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SPIRITUALISM AT THE CAPITAL.

Rev. Dr. Rankin, pastor of the First Congregational church in Washington, recently preached a sermon on "The Transfiguration," taking his text in Duke 9th, 28-31 verses. It relates-to Christ's ascent of the mountain with Peter and John and James, where they beheld Moses and Elias, who spoke to him of his decease and of the death he should die at Jerusalem. The following extracts will serve to give our readers a fair idea of the Rev. Dr.'s views on spirit-life and spirit-

"This scene teaches us that glorified spirits retain their identity in the future world. They keep their names there and retain their earthly relations to Christ's kingdom. Here were two men who had been bodily absent from this world for centuries. They are the same men as in the world. Heaven does not destroy a man's identity. world. Heaven does not destroy a man's identity. Its joys are not such, its glories are not such, its progress is not of such a nature that a man parts with anything that is distinctive in him here. Does death destroy what is motherly in woman? Dr. Nehemiah Adams quotes a mother, as saying on her death-bed, when her or phan children gathgred around her, 'I expect to do more for my children in Heaven than I ever could upon earth.'s Richard Baxter says: 'Had I but bedily eyes! could see more from the top, of a tower or hill than any one below can do. And shall I know less of, earlif from heaven than 1-do now?. It is unlike that Christ and all the angels will be so strange to me as to give me hy notice of things in this world that so nearly concern my Nedeemer?' And we may go on to ask, 'Is it probable that Moses lest all knowledge of the people he had led to the Promised Land immediately upon the day when, upon that solitary mountain, he the day when, upon that solitary mountain, he was buried without hands? And so of translated Elljah. Does not this very return to earth in such society, does not this very return to earth in such society, does not the term of their conversation with Jesus, imply the contrary?

Retaining their identity, glorified spirits retain also those peculiarities of appearance that

tain also those peculiarities of appearance that lead to their recognition. The marrative implies that the disciples injuitively, recognized these men whom they only kney by character. They needed no introduction to them. The truth flashed upon them at once. This was supernatural of course. But may we not expect that this will be the law of spiritual intercourse? Shall we not know even as we are known? Will not observed by a real production of the course of th character be transparent? We are taught that we shall have spiritual bodies—bodies material, spirit. Only God is a spirit without material investiture. We shall not only know those whom we have known in this world; we shall also doubtless, have an intuitive recognition of all those whose character we have known; not only of Jesus, but Moses and Elias, and all the Hebrew line of worthies, and of later noble Christini men-and women. Character will be intuitively recognized. It is only by recognition that the other world can illustrate and justify the ways of God to men."

Upon the character of this remarkable discourse—esteemed remarkable under all the circumstances - the Washington Chronicle comments editorially after this fashion:

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ments entorally after this fashion:

"The doctrine of Spiritualism is a pretty strong one, and staggers the faith of most open, and hitherto has been quite too much for evangelical churches to swallow. Newspaper men are obliged to read the reports from all pulpits; and, in reading those from the spiritual pulpits, we hardly recollect of anything stronger tanabian. hardly recollect of anything stronger touching our future state in the other world than Dr. Rankin's declaration that spirits, keep—their—names there, and refain their earthly relations to Christ's kingdom.' Just what is meant by these rela-tions, we hardly know; but certainly they can-not be maintained without communion and inter-ference with earth from heaven. It is now an open question if the reverend Doctor did not add nit the truth of the fundamental plank in the creed of the Spiritualists."

As regards Dr. Rankin's position that, as spirits retain their identity, so do they likewise retain those peculiarities of appearance that lead to recognition," the Chronicle adds:

This point seems to upset the entire creed of the Congregational Church as higherto expounded. In its admissions it is a new and violent departure, and, while it is exceedingly comforting, full of most glorious hope and promise as to spiritual existence in the great hereafter, it goes much further, and announces the all important and tremendous fact that spirits will retain in the other world 'those peculiarities of appear ance that lead to their recognition." We fear that the more Dr. Rankin tries to prove this, the further will-ha-his drift from those old-fashioned notions—'orthodox' notions—of heaven and hell than we have been accustomed to hear. We venture the opinion that to Dr. Rankin belongs the honor of making first these broad admissions from a 'Congregational' pulpit—admissions so nearly allied to what is heard from Sunday to Sunday in the hall of the 'First Society of Progressive Spiritualists.'"

The Chronicle continues its comments, making them bear on a recent bigoted decision of the Patent Office Commissioner in reference to a new invention called "The Psychic Stand and Detector." It says:

"In his fourth point, Dr. Rankin makes much more startling disclosure touching his religious faith. In it he declares that The social relations of the heavenly world must be determined much as they are here. Those most like Christ, doubtless, those who have best served and followed him, will be nearest him there.

