish to say a word in behalf of Sister Colson, of South Rockford, Ill. And first I would say that her husband is a hard working, honest and industrious man, of good habits, but poor, laboring hard each day *to pay for* a home of his own. And his amiable wife has very delicate health, but is ready and willing to do what she is able; is very truthful, and of unblemished character, and is being developed in some of the best gifts, namely, drawing and writing, and also giving tests clairvoyantly, and answering sealed letters. I have tested her mediumship very thoroughly, and found her truthful, honest and correct in every instance. My sealed letters she was controlled to answer in the presence of her husband and myself, very pointedly and correctly in each instance. Others have been answered to satisfaction, and the spirits say, in order to help her along, they will try to answer all that come. In the case of my letters, I examined them before and after they were answered, and can testify that they were not opened or unsealed. She will answer sealed letters to satisfaction or return the money. Address Mrs. Mary J. Colson, Rockford, Ill., with one dollar and one three-cent stamp enclosed. Friends of the cause, try Sister Colson's mediumship. She is worthy of encouragement.

CHARLESTON.—*Le Roy Wiley writes* as follows: "A copy of your to me rather strange publication accidentally fell into my hands recently, and I need not say that I find very little in my composition in harmony with the strange manifestations therein referred to. My object in writing is not to institute objections to your strange theories, but to relate a very strange occurrence, and ask if you can give a solution of it. In 1864, I procured the services of Mr. Daniel Parker, (since dead) Deputy Surveyor, to establish the lines around a thirty-acre tract of timber-land, two miles west of this city. For the ten years preceding the event, there lived here one Press Delany, a negro barber. Press, though black, was a man of fair education, and well-posted in history, and the current literature of the day. He was a gentleman in his ways, and hence was as highly respected as a negro in this community could be. He had a wife every way his equal, and more, for she was a respectable member of the Methodist Church. After a number of years of prosperity, Press began visiting a dram shop across the way from *his* shop. The habit of drinking grew upon him rapidly, and in the course of time, instead of having delirium-tremens, as is common in this country, Press became crazy, and wandered about the streets as an insane man, but appeared to enjoy good health, and never forgot to be a gentleman. His wife sought and obtained permission for him to enter the insane asylum in Ohio. Six months after he had been placed there, is when I went with Mr. Parker to survey the land. I had not thought of Press, nor heard his name mentioned for months. By ten o'clock on that day, we had run the south line, and I was preparing a stake to drive at the corner, when at the top of a little hill about one hundred yards to the north, I discovered Press and a white boy of about fourteen years of age coming down the road which passed a little to the west of me; and just below where I stood, it goes east for near three hundred yards before a turn takes it out of sight. Just as they turned east, and when they were nearest to me, I spoke, saying, "How are you, Press?" He turned toward me and replied, "Did you call me 'secesh,' sir?" "Oh no," said I, "you are all right," when he with his usual measured tread walked on in full view until the turn in the road passed him out of sight, going toward town. I thought nothing very strange of it, yet felt a little queer all day afterwards about this, or something else. I said nothing to Mr. Parker, nor he to me about the circumstance, being busy at our work. When I reached home that evening, I inquired of a friend if he had seen Press? "No, he is in Ohio," was his reply. I told him of the circumstance, but he insisted I was mistaken, for he knew he was at that time in the asylum in Ohio. Knowing he was mistaken, we went to Mr. Parker for proof. His testimony staggered me. He said he heard me say what I did, but saw nobody, nor heard any reply, and it turned out that Press was really at that very time in Ohio. Now no reality was ever more real than this was to me, and yet I was mistaken. No philosopher with whom I have communicated pretends to explain this strange affair. Will you please inform me if your study of spiritual existence enables you to unfold or explain this most remarkable phenomenon?* I sign my real name, have lived here thirty-five years; am as extensively known here as any citizen, have been in business for the past twenty years, so you have a real subject, and in this country a most remarkable circumstance to treat of."

* [It was no doubt a manifestation of "the double," accounts of which have from time to time appeared in this paper for many years. The "phenomenon" is, to us, a scientific fact. Emma Hardinge and other prominent Spiritualists have written upon the subject.]—EDS. B. OF L.

Massachusetts.

MIDDLEBORO'.—Mrs. Annie Lord Chamberlain writes: In looking over the Banner of Dec. 30th, my attention was called to the beautiful tribute paid to our departed sister, Mrs. Maxim, by your correspondent "*R.*," and I cannot refrain from adding my testimony to that already given. I never more truly realized the truth and beauty of our faith than when present at the sick bed of Mrs. Maxim. She was willing and anxious to go to her spirit-home, and one night, while a friend and myself were watching with her, and she was suffering intensely, we closed the doors and sat by her bedside, and my much respected attending spirit-doctor, "Belle Wide-Awake," and "May Flower" all talked in an *audible* voice to her and gently manipulated and relieved her. It made her very happy and more than willing to join the loved ones gone before. She was a *firm* friend, devoted wife and mother, a *true* Spiritualist, and *she proved to all that her religion* sustained her to the last. During the funeral services she entranced the writer and spake words of consolation to her husband, and also rapped loudly upon her coffin in response to questions asked by myself and others. I state these facts so that *our* friends may know that one more soul has gone on, rejoicing in the faith of Spiritualism.

LAWRENCE.—John P. Guild writes: "We see the beams of light which you reflect from all parts of the country and all quarters of the globe, and rejoice that truth and freedom are in the ascendant. We, too, here in little Lawrence, are not without the smiles of 'divine grace,' nor are we all leaning upon our weapons. The truth goes bravely on. Heaven's *inspirations* are superior to the schemes of men. The reverse of Paul's statement is often true, and men do good when evil is present with them. The radical questions of the day are discussed here in the churches; and where the voice of reason has been formerly silenced, the lion is yielding to logic. The reverends are preaching stronger heresy than that which, a few years ago, they condemned. Let truth triumph, by whatever agency; but we should be careful how we patronize those who act the play of 'Hamlet' with the part of Hamlet left out. Whatever truth the clergy may preach, Spiritualists cannot consistently afford to support them in preaching Spiritualism with the distinctive principles of Spiritualism ignored. While we cheerfully give 'honor to whom honor is due,' as our Universalist minister preaches, we hope, for their own sake, that they will remember that the despised Spiritualists have rolled away the stone from the sepulchre of free religious thought."

New Hampshire.

KEENE.—W. Read writes: We have had another of those "refreshing seasons from the presence of the Lord" (angels) through the mediumship of Mrs. Rundlett, since Miss E. Annie Hinman, Dean Clark and Mr. Aldrich were here. Of course the hall was full every time. Mr. Aldrich is a radical. Gods! what a change! Five years ago we could hardly have got out over a hundred to a free lecture.

SEABROOK.—D. G. Tilton writes: "Mr. Arthur Hodges, a test medium, held a circle at my place a few evenings since; sixty-nine persons that had passed on manifested, giving their full names, individualizing themselves beyond a doubt. We feel very grateful to Mr. Hodges for his short visit, and the interest he has awakened in this place. I have long felt the need of some one to assist in spreading this beautiful truth. We have had no meetings here for some time, but I find that people are changing their minds, and I hope that in some future day we shall do our part in this good work, although what we most need is some stirring speakers who can explain this wonderful philosophy.

Louisiana.

NEW ORLEANS.—The good people of the Crescent City are having a refreshing season in spiritual matters. The more knowledge they gain of Spiritualism the wiser and happier they will be. Our correspondent, J. W. Allen, writes under date of Dec. 18th, that "Through the generosity of a few liberal minds we are having every Sunday lectures on spiritual matters, by the Hon. J. M. Peebles, which are heard by appreciative audiences. Mrs. Rice, physical and test medium, is giving séances every evening at 360 St. Charles street. We are also expecting Mrs. Hollis to visit us soon. We are in hopes that the spirits, through their mediums and lecturers, will infuse some life into our liberal and would-be progressive minds, by bringing them together in a united effort to sustain permanent meetings, and eventually establish a Progressive Lyceum."

Pennsylvania.

A SIMPLE CANCER CURE.—Mr. Charles Yardley, of Pittsburg, Pa., writes as follows relative to the healing qualities of a simple weed, which, he says, grows on high land in almost every State in the Union, although it is not familiar to us by the name he gives it: "I want to tell how I cured my cancer last summer, without pain or money. Eight years ago a cancer came on my nose. It grew slow at first, for several years, but the last two years it grew very fast, and it finally began to eat my left eye. I had spent hundreds of dollars, and tried doctors far and near without any relief. Last summer I drank wild tea, putting the tea-grounds on my cancer every night, as a poultice, and in six weeks my cancer was cured. I am sixty-two years old. I have given this remedy to several persons having cancer, and know two that have been cured since. Wild tea grows over the States generally, always on high land."

Ohio.

SOUTH KIRTLAND.—A. Pepoon says: I much approve of the course the Banner has taken in regard to the Mormon prosecution by our National Government. I think it would be well for those who are engaged in prosecuting the Mormons for "adultery," to study well the saying of Jesus when the woman was brought before him by the Jews of old, saying, "by our laws she ought to suffer death; what say ye?" Jesus said, "He that is without sin, let him cast the first stone." I think if this beautiful rule was carried out by our Government, and all begin nearer home, as they most surely ought to do, they would have but few stones left to throw at the Mormons. I am very much disappointed that General Grant should uphold those prosecutions in his message.

Written for the Banner of Light.

SOME THINGS WE NEED NOT DO.*

BY BELLE BUSH.

We need not lead a lonely life,
If we are kind and loving,
Nor lack the friendly words and smiles
Our daily acts approving.

We need not sing, "There's none to love,
Or give us fond caresses;"
If we have but a sunny soul,
'T will win the love that blesses.

We need not sigh from morn till night,
And say, with hearts aweary,
"There is no joy in anything;
The world is dark and dreary!"

We need not feel when trials come,
Our fate is worse than others,
For God is good, and ills must come
To us, as to our brothers.

We need not watch the sands of life,
And grieve to see them waning,
If from each hour that flits away,
Some gems of truth we're gaining.

We need not count our years a blank,
As o'er the past we ponder,
If in the morn and noon of life
Our days we do not squander.

We need not fret at little things,
Or be forever frowning;
When Nature wears a smiling face,
Our days *we* should be *crowning.*

With loving words and noble deeds,
And aspirations holy,
Or generous efforts made to bless
And elevate the lowly.

Such labors will be sweet to us,
And half life's troubles ended,
When in our hearts we see the flowers
Of love and duty blended.

We need not fear to die, when death
To us gives sign and warning;
For if we've bravely done our best,
We'll pass from *Night* to *Morning.*

Thus greeting all our days on earth,
We need not find them dreary;
If with an earnest, honest heart,
We *strive* to make them cheery.

Belvidere Seminary, Dec. 31st, 1871.

* The above lines were suggested by hearing a young lady sing the sentimental song, entitled "No One to *Love, None to Caress.*"

Letter from Prussia.

MESSRS. EDITORS—Thinking that perhaps an incident of the power of bigotry and priestcraft *in this reputed-to-be quite free Fatherland* might interest you, I take the liberty of addressing you these lines concerning the burial of the "last *Romantiker* of the Histriönic Art," Herrmann Hendricks, whose peer scarcely lives as an actor. Hundreds of people, including representatives from all the different theatres, to pay the last tribute of respect to their departed brother, were present.

Over the entrance to the Cemetery Chapel, an arch of green was erected; but, as the procession slowly neared the chapel, *its doors remained closed,* and, to everybody's surprise and indignation, *were not opened;* so that the usual Catholic services on such occasions had to be dispensed with. A short pause, and then the procession moved slowly on to the grave, where a choral was played and sung, the sexton murmured a prayer, and the coffin descended to its resting-place. Thus the church buried Herrmann Hendricks. In vain were the expectations that a priest would appear, to speak a few words of comfort, such as they might be, to the relatives and friends present. The dying man had—that his terrible disease, small pox, might not reach others—refused to receive the last rite of extreme unction, and for this reason was he disowned by the church, and no priest allowed to appear. But why wait for an ecclesiastic? one might ask. Because it is forbidden by law for any but those with the stamp of the D. D. to speak on any such occasion; and woe be to the man who might dare to break this law. By so doing, he would get the best idea of the divine and brotherly *love* of the church; for not an inch of power in their possession will be given up without a struggle, and a precedent of this kind is not to be thought of, but would be fought to the utmost extent of the law.

Very little indeed is known here of the glorious light of Spiritualism. No mediums, lyceums, spiritualistic lectures, circles and papers which are so common with us, are to be found here—a sad thought for the Spiritualist. But we may all hope that the dawn is not far distant for this (otherwise) enlightened country.

Yours, with utmost respect,
JOHANN ORTH.

Berlin, Prussia, Nov. 5, 1871.

Free Thought.

"JESUS OF NAZARETH PASSETH BY."

THE N. Y. INDEPENDENT VS. SPIRITUALISM.

MESSRS. EDITORS—It is convenient and useful to have a text, for thereby we have a starting point, an impulse and momentum, some suggestion that will easily carry us forward. So I take for a text, "Jesus of Nazareth passeth by;" the refrain of a song that I heard at a Sunday evening's service, at the Young Men's Christian Association Hall just before the great fire, which is an appeal by the converted saints to the unconverted sinner, to come to Jesus *now* that he is passing by, before it will be too late, and their souls be forever lost.

I could not help inquiring then, mentally, as I had often done before: if Jesus were *now* really passing by, in the same style that he passed along the streets of Jerusalem, either on foot, or as he once rode in state, the only time that we know of his riding, how would the self-styled Christians of this day treat him? Would the preachers, the singers, the hearers, be greatly inclined to leave their cushioned seats, rush to the doors and windows, except, at least, for curiosity? Yea, more, would they *throng the streets, follow him,* press near him to touch the hem of his garments, hear his teachings, bear his cross, suffer persecution on account of him, come early to his sepulchre, and openly and boldly bear witness everywhere to *his wonderful works, performed* as evidences of his mission, and the truth of his principles?

I am led to the expression of this inquiry by reading an editorial in the Independent of the 14th Dec., entitled, "*Spiritists and Spiritualists.*" The editor draws a distinction between the two, and denominates as the true Spiritualists an indefinitely large number of all kinds of people, in all churches, including Catholic and Liberal, and *outside the churches, who have more or less* faith in doctrines suggested by spirit-manifestations; such as the nearness of spirit-friends to us here and communication and influence from them to us, but without any signs and wonders of material manifestation—and as Spiritists those who seek for such material signs, dealing with spirits as material in form and force, which is the opposite of spiritual, and so they are not really and truly Spiritualists.

These Spiritists, he says, (and he means those particularly that we would deem preëminently Spiritualists, those who have witnessed and have faith in the physical demonstrations, and receive them as proofs of spirit existence,) "do not form either a very large or a very respectable body." "The movement" (the promulgation of such proofs, &c.,) "is necessarily at a decidedly low, not to say a decidedly vulgar level. It is fleshly even, if it be not sensual and devilish," (an indirect and irresponsible way of saying it is vulgar, sensual and devilish.) "It sets out in a physical disturbance, as in its resort to a trance, and it demands physical signs, as in all its marvels of spirit manifestations. Such a movement is a vulgar one, on a level with the most vulgar forms of sensational Orthodoxy, which live upon physical excitement, vulgar enthusiasm," &c.—that such manifestations have ever been "with the wild savage and the barbarian," and they cannot be pursued now without "an extensive relapse from enlightenment."

I have quoted *many* of his phrases, and given the meaning in all—the short of all which is, that it is very low, vulgar, sensual, devilish and unenlightened to seek for and have faith in spirit-communion, in the manner we do, attended with signs, manifestations, *proofs,* &c.

Considering that it is fashionable among the self-styled Christians to condemn Spiritualism, as the veritable anti-Christ of their early writers, the matter is put very mildly, and in such a way as to be really *an apology for and a compliment to* the great advent of the heavenly host, or, at least, the fact of their presence around us, and there is no great gulf fixed, by his sophistical definitions, of terms, between the good Spiritualist and the bad Spiritist; only the latter is vulgar and low, and *only* as vulgar and low as the sensational Orthodox. There is on the whole an adoption of our views and our beautiful methods of expression, a stealing of our name, our thunder and our livery, and we may well expect that under a few more degrees of light and heat from the rising sun, the editor and his paper and his readers, that are now so "*almost persuaded,*" will fully graduate out into a scientific religion, that embraces all facts—despising none, and gives authority to true theory by palpable demonstration.

When I read these charges of lowness and vulgarity, I think of Jesus of Nazareth (of whom such critics boast) and his history. Was not this Jesus, from the fact that he was from Nazareth, presumptively so low that no good could come from him? Was it not he that went about doing *many wonderful works,* causing men to *marvel greatly?* that turned water into wine at a wedding, scourged some money-changers without due process of law, consorted with Magdalens, feasted *with publicans and sinners,* spoke in meeting so sharply, as to their unbelief, long prayers and hypocrisy, against the meeting-house people, that they turned him out, was himself transfigured, and caused certain spirits of the dead to appear to his disciples, *that came again many times after* his supposed death, entering into this very work of spirit-demonstrations, in a naturalistic sense, by the wayside, by the sea, in a closed chamber at night, eating, drinking and speaking, presenting proofs to the doubting Thomas, that commanded his disciples to tell the wonderful things they had seen, to preach his gospel to the whole world, and make manifest its authority alway by marvelous works, that he would always be with them, and would bring the angels with him, &c., &c.?

And now let me ask, was not all this, at least from the defined position of the Independent, very low and vulgar? Was not he not only a Spiritualist, but a practical "*Spiritist*" also, dealing in marvelous physical manifestations? Taking all that history as true, (and I do not concede it,) I contend that the parallel can be continued, and I will maintain that the Spiritualists of to-day, in their principles and their mode of maintaining and proving them, in the manner of their social life, in their faith in a present vital spirit-power, and perhaps in every respect, are more like Jesus and his disciples than are the so-called Christians of this day. I often amuse myself in charging them with *infidelity,* so far have they departed from their prototypes, turning this everlasting scare-crow engine of theirs against the inventors.

"Jesus of Nazareth passeth by"—is it not, rather, the Christians are passing by Jesus of Nazareth, and all others that are coming now in the same manner and according to the same line of action, to bring life and immortality to light, and establish the communion of spirits, the communion of saints? He promised he would come in clouds and great glory, with his holy angels; *but when they come, who is it that receives them?* In old times, some said, "We thank God that we are not as these publicans are;" and some say now, "It is low and vulgar—this spirit communion." "Before the cock crow twice, thou shalt deny me thrice." "He came unto his own [those who claimed his name], and they received him not."

But, Messrs. Editors, the cloud of witnesses increases, and their works and manifestations are better defined and more convincing; for they know that the signs, to convince the scientific doubters of this material age, are more necessary than they were of old, and the pride of the churches, that distinguishes them as "sensual, low, vulgar, devilish," will not prevent their future labors and progress. That certain proud but simple king who, at low tide, by the sea, took position, and defied the rising waters—I do not remember as history states, but I think he retired; and I do not doubt, as the tide of Spiritualism continues to rise, those who have made a half, will soon make a full confession; and such as the Independent will be the first, at the conquest, to claim that the work is all their own, and perhaps will say, "Have we not also *cast out devils,* and done *many wonderful works?*"

EDMUND S. HOLBROOK.

Chicago, Dec. 30, 1871.

LIST OF LECTURERS.

[To be useful, this list should be reliable. It therefore behooves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur. This column is devoted exclusively to lecturers, without charge. If the name of any person not a lecturer should by mistake appear, we desire to be so informed.]

J. MADISON ALLEN, New Ipswich, N. H.

MARY A. AMPHLETT, inspirational, care Dr. C. Bunkley, Dayton, O.

MRS. N. K. ANDROSS, trance speaker, Delton, Wis.

C. FANNIE ALLYN will speak in Wilmington, Del., during January; in Philadelphia during February; in Vineland, N. J., during March; in Worcester, Mass., during April. Permanent address, box 209, Stoneham, Mass.

MRS. M. A. ADAMS, trance speaker, Brattleboro', Vt.

HARRISON AUGIR, Charles City, Iowa.

REV. J. O. BARRETT, Glenbeulah, Wis.

ELI F. BROWN, Richmond, Ind.

MRS. H. F. M. BROWN will answer calls to lecture and receive subscriptions for the Banner of Light. Address, 225 West Randolph street, Chicago, Ill.

MRS. SARAH A. BYRNES will lecture at North Scituate, Feb. 11 and 25; at New Bedford, Feb. 18; at Stoneham, March 3 and 10; at New Bedford, March 17, 24 and 31. Would like to make further engagements. Address, Wollaston Heights, Mass., box 87.

MRS. NELLIE J. T. BRIGHAM will speak in Hartford, Conn., Jan. 14, 21 and 28; in Music Hall, Boston, Feb. 18 and 25; in Philadelphia, Pa., during March; in Salem, Mass., during April. Address, Elm Grove, Colerain, Mass.

MRS. ABBY N. BURNHAM, inspirational speaker, 227 Harrison avenue, Boston.

MRS. E. BURR, inspirational speaker, box 7, Southford, Conn.

DR. JAMES K. BAILEY, box 394, LaPorte, Ind.

ADDIE L. BALLOU, inspirational speaker, Chicago, Ill., care R. P. Journal.

MRS. EMMA F. JAY BULLENE, 151 West 12th st., New York.

WM. BRYAN, box 53, Camden P. O., Mich.

REV. DR. BARNARD, Battle Creek, Mich.

JOSEPH BAKER, Janesville, Wis.

MRS. E. T. BOOTHE, Milford, N. H.

MRS. PRISCILLA DOTY BRADBURY speaks in Bingham, Me., one-fourth of the time. Address, North Madison, Me.

MRS. A. P. BROWN, St. Johnsbury Centre, Vt.

REV. WILLIAM BRUNTON, 2 Kneeland street, Boston, Mass.

DR. J. H. CURRIER, 39 Wall street, Boston, Mass.

MRS. LORA B. CRAIG, Rock Island, Ill.

WARREN CHASE, 614 North Fifth street, St. Louis, Mo.

ALBERT E. CARPENTER, care Banner of Light, Boston, Mass.

DEAN CLARK, 1919 Walnut street, Philadelphia, Pa.

DR. A. B. CHILD will lecture at convenient distances from Boston. Address 50 School street.

MRS. JENNETTE J. CLARK, 698 Shawmut avenue, Boston.

MRS. LUCIA H. COWLES, Clyde, O.

J. P. COWLES, M. D., will lecture on "Human Temperaments." Address, Camden, Me.

GEORGE E. CLARK, 2 Newhall street, Lynn, Mass.

MR. M. C. CONNELLY, Louisville, Ky., inspirational speaker, will answer calls to lecture.

LEWIS F. CUMMINGS, inspirational, Chicago, Ill., care Religio-Philosophical Journal.

MRS. MARIETTA F. CROSS, trance speaker, Bradford, Mass.

MRS. BELLE A. CHAMBERLAIN, Eureka, Cal.

MRS. J. F. COLES, trance speaker, 737 Broadway, New York.

DR. THOMAS C. CONSTANTINE, lecturer, Thornton, N. H.

MRS. HETTIE CLARK, trance speaker, West Harwich, Mass.

MRS. M. J. COLBURN, Champlin, Hennepin Co., Minn.

MRS. D. CHADWICK, trance speaker, Vineland, N. J., box 272.

DR. H. H. CRANDALL, P. O. box 1338, Bridgeport, Conn.

MRS. AMELIA H. COLBY, trance speaker, Penville, Ind.

IRA H. CURTIS, Hartford, Conn.

DR. JAMES COOPER, Bellefontaine, O., will lecture and take subscriptions for the Banner of Light.

MRS. E. L. DANIELS, 10 Chapman street, Boston, Mass.

PROF. WM. DENTON, Wellesley, Mass.

MISS LIZZIE DOTEN, Pavilion, 57 Tremont street, Boston.

DR. E. C. DUNN, Troy, N. Y.

MRS. AGNES M. DAVIS, corner Harvard and Ellery streets, Cambridgeport, Mass.

J. HAMLIN DEWEY, M. D., will answer calls for Sunday lectures on the scientific phases of Spiritualism and reform. Address, 200 Elliot street, Boston, Mass.

MISS NELLIE L. DAVIS will speak in New Bedford during January; in Salem during February. Address, box 323, care A. P. Lake, Lowell, Mass.

A. H. DARROW, Waynesville, Ill.

A. BRIGGS DAVIS will answer calls to speak on Spiritualism, the Woman Question and Health Reform. P. O. address, Clinton, Mass.

DR. D. D. DAVIS, inspirational, 66 Leverett st., Boston, Ms.

LEVI DINKELSPIEL, Decatur, Ill., box 299, care H. J. Righter.

MR. A. E. DOTY will attend funerals in Herkimer County, N. Y., and vicinity. Address, Ilion, Herkimer Co., N. Y.

DR. J. R. DOTY, Covington, La.

HENRY J. DURGIN, inspirational speaker, Cardington, O.

GEORGE DUTTON, M. D., West Randolph, Vt.

MRS. ADDIE P. DAVIS, Whitehall, Greene Co., Ill.

MRS. E. B. DANFORTH, M. D., trance speaker, (formerly of Boston,) Lawrence, Kan., box 465.

MISS S. E. DICKSON, inspirational, Vineland, N. J., box 291.

FRANK DWIGHT, Montana, Iowa.

MRS. SOPHIA K. DURANT, Lebanon, N. H., will answer calls in New Hampshire and Vermont.

MRS. EMILY DEARBORN EWER, inspirational speaker, 769 Broadway, New York.

MRS. M. A. ELLIS, inspirational speaker, will answer calls to lecture in Illinois, Michigan, Indiana and Ohio. Address, Indianapolis, Ind.

ANDREW T. FOSS, Manchester, N. H.

J. G. FISH, Avon Springs, N. Y.

THOMAS GALES FORSTER will speak in Music Hall, Boston, during January, in the afternoon; in Chelsea in the evening; in Marlboro' and Hudson during February; in Salem during March; in Troy, N. Y., during April, May and June; in New York during July. Address, 1919 Walnut street, Philadelphia.

MRS. CLARA A. FIELD, 111 Middlesex street, Lowell, Mass.

MRS. M. LOUISE FRENCH, trance and inspirational speaker, 8 Dexter street, Washington Village, South Boston.

DR. H. P. FAIRFIELD, Ancora, N. J.

J. WM. FLETCHER, Westford, Middlesex Co., Mass.

DR. GAMMAGE, lecturer, 134 South 7th st., Williamsburg, N. Y.

DR. L. P. GRIGGS, inspirational, box 409, Fort Wayne, Ind.

SARAH GRAVES, inspirational speaker, Berlin, Mich.

MRS. LAURA DE FORCE GORDON, box 2123, San Francisco, Cal.

MR. J. G. GILES, Princeton, Mo.

N. S. GREENLEAF, Lowell, Mass.

ISAAC P. GREENLEAF will speak in North Scituate, Dec. 10. Address, 1061 Washington street, Boston, Mass.

MISS HELEN GROVER, inspirational speaker, Bloomington, Ill.

KERSEY GRAVES, St. Joseph, Mo.

MRS. A. HULL, trance and inspirational speaker, 1716 Park avenue, Philadelphia, Pa.

DR. M. HENRY HOUGHTON will speak one-half the time in Stowe and one-half in Morrisville, Vt., for one year. Address Stowe, Vt.

MRS. EMMA HARDINGE will lecture in New York during January; in Portland, Me., during February; in Providence, R. I., during March; in Boston and Plymouth, Mass., during April; in Springfield, Mass., *during May; in Milford* and Westford during June. For week-evening lectures and other Sabbaths address care of Mr. Thomas Ranney, 251 Washington street, Boston, Mass.

MOSES HULL, 166 West Baltimore street, Baltimore, Md.

D. W. HULL, inspirational and normal speaker, Hobart, Ind.

LYMAN C. HOWE, box 99, Fredonia, N. Y.

MRS. S. A. HORTON, East Saginaw, Mich., care K. Talbot.

MRS. M. S. TOWNSEND HOADLEY will speak in Cambridgeport, Jan. 21. Address, Salem, Mass., care Sarah Todd.

CHARLES HOLT, Warren, Warren Co., Pa.

SIDNEY HOWE, inspirational, 14 Chester Park, Boston, Mass.

DR. E. B. HOLDEN, inspirational speaker, No. Clarendon, Vt.

DR. J. N. HODGES, trance, 9 Henry street, East Boston, Ms.

MRS. A. L. HAGER, inspirational, Mount Clemens, Mich.

MRS. F. O. HYZER, 433 East Baltimore st., Baltimore, Md.

MRS. M. A. C. HEATH (formerly Brown) will answer calls to lecture and attend funerals. Address, Middlesex, Vt.

JAMES H. HARRIS, box 99, Abington, Mass.

WM. A. D. HUME, West Side P. O., Cleveland, O.

ZELLA S. HASTINGS, inspirational, East Whately, Mass.

E. ANNIE HINMAN, West Winsted, Conn.

S. S. JONES, Esq., Chicago, Ill.

HARVEY A. JONES, Esq., can occasionally speak on Sundays *for the friends in the vicinity of Sycamore, Ill., on the Spiritual Philosophy* and reform movements of the day.

ABRAHAM JAMES, Pleasantville, Venango Co., Pa., box 34.

DR. C. W. JACKSON, Oswego, Kendall Co., Ill.

S. A. JESPER, lecturer, Bridgewater, Vt.

WM. H. JOHNSTON, Corry, Pa.

MISS SUSIE M. JOHNSON lectures in Bay City, Mich., during January; in Chicago, Ill., during February and March; in East Saginaw, Mich., during May. Address as above, or 61 Grand River street, Detroit, Mich.

DR. P. T. JOHNSON, lecturer, Ypsilanti, Mich.

WM. F. JAMIESON, Albion, Mich.

W. LINDLEY JACK, M. D., Beverly, N. J.

ALFRED KELLEY, normal speaker, Roby's Corner, N. H.

MRS. MARIA M. KING, Hammonton, N. J.

D. P. KAYNER, M. D., St. Charles, Ill.

GEORGE F. KITTRIDGE, Buffalo, N. Y.

MRS. M. J. KUTZ, Bostwick Lake, Mich.

O. P. KELLOGG, East Trumbull, Ashtabula Co., O.

MRS. R. G. KIMBALL, Lebanon, N. H.

MRS. FRANK REED KNOWLES, inspirational speaker, Breedsville, Mich.

JOHN R. KELSO, Springfield, Mo.

JOSEPH B. LEWIS, inspirational speaker, Yellow Spring, O.

MISS JESSIE LEYS, inspirational speaker, will lecture in Lynn, Mass., during January; in Worcester during February. Address, care Dr. B. H. Crandon, 4 Tremont Temple, Boston.

MRS. F. A. LOGAN, Genesee, Wis.

CEPHAS B. LYNN, inspirational speaker, will lecture in East Saginaw, Mich., during December.

DR. GEORGE W. LUSK will answer calls to lecture. Address, Eaton Rapids, Mich.

CHARLES A. LOHMUELLER, trance speaker, Butteville, Or.

MRS. ANNA M. MIDDLEBROOK will speak in Springfield during January; in Portland during February. Address, box 778, Bridgeport, Conn.

MRS. SARAH HELEN MATTHEWS, Quincy, Mass.

MRS. ELIZABETH MARQUAND, trance and inspirational speaker, 767 6th avenue, New York.

MRS. LIZZIE MANCHESTER, Stoneham, Mass.

DR. JOHN MATHEW, Washington, D. C., P. O. box 607.

MRS. MARY A. MITCHELL, M. D., will lecture in Illinois and Missouri. Address, box 91, *Huntley, McHenry Co., Ill.*

MRS. NETTIE COLBURN MAYNARD, White Plains, N. Y.

MRS. TAMOZINE MOORE, Needham Vineyards, Mass.

REV. A. K. MACSORLEY will answer calls to lecture on *Spiritualism.* Address, *San Francisco, Cal.*

CHARLES S. MARSH, semi-trance speaker. Address, Wonewoc, Juneau Co., Wis.

MRS. C. MILLS, North Waterboro', Me.

J. WM. VAN NAMEE, trance speaker, *404 Dean street,* Brooklyn, N. Y.; P. O. address, box 5120, New York.

RILEY C. NASH, inspirational speaker, Deerfield, Mich.

J. M. NORRIS, trance, Rock Island, Ill.

J. L. POTTER, *trance speaker, Northfield,* Minn.

LYDIA ANN PEARSALL, inspirational speaker, Disco, Mich.

MRS. EMMA L. MORSE PAUL, trance speaker, Alstead, N. H.

G. AMOS PEIRCE, box 87, Auburn, Me.

A. A. POND, *inspirational speaker, Rochester Depot,* Ohio.

DR. J. H. PRIEST, Healdsburg, Sonoma Co., Cal.

DR. E. E. PERKINS, Kansas City, Mo.

MRS. HARRIET E. POPE, Morristown, Rice Co., Minn.

DR. S. D. PACE, Port Huron, Mich.

DR. L. A. PLUMB lectures upon "The New and True Idea of God," at convenient distances. 10 Hanover street, Boston.

EDWARD PALMER, trance, Cambridge, Somerset Co., Me.

WILLIAM C. PIKE, Boston, Mass.

NATHANIEL M. PIERCE, Putnam, Conn.

MRS. L. H. PERKINS, trance, Kansas City, Mo.

J. M. PEEBLES will speak in New Orleans, La., during January; in Troy, N. Y., during February and March; in Washington, D. C., during April; in Dayton, O., during May; in Sturgis, Mich., or Cleveland, O., during June, July and August, attending grove meetings in Wisconsin and Minnesota. Address during January, New Orleans, La., *care of Spencer Field,* 80 Camp street; permanent address, Hammonton, N. J.

MRS. S. L. CHAPPELL POTTS, inspirational, Boston, Mass.

MRS. ANNA M. L. POTTS, M. D., lecturer, Adrian, Mich.

HENRY PACKARD, 277 Dorchester st., W. V., South Boston.

MRS. E. N. PALMER, trance speaker, Big Flats, N. Y.

MISS NETTIE M. PEASE, trance speaker, Chicago, Ill.

MRS. J. PUFFER, trance speaker, South Hanover, Mass.

DR. P. B. RANDOLPH, 89 Court street, Room 20, Boston, Ms.

DR. H. REED, Chicopee, Mass.

MRS. S. A. ROGERS, trance and inspirational, New Bedford, Mass.

REV. A. B. RANDALL, Appleton, Wis.

MRS. M. C. RUNDLETT will answer calls to lecture and attend funerals. Address Bellows Falls, Vt., care Dr. M. A. Davis.

MRS. JENNIE S. RUDD, 4 Myrtle street, Providence, R. I.

MRS. PALINA J. ROBERTS, Carpenterville, Ill.

MRS. C. A. ROBBINS, Beaver Falls, Pa.

MRS. ELVIRA WHEELOCK RUGGLES, Havana, Ill.

A. C. ROBINSON, Lynn, Mass.

WM. ROSE, M. D., inspirational speaker, 310 West Jefferson street, Louisville, Ky.

MRS. H. M. SHAW, trance speaker, Joliet, Will Co., Ill.

DR. E. SPRAGUE, Brownville, Neb.

JAMES H. SHEPARD will answer calls to lecture and attend funerals. Address, South Acworth, N. H.

MRS. JULIA A. STARKEY, trance speaker, Wilmington, O.

DR. EMMA R. STILL, trance speaker, 51 Hudson st., Boston.

MRS. LAURA CUPPY SMITH, 257 West 15th street, New York.

MRS. MARY DANSTON STRONG, 70 Jefferson st., Dayton, O.

MRS. ALMIRA W. SMITH, 35 Cumberland st., Portland, Me.

DR. H. B. STORER, 131 Harrison avenue, Boston, Mass.

MRS. FANNIE DAVIS SMITH, Brandon, Vt.

AUSTEN E. SIMMONS, Woodstock, Vt.

ALBERT E. STANLEY, Leicester, Vt.

MRS. H. T. STEARNS, trance speaker, may be addressed Sunbury, Penn.

J. RUSSELL SLEEPER will answer calls to lecture on Temperance—its theoretical and practical establishment—and on liberal subjects. Address Boston, Ms., care Banner of Light.

JOSEPH D. STILES, Montpelier, Vt., care of Geo. W. Ripley.

ELIJAH R. SWACKHAMER, lecturer, 767 6th avenue, N. Y.

DR. O. CLARK SPRAGUE, Rochester, N. Y.

MRS. C. M. STOWE, San José, Cal.

MRS. S. J. SWASEY, normal speaker, Noank, Conn.

MRS. L. A. F. SWAIN, inspirational, Union Lakes, Minn.

SELAH VAN SICKLE, Greenbush, Mich.

ALBERT STEGEMAN, Allegan, Mich.

MRS. J. H. STILLMAN SEVERANCE, M. D., Milwaukee, Wis.

MRS. NELLIE SMITH, impressional speaker, Sturgis, Mich.

J. W. SEAVER, inspirational speaker, Byron, N. Y.

MRS. M. E. B. SAWYER, Manchester, N. H.

ABRAM SMITH, Esq., inspirational speaker, Sturgis, Mich.

MRS. CORA L. V. TAPPAN, care Messrs. Redpath & Fall, No. 36 Bromfield street, Boston, Mass., or 16 5th st., New York.

THOMAS B. TAYLOR, *inspirational,* Providence, R. I.

J. H. W. TOOHEY, Providence, R. I.

HUDSON TUTTLE, Berlin Heights, O.

MRS. ANNIE W. TANNER, Montpelier, Vt., box 212.

S. A. THOMAS, M. D., Pennville, Ind.

MISS MATTIE THWING, Conway, Mass.

MRS. ROBERT TIMMONS, Mexico, Audrian Co., Mo.

BENJAMIN TODD, San Francisco, Cal.

F. L. H. WILLIS, M. D., 211 West 23d street, New York.

N. FRANK WHITE will speak in Vineland, N. J., during January; in Saginaw, Mich., during February, March and April.

S. V. WILSON, Lombard, Ill.

E. S. WHEELER will speak in Louisville, Ky., during January; in Memphis, Tenn., during February; in Topeka, Kan., during March.

J. G. WHITNEY, *inspirational speaker, Rock Grove City,* Floyd Co., Iowa.

MRS. E. A. WILLIAMS, Oriskany Falls, N. Y.

S. H. WORTMAN, Buffalo, N. Y., box 1454.

MRS. S. E. WARNER, Cordova, Ill.

MRS. LOIS WAISBROOKER can be addressed at Laona, Chautauqua Co., N. Y., till further notice.

PROF. E. WHIPPLE, Clyde, O.

F. WHEELER, semi-trance and inspirational, Utica, N. Y.

DR. E. B. WHEELOCK, Pleasanton, Kan.

ELIJAH WOODWORTH, inspirational speaker, Leslie, Mich.

A. C. and MRS. ELIZA C. WOODRUFF, Eagle Harbor, N. Y.

WARREN WOOLSON, trance speaker, Hastings, N. Y.

MRS. MARY J. WILCOXSON will speak during January and February at Springfield, Marshfield, Carthage, Mo., and other places.

MISS SUSIE A. WILLIS will lecture during January at Peabody, Mass.; during February at Plymouth; the first Sunday in March at Essex; during April in Vineland, N. J. Permanent address, 249 Broadway, Lawrence, Mass.

WARREN WIGHT, inspirational speaker, Waterloo, N. Y.

MR. N. M. WRIGHT, inspirational speaker, will answer calls to lecture in the New England States. Address, Boston, Mass., care Banner of Light.

MRS. VICTORIA C. WOODHULL, 44 Broad street, New York.

DANIEL WHITE, M. D., St. Joseph, Mo.

MRS. MARY E. WITHEE, Marlboro', Mass., P. O. box 532.

MRS. SOPHIA WOODS, trance speaker, Dummerston, Vt.

MRS. HATTIE E. WILSON, 46 Carver street, Boston.

MRS. N. J. WILLIS, 11 Windsor street, Cambridgeport, Mass.

A. A. WHEELOCK, Cleveland, O., care American Spiritualist.

MRS. JULIETTE YEAW will speak in North Scituate, Jan. 14. Address Northboro', Mass.

MRS. FANNIE T. YOUNG will answer calls to lecture; also will perform the marriage service and attend funerals. Address, Centre Strafford, N. H., care Dr. H. C. Coburn.

Married:

At the residence of Harvey Lyman, Esq., Springfield, Mass., by Thomas Gales Forster, Friday evening, Jan. 5th, Mr. Jacob H. Gibson to Sarah A. Ogden.

Passed to Spirit-Life:

On Sunday, Dec. 17th, while the morning stars hymned a glad anthem of praise in honor of that new-born day of rest to earth's toil-worn pilgrims, a bright angel band came to the home of Mr. Lewis Craft, of Northport, L. I., and bore away to their own immortal clime the fond guardian of the household—wife and mother—Mrs. Deborah Craft, aged 42 years.

Peacefully did the celestial visitants hush to final repose the fitful pulses of her mortal frame, that the loving, waiting spirit calmly folded about her the mantle of *peaceful sleep,* and only woke to the realization of dreams, radiant with the living forms and joyous welcome of loved ones long gone before to the better land.

For many years this estimable lady had *borne remarkable* testimony of the power and beneficence of spirit guardianship. Pulmonary consumption long since claimed her as its victim, and her case was regarded as wonderful, she having been kept in the earthly form during the last twelve years by following the directions of her spirit guides. Herself an excellent medium, she had taught her family by daily example how potent a living knowledge of spiritual existence may be to overcome the *shadows which cluster around* the portal of change from earth to those everblooming shores beyond the shining river.