This creed at last presents the idea-of a heaven somewhere—of a real, tangible place to live in. But Dr. Rankin is not yet out of the woods. He has members of his church in the Patent Office tion of Edwin Drood." members who are 'pillars of the church.' We find in a New York paper the following recent stand without a rival in Regard nomenclature, find in a New York paper the following recent

"The Patent Office has recently had occasion "to collar and throw," to quote Wegg's language, a very quictors problem which has been presented to it for solution. Mr. Francis & Lippitt of Cambridge, Mass, has, it appears, invented an ingenious device, called the "Psychic Stand and Defector," This is intended, be says, "to add in the investigation of certain phenomena called by some psychic, by others spiritual," and 4 fil prove, by its operations, either that these phenomena are the results of trick or imposture, or that they proceed from an eccuit force litherto anknown the "psychic" force or are produced through the agency of departed spirits. He applied for a patent for this contribute, and, much to his indigention, the Patent Office has informed bim, that it cannot be granted. The reasons given are, briefly, that the Patent Office cannot sanction spatent mechanism which can only foster and perpetuate defusion and imposture, unless Spiritualism be true, and the truth of Spiritualism the office is not prepared to concede.

The Situation, in view of Dr. Rankin's declar

The situation, in view of Dr. Rankin's declarations concerning the neurness of this world to the other, and in view of this recent decision of the wise men of the Patent Office that they are not prepared to 'concede' the 'truth of Spiritualisin,' becomes very interesting. Simply in the interests of truth and science and religion let us

WHAT'S IN A NAMEP

have more light on this subject."

BY R. AUGUSTA WHITING: ".

Since the foregoing conundrum was propounded by William Shakspeare, it has probably been quoted and commented on several pullions of times; nevertheless, I propose to hazard a few. thoughts thereupon, in pursuance of my, plain constitutional privilege as an American citizen. Women are citizens, I believe, according to the most approved judicial decisions, though not tainly, while we are magnanimously allowed, besides to observe the laws and help pay the taxes, we ought not to crave participation in Be more arduous duties of making and looping the same—duties so very onerous that it requires all the virtuous self-renunciation of "Christian statesmen" to induce men to devote themselves to legislation for the good of the dear people.

Speaking of Christian statesmen reminds me occurs to me runs something like this: "Work" was not groundless, as able reviews of the work wherein no man can work." My interpretation have found its highest praise in the book itself all to say our say while the opportunity is left my entire satisfaction therewith, busnuch as it ciation shall have engried out their beautiful utterance of any heterodox opinions.

These same "Christian Young Men" appear the zeal with which they are pleading for the recognition of a name, or names, while disclaim? ing all intent of making any hostile use of soharmless a concession," and seeming greatly astonished that the American people, taught by the blood-stained history of the past, should have " Walk into my parlor."

Shades of the great reformers of all times, how can ye brook such mockery of an honored name! The rose by any other name might smell as sweet; but.I very much doubt that the proposed step backward to religious despotism had ever. gained any strong foothold, if it had come under its own proper title, instead of the specious pretence of reform.

No one will, hesitate to admit the immenses influence often exerted by a name upon individual life and prospects. Does much-enduring John Smith stand any chance of political preferment? Could Hepzibah Jones' be appreciated as a poetess; though never so richly endowed with genius? So fully recognized is this prejudice, that it is no uncommon thing for a man desirous of success in life to exchange his birthright name for a more promising cognomen.

romising cognomen.
Literary people, and book publishers especially, recognize the first-class importance of a good title: It being an admitted fact that books-possessing that advantage have largely outsold works of superior merit which lacked the requisite of a taking title. Probably in the skillful use of names as an adjunct in depicting character, Charles Dickens stands without a rival in literature. Indeed, in many cases, so perfect, is the fitness that the name itself might be said to be a condensed abstract of the individual of which it is the exponent. To say nothing of such plainly signmeant titles as "Lord Frederick Verisopht" agreement. That the latter is, in all eases, pos-and "Sir Mulberry Hawk," who could fail to deal sible, or even desirable, I gravely doubt. Only tect the inherent follity of a "Nach Tanton". tect the inherent jollity of a "Mark Tapley," the pious hypocrisy of a "Pecksniff," the oppressive "umbleness" of "Uriah Heep," or the miserly meanness of "Arthur Gride?" Could " Mrs. Gummidge" be other than'a "lone, forn cretur'," or any but "Micawber" wait with such enduring hopefulness for something to "turn up?" And the same holds good throughout, from "Pickwick" and "Sam Weller" down to the latest creations of his pen, whether we contemplate the villanics of a "Carker," the vagaries of poor "Miss Flite," the alertness of "Jaggers," the ponderous pomposity of "Mr. Pumblechook," or the eccentricities of good "Aunt Befsey Trotwood;" as she strives at once to keep the donkeys off the green, and to bring up little "Daxid" in the way he should go, by the touching reproach of "Your sister, Betsey Trotwood done so.": I will observe heresthat this neculiar felicity in names, so characteristic of Dickens, is justly considered by critics as one of the strongest | be borne, until the pain is gone and the gore is evidences of the authenticity of the "Continua-