A devoted husband and five children remain, testifying, by *their cheerful resignation, of that* divine faith which has conquered death—rejoicing in the perfect assurance that she still lingers in the loved home circle, a sacred presence, sharing their life's joys and sorrows, as the aroma of sweet flowers *perfumes the air, though the last bloom lie faded and dead.*

Formerly an active member of the Methodist church, and highly respected by all who knew her, the peculiar circumstances attending her transition, and the spiritualistic funeral services, (*which were conducted by the writer,*) have produced a profound impression in Northport in favor of our beautiful philosophy. An unusual amount of Christian charity seemed to pervade the community, as the M. E. Society most kindly *offered* their church edifice for the public burial service, and their choir also kindly sang our charming spiritual songs. It is pleasing to record the fact that the resident minister also attended. Such a degree of liberality is seldom met with in sectarian denominations, and tells us that the inspirational leaven is surely working. The angel circle who welcomed Mrs. Craft to her supernal home was described at the close of the discourse. While delineating one in particular, a murmur of recognition was visible in various parts of the congregation, saying, "It is her father." Allow me to state that this interesting incident was related to me subsequent to the burial by a relative of the family, who also remarked that "the old gentleman was a resident of the place for many years, and familiarly known." May angels speed the truth.

EMMA F. JAY BULLENE.

From 445 West 40th street, New York, Dec. 24, Mrs. Charlotte Richardson, aged 64 years.

Her grandfather served under Washington, her only son fell for the Union in the great rebellion. "All relatives had gone before her—*she was the last of her race.*" Clairvoyant in girlhood, always a medium, she was ready for and early joined in the great spiritual movement. She was a true follower of the Nazarene, and devoted her life, and the means *which her extraordinary powers procured her, for the suffering* needy; so that when sickness overtook her in a great city, a charitable institution would have seemed the only resort, but her spirit friends had promised immunity from want in reward *for her devotion to their work,* and for five years her room rent was always promptly paid. For her *death* was not a "king of terrors." She constantly longed for spirit life.

At the funeral services, held at Father D. G. Taylor's, 329 West 43d street, while instead of black craped the door. Her remains, through the kindness of the above named friends of our cause, rest in Greenwood Cemetery—in their own lot. In justice to "Father and Mother Taylor," it may be stated that *when* others became tired, they threw open their parlor for a weekly "circle" for her benefit. Go and do likewise, and realize the pleasure of doing good.

JAMES B[illegible], M. D.

From Americus, Ind., Nov. 22d, George W. Boner, in the 58th year of his age.

He passed through the fogs of theology, and was an earnest seeker after the truth. He was a reader of the *Banner of Light,* and was comforted by its beautiful *teachings.* His last words were: "Farewell! I am going home." He left a family dependent on him—a devoted companion and two children to feel their loss besides a large circle of friends.

From Camanche, Iowa, Nov. 19th, Dettie E., daughter of Samuel F. and Sarah F. Dillon, aged 12 years 10 months 1 day.

We loved her, but the angels loved her, too;
They called; she bade her weeping friends adieu,
And smiling, went to join that happy throng,
In regions of delight and endless song.

S. F. DILLON.

[Notices sent us for insertion in this department will be charged at the rate of twenty cents per line for every line exceeding twenty. Notices not exceeding twenty lines published gratuitously.]

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

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

Banner of Light.

BOSTON, SATURDAY, JANUARY 20, 1872.

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Political Puritanism.

We are extremely gratified to note the progress making with liberal ideas, though they are disguised under almost every name but that of progress and reform. The seeds are crumbling like icecakes in the sun before the steady shining of truth; as it now comes down out of the heavens, Ridicule has spent its feeble force; violence is behind the age; bigotry has ceased to frighten; the path of liberal ideas is straightonward, in spite of obstacles great and small. We detect the symptoms of this welcome change now in the inculcations of the pulpit, and now in the teachings of the secular press. *Any observant eye can see* that both are stirring in their hostility. They both accept what the people accept, and hence it is far better for reformers to work directly upon *and among* the masses, than to trouble themselves about the so called guides and indicators of public opinion. From time to time we have experienced fresh pleasure in finding in the columns of such leading journals as the Tribune, the Times, the Herald, and even the World, of New York, such sentiments as all truly liberal minds accept, when some stress of discussion or bias of commentary compels them to take the side of progress openly. These journals, as a habit, attack and ridicule Spiritualism, but now and then they forget their role, and come out squarely for what Spiritualism distinctively avows and advocates.

And so with the general treatment by the press of questions of government, of labor reform, of liberty of conscience, of freedom of speech, and *of social organization; they all fall into the very* train of remark which Spiritualists have taken before them, having inevitably caught the spirit that is abroad. We have a fresh instance of it in our mind. The Cincinnati Commercial is commenting in its frank way on political puritanism, as illustrated by certain individuals in the dominant political party, who believe themselves to be commissioned for the preaching of morals and the laying down of all the moral statutes. The attack of the Commercial is directed against the persistent efforts making "to engraft on the Government the doctrine that it is the province of the legislative power *to compel the observance of the moral law by statute*; that the morals of the world can be improved, even perfected, by the law-making power; that the doctrines of Christianity can best be propagated by criminal codes; and that "if the Government will only undertake the work of converting the world, individual effort may cease entirely."

It is well and clearly stated in the above quoted language by the Commercial; and it adds, with timely emphasis, that "the lessons of history have been written to little purpose, if they do not teach us a different theory." We have already commented on the insidious attempts of certain religious sects to engraft what they plausibly style the "recognition of the Deity" upon the constitution. They are not remitted yet; but *it is the deliberate intention of their bigoted authors to impose the scheme upon the conscience of the nation just as soon as they think it safe to seriously set about it.* It is said that some ten thousand Presbyterians voted in the last New York election, who professed to have been held back previously by religious scruples—which only mean sectarian opposition to something. And in many ways this same sentiment is showing its head. It assumes, in the first place, that it is all right itself, and, next, that what it dictates must be equally right for everybody else—a theory that will not hold water in a free country, and does not deserve a moment's toleration. *The time is at hand for a close and severe struggle between this relic of Puritanism and the progressive spirit of the age;* and, from all current appearances, it is bound to be a severe one. The proposition to dwarf and cramp our free constitution to the uses of sectarianism, is the boldest form it has yet taken on.

Rev. Mr. Hepworth.

The last Orthodox sensation is the pulpit summersault of the above gentleman, who has achieved *a certain degree of notoriety*, which he is willing to accept as fame, by his theatre preaching and loud Sunday sermons since he left this city for New York. He announced from his pulpit that he had recanted his Unitarian faith, as being probably too liberal for his present frame of mind; having swung to one extreme, like all other pendulums, mechanical and human, he swings with equal violence to the other. He had given out that he had changed his belief to that of Orthodoxy the Sunday before the occurrence to which we are going to refer; it was therefore a striking illustration of assurance for him to appear in his pulpit on the subsequent Sunday, and presume to preach a regular, out-and-out Orthodox sermon, in which he set forth the reasons for the revolution in his religious faith. But then, if he had quietly made the change and not used a Unitarian pulpit for Orthodox purposes, that would not so well have served his turn. He would not in such a way have succeeded so well in advertising himself. The President of the Board of Trustees arose and publicly protested against his making a use of the pulpit for which it was never provided, and Mr. Hepworth retorted that he did hope he might leave his flock without being insulted. But he promised to preach in another place on the next Sunday. And in this fashion do these brethren love one another, and show how much better they are than any mere Spiritualists. What Mr. Hepworth will do with his many times confessed Spiritualistic belief it may be of no further interest to inquire.

D. D. Home announces the second volume of "Incidents in my Life," published in London. The third volume is promised in May.

☞ Robert Dale Owen's "Debatable Land" is having a great sale, and it richly deserves it.

The Allopathy Thumb-Screw.

We have on several occasions exposed the attempts of the Allopathic Fraternity of Doctors to practice their tyranny on other public healers of disease than such as subscribe to their own imperfect methods, and have had the pleasure of aiding in the fight made against it in Rhode Island, Michigan, in Illinois and in this State; and now we as gladly come forward to help unseat this conscienceless power here on the soil of Massachusetts. Since Surgeon General Dale refused in so contemptuous a manner to give a commission to any Homeopathic practitioner who applied for service in the army during the rebellion, he has taken every opportunity to snub and exhibit his contempt for the same school of medicine and its members. An appeal has been made by the Homeopathic fraternity to the Governor to overrule the petty tyranny of this complacent keeper of all medical knowledge and learning, but nothing came of it, and nothing has been done until now. The matter has recently taken a new shape, and will, in all probability, be hastened on to a final determination.

What served to bring the disciples of the New School of medicine again before the public as contestants, is an impudently autocratic circular, addressed by the President of the Massachusetts Medical Society to sundry members of that Society, of which the following is a copy:

NORTHAMPTON, MASS., *Nov 4th, 1871.*

To ——, M. D. — *Sir:* Charges, having been preferred against you by a Committee of the Massachusetts Medical Society of "conduct unbecoming and unworthy an honorable physician and member of this Society,"—to wit: "by publicly professing to practice according to an exclusive theory or dogma and by belonging to a Society whose principles are at variance with the principles of, and tends to disorganize the Massachusetts Medical Society."

You are hereby directed to appear before a Board of Trial at the Society's Rooms, No. 26 Temple Place, Perkins Building, on Tuesday, Nov. 21st, 1871, at 11 o'clock A. M., to answer to the same, in accordance with by-laws and instructions of the Society.

SAMUEL A. FISK,
President of the Massachusetts Medical Society.

The meaning of all this is simply that certain members of the Allopathic fraternity, known by the society name above given, have presumed to follow their own enlightened reason in administering to the wants of patients, and let the blundering blindness of the old books go. They have stepped over the society traces, and therefore they were ordered up for trial at short order. Their offence should be a heinous one that will excuse such a brutally crusty form of address as that furnished in this circular. The idea is, to get the Homeopaths, and all who are at all infected with Homeopathy out of the "regular" organization. This is attempted in obedience to an edict from the American Medical Association, which has peremptorily demanded of the Massachusetts Society that it shall forthwith proceed to expel all Homeopathic practitioners and sympathizers from its ranks.

The Boston Post "interviewed" some of the leading physicians on both sides, and drew from *the Allopaths the admission that the central* organization had resolved to fill in a new broom and sweep the floor clean. It is a stand-up fight that is coming on, but it is going to take more strength than the Allopaths now happen to command to whip out their young and growing opponents. The virtue of Homeopathy in our view is that it doctors so little; for its method we care but a trifle. But whether much or little be its administered medicines, it is a school that professes progress and favors liberality. Some of the best minds in this community are now enlisted on its side, and are ready to take their chances socially with it. But it is this conceited tyranny of the hide-bound Old School that chiefly provokes our honest resentment, and we hope to see it put down and trampled on. Let the Dales and Fiske of Allopathy feel that they do not hold the health of mankind in their feeble hands.

It remains only to allude to the developments thus far of the injunction suit brought by the Homeopathists against the Allopathists, by which the latter were legally restrained from any further threatened action in reference to the new school of medicine and its practitioners. Since the serving of the injunction, the defendants (Allopathists) have been industriously employed in preparing their reply to the Homeopathists' bill of complaint. In the course of that reply, still further evidence of their original animus is extorted from them, which is disclosed in the following. They aver that the Massachusetts Medical Society provides for expelling any fellows of that Society, and that among its by-laws the very first one provides that "no person shall hereafter be admitted a member of the Society *who professes to cure diseases by Spiritualism*, Homeopathy, or Thompsonianism." After reading that by-law of the Allopathy Society, we think nothing more need be said. The old fogy members not only fitted themselves into their own coffin, but put their hands outside to try to screw down the lid.

The Reform Spirit.

In municipal, State and national politics it is very plain that the reform spirit is awake and abroad, resolved *to lose no working time* in wishing and hoping, while there is anything practical to be accomplished. We see and feel it here in our city government; in the Message of the newly-installed Governor of Massachusetts; in the local politics of New York; in the searching investigation going on in the affairs of the Custom House of the commercial metropolis; in the re-organization of the forces of both political parties at Washington; in the tone of the speeches of public men, the addresses of Governors and Mayors, and the appeals of the public press; and, in fine, in all the assemblages of the people everywhere. The universal desire, growing visibly stronger every day, is for the purgation of political and social affairs from all vestiges of corruption; and though this is not possible to the extent of perfect purity, it is certain that so general and united an effort in that direction cannot but promote the desired result to a remarkable degree. But the reform spirit does not stop there; it is projecting new and better methods for the government of the State and the administration of public affairs; seeking to learn how it may lift up the weak and oppressed, and secure justice to the whole; how it may best promote equality, terminate the reign of violence among nations, enlarge liberty, advance education, and furnish every one with the means of redeeming himself by his own good work.

Reception to Thomas Gales Forster.

The proposed meeting of the friends of this well-known and popular lecturer, which was to have taken place on Tuesday evening, Jan. 9th, has been postponed to the following week, and will occur at Eliot Hall, Boston, Tuesday evening, Jan. 16th. Speeches, music and a pleasant time may be expected. A general invitation is extended to all.

J. M. Peebles in New Orleans.

The Daily Times, of Jan. 1st, contains a long report of Mr. Peebles's lecture the previous Sunday, in that city, on Spiritualism. This speaks well for the liberality of the Southern press. Evidently Mr. Peebles is sowing seed for a great harvest. He preaches undisguised Spiritualism, and the people receive it with gratitude and joy.

Assassination of James Fisk, Jr.

Ere this the telegraph has flashed to the limits of the civilized world what the press of the day *has uniformly headed as "The sudden ending of* a strange," or "violent," or "remarkable career." Early on the evening of Saturday, Jan. 6th, while yet the chorus of good wishes—which in the circle of the wealthy of New York universally arises around the well-filled New Year's table—were lingering in the mind, James Fisk, Jr., Colonel of the Ninth Regiment N. Y. S. M., head and front of the Erie Railroad Company, bold speculator on Wall street and a most remarkable person generally, alighted from a carriage at the door of the Grand Central Hotel, and proceeded to ascend the stairway in search of a sister-in-law of his who boarded in the house. He was met immediately by Edward S. Stokes, his antagonist in the famous Fisk-Stokes Mansfield suit now pending in the courts, who was awaiting his victim, and who, drawing a revolver, fired rapidly *three times*, one ball inflicting upon Fisk a mortal wound in the abdomen, from the effects of which he died on Sunday morning, Jan. 7th, at about a quarter *before eleven o'clock.*

The deceased was born in Bennington, Vt., in 1835, and commenced life as a country peddler (the business of his father), after which he became a jobber in cloths, goods, etc. He then entered the employ and afterward became a member of the firm of Jordan, Marsh & Co., of Boston; then went into business (unfavorably) for himself. Removing to New York his career was a success—railroading, steamboating, stock and gold operations, etc., combining to swell his property to a vast magnitude. He is described as one whose "mind was extraordinarily fertile in ideas and expedients, while his conversation was filled with unusual images and strange forms of speech, which were caught up and made popular by the New York press;" also, as surrounding himself with appli*ances of the most princely munificence*, which served to attract the attention of the public to his movements everywhere. He was buried at Brattleboro', Vt., on Tuesday, Jan. 9th, his remains having been escorted to the railroad station at New York, Jan. 8th, by an imposing display over a mile long, including a brigade of N. Y. S. M., and the Ninth—his own regiment.

The suddenness of the occurrence has hushed the cry even of those who before were holding up the murdered man to the gaze of the community in, to say the least, not the most enviable light, and all are uniting to say: "Let us speak well of the dead." While expressing no opinion as to the merits of the case, the full particulars of which will serve as a theme for the inquiry and investigation of the million-brained press of the country for some time to come, we will confidently call attention, in the face of the lame apologies which the old churches will probably make, by which to admit him to the fold above, to the superiority, at such and all times, of the teachings of our divine philosophy, which reveal to us the fact that the spirit so suddenly thrust out of earthly life, lives yet in a land where the keen eye of Justice is not dazzled by the flash of a golden shield, and where, unerringly, man reaps what he has sown—be it joy for well-spent hours, or sorrow for lost advantages. There is no death—it thrills with the pulses of existence as fully as before the closing moment. It is not lost in a trackless void, but held in the infinite hand of law; not swallowed in a gulf of liquid fire, but placed under circumstances which demand its individual efforts for its individual betterment; not awaiting in the grave the final action of a strong-lunged Gabriel, but at liberty in the ages that are to come, by the changeless order of progression, to learn the better way; to avoid violence and cleave to peace; to shun defilement and gravitate toward purity; and to welcome only that which shall conduce to the benefit and expansion of that interior better nature which *all possess, however dwarfed or clouded by the* conditions of time.

Professor Stowe's Men.

At a recent meeting of the Radical Club in this city, Professor Stowe, rigid Orthodox, who was present as a listener, but was converted into a talker, announced, without the least signs of *flinching, that he did not know as he could him*self have made mankind much differently had he been present at the creation; but he felt very confident that if he were present, and had been asked for a suggestion, he would have advised the making of *fewer men and better ones.* Modest Old Orthodoxy! Not only would it have done this at the first of it—it has been intent on it ever since it came into fashion as a creed. Its aim has been steadily for power, and its social inquisition has been no less rigid and bigoted than its ecclesiastical. It was never content, in spite of the mythologic and cruel dogmas it held, to try to make men better, but must needs insist that they should be better after its own hard pattern. Its doctrine has been that, if they were unwilling to comply with its demand, they should be utterly destroyed in the torments of an unending hell. This is the way Orthodoxy has been teaching and preaching the idea of making fewer men and better ones: if those that were made refused obedi*ence to its commands, they were to be thinned* out in the torturing flames of hell. Prof. Stowe would merely have preferred to save time and trouble by thinning them out in the first place. But we believe that the good God knows best.

One Bible for Sale.

In the town of Alstead, N. H., there are five churches, but no ministers to a single one. When preaching is enjoyed by those who desire it, it has to be supplied according to the varying demand. One day, not long since, the story goes that a resident parent in the town wished to purchase a Bible for his daughter—whether for urgent service, or in the line of a present, it makes but little difference. He applied to every store in town for the book, but not one was to be had; the presumption of the storekeepers was, that everybody kept a Bible of his own, just as much as he would own a bed or a stove, and so they neglected to lay in a stock. But the devoted parent was not to be discouraged in this fashion. There chanced to be a stray minister in town just then, and to him the father went with his devout application. The minister saw a chance for a trade, or, as our own Warren says, "a chance for a spekkerlation," and became agreeable. Yes, he said, he had a Bible, and but one. It had been but little used, and he would sell it as low as one could be bought by going further! That is what we should call "spreading the gospel" by those who are commissioned to preach it. What a thrifty missionary that minister would make among the heathen, to be sure, with a full cargo of new Bibles at his disposal!

Music Hall Free Meetings.

Thos. Gales Forster was greeted last Sunday with a very large audience, considering the intensely cold and blustering weather. He is a favorite with a Boston audience. His discourse was bold, strong and effective, and, judging from the hearty applause, very acceptable to the audience. He speaks again next Sunday afternoon.

A Transgressor's Reformatory.

A Reformatory has been organized, and is at present in a state of progress, in the town of Warsaw, N. Y., the plan of which contemplates that those who have been led away into criminal conduct, but, though legally offenders, are not vicious in their character, may be handed over to this experimental institution. It is expected that, after legal conviction, they will be placed under sentence the same as at present; but their sentences will be suspended, and they will be turned over to the Reformatory. They will there be provided with food and lodging, but they will have no keys or bolts turned on them. They will be provided with work, however, both on the farm and in the workshops, so as to enjoy all the air and sunshine *necessary for health, and thus be enabled to earn* their living while qualifying themselves for a future of honest industry and self-respect. The chief prevenitive against running away is the standing certainty that, when caught again, the fugitive will be taken to State Prison and there compelled to work out his original sentence. If he behaves himself properly, however, he will be allowed to serve out his term in the Reformatory instead, in the practical enjoyment of freedom, and go forth at the expiration of his term trained to habits of regular industry and made capable of earning an honest living. We have seen no better practical plan of criminal reform anywhere. Horatio Seymour is at the head of it, and influential gentlemen are associated in the management.

Dr. Willis's Opinion of Our Free Circles.

Dr. F. L. H. Willis, while in this city a few weeks since, improved the opportunity to visit our free circle. Writing to the Present Age, he says:

"We visited the Free Circle Rooms at the office of the Banner of Light, and attended two of Mrs. J. H. Conant's remarkable séances. We cannot see how it is possible for any one to sit through one of these occasions and not be impressed with a profound sense of the very remarkable character of the phenomena presented. Those who do not believe in spirit power and control over mediums, should attend these séances a few times, *and if they can leave without the conviction that* there is a power and an intelligence above and beyond the medium, of which she is but the mouthpiece, then they must give Mrs. Conant the credit of being a most marvelous woman, endowed with *the most surprising facility* for changes of voice and facial expression, and gifted with a miraculously fertile brain. For nearly or quite fifteen years she has acted in the capacity of medium for these free circles and for the Banner. She answers questions upon an endless variety of subjects, and is controlled by an infinite variety of spirits. These different controlling influences evince the most marked individuality. Her changes of voice, expression, motions and attitudes under the different controls are most marked. At times her language reaches the height of sublimity as an invocation is poured from her lips, and again it is the simple words of a child, or the broad hibernian dialect, or the peculiar phraseology of the African, that finds expression through her lips. The room is always filled, and the interest seems profound. At each sitting twelve sealed letters are answered, and judging from the expression upon the faces of several who were the recipients of replies while we were present, we should say *very satisfactorily.*"

"An Idaho Ghost Story."

Under this caption we find, in "Our Dumb Animals," the subjoined account, from the pen of a popular writer—"Grace Greenwood"—regarding the powers of sight possessed by the lower orders of creation. She says the idea of animal seership *is not new*, but dates back before the time of Murillo—that celebrated artist having embodied it in one of his paintings.

Modern revelation has shown us that it is a reality, and converted the ideal fancy of the presence and recognition of spiritual appearances into a demonstrated fact for many minds, and will yet do so for more, as time is afforded for the working of thought:

"An officer of the commissary, while on one of his business expeditions to one of the mountain tribes, was sitting one night in a wigwam, with several chiefs, smoking and conversing amicably, when suddenly the Indians sprung up with looks of terror and ran out. He followed and inquired the meaning of the stampede, and was told that the ghost of a lately deceased brave had appeared in their midst. He looked back into the wigwam and saw only the favorite dog of the departed chief, which was behaving very strangely, leaping up and fawning on the air, with every sign of canine delight and affection. The awe-struck Indians said, 'He sees his master!'"

The Cat out of the Bag.

At a late meeting of the alumni of Williams College in New York, a certain clergyman of the party, in the clergyman's usual sly way, reminded the company that, unlike the situation in Europe, the colleges of this country are generally, most wholly, in the hands of the ministers. Whereat the party assembled cried out with a responsive amen. We at once detect in this boastful admission the secret of the prolonged power of Old Theology, and of its plan for indefinitely perpetuating its cramping influence. It sows its tares of dogmas in the fertile soil of the young mind when reason is yet asleep, and it takes the painful efforts of a long lifetime to root them out. We shall be heartily glad, in company with all liberal people, to see a decided change instituted in this respect in all the colleges of the country, that the minds of young men may not be manacled, but emancipated from every rule but the stern one of self-restraint.

Victoria C. Woodhull at Music Hall, Boston.

This enterprising and indefatigable reformer, although suffering from severe indisposition, addressed a large and appreciative audience (in the main) at this hall, Wednesday evening, Jan. 3d, on "Social Relations," substantially repeating her views as recently enunciated at Steinway Hall, New York. She was introduced to the assembly by John Wetherbee, Esq., and was accompanied by her husband, Col. Blood. As a full report of her speech will be found on the first page of the present issue, we will not speak further concerning it, except to say that it was delivered with a force and earnestness which cannot fail of producing after-thought among her hearers, and that it was widely criticised by the daily press of this city. All our readers will thus have an opportunity to peruse this remarkable address and judge for themselves, not trusting to the garbled extracts given by the secular press generally.

"Nature's Laws."

We are informed that a book is now in press, under the title, "Nature's Laws in Human Life," which is destined to meet a want long felt in the community: viz., that of a short, compendious work, which shall, for the convenience of the investigator or believer alike, present in juxtaposition the views held and arguments adduced both for and against Spiritualism—letting the philosophy of the return of the invisibles stand on its own merits. The clearest rendered opinions of extremists on either side, together with the author's personal experience, will be cited, and no effort will be spared to make the volume of direct value in the field of its destined operations. Due notice will be given of its date of publication.

The Lyceum Banner.

No. 1, Vol. 6, of this sprightly standard for the young folks, edited and published by Lou. H. Kimball and Mrs. H. F. M. Brown, is before us, coming out in eight pages of clear-looking type and good paper, and having for its motto, "Those who educate a nation's children, shape its destiny." The first page has a cut representing a contemplative chicken, of Darwinian tendencies, with a fragment of the shell yet upon his back, and contining his little wings, who is gazing upon the remainder of the broken white tenement before him, as if to say, "*Did I emerge from that?*" Stories, selections, poetry, items, a pretty illustration of a party of children singing Christmas carols, and editorial matter, fill out the pleasant pages. In a leading article entitled "Rising," matters concerning this little sheet are truly and clearly stated:

"Our readers will be glad to see the Lyceum Banner out again in its full size and in a new dress. We, too, rejoice, *and bless the hands that* have helped us to rise. We hope the reader will find that the Banner spirit did not see death. Our energy, courage, faith, have not wavered—have not been tried and found wanting. If we ever doubted the need of our paper; if we ever asked, 'Is it wanted and welcomed?' our fears and doubts have been burned out. The *scores of letters from all classes*—letters of cheer, of hope, downright *helping* letters—convinced us that our work is needed and appreciated. When the call comes from children, 'How long must we wait for a full-grown Lyceum Banner?' we know, of a certainty, that the call comes straight from the child-heart.

In our rising, we remember, with deep gratitude, the hands that have helped, the hearts that have comforted and encouraged. We remember, too, of how little worth is '*thanks*;' but we may hope that our tried and true friends may never need measure for measure, and that the devastating flames may never hear their cry for help to the ends of the earth."

Now is the time for Spiritualist parents to obtain proper mental food for their children, by forwarding to this worthy little paper the one dollar which constitutes the subscription price for one year. In addition to its regular attractions, a fine steel engraving—"Fidelity"—it is announced, will be given to each person so patronizing.

Woman.

ENGLAND.—The Woman's Rights movement is making more progress in Great Britain than in this country, probably because there is less talking about it. While, for example, college authorities are consulting here, they are acting there, and twenty-eight women have been admitted to the University of Edinburgh.

IRELAND.—The movement for the enfranchisement of women progresses steadily here, under the auspices of Miss Anne Isabella Robertson, who founded the Society for Woman's Suffrage, and is truly indefatigable in her exertions. A promising session of the Irish Society for Woman's Suffrage was held lately at Blackrock, Dublin, Miss Robertson presiding. In her opening address she stated that Mr. Disraeli had voted in favor of Woman's Suffrage last session; and Mr. Gladstone, in his late speech at Greenwich, alluded to the desirability of removing the various social inequalities under which women labor. When the bill to remove the electoral disabilities of women passed a second reading in the House of Commons, in May, 1870, nearly three times as many Irish members voted for it as voted against it, and Miss Robertson hoped that such would be the case again when the bill was introduced next session.

RUSSIA.—This country appears, after all, the country for woman. The early legends make her the principle of evil, which is a step beyond the Bible representation. She was accordingly treated as an inferior member of society. But Peter the Great discovered her worth, raised her to a coördinate position with man, and, within a century after his death, four women have been autocrats of all the Russias. Recently it has been ordered by the Government that women who own property in land can vote.

Some twenty women are admitted to regular practice of medicine in Berlin, most of them being of homeopathic and eclectic schools.

Rev. D. W. Hull in New England.

As will be seen by a notice elsewhere, this able polemical champion of Spiritualism is to have several discussions in the East, and one in the West ere long, with clerical opponents, in which the victory cannot fail to rest with him. We have recently received personal visits from him during his labors in the vicinity, and he thus gives an account of his "impressions" in the Crucible of Dec. 30th:

"THE BANNER OF LIGHT.—It has been our pleasure to call at the office of the above sturdy paper quite often of late. We find everything prospering finely there. The editors, publishers, clerks and all hands are crammed with business; but they are never too much engaged to extend a welcome to friends who call upon them. The Banner of Light is really considered about as indispensable in Spiritualist families as any other commodity. We always feel as if there was *something sadly lacking about the 'fit up' of a* room where this paper is not to be found. Of course this is our prejudice, but we cannot help it."

Williamsburgh, N. Y.

The closing lecture of the present term of the Spiritual and Progressive Association of the Eastern District of Brooklyn, N. Y., will be delivered by Elder Frederick W. Evans, of the Shaker Fraternity, Mount Lebanon, on "The Great Needed Reforms of the Day," at the large hall of the Masonic Temple, corner of Seventh and Grand streets, Williamsburgh, N. Y., on Wednesday evening, Jan. 31st. Tickets of admission 25 cents; doors open at 7; lecture to commence at 8 o'clock precisely. The Elder is one of the ablest men in the Shaker Fraternity. He will, among other topics, graphically delineate the following: "The Coming Man to be a Woman"—prophetically declared in 1860; "Great events impending over society—their hidden cause;" "The Seven Worlds, one within another—wheels within wheels."

"The Hollow Globe."

The New York Daily Standard, in an editorial referring semi-jocosely to the various scientific theories concerning the conformation of our planet, its past history and future prospects, after speaking of the "antarctic accumulations of ice," the "fiery billows" beneath the earth's crust, etc., etc., says of this work:

"The latest of all discoveries dispenses with fire altogether, and gives us a vast amphitheatre teeming with life. This is still more satisfactory. Who would not rather accept the 'hollow-globe' theory than to be rocked on the billows of imagination over the fiery furnace below?"

Woodhull & Claflin's Weekly.

Those of our patrons who have recently subscribed for the Banner of Light, under the arrangement which gave them also the above-named paper *free*, are informed that a due amount of patience must be exercised regarding its arrival, as the names, on reaching us, have to be sent to New York City, entered upon the mailing lists of the Weekly, and the paper forwarded from that office by mail, thus occasioning some delay in the individual reception of the paper.

The world uses 250,000,000 pounds of tea each year, and 718,000,000 pounds of coffee.

Dr. H. B. Storer's Medical Discovery.

This gentleman—whose services as a writer and public advocate of the spiritual philosophy are too well-known to require at this time any mention at our hands—it will be seen by an announcement in another column, has been favored, in addition to the various remedies which he previously dispensed, with the knowledge of a new preparation, whose effects are destined to be of the grandest importance to the suffering world, and of which he says: "As one of the greatest spiritual agencies in combating disease, I offer it to those who can accept the spiritual philosophy of our relations to the source of all strength, as well as wisdom; and to those who do not, I 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."

His laboratory is established at 131 Harrison avenue, Boston, and he has had remarkable success among the sick. The demand for his medicines continues to increase in all parts of the country, and the good work of his new "Nutritive Compound" is witnessed by hundreds of grateful restored ones. This last remedy is invaluable in removing that condition of lassitude and inertia called "general debility"—which "general," by the way, in this rapidly moving age, gets to command too large a share of the active workers, after awhile. The exhausted patient, who feels the need of such a preparation, will find in this the means requisite to build up a new life-principle; its potency rekindles the dull fires of existence, and sympathetically blends with the magnetic forces of the system, producing renewed energy both of body and mind.

Dr. Storer is a man known wherever he has been as of sterling honesty and integrity of purpose—one having high aspirations for the good of his kind, and shedding around him the light of a true example, which is the only thing worth striving for amid the whirl and clash of the conflicting animated human atoms which struggle for mastery in the river of time, too often forgetful of the vast sea of eternity toward which its waters inevitably tend. We therefore take great pleasure in recommending this physician to those who may be suffering to any extent from diseases which have *not already* passed the bounds of curative possibility, certain that in him they will find a conscientious adviser, a kind friend, and one who will deal justly by all.

A Pleasant Episode at Memphis, Tenn.

The Spiritualist Society at this place, it seems, by information recently reaching us, made the approach of Christmas the occasion for bestowing a well-merited remembrancer on Bro. Moses Hull, editor of the Crucible, who was at that time lecturing there on the New Gospel. He was taken possession of by a committee of the Society, Dec. 23d, carried to a large clothing establishment, and presented with a fine suit, including overcoat—much to his surprise and pleasure. While the clothing is valuable to him as a matter of use, the kindly feeling of appreciation which prompted its donation is of higher worth than that which pecuniary balances can afford; and the occasion is one which will ever live in his memory, with the other pleasant experiences of his Southern tour.

Dr. F. L. H. Willis in Boston.

We are glad to learn that Dr. Willis, of New York, has made arrangements to visit this city for a few days, to practice his profession. He will be at No. 11 Dover street, Tuesday, Wednesday and Thursday, Jan. 16, 17 and 18, from 9 A. M. to 3 P. M. His clairvoyant examinations are unrivaled, and the wonderful success attending his new system for the cure of cancers and all forms of diseases of the blood is creating a wide-spread interest.

New York City.

Emma Hardinge is lecturing during this month in Apollo Hall. Last Sunday she had a large audience, and her discourse was fully appreciated.

A Concert of Benefit Lectures—A Proposition by A. J. Davis.

To all Spiritualist Lecturers and Congregations:

The ever-recurring appeals in our various journals for charitable contributions, to meet the daily necessities of those sufferers, Austin Kent and Joseph Baker, must eventually dry up many generous fountains because of the incessant demands upon them without prospect of doing any permanent good, only relieving sufferings and supplying wants from week to week. Cannot you each and all, with one heart, agree to give *one discourse* for the benefit of these two unfortunates, or to take up *a special collection* in their behalf, on some particular Sunday, so that there may be a beautiful community of feeling and a happy, wide-spread concert of action in all parts of the country, in a noble work of benevolence? Let me now name a Sunday, *11th February proximo*, as the silver-white day devoted to raising a sum that will make further newspaper appeals *unnecessary* for at least a year to come. And let me suggest further that each lecturer or congregation forward the amount raised on that *white Sunday* to Wm. White & Co., to be by them paid in regular monthly installments to the suffering brothers and their worthy families. Text: "Write me as one who loves his fellow men." A. J. D.

Bequest to Spiritualists.

The last will of Thomas Neal, a native of England, has been filed for probate with the Clerk of the Probate Court. He bequeaths that the following legacies be paid in full: To Thomas B. Lord, of San Francisco, $1 000; to Thomas B. Macy, of San Francisco, $500; to his sister, Ann Craddock, of Hardington, Somersetshire, England, for her own use, $1,000; to his niece, Catherine Craddock, of the same place, $1 000; to the San Francisco Association of Spiritualists, the proceeds of a policy of insurance on his life, in the North America Life Insurance Company, for $5 000; to the Children's Progressive Lyceum or School, connected with the Association, $1 000, to be divided as follows: to the best behaved boy and girl, according to the judgment of the Trustees, based upon the report of the conductor of the Lyceum, the sum of $20 each, and the balance to be applied in providing suitable presents for the children. In case Spiritualism should cease to exist, or in case there should be no spiritual association, the testator wills that the last two legacies go to the British Benevolent Society. The remainder of his estate he gives to his father and mother. Joseph Durand Pierson and Thomas L. Kaen are appointed executors. The will is dated August 29th, 1868.—*San Francisco Paper.*

THE WINNEBAGOES.—This tribe, which possesses a reserve fund of $200 000, invested for them by the U. S. Government, has petitioned the authorities at Washington, with the approval and endorsement of their agent and superintendent, for half the amount for immediate use in building more houses, purchasing farm implements, breaking up and improving more land, and in other ways bringing in the march of civilization. The Winnebago Reservation is chiefly under the care of Friends of the New York Yearly Meeting.

Joseph Gillott, the well-known steel-pen manufacturer, died in London on Friday, Jan. 5th.

ALL SORTS OF PARAGRAPHS.

CONTENTS OF THIS NUMBER OF THE BANNER.—*First page:* "A Speech on the Principles of Social Freedom," by Victoria C. Woodhull. *Second:* Same continued; "Ohio Pebbles," by J. O. Barrett. *Third:* Banner Correspondence; Poem—"Some Things We Need Not Do," by Belle Bush; "Letter from Prussia;" "Jesus of Nazareth Passeth By," by Edmund S. Holbrook; List of Spiritualist Lectureers; Obituaries. *Fourth and Fifth:* Editorials on current topics, movements of speakers, etc. *Sixth:* Message Department; Poem—"I Wonder," by E. R. Place; Convention Notices. *Seventh:* Business Announcements. *Eighth:* "Editorial Correspondence," by Warren Chase; "Western Locals," by Cephas B. Lynn; "New York Matters;" "Letter from Mrs. L. C. Smith," etc.

☞ The Central New York Association of Spiritualists has issued a call, in another column, for a Quarterly Meeting, to convene Saturday, Jan. 27th, at West Winfield.

☞ Read the advertisement of the red line edition of "Nature's Divine Revelations." This great work of A. J. Davis is as much sought after and read as ever.

☞ A meeting of Spiritualists favorable to organization is announced as to be held at Eliot Hall, Boston, Sunday evening, Jan. 14th, to listen to the report of a Committee appointed on a previous occasion to arrange a declaration of principles.

☞ With the commencement of the year 1872 the National Standard, here *not* published weekly in New York City, will be issued monthly, and, according to its editorial announcement, "while maintaining a friendly relation to the several reforms which it has hitherto advocated, will hereafter be edited more fully in the interest of earnest, radical temperance reform, State and National."

☞ We print this week a poem from the popular writer, Miss Belle Bush, of the Belvidere Seminary, author of "The Artist and the Angel," a strikingly beautiful poem published in these columns several years ago. She is also author of a volume of delicious poems entitled, "Voices of the Morning," which will live ages after less spiritual ones are forgotten. For sale by Wm. White & Co., 158 Washington street, Boston.

☞ The tenth Annual Ball of the Boston Carriage Drivers' Union Association is to be held in Horticultural Hall, Friday evening, Feb. 23. Music by the Germania Band.

☞ We shall print a lecture from Prof. Denton in our next issue.

☞ Prof. Cadwell's exhibitions in this city last week, were well attended and very satisfactory.

"WOODMAN, SPARE THAT TREE!"—There is no doubt they have the *Power* in the Board of Aldermen to cut down the old elms on Tremont street, and that they also have a *Cutter* there; but the question is, will the axe be put in requisition?

PAINE ANNIVERSARY.—It will be seen, by reference to a notice in another column, that the admirers of this bold and fearless advocate of unfettered reason in the early days of our nation, will give a ball in honor of the date of his birth, at Nassau Hall, Boston, Jan. 29th.

"THE VOICES."—No poem of the present day has created so much discussion and criticism from the press as Warren Barlow's "Voices." A writer truly remarks: "As to the spirit of the work, there are wide differences of critical opinion, as is always the case with reference to works of decided character and conspicuous merit. It is only concerning things of no importance that, as a rule, everybody is agreed."

The Banner of Light, as true to principle as the needle to the pole, makes its weekly visits to our office. One reason why this paper is so universally popular is because principle, and not policy, governs the action of its managers. Success to the dear, unselfish old Banner.—*Lyceum Banner.*

The Chicago Relief and Aid Society has published its first special report on the organization of the magnificent charity that is doing so much to sustain the poor people of that afflicted city during the winter. The contributions up to the 25th of November amounted to $3,418,188.20, but the estimated expenses of relief up to the 9th of April next, six months from the date of the fire, is $3,976,498.54, leaving a deficit of more than half a million dollars.

A convention of those who want to put a system of theology into the Constitution, is called to meet at Cincinnati on the 31st inst.

Must he who wins a loving heart
By his illusive, fleudish art,
Be not disgraced, though undisguised,
While she is ruined and despised?
Must she who rears her noble sons—
Her daughters fair, from little ones,
Have naught to say what laws shall bless
A mother's love and tenderness?
—[*Warren Sumner Barlow.*

MACKEREL FOR FAMILY USE.—See card in another column. They are put up in any size packages, and sent all over the country. The advertiser has among his customers, he informs us, the Union Club; Sprague, Colburn & Co., of New York; Hon. Josiah G. Abbott; Denny, Poor & Co.; Hay, Spaulding & Wales, of Boston, and many other equally well known parties. Send for his circular.

The State of New York, per Gov. Hoffman's report, devotes ten millions of dollars annually to her public schools, and has nearly a million of children under instruction.

The number of persons meeting with violent deaths in New York City, in the year 1870, was 1291, in 1871, 1314, being an average of 25 per week. 100 were killed in the Westfield ferry-boat explosion, about the same number in the July riots, and 108 "suicided."

"Mediums and Mediumship."

The great favor Mr. T. R. Hazard's articles on the above subject received from the public, has induced us to reproduce them in pamphlet form. All who read them as they ran through the Banner pronounce them the best essays ever written on the subject. Every medium should have a copy of the pamphlet and read it carefully, and especially should every one who has visited a medium or ever expects to, give it close attention. It contains just the information needed, and instructs the investigator how to deport himself or herself in order to obtain reliable information from the spirits. In order to give it the broadest circulation, it will be sold for the small sum of ten cents, postage free.

A Discussion.

A discussion is to take place between E. Sprague and Elijah Woodworth, at Hillsdale, Mich., on Saturday, Jan. 20th, at 6½ o'clock P. M. Subject:

Resolved, That the Bible—Old or New Testament, Greek or Roman mythology, together with their Apocryphies, mythic fictions and fabulous legends—does not teach the return of a personal organic spirit entity after the death of the material body. E. Sprague affirms, Elijah Woodworth denies.