But though on account of the variety and extent of his creations Dickens can be truly said to yet it would not be difficult to point out numer-

ops instances where authors had owed much of success to a lucky name. When Samuel Clemens chanced upon the pseudonym of "Mark Twain," he struck a lead; and one which the "Innocents Abroad," combined with the rich conceit of a Second Pilgrim's Progress, developed into a goodly yield both for popularity and "fifthy fuere."

Nor is this potency of title limited to works of fiction or of humor. Works of severe and-serious thought do not seorn to employ so admirable a means of infroduction to the public. Why should they? It was once considered necessary that so important an affair as a book should be heralded by a title ponderous and dignified as the stately phrases in which alone it was thought proper or possible to treat serious themes. But, as thought aifd expression have become popularized, it is not now considered any loss of dignity for an Orthodox minister to announce his coming sermons by expressive, and in some cases even sensational titles. In this matter as always, between extremes there is a golden mean of appropriateness which it is the province of intuitive good sense and refined taste to determine;

The prime requisite of a title appears to be that it should at once arrest attention and express a leading idea embodied in or consonant with of the "Banner of Light," of which it would be hard to decide whether the name most adorns' the contents, or rice rersa. In the "Banner" book itual Pilgrim," and others.

. But perhaps the most striking exponent of the contents of the volume it introduces, is that terrifying title which proclaims "The Clergy a Source of Danger to the American Republic"-a title so startling that the "Christian Union "refused to print it in its columns at any price, rightly conjecturing that so volcanie a title portended a dangerous shaking of the foundations of ecclesia to quote a passage of Scripture; and the one that asticut power. I need hardly add that their tremor while it is yet day; for soon the night cometh, have appeared in these columns, while many thereof, in this connection, is that it behooves us Yet it seems at least appropriate that I express us; for when the Young Men's Christian Asso- is known to many that the work is in part the ciation shall have carried out their beautiful carrying but of a line of thought adopted and adscheme for evangelizing the nation, we shall vocated by my late brothe. Cade "Blography doubtless be benevolently restrained from the of A. B. Whiting ") viz., that the encroncliments of ecclesiastical power were aggretening the perpetuity of the American Republic, laying, as he to think, that there is a good deal in a name, by termed it, the third corner-stone of despotism; and as Mr. Jamleson publicly declared (in his eloquent memorial address before the Michigan State Convention of Spiritualists in Dec., 1871) that to A. B. Whiting he was "chiefly indebted for the idea of the dangers of clerical interference in State affairs." Not only was A: B. Whitthe bad taste to decline their gentle invitation to ling early convinced of the existence of such danger, but he saw the need of a popular awakening And, further, they try to render their nefarious to the fact with all its dread possibilities, and hence to this end devoted a large share of his energies during his later years. When he learned that his friend Jamieson had projected a work which only want of time had deterred him from undertaking, he encouraged and exhorted him to carry it into execution, furnishing such data and material as he had at command. He lived to see the first chapter completed in MSS., to which he of the entire work, and endorses my verdictthat, as the title justifies the book, so the book,

insturn, justifies its title. One point more, namely, the importance, especially in debate of controversy, of a strict and accurate definition of the terms employed; the names which stand as symbols of living ideas, embodied thoughts. In this connection I am constrained to fleclare my belief, founded upon careful observation, that unneteen-twentieths of all the bitter controversies that have agitated the world, whether political, religious or social, past or present, have owed their virulence, if not their to himself. primary origin, to diverse interpretations of some perhaps in itself insignificant word or phrase. In view of this, Leannot help thinking that if we were to reverse the old preacher's advice to his student, and study the bible less and the dictionary more, it would be a step in the interest of truth and progress, as it would lead toward a mutual understanding if not to mutual by "many men of many minds" can be completed that grand unity in diversity which pervades all nature. To condemn an honest difference of apinion is, therefore, not only uncharitable, but unphilosophical.