Spiritualist Lyceums and Lectures.

MEETINGS IN BOSTON.—*Music Hall.—Free admission.*—The Fifth Series of Lectures on the Spiritual Philosophy commenced in this elegant and spacious hall last October, and will be continued every Sunday, *at 2½ precisely* (except Feb. 11 and April 28,) Thomas Gales Forster during January, to be followed by other speakers of known ability, among whom are Mrs. Cora L. V. Tappan, Mrs. Nettie M. T. Brigham, Prof. Wm. Denton, and Mrs. Emma Hardinge. Reserved seats for the remainder of the term, at a reduced price, can be procured of Mr. Lewis B. Wilson, Treasurer, 158 Washington street, or at the hall. Donations are solicited.

Eliot Hall.—The Children's Progressive Lyceum meets at 10½ A. M. Religio-Philosophical Club (conference) at 7½ P. M.

John A. Andrew Hall, corner of Chauncy and Essex streets.—Test circle at 10½ A. M.; Mrs. Mary Carotte, medium. Lecture and answering questions at 2½ and 7½ P. M., by Mrs. S. A. Floyd.

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

BOSTON.—*Eliot Hall.*—Notwithstanding the intense cold, a very fully attended session of the Children's Progressive Lyceum was held, Sunday morning, Jan. 7th. The seats designed for visitors were also filled. In addition to a Grand Banner March, in which one hundred children and leaders participated, declamations were furnished by Nellie Keep, Florence French, Eva Philbrick, Maggie and Mary Cling, Ella Carr, Martha Hart, Lizzie Thompson, Alida Hubbard, Carrie Osgood, Carrie Shelhamer, a song by Agnes Howland and C. Shelhamer, and a reading by Miss Mary A. Sanborn. "The Recruit March," Gung'l, and "Valse ohne Tuel," Will S. Richardson, were also performed under direction of T. M. Carter.

CHARLESTOWN.—*Evening Star Hall.*—The Spiritualist conferences at this place are well patronized on each Sunday evening, and are doing much to unite the adherents of our philosophy in that locality.

The friends of Mr. and Mrs. J. B. Hatch assembled, to the number of forty or more, for invitation at the home of the same, No. 35 Myrtle street, on the evening of Monday, Jan. 1st, to celebrate the birthday of the lady. Singing (in costume) by Charles W. Sullivan; also by Maria Adams, D. N. Ford and others; social converse and a bountiful array of refreshments, contributed to the pleasure of the occasion.

CHELSEA.—*Granite Hall.*—A correspondent informs us that "notwithstanding the inclemency of the weather, and bad walking on Sunday eve, Dec. 31st, Granite Hall was well filled to listen to a lecture by Miss Jennie Leys, who has become a favorite in this city. More hearty responses could not have been given to the sentiments uttered than were frequent on that occasion. The general expression is, among all, to secure her services again as soon as possible. The singing was excellent, as usual, by J. Frank Baxter."

Thomas Gales Forster addressed a good audience at this hall, Sunday evening, Jan. 7th.

EAST ABINGTON.—*Phœnix Hall.*—Lilla H. Shaw, Guardian, gives the following: "The songs and Silver-Chain recitations at the opening of the exercises at the Lyceum session, Sunday, Dec. 31, consisted of adieus to the Old, and welcomes to the New Year. Recitations were given by nine members, followed by an interesting object lesson on the Manufacture, Origin and Uses of Leather, by Ira F. Lowell, for River Group. This lesson was so long as to necessitate the omission of the grand march, to the target march and singing closed the exercises.

Christmas.—The members and friends of the Lyceum, to the number of 650, assembled on Monday evening, Dec. 25th, at Phœnix Hall, to do honors to the occasion, and welcome Santa Claus, whose descent through the ventilator was greeted with unbounded enthusiasm. Music was furnished gratuitously by the East Abington Brass Band, to whom our thanks are due. After a brief intellectual exercise, and the grand banner march, the presents were distributed, and the children and adults proceeded to join in the dance—music by Duell's Band of eight pieces—till 12 o'clock. The opening dance was worthy of mention. Edward Brown, one of the Guards, arranged the older ones in a large Sicilian circle, while the younger ones formed an inside. Then the grand basket completed the picture. Time now sped so swiftly, that when the last hour of the day had struck, many would fain have turned it backward on its flight."

NORTH SCITUATE.—*Conihasset Hall.*—A correspondent, "B," writes as follows: "The Children's Progressive Lyceum gave a free exhibition on Christmas Eve (Sunday), consisting of recitations, golden chain, and others; also by singing selections appropriate to the occasion, and performing a target march—the exercises closing with a beautiful dialogue and tableau entitled 'The Queen of Beauty.' The hall was filled to overflowing, and the sprinkling of churchgoers attending evinced great satisfaction in the promptness of responses and the other exercises. Miss Lillie L. Clark, of Prof. Andrew's troupe, now performing in this vicinity, lent her musical tones by a favor entitled 'The Spirit's Hymn of Prayer.' Old Oaken Bucket Lodge, I. O. G. T., will receive the thanks of the Lyceum for the use of stage equipments and other material aid."

MILFORD.—*Washington Hall.*—Henry Anson, Recording Secretary, reports: "On Monday eve, Dec. 25th, the officers and members of the Children's Lyceum met at seven o'clock to distribute the presents—many of them valuable as well as useful—which were hung upon our Christmas tree. I was informed by those visiting the several societies here that we had the largest and best filled tree in town. After the presents were all disposed of, the hall was prepared for a pleasant social dance, in which ninety couples participated.

On Sunday morning, Dec. 31st, the regular services—speaking, remarks, marches, etc., were gone through with; Mrs. Maria Masterson sang, and Miss Lilian Smith rendered an original poem descriptive of the progress of the Lyceum in the past, which was written by Mrs. Mary W. Smith. It was then voted to continue the old board of officers until June, 1872, the names being: Conductor, L. B. Felton; Guardian, Mrs. Cordelia Wales; Musical Director, Mrs. Maria Masterson; Treasurer, R. C. Harrington; Recording Secretary, Henry Anson."

Movements of Lecturers and Mediums.

Mrs. Laura Cuppy Smith is in New York City. Her address is care of Anna Kimball, M. D., 257 West Fifteenth street. She is a first-class lecturer.

Dean Clark has been detained in New York for spiritual purposes, but will soon be on his Southern tour. Those desiring his services as a lecturer can address him care of 1919 Walnut street, Philadelphia, Pa.

Mrs. Sarah A. Byrnes spoke at Middleboro', Mass., Sole's Hall, Dec. 24th, and at Ashfield, Mass., Grand Army Hall, afternoon and evening, Sunday, Dec. 31st.

Mrs. Frances Kingman having completed her tour in the Middle States, is now ready to make engagements in New England. Her subjects are: "God's Newspaper," "American Mothers and Children," "Who Said It?" "Wasted Lives," "Working Men and Women," and others on social, political and religious topics.

Miss Susie A. Willis spoke at Peabody, Mass., Sunday, Jan. 7th. She speaks in Essex the second Sunday in March; during the month of May in Dorchester, and on the second Sunday in June at North Scituate.

Mrs. N. J. Willis addressed good houses, at the Lyceum Hall, Manchester, N. H., Sunday afternoon and evening, Jan. 7th.

A. J. and Mary F. Davis have left Orange, N. J., for a prolonged absence. They are spending a few weeks in Washington, D. C. Any letters or other mail matter for either of them may be addressed as usual to Orange. Their property in Orange is not yet sold.

Mrs. S. A. Rogers, the psychometrist, healer and test medium, is now in Massachusetts. She will lecture in Lowell, Jan. 14th. Will answer calls to lecture in this State and New Hampshire. Those needing such a well-developed medium will do well to engage her. She has been doing a fine work in Maine for the past year, previous to that in the Western States. Her address will be for the present, New Bedford, Mass.

Mrs. M. J. Wentworth, inspirational speaker, will lecture in Exeter, Me., Jan. 15th; Charlestown, Jan 22d; Bradford, Jan. 29th; Newport, Feb. 5th. Address, Newport, Me., box 40.

O. P. Kellogg speaks in Port Huron, Mich., during January. N. Frank White goes there in May.

Daniel W. Hull is speaking at Newburyport, Mass., to crowded houses. He goes thence to Lowell, on the 21st. Address him at this office.

William Brunton lectured at Middleboro', Mass., Sole's Hall, Sunday afternoon and evening, Jan. 7th.

Mrs. Frank Campbell, clairvoyant physician and spirit-medium, 616 Washington street, is giving excellent satisfaction to the afflicted who seek her aid.

Dr. James Cooper, of Bellefontaine, O., will hold a series of meetings at Union Hall, West Farmington, O., commencing on Wednesday evening, Jan. 17th, and continuing over the following Sunday.

Paine Anniversary Ball.

The friends of liberal principles and of mental freedom will celebrate the 141 h anniversary of the birth of Thomas Paine by a Grand Ball, at Nassau Hall, (661 Washington street, corner of Common street,) Boston, on Monday, Jan. 29 h, 1872.

The Committee of Arrangements assure the former patrons of these parties that no pains will be spared to render this as acceptable as any of its numerous predecessors, to which have uniformly been awarded the praise of furnishing the very best entertainment adapted to the wishes of all who relish the innocent enjoyment of dancing.

Tickets, admitting a gentleman and lady, One Dollar. For sale at the office of the Boston Investigator, 84 Washington street, or by either of the Committee of Arrangements.

Music, Savage's Quadrille Band.

Dancing to commence at 9 o'clock.

J. P. MENDUM,
HORACE SEAVER,
J. M. BECKETT,
T. L. SAVAGE,
MORRIS ALTMAN,
} *Committee of Arrangements.*

Boston, Jan 20th, 1872.

To Correspondents.

☞ We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable, as a guaranty of good faith. We cannot undertake to return or preserve communications that are not used.

G. C., INDIANAPOLIS.—*The subject of your communication is not worthy of notice, either pro or con. The phenomenal matter you allude to would be acceptable.*

D. M., SOUTHVILLE, N. Y.—The circle you refer to is not at home. We have placed the sum you sent to the Joseph Baker fund.

Married:

Jan. 3d, at the residence of the bride's father, Asa Hanson, Esq., Mr. Charles E. Atwood of Haverhill, Mass., and Miss Sarah E. Mayo of Portland.

After the usual ceremonies and entertainments were over, the company were favored with a very fine music, followed by a sumptuous repast and the presentation of bridal gifts from numerous friends of the party, with many benedictions, left for their new home.

Quarterly Convention.

A Quarterly Convention of the Merrimac and Sullivan Co. Association of Progressive Spiritualists will be held at the Town Hall in Bradford, N. H., Friday, Saturday and Sunday, Feb. 2d 3d and 4th. All Spiritualists and Free Thinkers of said counties are cordially invited.

Per order of the committee, S. F. HEAD, *Sec'y.*

To Advertisers.

Attention is called to the change recently made by us in the rate of charges for Special Notices and Business Cards.

Special Notices are set in minion type, and are charged 40 cents per line, each insertion.

Business Cards are set in agate type, and are charged 30 cents per line, each insertion.

RATES OF ADVERTISING.

Each line in Agate type twenty cents for the first, and fifteen cents for every subsequent insertion.

SPECIAL NOTICES.—Forty cents per line, Minion, each insertion.

BUSINESS CARDS.—Thirty cents per line, Agate, each insertion.

Payment in all cases in advance.

☞ For all Advertisements printed on the 5th page, 50 cents per line for each insertion.

☞ Advertisements to be Renewed or Continued Rates must be left at our Office before 10 M. on Monday.

SPECIAL NOTICES.

DR. SLADE, Clairvoyant, is now located at 210 West 43d street, New York. 16.

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 diseases of the brain and nervous system.

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. Address Box 5120, New York City. J6.

JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 361 Sixth avenue, New York. Terms, $5 and four three cent stamps. J6.

SEALED LETTERS answered by J. William Van Namee, Box 5120, New York City. Terms, $2.00 and three stamps. Money refunded when not answered. J6.

PSYCHOMETRIC DIAGNOSIS and hygienic advice written for $1.00 and stamp on all *Locks of Hair* received prior to Feb 1st, 1872. State age and full name. Address D. S. CADWALLADER, 1005 Race street, Philadelphia, Pa. 4w J6.

C. H. FOSTER, "Test Medium," No. 16 Twelfth street, between University place and Fifth avenue, New York. J13.

SPIRIT COMMUNICATIONS by sealed letter, $1 and four stamps. Address, M. K. CASSIEN, Newark, N. J. 3w J13.

SEALED LETTERS ANSWERED by R. W. Flint, 31 Clinton place, New York. Terms $2 and 3 stamps. Money refunded when not answered. J20.

Example for the Ladies.

MRS. AMELIA COUTANT, Brooklyn, N. Y., has had her Wheeler & Wilson Machine since June, 1869; has, besides other sewing, made 836 pairs of pantaloons, making as high as seven pairs a day, besides doing her own housework. She was self-taught, and has broken but two needles of the original dozen.

BUSINESS CARDS.

☞ Columbus discovered America, but it has been found that the only economical Shoes for children are the celebrated SILVER TIPPED—never wear out at the toe, and are worth two pairs without Tips.

All Dealers sell them. 4w—Dec. 30.

LIBERAL, SPIRITUAL AND REFORM BOOKSTORE.

Western Agency for the sale of the

BANNER OF LIGHT,

AND ALL

LIBERAL AND SPIRITUAL BOOKS, PAPERS AND MAGAZINES.

Also, ADAMS & Co.'s

GOLDEN PENS AND PARLOR GAMES,

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Mrs. J. H. Conant,

while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their earth life to that beyond—whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually 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—no more.

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☞ The questions answered at these séances are often propounded by individuals among the audience. Those read to the controlling intelligence by the chairman, are sent in by strangers, outsiders.

SEALED LETTERS.—Visitors at our Free Circles have the privilege of placing a sealed letter on the table for answer by the spirits. First, write one or two proper questions, signing full name to the same; put them in an envelope, seal it, and address to the spirit with whom communication is desired. At the close of the séance the Chairman will return the letter to the writer, with the answer (if one is given) on the envelope.

Invocation.

Oh thou, whose record we read in these lovely blossoms (referring to flowers upon the table), and who writest upon the skies with fingers of flame, who blessest us—yesterday, to-day and forever—thou, the incomprehensible, the altogether perfect, we would come to a nearer understanding of thee. We would depart somewhat from our ignorance, and gather something from thy wisdom. Thou hast fashioned all things in beauty, in perfectness, and thy scriptures are grand—they are sublime. We read them everywhere; and yet, forever and forever our souls call for thee. Day after day we seek for thee, and yet we always find thee; but restless, forever restless are our souls, and we push on through thy mighty eternity, calling unto thee. We, this hour, bring thee our prayers and our praises. We ask thee to tune the harp of our being in sweet accord with thee. And we ask for strength; we ask for wisdom; we ask that all the higher powers of our souls may be brought into requisition—that we may fulfill all thy will to the uttermost, and thy kingdom of love, of peace and of truth may find an abiding place on the earth.

Nov. 9.

Questions and Answers.

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

QUES.—Does the frequent magnetizing of a person injure his nervous system? I have heard it disputed.

ANS.—An excess of anything is injurious. The temperate exercise of the magnetic power through one whose magnetic influence is properly adapted to the patient, is good; the excess is bad.

Q.—Will the controlling intelligence explain the prophet Isaiah's ideas of a millennium (so called), and state when such an event may be looked for by us in earth-life?

A.—It is not possible to tell precisely what the prophet Isaiah did mean in all that is imputed to him in the book to which his name is attached. Indeed, there is so much obscurity, so much uncertainness hanging over all the books of the Old and New Testaments, that it is not safe to talk much concerning them.

Q.—Does the intelligence believe that the time will ever come when the Orthodox churches will be superseded by liberal Christianity?

A.—That, so far as we are able to judge, is the inevitable; it must come. But, in my opinion, it is yet in the far-distant future.

Q.—(From the audience.) Is there such a thing as obsession?

A.—There is.

Q.—What produces such a condition?

A.—Generally, inharmonious physical conditions; sometimes, inharmonious mental conditions, or mental and physical surroundings; but the cause may be generally traced to the physical system—something wrong there.

Q.—It does not seem to me consistent with the goodness of God.

A.—Then you may as well say that two-thirds of the conditions of Nature are not consistent with the goodness of God; that sickness, that sorrow, in all its various forms, is not consistent with the goodness of God. Indeed, if that is your faith, you must rob God of a great deal of power, of wisdom, of love; and, in doing that, you drag your God down to a level below yourselves. A God, to be a God, should be altogether good; and, more than that, should be altogether wise, altogether powerful—an omnipresent, an omniscient power. Now, to me, God is everywhere—in the deeds of all wicked men and women, in the deeds of all saints and angels. I cannot separate anything from God; for, if I do, I should divest my God of infinite power, and therefore he would be no God to me. I should be constantly fearing I should go somewhere where God could not be. But, with my faith, I rest secure in an infinite Presence that is able to sustain me, that will sustain me, that doeth all things well.

Q.—Please define the word obsession?

A.—It is generally defined in this way: the possession of the physical faculties of the soul by another soul foreign to those faculties. Obsession and possession are synonymous to me. I can see no difference between the two terms.

Q.—Is God's goodness consistent with the manifestations of evil?

A.—To me, yes; because the evil is only the lesser good growing into the greater good, the more perfect good; just as the green fruit is good in itself, but it is growing into the ripe fruit, the better condition, the perfect state. All evil is a result of the unripeness of things. Nature ripens as apples ripen. You are all fruit upon the Tree of Life. Some of you are riper than others. Those who commit crimes are excessively green fruit upon the Tree of Life. They are preyed upon by low conditions of being, just the same as worms invade green apples.

Q.—In developing media, is it not necessary to have a guard of good spirits to protect the body from the control of evil spirits?

A.—Yes, it is. Unless such precaution is taken, the medium is liable to suffer exceedingly, and that precaution is seldom taken until the medium has suffered exceedingly.

Q.—How may they call such good spirits to their aid?

A.—They can have very little to do with it. The work must be done on the other side. Those spirits who are most interested in the medium should see to it that they are properly guarded. If this is done, much unhappiness on the part of the medium may be avoided. If it is not done, unhappiness is sure to accrue.

Q.—How is it that mediums take on other persons' diseases, sometimes before they have seen them, at other times after they have departed.

A.—Because they are excessively susceptible in that direction. They are like sponges.

Q.—Is there any remedy for this? Can the medium do anything to prevent it?

A.—Some persons can do much to prevent it. Others can do nothing. Some are so physically and mentally constituted that they can do nothing to prevent it. Others are differently constituted, and can do a great deal to prevent it. Bathing, exercise, plenty of fresh air, are the best remedies in Nature.

Nov. 9.

Carrie Welden.

I have been in the spirit-world eight years, but on coming back here into this life again, I can't help thinking about my arm. [Did you have some trouble with it?] I lost it. I was run over, and the doctors had to cut it off. I was nine years old when I died. I never got wholly well after losing my arm. The doctors said the shock to my nervous system was too much. My name was Carrie Welden. My father's name is Philip Welden. My mother's name is Carrie. I want mother to know, and father too, that I have my arm in the spirit-world. I have not lost it there. I think it was a great deal better for me to go than to have stayed here with only one arm.

And I think father ought not to feel as he does about losing me. He says he used to be a Christian before that, but he has turned infidel now. I don't think it is right. I don't like to have him feel so. I wish he'd let me talk to him. I think I could convince him that it was best I went as I did. [Where did you reside?] In New York City. I lost my arm by the street cars.

Nov. 9.

Hiram Emerson.

This situation is new, altogether novel to me; but as I've everything to gain and nothing to lose, I am going to push ahead, in the hope of reaching my friends in Massachusetts. My name was Hiram Emerson. I was killed in a skirmish with a party of Indians two days ago—an hour, perhaps two hours' travel west of Fort Dodge. I hope my friends will suspend judgment in the matter, as I have, until I get possession of all the points of the case. Then we can tell who is the most to blame. I am safe in the land of souls. I am satisfied. I went out easy. I think he who put the arrow through me must have been a skillful marksman. I am devoutly thankful for the attention he gave me. Good day, sir. Nov. 9.

Capt. Ebenezer Crowell.

Will you say, for me, that Capt. Ebenezer Crowell, of Yarmouth, Mass., would be happy to communicate with his friends? Nov. 9.

Elizabeth Sanborn.

I have been dead thirteen years; never was in these parts before, dead or alive. I belonged in Suncook, N. H. My name was Elizabeth Sanborn. I was seventy-eight years old. I've come back here, and I feel just as I did when I was in my own body. I didn't have much of any sickness. I never was sick much in my life. I went out naturally, and I thank my God that I was so greatly blessed here in this life, and that I have been so greatly blessed since I left this world.

Now I want to get into communication with my children if I can. I don't want to force the matter, but I want to if it is right. I want to do what I can to bring the light of truth on the earth. I want them to know that I can come, and that it's the will of God that I should come.

Nov. 9.

Sandy Marden.

There is a little matter about which my friends are in doubt, and I can clear up the mist better than anybody else. This is no place to do it. Now if they want it done, let them give me a chance in a private way, and I'll soon make all things square. Sandy Marden, of Portsmouth, N. H. [Sandy, how do you do?] Who are you? Did you ever know me? [William White.] Did you ever ride in my stage? [Yes, indeed; don't you remember me?] Not the printer? [Yes.] Oh, yes. Glad to meet you. I didn't expect to meet anybody I knew here.

Well, this is great business, aint it? [I think so.] I think so.—[You didn't think of this when you were here, "cracking" those horses round the Eagle Hotel?] No, I didn't. I was fortunate in one thing: I had no prejudice about religion. I wasn't biased one way or another. In fact, I did n't care anything about religion when I was here, and I don't care any more about it now. I could tell you as much about a horse as any other man living.

I get along tip-top here in this life. We have some of the grandest teams you ever saw. [I shall expect to ride with you again then, sometime.] Yes, I'll trot you over a road better than old Exeter road, and that's called about the best road in New Hampshire. Well, I'm glad to meet you. You are driving a ghostly business, aint you? [Rather.] Well, I don't feel much like a ghost. I never have. [It seems to be quite real, do n't it?] Yes; the other life is just as real as this life, and, when I look back over the past, if there is anything ghostly, it is the life I led here.

I'll transport you wherever you want to go—in good style, too. [I shall call upon you, no doubt.] Well, I shall be round. You see we don't—here in this life—have any stated points to start from, nor to go to. I mean that in the spirit-life we go wherever inclination leads us. Now all you have got to do is just to think of me, and I am there with as good a team as you ever rode with.

Nov. 9.

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

Invocation.

All hail to thee, Mighty Spirit, who hath brought us into being, who knoweth all our needs. We, thy children, the living and the dead, have come before thee to receive thy blessing. Thou dost bless the flowers; thou wilt bless us. Thou who guideth the stars and fashioneth worlds, thou understandest all our needs. And we pray thee, Mighty Spirit, this hour, for the baptism which cometh alone from thee, that which can cleanse us from error and polish the mirror of our minds so that it shall be able to reflect thyself. Give us wisdom with which to preach thy gospel of truth. Give us health with which to bid disease depart. Give us power with which to overcome the errors of mortal and spiritual life. Give us, oh, Mighty One, a sufficient understanding of thyself, to know how nearly related we are to thee; and may thy kingdom come unto us this hour, and may angels realize that thy will is done by us forever and forever more. Amen. Nov. 13.

Questions and Answers.

QUES.—Are nuns and other women sometimes, though somewhat secretly, regarded as the personification of the Virgin Mary?

ANS.—Your speaker is not aware that such is or ever has been the case.

Q.—Are the fathers, or padres, or curés sometimes considered by women as the personification of Jesus Christ, the husband of the General Bride?

A.—No; for that would imply more than it might seem to upon the surface. The priests and teachers in the Romish Church are believed to be the annunciators of the will of God, a manifesto of God in human. The common people believe them to be specially endued or anointed for their holy mission; and, were the tenets of the church less rigid, this belief or faith in the priests might result in anything but good to the common, uneducated people. But these tenets of the church shut out not only the appearance of such evil, but the evil itself. Not that the Romish Church is without sin, for it is not; but all these various errors that the Protestant Church flings in its face, your speaker believes to be phantoms, which are the result of prejudice and ignorance.

Q.—In case of carnal embraces of the opposite sexes, of religious officers and persons, is the consideration of sin understood to be waived?

A.—That question I have answered in the former one.

Q.—Can a traveling priest (I do not confine the question to the Romish Church), under any understood or secret rule, take with him a nun or other female party, leaving people to suppose her to be his daughter?

A.—It is a self-evident fact that this can be done. It is not a thing impossible, neither is it a thing improbable; but that the church sanctions such movements is quite another thing. The Romish Church sanctions no such evil. Though she has not attained a high altitude, yet like all other churches she aspires to it. Like all others she sometimes, doubtless, gathers within her fold those who are wickedly disposed; but the church sanctions none of their wickedness.

Q.—(From the audience.) In re-incarnation, what is the law of attraction which operates between the soul and the human body?

A.—It is impossible to tell, since it is a subtle power or force that defies analysis. That the law or the theory of re-incarnation is true, your speaker knows; but the wherefore he does not know. Nov. 13.

Reuben Wentworth.

I wish to come into communication with my son. I died in Boston, in the year 1844, of cancer. My name was Reuben Wentworth; my age sixty-three years. Now my son is somewhere in this vicinity, the exact whereabouts I am not able to give; but I have that to communicate to him that is of vast importance, and I shall not find peace until I have done what I desire to do. I was told if I came here, and called his attention to my wishes, I might be successful. That is why I am here. My son's name is Thomas Wentworth. Good day, sir. Nov. 13.

Matilda Abbott.

[How do you do?] I don't know how I do. I feel as sick as I did before I went away; but I don't believe I am. My name was Matilda Abbott. I died of rheumatic fever. I came back to convince my brother that there is another life, and that people can speak with those they have left here after death. He don't believe that there is anything after the death of the body, but he says he wants to believe. So if he does, let him find out whether I've come here or no. I claim to be here speaking with you. If he can prove to the contrary, why then he will have gained so much toward a stronger faith in his atheistic belief.

I left my Bible for James, my brother, and I instructed the friend who took charge of it for me, to write this upon the fly-leaf: "Seek first the kingdom of heaven, and all other things shall be added unto you." I know my brother has kept that Bible as something sacred; but he has not sought to know anything about the hereafter. I don't wonder at it, because he has heard nothing but what was unreasonable. Now I want him to give me a chance to let him hear me. I'll talk to him of a hereafter that is something that he can realize—not a dim shadow, an unreal condition. And I propose to prove that life to him if he will give me the usual privilege—furnish me a subject. He says he's anxious to know. I'll see whether he is. Good day, sir. Nov. 13.

"Old Rat-Trap Adams."

I was present a few evenings since, in Salem, Mass., where there was a party sitting to investigate Spiritualism. Being present, and able to communicate to them, I thought I would, because their own friends were unable to. So I announced myself; and one of the party—who knew me here on earth, and who, by the-way, had something to do with me in a business way—asked me to come here and tell him whether or no I ever got my rights at the State House—claims for which I was seeking justice some fifteen years ago. No, I did not; for who ever knew of anybody's getting their rights when government had them in its grasp? I don't care whether it's a republican or a monarchical government. One is as good as the other. They are not apt to attend to minor matters of individuals; but if powerful rings assail them, they pay attention. And, by-the-way, this gentleman who so kindly wished me to come here answering that question, was one of the party whose influence against me defeated me. He was a rascal then; he is one now. Let him prove he aint, if he can. I shall be known to him as "Old Rat-Trap Adams." [How do you do?] I am all right; I've no grievances to settle now. [You get along quite smoothly, now, do n't you?] Yes; do n't cut down my message; it's a fair thing. [We'll print it just as you say it.] I should say it to him if I got a chance; if he gives me a chance I'll say worse than that.

Nov. 13.

Marion Wallace.

My name was Marion Wallace. I have been dead three years. I was seven years old when I died; I am ten now. I lived in Lowell, Mass. I have a great many things I would like to say to my mother; I don't know what to say here. [Give anything that you can think of that would cause your mother to recognize you—any facts you can remember, anything you may have said, speak of anything you love.] Oh, I love my bird. [Then you had a bird?] Oh, yes, I had; and I've got him now. He died—mother lost him; she felt dreadfully about it; he got sick; he got cold and was sick, and died. Don't you know I've got him? I don't want mother to feel bad; I wanted him more than she did. She's got his skin stuffed; I've got his real life. [I suppose you want your mother to give you a chance to speak with her?] Yes, sir. Nov. 13.

Séance conducted by Rahmohun Roy; letters answered by "Jennie."

The Double—Spirit Identity.

[The following explanatory remarks were given at our Public Circle, Jan. 1st, 1872, by Theodore Parker:]

CONTROLLING SPIRIT.—I have a question in mind which is agitating many minds in this and the Old World. It is this: "The possibility of spirits in the body being able to absent themselves temporarily from their bodies physical, and make satisfactory communications through media, as if they were really separated permanently from their physical bodies." Spiritualists in the Old World, in this regard, are in advance of you. They know more about it than you do. They have received a larger supply of proof concerning this subject than you have, and for this reason: scholarly minds in the Old World have taken up this subject of modern Spiritualism, and have investigated it upon a scientific basis. They have sounded it; they have analyzed all the various conditions pertaining to it, and this is one of them. Upon this continent, the common people have been those that have investigated modern Spiritualism, who have taken it to their homes and to their hearts, who have given it a candid hearing, their blessing and their faith. They have received it as little children. The majority have never thought of investigating it scientifically—of looking into all the intricate passages leading to its inner life, to its heart. Though some minds on this continent have done this, yet they are vastly in the minority, and they have not given the result of their investigation to the world; therefore the majority are in the dark.

Now to our question. When we consider that spirit is God, whether in the body or out of the body, we shall begin to perceive, at least, if not to become satisfied that the spirit in the body is not so closely prisoned by the body as the ignorant mind might believe, but that it enjoys as large a freedom, though joined to matter, as it ever will enjoy. Being spirit, or God, it is superior to matter, and matter ever obeys its behests. Now, then, if this is true—and, to my mind, it is—a spirit in the body, or one that is conjoined to matter, can just as well temporarily leave its physical body, and make communication through any proper medium—it matters not whether it be millions of miles away, or near—as can the spirit who has permanently left the physical body. Numerous instances are upon record attesting this fact. Five have occurred at this place, and the evidence has been clear, positive, without the shadow of a doubt. Now, this new feature of modern Spiritualism—for it is new to the majority of minds—is creating, I see, quite as much dissatisfaction and fear as the doctrine of re-incarnation is creating. It evolves many, many questions, all of which it is able to answer for itself, as it comes up upon the stage of action; all of which it is able to demonstrate for itself.

This existence of the double is a fact known to many scientific observers, but even these scientific observers have failed to get beyond the mere surface of this arm of spiritual science. They have observed the fact; they know it is a fact; it has stood all their tests, and remains intact, and yet they have failed to give it the just analysis which it demands. But we are patiently waiting, hoping and watching for them to do this, to give to the world a result of what they can obtain if they desire to, if they will set themselves to work to do it—a result which will be of vast importance in this life and in that which is to come.

Our mediums are those who cry out the most strenuously against this branch of manifestation—indeed, there are many in the Old World who are endeavoring, with all the powers of their being, to put their mediumship under their feet in consequence of this being repeated through their powers; but they should be taught that this phase of mediumship and spiritual manifestation is just as legitimate as any other. If my brother in the body can satisfactorily communicate with me who may be separated by many miles from him, I should receive it as a blessing from the Infinite Father, just as much as I should receive one that came from the highest archangel in the celestial spheres. God is God everywhere. If we are anything at all, we are parts of God. We live and move and have our being in this Infinite Presence. It owns all freedom, it rebukes all oppression, it defies all prison-houses, it eludes all chains.

I propose, on this occasion, to make a brief statement with relation to what seems to be a mistake on the part of either spirit out of the body, or spirit in the body, with reference to a body that laid unrecognized for many days at one of your railroad stations, after your recent railroad disaster at Revere. A spirit came to us claiming the body, giving the name of Ann Carney. Investigations were made, and they failed to prove that such was the name of the body waiting to be claimed by friends, but after a few weeks it was said to have been identified under another name. Possibly the identification was correct; possibly it was not. There is quite as much doubt in our minds with reference to the correctness of the identification here in this life, as to the truthfulness of the spirit claiming the body from this place; and yet it should be understood that there was a large amount of evil reasoning thrown into the scale upon this subject, and for this reason: money was involved; the corporation did not desire identification; the public desired it; spiritual forces stood between the two—evil powers, for evil they were. The public desired identification, not for any public good, but simply to gain their point. Now all these various conditions are thrown into the scale here, and we are called upon to balance it. If, then, a mistake occurred—a humbug, if you please—take it home to yourselves; it belongs there. If you have sown to the wind, you must reap with the whirlwind. Remember that all things spiritual must be tested, measured, weighed in spiritual scales. Spiritual things are to be spiritually discerned, but this case humanity desired to work up in the most impossible manner, if they desired at the same time that a spiritual truth might be forthcoming.

We have said that money was involved, and you know the old adage that "The love of money is the root of all evil." It extends in its influence beyond the things of your life, it casts shadows even into our life, and these shadows are reflected back upon you. It is possible this humbug is one of them. We do not pretend to say it is not. We ask of humanity that in the future, when dealing with the spirit-world, they deal with it as if they were dealing with God. Put money out of the question. If you wish for spiritual gifts, ask for them in all honesty, and for the good of your own souls, or for the good of humanity—or ask not at all.

MESSAGES TO BE PUBLISHED.

Tuesday, Nov. 14.—Invocation; Questions and Answers; George Pettigrew, of Portsmouth, N. H.; Samuel Raite, of Portsmouth, N. H.; Annie Williams, to her mother; Frank Keach.

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

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

Thursday, Dec. 21.—Invocation; Questions and Answers; Hannah Stubbins, of Bath, Me.; Martin Sweeney, to his mother; "Belle Wide-Awake."

Monday, Dec. 25.—Invocation; Address; Samuel Gilden, to his partner, Isaac Powers; James Wallace, of Brooklyn, N. Y., to his mother.

Monday, Jan. 1.—Invocation; Questions and Answers; Samuel Wingate, of Boston; Mary Furber, of Great Falls, N. H.; Nettie Locke, of Manchester, N. H., to her brother.

Tuesday, Jan. 2.—Invocation; Questions and Answers; Edie Clarkson, of Nashville, Tenn., to his mother; Betsey Marston, of Exeter, N. H.; John Withington, of Stockton, Cal.

Thursday, Jan. 4.—Invocation; Questions and Answers; Annie Louisa Smith, of Tarrytown, Penn., to her mother; Georgie Lewis, of Detroit, Mich.; Deborah Alden, of Boston; Thomas Merriam.

Monday, Jan. 8.—Invocation; Questions and Answers; Margaret Dennet, of Pittsfield, N. H., to Elizabeth Dennet; Richard Jennings, of Minnesota, to his brother; Mary Eagan, of Boston; Nellie French.

Written for the Banner of Light.

I WONDER.

BY E. R. PLACE.

I wonder at all I see and hear,
From solid worth to sham;
I wonder what will next appear;
I wonder what I am.

I wonder at this age of ages,
So great, so wise, so foolish.
I wonder why the lion rages,
And why the mule so mulish.

I wonder why all good men, true,
Curse not false things and base.
I wonder much, my friend, that you
And I are n't face to face.

And then I fall to wondering why
All leaves wear not one pattern;
And if I find out, by-and-by,
I'll tell why Earth's not Saturn.

I wonder why the blood-red slayer
Wins crown or jubilation;
Then wonder why a dead *stage-player*
Gets pious execration.

While church and pulpit, council, Pope,
At faults of faith do thunder,
Is human life, earth's peace and hope,
Of less concern, I wonder?

I wonder if self-interest,
So wondrous strong for evil,
May not, some day, conclude it's best
To kill outright the devil!

I wonder how the world would look
If men wore no disguises,
I wonder where's the man or book
Can tell what to be wise is.

Some things I know, and some I guess;
I wonder, if I *knew* all,
I'd guess at more, and know still less,
As skeptics find, and view all.

If Spiritualism's vast "ado"
From mundane law arises,
Why pundits can't give us the clue,
A still more vast surprise is!

And while I note their zeal to find
Why midnight cocks are crowing,*
I wonder at the powers of mind—
Its curious thirst for knowing.

When longings rise within my soul—
A prayer for something higher—
I wonder if, from pole to pole,
Burns not the same desire.

And when I hear the proud, cold taunt,
See man crush down his brother,
I wonder if a Godlike want
His puny feet may smother.

I wondered, once, at earthquake shock;
Was shocked at savage Hancaus;
I wonder, now, if God's a mock,
And will not belch volcanoes;

And, wondering still, do wonder most
That I, at all, should wonder;
No fears, or doubts, or guess, or boast,
Cause from effect can sunder.

Boston, 1871.

* I think it was T. L. Harris who, a few years since, requested of some scientific body, in session at the time, permission to lay before it a succinct and careful statement of the *facts* upon which the Spiritualists based their belief. The reply, in substance, was, that it had more important matters to consider. Among these more important matters was the momentous question, "*Why do roosters crow at midnight?*"

CONVENTION NOTICES.

Quarterly Meeting at West Winfield, N. Y.

The Central New York Association of Spiritualists will hold a Quarterly Meeting in Weeks's Hall, West Winfield, N. Y., on Saturday and Sunday, Jan. 27th and 28th, commencing at 12 o'clock M., on the arrival of the first train from Utica.

We have engaged for the occasion O. L. Sutliff, of Ohio, A. E. Doty, of Ilion, N. Y., and Mrs. A. E. Williams, of Oriskany, N. Y. Others are expected.

As far as possible entertainment will be furnished in the families of liberal people in the vicinity. Arrangements have been made with two hotels to furnish accommodations for those attending the meeting at $1,00 per day.

All are invited to attend.

L. D. SMITH, *Secretary.* E. F. BEALS, *President.*

"Great Mass Meeting" at Darien, Wis.

The Spiritualists of Darien and vicinity have called a Mass Meeting, to be held there on Saturday and Sunday, January 20th and 21st, 1872.

Cephas B. Lynn, E. W. Stevens, Mattie Hulett Parry, and J. O. Barrett, are expected to be present as speakers.

J. O. BARRETT, *State Missionary.*

Mediums in Boston.

DR. J. R. NEWTON,

Practical Physician for Chronic Diseases,
No. 35 HARRISON AVENUE,
(One door north of Beach street,)
BOSTON.

DR. J. R. NEWTON is successful in curing Asthma, effects of Sunstroke, Softening of the Brain, Jaundice, Neuralgia, Heart Disease, Nervous Debility, Diabetis, Liver Complaint, Dyspepsia, Weak Eyes, Falling of the Womb and all kinds of Sexual Weakness, Weak Spines, Ulcers, Loss of Voice, Rheumatism, Bronchitis, Hemorrhoids, Felons, and all kinds of Lameness and Weakness of Limbs. Jan. 6.

DR. J. M. HOTALING,

CLAIRVOYANT AND ECLECTIC PHYSICIAN
No. 3 Harrison avenue, Corner Essex street,
BOSTON.
(Private entrance for Ladies on Essex street.)

DR. HOTALING is a regularly educated physician, a graduate of two Schools of Medicine, and having had fourteen years experience as a Medical Clairvoyant, is treating every phase of disease with astonishing results. All kinds of Chronic Diseases, Weakness and Irregularities, treated successfully, delicately and confidentially. Many cases cured without medicine. Free medical examinations for the poor, Wednesday, from 8 to 12 A. M. Invalids at a distance enclose $1,00 and a lock of hair, with full name, age and residence plainly written, and receive by mail complete diagnosis of case, with advice concerning treatment. Consultation free. Send stamp for circular. 5w*—Dec. 23.

DR. G. W. KEITH,

Magnetic Physician,
No. 9 Florence street, Boston.

ALL forms of disease treated successfully. Most cases cured without medicine. Dr. Keith is having wonderful success in treating patients at a distance, by imparting magnetism and vitality through the agency of his MAGNETIC CONDUCTORS, appointing hours for sitting passive to his influence, &c. Patients by sending five dollars will receive thorough treatment one month. Sensitives who desire greater susceptibility to spiritual control, should receive through the Conductors and mutual sittings Dr. Keith's developing influence. Send for circular. 4w*—Jan. 6.

ALBERT MORTON,
MAGNETIC HEALER.

Examinations by Mrs. Morton, Clairvoyant, $2,00.

MRS. ALBERT MORTON,

Medical, Business, Test and Prophetic Medium.
Speciality Business.
Letters answered, enclose hair and stamp, $2,00.
Jan. 6. No. 26 Hanson street, Boston. tf

DR. MAIN'S HEALTH INSTITUTE,

AT NO. 312 HARRISON AVENUE, BOSTON.

THOSE requesting examinations by letter will please enclose $1,00, a lock of hair, a return postage stamp, and the address, and state sex and age. Jan. 6

MRS. A. C. LATHAM,

MEDICAL CLAIRVOYANT AND HEALING MEDIUM, 292 Washington street, Boston. Mrs. Latham is eminently successful in treating Humors, Rheumatism, diseases of the Lungs, Kidneys, and all Bilious Complaints. Parties at a distance examined by a lock of hair. Price $1,00. 4w*—Jan. 6.

SPIRITUAL CLAIRVOYANCE.

MRS. J. M. CARPENTER (formerly Julia M. Friend), well known for her remarkable success during many years practice in examination and treatment of the sick, may be consulted at her office, **1567** Washington street, Boston, Mass. Hours from 10 to 4.

Examinations spoken or written through the medium's hand, $2,00. People at a distance enclose lock of hair and $2,00 for complete diagnosis of case and prescription of remedies. Sealed letters to spirit friends answered. Terms $2,00. Dec. 30.

CHAS. W. MAIN, JR., Test, Business and Medical Medium, answers mental questions, gives reliable advice on business and matters of personal interest; relieves pain; effects remarkable cures in Dyspepsia, Catarrh, and all obstinate diseases. Office, 200 Elliot street, Boston. Jan. 13.—2w*

JULIA E. WRIGHT, Medical and Business Clairvoyant and Test Medium, 82 Dover street, Room 21, Boston. Examinations by lock of hair, terms $1. Jan. 20.—1w*

MRS. FRANK CAMPBELL, Clairvoyant Physician and Spirit Medium. Hours from 9 to 12 and 2 to 5. 616 Washington street, Boston. 4w—Jan. 20.

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

MRS. L. W. LITCH, Trance, Test and Healing Medium, 163 Court street, Boston. Circle Tuesday and Sunday evenings at 7½ o'clock. 4w*—Dec. 30.

MRS. F. C. DEXTER, Clairvoyant and Test Medium, 494 Tremont, corner of Dover street, Boston. Hours from 9 A. M. to 4 P. M. 4w*—Jan. 13.

A. S. HAYWARD, Vital Magnetizer, No. 82 Dover street, Boston. CONSULTATION FREE. Jan. 6.—tf

MRS. ELDRIDGE, Business and Medical Clairvoyant. Circles Thursday and Sunday eve. 1 Oak st. Jan. 20.—1w*

MRS. MARSHALL, Spiritual Medium, 19 Temple place, Boston. Hours, 10 to 12, and 3 to 5. Nov. 4.—13w*

SAMUEL GROVER, HEALING MEDIUM, No. 23 Dix Place (opposite Harvard street). Dr. G. will attend funerals if requested. 3m*—Dec. 9.

DR. F. HATCH, Magnetic Physician, 8 Hayward place, Boston. Office hours from 8 A. M. to 4 P. M. Dec. 30.—4w*

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

MRS. EMMA RHODES, Healing and Test Medium. Office 13 Indiana street, Room 2, Boston. Dec. 30.

MRS. M. A. PORTER, Medical Clairvoyant, No. 8 Lagrange street, Boston. 6w*—Jan. 6.

Miscellaneous.

ONLY ONE BOTTLE

OF **East India Hemp** will satisfy the most skeptical.
DR. H. JAMES.

Cannabis Indica is the only thing upon record which positively cures **Consumption** and **Bronchitis.** Try it, prove it for yourself; one bottle will do more for itself than were we to devote a column to its publication.

It cures every symptom of consumption, night sweats, peevishness, irritation of the nerves, failure of memory, difficult expectoration, sharp pains in the lungs, sore throat, chilly sensations, nausea at the stomach, inaction of the bowels, and wasting away of the muscles.

Price $2,50, or three bottles $6,50. Address, **CRADDOCK & CO., 1032 Race street, Philadelphia, Penn.,** giving name of paper. 3m—Dec. 9.

DO THE EFFECTS LAST?

[The original of every certificate, with name of writer, in all cases voluntarily sent to Dr. Storer, can be seen at his office.]

DR. H. B. STORER—*Dear Sir:* It is now near three months since I took the fourth package of your **Nutritive Compound,** and I have not experienced the slightest symptom of a return of the disease of which it cured me—**a most distressing case of Leucorrhœa.** It is easy to say, "It acted like a charm," but *that* would not convey the half I would say for it. I wish that I could make known to every suffering woman in the world what it has done for me. I can heartily say that in my case it has done all that you claim for it.—*Mrs. C. I. K., Dayton, O.* Dec. 23.

DEPT. U. S. MARSHAL'S testimony: "I have used **Dr. J. E. Briggs's Throat Remedy** during the past ten years as a family medicine, and would not be without it under any consideration. My wife has been subject to Throat Complaints from childhood; is always speedily relieved by its use. My little daughter has been a great sufferer from Catarrh, the passages of the nose stopping up so that it was impossible for her to breathe through them, and at times her life was despaired of. I am happy to state that she has been cured by the use of the Throat Remedy.
CHAS. R. SQUIRE, *Deputy U. S. Marshal.*
Troy, N. Y., Feb. 23, 1871."

For sale at the BANNER OF LIGHT OFFICE, 158 Washington street, Boston, Mass. Sent by express. Price **50 cts.** Jan. 13.

SOUL READING,

Or Psychometrical Delineation of Character.

MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. Full delineation, $2,00; Brief delineation, $1,00 and two 3-cent stamps.

Address, MRS. A. B. SEVERANCE,
Jan. 6. White Water, Walworth Co., Wis.

WEED FAMILY FAVORITE.

BUY THE BEST.

AFTER an experience of several years, during which time we have sold thousands of ALL THE FIRST-CLASS SEWING MACHINES, we can unhesitatingly recommend the *Weed Family Favorite* (with the new shuttle and other recent improvements) as, in *our* opinion, the BEST machine for GENERAL FAMILY USE. We offer these celebrated machines on the most favorable terms, for Cash, Cash by Installments, as low as $5 per month, or may be paid for in work (to be done at home).

Also, the other first-class Machines on favorable terms. For full particulars and circulars, call on or address RICE & PECK, 323 Washington street, corner West, Boston, Mass. Dec. 30.—7w

MAGNETIC PAPER.

DR. J. WILBUR, Magnetic Physician, 460 Randolph street, Chicago, Ill., cures all diseases by Magnetic Paper. Send stamp and receive trial paper free. 15w*—Dec. 9.

PROF. LISTER, ASTROLOGER,

25 LOWELL STREET, BOSTON, MASS. Persons intending to consult the Professor had better lose no time, as he will leave the city in April next for New York City. Jan. 13.—6w*

Miscellaneous.

TRACTS FOR THE TIMES!

"THE TRUTH SHALL MAKE YOU FREE."

THE AMERICAN LIBERAL TRACT SOCIETY

PUBLISH Radical, Spiritualistic and Reformatory Tracts to advance freedom of thought.

No. 1, "The Bible a False Witness," by Wm. Denton;
" 2, "Thomas Paine's Letter to a friend on the publication of the 'Age of Reason'";
" 3, "The Ministration of Departed Spirits," by Mrs. Harriet Beecher Stowe;
" 4, "Human Testimony in favor of Spiritualism," by Geo. A. Bacon;
" 5, "Catechumen," Translation from Voltaire;
" 6, "Humanity *vs.* Christianity," by Henry C. Wright;
" 7, "The Bible a False Witness," No. 2, by Wm. Denton;
" 8, "The Bible—is it the Word of God?" by M. T. Dole;
" 9, "Spirit Manifestations," by Wm. Howitt;
" 10, "History of David," Extract from "Exeter Hall";
" 11, "Modern Phenomena," by Wm. Lloyd Garrison;
" 12, "Christianity—What is it?" by E. S. Wheeler;
" 13, "The Bible Plan of Salvation," by Rev. H. Harrison;
" 14, "The Protestant Inquisition," by Rev. Charles Beecher;
" 15, "The Persecuting Spirit of our Sunday Laws," by Rev. W. Cathcart;
" 16, "The Church of Christ a Dead Weight and Disturber of the Public Peace," by Rev. L. L. Briggs;
" 17, "Orthodox Blasphemy," by Rev. J. L. Hatch;
" 18, "Modern Spiritualism Defined Theoretically and Practically," by A. E. Newton;
" 19, "The Corrupting Influence of Revivals," by Rev. T. Starr King;
" 20, "Who Are the Saints?" by the author of "Exeter Hall";
" 21, "The Great Physician only a Quack," by William Denton;
" 22, "Peter McGuire, or Nature and Grace," by Lizzie Doten,

Are now ready, and will be sent on receipt of orders. Other tracts are in press. Contributions of literary matter or money are solicited from all who favor the objects of the Society. A sample package of twenty-two assorted or selected tracts will be sent postpaid on receipt of twenty-five cents.

Price of tracts, 50 cents per 100, postage 6 cents; $5,00 per 1000, postage 75 cents. A discount of 20 per cent. made on all orders amounting to $25 and upwards. No orders will be filled unless cash for tracts and postage is enclosed. Make P. O. Orders payable to order of Secretary. Send orders to "AMERICAN LIBERAL TRACT SOCIETY," P. O. Box No. 548, Boston, Mass. WILLIAM DENTON, PRESIDENT.
ALBERT MORTON, SECRETARY.

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CREAM OF LILIES.

WITH all its simplicity and purity there is no article that will compare with it as a Preserver of the Skin. The toilet is imperfect without this delightful and harmless preparation. It positively removes Birth Marks, Wrinkles and all cutaneous diseases from the skin, producing a soft and white satin-like texture. In all cases of chapped and brittle skin it works like magic. It is different from anything of the kind ever offered to the public, and is free from all poisonous substances. It has given entire satisfaction in every instance, and many are the certificates expressing unqualified admiration, from which are copied the following:

Greenfield, Mass., Aug. 23, 1870.

DEAR MADAME—In reply to your request to know how I liked the *Cream of Lilies*, I would say it has taken the moth from my face that had marred my looks for over five years, leaving my skin soft and white.
Yours with gratitude, MRS. SARAH A. BAKER.

Northampton, Mass., Sept. 8, 1870.

DEAR MADAME—About six months ago I purchased a box of your *Cream of Lilies*, that I had heard highly recommended for removing Small Pox Pits, and of which I was afflicted. After using three boxes I could perceive that the Pits were gradually wearing away. I sent for three more, used them as before, and I could plainly see that they were fast disappearing. I sent for three more, and before using them half up they had nearly disappeared. I feel very grateful, and cheerfully recommend it to all who are afflicted with Small Pox Pits.
Yours with respect, W. M. PAIGE.

Worcester, Mass., Oct. 17, 1870.

DEAR MADAME—Having used your *Cream of Lilies*, I would certify that it has taken off my face a scar that was made in the army, and left the skin smooth and clear like that of a child. I consider the *Cream of Lilies* invaluable.
Yours respectfully, JAMES B. ANDERSON.

For sale by MADAME BODINES, at No. 37 East Brookline street, Boston, Mass. Price, One Dollar per box. Sent by mail, post-paid, to any address. Jan. 6.

EUREKA!

PURELY VEGETABLE REMEDIES, prepared by the Celebrated Analytical Physician, DUMONT C. DAKE, M. D., which for years have been used with unparalleled success in the Doctor's private practice throughout the Union, are now introduced to the public.

THE ELIXIR

cures all diseases of the BLOOD, permanently eradicating all Cancerous, Scrofulous, Syphilitic, Erysipelas and Excrementitious matter from the system. Price, $2,50 per bottle.

THE CHYLIFIER

cures Nervous Depression and Loss of Vital Force, Pain in the region of the Kidneys, across small of back, Prostration and General Weakness, Headache, Gloominess of Mind and Costiveness. Price, $2,50 per bottle.

CEPHALIC POWDERS,

an unequaled compound for the speedy cure of CATARRH. Price, $2,00 per package.

Full directions with each remedy; expressed or mailed promptly to any address, prepaid, on receipt of price. Laboratory Offices and Residence, No. 64 Twenty-Fourth street, Chicago, Ill. Chronic Complaints exclusively and successfully treated. Send for Analytical Health Journal *free.* Address all orders, letters, etc., to DUMONT C. DAKE, M. D., P. O. Box 30, Chicago, Ill. Jan. 13.

THE SPIRIT BRIDE.

This is the name of the beautiful crayon picture which has attracted such marked attention in the BANNER OF LIGHT FREE CIRCLE ROOM for the last few months. It was drawn by spirit aid through the mediumship of Mr. E. HOWARD DOANE, of Baldwinsville, Mass., a gentleman who had had no instruction in drawing previous to the time the spirits commenced using his hand for that purpose. At the solicitation of many admiring friends we have had photographic copies of this fine picture made, which will be forwarded, postage paid, at the following prices: Large size, 8x10, 50 cents; Carte-de Visite size, 25 cents.

For sale wholesale and retail by the publishers, WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

PHOTOGRAPHS
OF
Controlling Spirits of J. Wm. Van Namee,

As seen in spirit-life by WELLA P. ANDERSON, Artist for the Summer-Land.

ONIETA, Indian control; 25 cents. HOBART, Lecture control; 25 cents. GREAT HEART, Indian Medical control; 25 cents; large size, $1,00.

Photographs of J. WM. VAN NAMEE, Clairvoyant, Trance Speaker and Medium; 25 cents.

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JOAN OF ARC,

The "DELIVERER OF FRANCE." A fine Photograph of this celebrated heroine, representing her clad in armor and cheering her troops on to action.

Price 25 cents, postage free.

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NEW EDITION.

Planchette Song,
SET THE TRUTH-ECHOES HUMMING.

Words by J. O. BARRETT, music by S. W. FOSTER.
Price 30 cents.

For sale wholesale and retail by the publishers, WILLIAM WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass. tf

J. T. GILMAN PIKE,
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BOSTON.

SPIRITUALIST BOARDING HOUSE.

ROOMS TO LET, by the day or week, meals on the European plan, at MRS. WESTON'S, 46 Beach street, corner of Harrison avenue, Boston. 5w*—Jan. 6.

A WELL-KNOWN CLAIRVOYANT.

INCLOSE $1,00, lock of hair and handwriting, with age and sex of patient, for clairvoyant examination and prescription. Address RACHEL LUKENS MOORE, care Warren Chase & Co., 614 North 5th street, St. Louis, Mo. June 17.—tf

RIFLES, SHOT-GUNS, REVOLVERS, GUN MATERIAL. Write for price list to GREAT WESTERN GUN WORKS, Pittsburg, Pa. Army Guns, Revolvers, &c., bought or traded for. AGENTS WANTED. Aug. 12.—6m

MRS. S. A. R. WATERMAN, No. 67 Mulbery street, Newark, N. J., Psychometer and Medium, will answer letters (sealed or otherwise) on business, to spirit friends, for tests, delineations of character, etc. Terms $2 to $5 and three-cent stamp. Dec. 23.

MRS. S. H. PUTNAM, Clairvoyant and Magnetic Healing Physician, assisted by L. H. Stone and wife, is ready to receive patients. Terms cash. Office hours from nine o'clock A. M. until five P. M. Greenfield, Mass. 13w—Jan. 13.

THE MAGNETIC TREATMENT.

SEND TEN CENTS to DR. ANDREW STONE, Troy, N. Y., and obtain a large, highly illustrated Book on this system of vitalizing treatment. Jan. 6.

CARD.

DUMONT C. DAKE, M. D., until further notice can be consulted or addressed at 64 Twenty-fourth street, Chicago, Ill. Jan. 6.

WANTED.

TO energetic men and women we give employment that pays from $4 to $8 per day. Address J. LATHAM & CO., 292 Washington street, Boston, Mass. 6w—Dec. 23.

GOD, OR NO GOD; or, An Infinite God an Impossibility. By AUSTIN KENT. Price 10 cents, postage 2 cents.

For sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

New Books.

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Ghost Stories,
FROM
AUTHENTIC SOURCES,

Compiled by an Eminent Scottish Seer.
With Numerous Graphic Illustrations.

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THE DEBATABLE LAND.

Without further reference to Robert Dale Owen's new book with the above title, and which is one of the most valuable additions to the spiritual literature yet issued, we would respectfully call attention to the debatable land now occupied by science and the church, both of which have been either drawn or crowded on to this debatable land. Science is reluctantly admitting the psychic or soul force, which of course implies the existence of a soul to guide it, or from which it emanated, and it will not matter much whether it admits the soul of the universe or the souls of finite beings, and on this debatable ground she cannot get back till she spans the river of death, and connects the two worlds by intellectual correspondence.

The church is in a worse predicament, with her devils, demons and evil spirits, that are only evil to church doctrines and authority, but the most kindly and comforting to the suffering portion of our race, and to all who honestly inquire after them and of them on subjects connected with the life beyond. What is most *annoying* to the churches is the fact that no power of prayers or threats succeeds in keeping these spirits out of religious families, and the preachers are constantly annoyed by inquiries from their converts what it is, and what is to be done with the phenomena and intelligence that come uninvited to them, and thus they are crowded on to the debatable land, and before they are aware of it are defending our theory of communication.

It is, however, quite amusing to hear both scientists and sectarians so often denying that there is not anything supernatural in it, and thereby supposing they are *combating us*, while we, and all our writers and speakers, so far as we know, have ever asserted the same. Certainly we have never yet found any supernatural event, nor evidence that there ever was one, either in Spiritualism, theology or science. Again, they out us declare the events are not *miraculous*. So do our writers and speakers, and at the same time we declare the same of theirs. There is a strong disposition among the Christians to make a difference where there really is none, between our phenomena and theirs—so far as theirs are facts and not fables. We are steadily battering this partition down, and with such men as Henry Ward Beecher standing on the middle or debatable ground, are fast spanning the river of death with a bridge that shall not only carry all of us safely over, but shall be *sufficient for us to return and notify our* remaining friends of our reception and surroundings over there.

We have long entertained the opinion that a spirit is as much entranced and as abnormal, when it is in *rapport* with those in mortal life, as our mediums are when in *rapport* with the spirit-world, and that the distance, in condition, is as great from the normal condition of that life to this, as it is from this life to that; and by this we account for much that seems otherwise inconsistent with the life they are living there. The entranced or inspired condition of subjects from either life is really debatable land between the two, and embraces a portion of the territory comprised (as we suppose) by Brother Owen, in the great work we have not yet fully read, nor more than casually *glanced over for want of time. There is really a* vast amount of this debatable land, and in time it will be fully occupied.

THE HOLLY DAYS.

Christmas has come and gone with its bustle and stir among the children; the toys are packed away, the *strife, commotion and drunken sprees* are ended, the dead are buried, and we are again in the old wheel ruts of business. The Old Year died, and the New was born soon after, with less of strife and commotion, especially in Catholic cities. We posted the accounts and squared the *big book* at our meetings of December 31, and found a large balance for the cause of progress in the last year's accounts, among which are the cracks in the Catholic Church, the revolutions in France, Italy, and Spain, the marked progress in England in science and free religion, and especially the settlement of difficulties between our nation and England, that at other times and between other nations would have led to war and vast destruction of life and property. A most notable item, too, is the universal sympathy with the sufferers of Chicago, and the pine regions of Wisconsin and Michigan, and the ready help afforded the afflicted.

Our cause has prospered finely during the past year; the chaff is sifting out and blowing away by the winds of adversity, and the spirits are finding the reliable and true hearts and heads on which they can rely to build the future great republic and church of humanity. Our literature is spreading, and mediums multiplying, and since the curious and selfish have found that spirits and Spiritualism cannot be used for mercenary purposes, the excitement has ended, and the whole subject has assumed a more practical and philosophical aspect, and is taking deep hold on the best minds of our country. On the whole, we have great cause to rejoice at the progress of the last year, and the brightest prospects for the incoming era and the "future before us." Let us labor faithfully and constantly to the glorious end, and we shall surely see the realization of our brightest hopes.

THE SOUTHERN STATES.

Our Philosophy had very little *footing* in the Southern States before the war, owing mainly to a fear or hatred of the abolitionists and their sentiments, as most of the Spiritualists were known to be opposed to slavery, physical as well as mental. During the war, while it was spreading in the North all the time, it made no progress in the South; and after the close of the war, of course the country was impoverished, and the distracted minds and social derangement prevented speakers from the North visiting them for several years. Now, that section has partially recovered, and become somewhat reconciled to the new social policy, and there is awakening an interest very much such as we had in the North, twelve and fifteen years ago. Large and enthusiastic audiences greet our best lecturers, and mediums astonish them with what we became familiar with years ago. They are now fast awakening with inquiry and curiosity; while we in the North, having passed almost entirely through the revival phase, are seeking the philosophy on which to build the structure of society for the future. The spirits, having led the thousands out of the wilderness of superstition and religious darkness, and almost broken the sectarian bonds of the churches, are now stirring society to the very bottom on the social and political questions, and no doubt preparing the North for a new departure in these departments of enlightened and half civilized life in which we now live; while the South is fast coming to the point we have gained, but would shrink with disgust from the advanced position already taken by many leading minds in the North. Would it not be wise in us to be slow, and bring up that section of our country, and move onward together?

Is not the South now the proper and best field for our mediums, speakers and healers who can afford to travel and do missionary work for the good cause, while others settle calmly and deliberately into the fundamental principles of civil and religious liberty which must surely govern in the future?

C. H. Read is now giving séances, with great success, in Southern Illinois (Egypt), and on his way further South, where we are sure he will astonish thousands with the feats the spirits can perform through him. A stranger says the only time the theatre in Memphis had been filled for a year, was when the Davenports exhibited there; and we learn that Bros. Peebles and Hull have had very large and enthusiastic audiences there and elsewhere South. Texas calls loudly for good speakers and mediums, and so do Georgia and Alabama. The years that have whitened the head and slackened the step will not admit of our entering this new field of labor; but there are those that can and will stir up this fallow ground, and plant the seed that will bring a good harvest in a short time. Since it is decided that our States are to be a unit in their national character, it would be well if we could move as one united whole into the new society which is surely our destiny.

WESTERN LOCALS, Etc.,

REPORTED FOR THE BANNER OF LIGHT.

EAST SAGINAW, MICH.

During the month of December, we were with the Spiritualists and liberalists of this thriving city. East Saginaw is full of life and energy, reminding one, in many respects, of Kansas City. Lectures on Spiritualism have been maintained regularly during the past year. Bros. Jamieson, Kellogg, Dunn and Fairfield, and Sister Susie M. Johnson, have labored faithfully and well. During January, Mr. Jamieson again lectures before the Society—a sign that his former visit was appreciated.

The Banner of Light has a great many readers in East Saginaw; there is an increased demand for it at the news depots. Spiritual literature is being read by nearly everybody, and East Saginaw people do their share in such a laudable work. J. E. Doughty, Esq., one of East Saginaw's *wealthiest merchants*, realizes this fact; hence, like the sensible man that he is, Mr. D. has recently ordered a large supply of liberal and spiritualistic works, to meet the demands of the trade.

The physicians of East Saginaw are deeply interested in Spiritualism—the following gentlemen of the medical fraternity being avowed Spiritualists: Messrs. A. Farnsworth, Geo. A. Lathrop, A. B. Spinney, L. C. Whiting and M. W. Wumenville. Mr. Farnsworth is President of the Spiritualist Society. The Doctor and his estimable lady are royal souls; and they, with other earnest workers in East Saginaw, are earning the tender regard of the exalted ones of the heavenly world.

The press of East Saginaw is far above the average of small cities in the West.

Parties East desirous of locating somewhere in that great place, "out West," would do well to take a look at East Saginaw before deciding as to the place of their abode. The business men (and women) are "sharp;" and, socially, things are decidedly nice—the ratio ranging from the most *select types of the upper-tendom* down to the general run of the promiscuous public, everywhere.

BAY CITY, MICH.

This is another enterprising young city, about sixteen miles north from East Saginaw. The liberal friends have been favored with lectures on Spiritualism; this season, by Miss Susie M. Johnson and Dr. E. C. Dunn. The Doctor had crowded houses in this place during December. In January, Miss Johnson elaborates the Modern Theology to the people.

The other day, we were so fortunate as to meet our excellent brother, Mr. Root, of Bay City. He is a good soul. *Good*—and we say? Certainly. The fact of it is, the world is full of noble souls. Thank Heaven! the new system of religious thought teaches us to have an abiding faith in our fellow-beings. We shall have more notes of Bay City at some future time.

NOTES.

Messrs. Editors, your readers were delighted with the New Year's issue of the Banner of Light. When, in the course of human events, it transpires that an individual becomes interested in or converted to the grand truths of Spiritualism, then it follows, as an unavoidable moral obligation, that the small sum of three dollars ($3.00) shall be forwarded to Wm. White & Co., Boston, Mass., in order to secure the reading of the Banner of Light for fifty-two (52) weeks.

Genoa, Ohio: Mr. Rudes, the railroad agent at this place, is a firm Spiritualist. Not long ago we lectured in this thriving little town. Several sensible people, in a very sensible manner, subscribed for the oldest Spiritualist journal in the world, realizing that such was the way of salvation. Bro. Rudes is the school superintendent; and, through his energy mainly, a fine brick schoolhouse has been erected in Genoa. The young idea, in that little town, "shoots" after the most modern methods. Which is all very proper.

Jan. 20th and 21st, there will be a large meeting of Liberalists and Spiritualists, in Darien, Wis. Messrs. Barrett and Stevens and Mrs. Parry break the bread of life to the people. [Western Spiritualist papers will take notice.]

Mr. A. B. Davis has been installed as associate editor of the Crucible. He wields a restless pen and appears to enjoy it hugely; which is good for his own development, besides affording food for thought to the readers of the aforesaid Crucible.

Mr. Abbot, of The Index, is an ambitious man—ambitious to make his little journal interesting. He is now felicitating himself over his last victory, to wit, securing the services of the noted Rev. Charles Voysey, of England, as a regular contributor.

A friend, writing us from Iowa, has the following:

"Perhaps I am getting conservative, for I have heard nothing but sin, depravity, death, and the rest of the discouraging catalogue of Orthodoxy, from the ministers hereabouts. This is the place where Moses Hull preached when he was a Campbellite, and the people that he converted at that time are now called 'Hullites.' I think Moses ought to revisit this locality, and let the new light that he has of late acquired, shine on the people. Tell him so, please, when you see him."

Moses, will you heed this call? Think of it! your superstitions of former days still inflict many. But, bless you, dear brother, you have labored so faithfully for the progressive gospel that the recording angels will forget your Iowa derelictions.

Married in Louisville, Ky., Dec 27, Miss Nannie Herblin to J. Fred Mehlhope, by the Rev. Wm. Platt. Several young men on reading this notice will go into mourning. But, as the monogamic marriage is the true marriage, the way of life is plainly marked out, so there need be no weeping and wailing and gnashing of teeth by the disappointed males. We remember Miss Nannie as the maiden fair that presided at the organ during our Weisiger Hall lectures in Louisville, last April and May, and, with all the purest emotions of our soul, we do most emphatically say: "Here's to her health, and also to that of the fortunate Fred, and may they both live long and prosper."

Dr. Dumont C. Dake, who is to the great West what Dr. Newton is to the East, has returned to Chicago. He is as successful, and as irrepressible, and as kind as ever. See his advertisement elsewhere.

Dr. Newcomer, of Cleveland, Ohio, has been healing the sick in various parts of Michigan, for several months past. At present he is in East Saginaw, Mich.

Reader, have you a copy of "The Debatable Land" in your library? if not send to Wm. White & Co., and purchase the work. This book is a model one; there is no "gushing" in it—a fact which pleaseth many.

The only thing in the entire universe that is impervious to the sublime activities of progress, viz.: the architecture of *saw-mills*.

Every Spiritualist society should support a well developed medium for physical manifestations. Talk as much as we may about "progressing beyond the phenomena," it is a fact that the masses pray, absolutely *pray for* a knowledge of the facts of mediumship.

The free church movement is on the increase. The Rev. Mr. Burnham, of Saginaw City, Mich., has been on the road of progression for some time. He was formerly a Methodist clergyman, preaching in Saginaw City but, getting his eyes open, he found what gross superstitions the church fosters, and, like a true apostle, he proceeded to teach more rational ideas. Whereupon the bigots made a great fuss, and tormented Mr. Burnham like everything. Mr. B., unlike most clergymen, had grit, so he held out faithful to the end. And the end has been pleasant—indeed, it has shown itself to be but the beginning. Things are fixed like this: there is a nice little church nearly *completed* in Saginaw City; soon it will be dedicated. Mr. Burnham will be the pastor of the new church, which is to be, in every sense of the word, an independent church. Exchanges will probably be made with the Spiritualists of East Saginaw, occasionally. All liberalists wish Mr. Burnham the greatest success; and a few Spiritualists, as they talk the matter over, smile knowingly at each other, and affirm that nothing short of Spiritualism will satisfy the progressive tendencies of Mr. Burnham—which strikes us as a very sensible supposition.

CEPHAS B. LYNN.

New York Matters.

From Our Special Correspondent.

Messrs. Editors—One of the few celebrities of this city, the distinguished philanthropist, *venerable in years*, having already passed four-score, famous for his many good works, founder of the celebrated "Cooper Union," and the inventor and maker, forty years ago, of the first locomotive used in America for carrying passengers—PETER COOPER, Esq.—is now, almost daily, in the machine shop, superintending the construction of a steam engine upon a new principle—*his own discovery*—which he expects to complete by early spring, and demonstrate to the world that the engines now in use waste one-third of their power needlessly.

Mr. Cooper is one of the most remarkable men in the world—one whose life record, not yet complete, reads like a grand epic—really sublime! Thirteen years ago, he finished the Cooper Union building, at a cost of $630,000, (would now cost two million of dollars) and deeded it to a board of trustees, to hold in trust for the perpetual use and benefit of the poor young men and women of New York—a *free gift*—to enable them to obtain instruction in the arts and sciences and several useful employments, "without money and without price." From one class in the institution—that of telegraphing—during the last two years, one hundred and eighty (180) young women graduated and obtained immediate employment; another class, where instruction is given in engraving on wood, contains twenty young ladies, who are furnished the instruments and material needed, gratuitously, and are permitted to sell, for their exclusive benefit, all their work, from which they each realize from two to twelve dollars per week. The "Union" also contains a valuable library, free to all to which Mr. Cooper, a few months since, on his eighth (80) birthday, added a gift of $150,000. Sixty years ago, then a poor apprentice, he determined to erect, at his own cost, such an establishment, and has since devoted his life and every effort to its successful consummation, and now it stands a grand monument to his humanity, genius and energy—a living monument—because ever useful. His silver hair supports the double crown of invention and philanthropy—a life well spent in love for his kind, doing much for men and much for women. Like the great artist, Michael Angelo, in his old age, still working and still learning—of such men we can say, with Emerson, "But the influence from the working of intellect, hiring knowledge, hiring skill—at the end of life just ready to be born—affirms the inspiration of affection and of the moral sentiment."

The sensation of the past week was the riot in Rochester. Thank God! the time is fast passing away for mobs to set the authority of the State at defiance by trampling on its laws and compromising its honor and dignity, by breaking into prisons to assassinate the inmates. Let the law take its course, and, if found too weak to punish crime, then make it efficient and strong by appropriate legislation and not by mob violence. In Rochester it took powder and ball to vindicate the majesty of the law; here it took an earnest and determined effort with the ballot to overthrow and destroy the corruptions of Tammany. All power is with the people, and for the people, therefore the law is safe and liberty secure.

On Wednesday evening last Mrs. Tappan delivered the third of her lectures at the Masonic Temple, Brooklyn, upon this subject, viz: "The Mission and Ministry of Angels." She commenced by giving various interpretations given to the term angel, by different nations and sects, its true meaning and signification being messengers. Sometimes it has a personal reference, as the Angel of Peace, peace being impersonal, the Angel of Charity, the Angel of the Household, etc., etc.; the mission of angels being to benefit and elevate mankind, to guide and cheer them on their way through life to the goal of perfect development and happiness. They could not progress to still greater heights unless they took an interest in the lowest of mortals, and recognized them as destined to the same position they had themselves attained; that there is no aristocracy of souls, but all are equal having the same destiny, the same capacity and the same nature. Whatever their earthly surroundings might be, in soul the lowest was the peer of the highest. Mrs. Tappan referred to the scientists who expressed their dissatisfaction with communications given mortals by spirits, through the organizations of media, because perchance they were not correctly spelled or uttered grammatically; as if that made any difference. The fact of spirit-communion was the greatest possessed by the world, and of the first importance, and, no matter how revealed, should be so recognized and treated. The learned man delights to return to the home of his childhood and converse with his aged mother, however illiterate she might be. We should listen to the angels, when they manifest themselves to us, no matter by what means—by the tiny raps or perfect speech, resting assured they will make the best possible use of conditions, to which they, as well as ourselves, are subject. They teach us to have love and charity for the poor and the unfortunate; to minister unto them as we would be ministered to by the angel-world. "To love our neighbor as ourself" contains all the law and all the wisdom ever revealed to man, the soundest philosophy and the grandest conception of the mind.

It is needless to add that the lecture was listened to throughout with the profoundest interest and attention by the audience. Her utterances are so clear, so full of ideas, her manner so quiet and her voice so musical, that all seem delighted, and go away satisfied that their minds have been fed from the great fount of inspiration and throne of truth, and that they have been ministered unto by the angels. Mrs. Tappan is to speak there again next Wednesday.

Dr. S. B. Brittan, so well and favorably known as a lecturer and writer upon spiritual subjects, is now located at Newark, New Jersey, practicing medicine. He is the inventor and owner of a concrete pavement, for streets, out of which it is believed he will make a colossal fortune.

Mrs. Tappan is advertised to speak this evening at Lyric Hall upon the subject of "The Spiritual Kingdom." Mrs. Hardinge-Britten is engaged through this month at Apollo Hall, on 28th street, near Broadway.

A splendid investment, paying a big dividend every week: *i. e.*, subscribe for the Banner of Light. X.

The American Association of Spiritualists.

At a meeting of the Board of the American Association of Spiritualists, held at 634 Race street, Philadelphia, Dec. 28th—present, Victoria C. Woodhull, Anna M. Middlebrook, A. A. Wheelock and Henry T. Child—reports were received from Eli F. Brown, Missionary, for the months of July, August, September, October and November.

On motion of Dr. Child, it was

Resolved, That, on account of our financial condition, we dispense with the services of Eli F. Brown after the 1st of January, 1872.

HENRY T. CHILD, M. D.,
634 Race street, Sec'y.

New Publications.

ALLEGORIES OF LIFE is the happy title of a beautiful book, from the authorship of Mrs. J. S. Adams, which the publishers—Messrs. Lee and Shepard—have presented to the reading public in a correspondingly beautiful style. It is essentially spiritual throughout. Although its impressive lessons are given in allegorical form, they teach with no less spirit and truth, and are not less plain and practical to the receptive soul's comprehension. Some of their suggestive titles run thus: The Bells; The Height; The Pilgrim; Faith, Hope; Joy and Sorrow; Upward; The Oak; Truth and Error; The Two Ways; The Vines; In the World; Faith, Hope and Charity; Going Forth; The Seeds; Only Gold; and The Sacrifice. To those who are already familiar with the hymns of Mrs. Adams, and her previous writings in this strain, it will be unnecessary to say that in the present handsome volume, worthy to be placed on every centre-table, she has wrought out the fancies of a beautifully sympathetic spirit with all the skill and success that was ever claimed for the highest works of the imagination in the same field. Her pages will bring consolation and comfort to many a bereaved heart, while they will likewise infuse courage and hope into spirits that need a fresh and holy power to exalt them to the pursuit of a higher purpose. Nothing but unmingled good and true inward delight can come of the perusal of the elevated works of this purely spiritual author.

THE HERALD OF HEALTH, as well as GOOD HEALTH, rivals and competitors as they are in a field that cannot be worked too much if worked honestly, both present themselves for the New Year in excellent style and with a rich freight of readable contents. Both are practical in their inculcations, yet they do not refuse to enter on those speculative matters which are the suggestions of progress and improvement in all that pertains to the earthly well-being of the human family.

SCRIBNER'S MONTHLY—An "Illustrated Magazine for the People"—makes a truly magnificent appearance, both in its richness of letter-press and illustrations. A poem by Bayard Taylor opens the number—"The Orphan's Christmas Tree," with exquisitely designed and marvelously executed wood engraving. The Wonders of the West is a *paper on* the Yo Semite and the big trees of California, all of which are pictured forth to the eye in a truly impressive style, the description being as brilliant as the designing. Christina Rossetti contributes a Christmas Carol, illustrated also. Stephen Skarridge's Christmas is a jolly story, deserving the pictures that give it a jollier life still. The Christmas plums, in fact, are exceedingly thick in the pudding, all through this number. The Etchings at the conclusion illustrate "Christmas Life in Ole Virginny." We have not seen a finer number of Scribner since it was published.

An exceedingly pretty story for the season is "THE STORY WITHOUT AN END," from the German of Garove, translated by Sarah Austin, and inscribed with a preface and key to the emblems, by A. Bronson Alcott. It is published in the right type by Francis, of New-York.

Lee & Shepard publish another of the popular "Ocean-Life Series," by William H. Thomes, entitled, "THE WHALEMAN'S ADVENTURES IN THE SANDWICH ISLANDS AND CALIFORNIA." The author of "The Gold Hunters' Adventures" and "The Bushrangers," could not well write a dull book on kindred subjects; and the reader may rely on this one as fully the equal of the best of its predecessors, all of which have enjoyed wide and increasing sales. Everything concerning the ocean romances to be found in the Sandwich Islands and California, in years not very remote, will be devoured with eagerness by the reading public, which has not yet ceased to like a good hearty story of romance and reality well mixed as much as it ever did in the past. We need only add that the volume is handsomely and plentifully illustrated, to attract all classes of readers to its lively contents.

Oliver Optic's "BIVOUAC AND BATTLE; or, the Struggles of a Soldier," makes the fifth of the "Onward and Upward Series," Phil Farrington appearing now as a soldier. The story is located in New York, on the Atlantic, in England, and in Italy, at the seat of war in 1860. The adventures with which the hero meets are exciting. His comrades are sketched quite as faithfully. A moral purpose pervades all, the end being the inculcation of right principles of conduct under all circumstances. This volume is printed, illustrated and bound as handsomely as its predecessors.

Sophie May appears—through Lee & Shepard, of course—in another attractive story for the season, entitled THE DOCTOR'S DAUGHTER. It is full of vivacity and feeling, and works its way into the heart of the reader at once. There are thirty-seven lively and attractive chapters to it, and the young person who reads the first will be certain to read the last. Sophie has done her best for a story in the present instance. The mechanical part of the book is in excellent taste.

Of the illustrated "Whispering Pine Series," by Elijah Kellogg, we have still another—THE SOPHOMORES OF RADCLIFFE; or, James Trafton and his Bosom Friends. It is an attempt to sketch sophomore year life at college, and is intended to help youth in forming their characters at that critical, changing period in their student lives. The design is a highly worthy one, and it is skillfully carried out.

Mrs. Cheney's pretty little book—SOCIAL GAMES FOR THE HOME CIRCLE—lets the playful young folks into the many mysteries of shuffling and combining cards in an innocent manner, and furnishes a collection of thirty-one games for home amusement. Her previous little book in the same line, entitled "Patience," is too well remembered by the juveniles to make it necessary to explain further to them in reference to this one. Neatly published by Lee & Shepard.

The same incessantly enterprising publishers give us likewise "OLIVER OPTIC'S ALMANAC FOR BOYS AND GIRLS, FOR 1872," which is a decided novelty, the conception being very happily carried out. It has brightly illuminated covers, and is profusely illustrated from beginning to end. The engravings are especially adapted to the changing seasons; the calendar is very useful; the reading matter is instructive, and there is a generous ruled margin for memoranda.

VICK'S ILLUSTRATED CATALOGUE AND FLORAL GUIDE, for 1872, contains 120 pages, embellished with beautiful colored engravings, and printed in the highest style of art. It also contains a photograph likeness of Mr. James Vick. Such a fine-looking man would be likely to send out just such an elegant specimen of work as the representative of his magnificent floral plantation. Send ten cents for a copy of the Guide, Rochester, N. Y.

AMERICAN ENTERPRISE.—No. 2 of this elegantly illustrated and finely printed advertising sheet has been issued by Lee & Shepard.

THE TYPOGRAPHIC, published by L. B. Wilder & Co., 66 Congress street, Boston, is as good a specimen of printing as can be executed in this city.

EVERY SATURDAY has dispensed with its cuts, and resumed its original convenient form, and is liked all the better.

Letter from Mrs. L. C. Smith.

DEAR BANNER—My engagement in this city will close with the last Sunday in this year, when I shall leave, with my husband and child, for New York City. All letters may be addressed to me, therefore, after the 1st of January, care of Anna Kimball, M. D., 257 West 15th street, New York.

I am at present without an engagement; and it is perhaps only proper that I should accompany this announcement, at a time when Spiritualists are so divided upon the great questions of the day, by the frank statement that I endorse heartily and honestly the sentiments of Mrs. Victoria C. Woodhull as uttered by her in public, and published to the world in the paper of which she is the associate editor, believing them to emanate from a naturally pure and exalted mind, quickened and illuminated by spirit-power, and obedient to its divine guidance; that I am proud to acknowledge her as a leader; and that heart and brain alike do homage to the grandeur of her purpose and the holy consecration of her life to truth.

That, as this avowal of course implies, I am an uncompromising advocate of woman suffrage, and believe that our Philosophy, interpreted in the light of angel ministry, comprehends every issue of the day—political, social and religious—that can affect for weal or woe the human race; and that, so believing, I deem the interests involved in said issues legitimate topics for consideration and elaboration by our lecturers, upon Sunday or weekday. I make this statement simply in justice to those who might wish to engage my services, and to avoid any misunderstanding with regard to the position I occupy. The spirit-world has long foreseen the present crisis, and has predicted the division in our ranks that now seems imminent; yet, though thus prepared, the soul cannot without a pang contemplate the possible sundering of friendly association it may involve. Still, I say, with Mrs. Browning:

"If we needs must hunger, better for man's love than God's truth,
For companions sweet than great convictions;"

and I shall always remain, dear Banner, loyal to the truth I worship, and the willing servant of humanity.

Louisville, Ky., Dec. 27, 1871. LAURA CUPPY SMITH.