To compare views frankly and kindly, seeking not so much to convince others as to obtain fruth for ourselves, to define our terms intelligently and accurately, according to the best usages of language, and to accept the legitimate results of logical deduction, is, to my mind, a code of honor obligatory upon all who would make good their title to the honorable name of reformers. 4 -

. Cure of Felons and Rusty Nail Wounds.

For the past ten years, we have treated cases whole arm, if necessary, in water as hot as can loosened and drawn from the bone.
When rusty nails have produced wounds, the

same course has been pursued.—If on the hand or foot, keep it in the hot water.—If elsewhere, apply hot cloths with dregs of No. 6 on them.

Shaker Village, Mt. Lebanon, N. Y.

Miterary Department

(Entered, according to Act of Congress, in the year 1873, by Cotby & Ruch, in the Office of the Librarian of Congress

two cousins;

SUNSHINE AND TEMPEST

Written Expressly for the Banner of Light, BY MRS. A. E. POBTER

CHAPTER XH-CONTINUED.

stood erect with a banghty gesture and a scorpful curl of the lip.

PBy what right do you presume to dictate the where, Go your-way, Major Leigh, and I will her dead baby more than her husband, who is to her like the eagle to the lifnet! Seek her, I say, and find her, if you can. Perchance you can possessed of all the privileges and immunities of list I find several good specimens, including play the role of Orpheus, and win her from Plusuch. Well, the name sounds well; and eer or plashes of Light," Bible of the Ages," Spir. to's dominions by the power of your musics. And, now I think of it, it might be as well, for you to improve the morals of your friend, the Doctor, and expound to him the beauties of truth. He writes to you that your wife is better. There was once a good prophet in Israel, (you see I know my Bible,) who said, 'It is well with the child; and thus, perhaps, your doctor would be understood when he writes you that your wife is better. Was it not better for the poor, weak brain and aching heart that cared only for a deadbaby, and who believed-simple soul!-that thatchild of an hour was in heaven, writing for her -was it not better for her to go to that baby, though it were only to lie down by its side to mingle her dust with it?"

She paused. Leigh took out his wife's letter. and showed it to Romeyn. . She took it, and read it through slowly, her eyes dilating as she read. It was too true-slie had escaped death; and before her own footsteps was only a gulf of dark.

despair: She said not a word; but her hand trembled, the letter dropped to the floor, and she glided from the room swift-as an arrow-from the bow-Leigh, who had been shocked and wounded by

her words, did not miss her till she was beyond He-rode up the star-lit road leading to the fort, full of fearful forebodings as to her future.

He found John Stott waiting for him. "Can you tell me where Miss Ruby is?" he

inquired, respectfully. You surely do not wish to see her, Mr.

mean to lose sight of her till I know that some one will watch and care for her."

The next morning the lady was missing; but John was on the alert, and had taken the same gave unqualified approval. I am persuaded that training Two days afterwards, he entered his he views with equal satisfaction the completion mame on Mr. Wilson's book in the office, about an hour after Miss Ruby had taken possession of her former room "John Stott, Manchester, Mass."-thinking best to half from the place of Mrs. Leigh's residence, as his commission was from there. Mr. Wilson put on his spectacles sand read the name, look them off, rubbed the glasses, adjusted them again to his eyes; and rerend; then looked at the round, full figure and

fresh, rosy face of John.
"I may be mistaken; the name is not so uncommon, but he has the look of the family, sure. I wonder what Hepsy will say," he murmired

Now, Hepsy was never the away from her hus band, and in less than five minutes she came into the office. John sat there, reading a newspaper, wondering a little that they were so long in appointing him a room.

Hepsy looked at him as she usually did all new-comers, and had thus fourned much of char- plain lace cap in a box, and there was a black heter in her look at externals. A second and different look followed, and then she went to the register, her husband all the time watching her movements.

"Jolin Stoft! May I make bold to ask your age, sir ?!

John opened his eyes rather wide, but answerd: "Twenty-right, the fifteenth day of last June.3

"And your mother's name !... "Jane Bell, from Barnet, England."

"John Stott, you are my own dear blessed sis-

fer's child! I 'ave searched for you the world over, my child! our child, John! (yes, you were named for him-don't you know?)-come to us in our old age."

. She went up to him and shook his hands, and gave him a rousing kiss on the cheek, and John Wilson did the same, omitting the kiss, and they had him in their own little back sifting room of felons with hot water and with unerring suc- and to supper there, and talked and laughed and -that ought to have been-never would have cess. No cutting, no blistering, no anything, teried over him, and poor John - no, happy John; but immersing the finger, hand, or even the but be wildefed John, too, thought the millennidenly to him-this great happiness- and then he world sobor, and not in cestasy or despair." it. And so he fell asleep, and forgot all about which had grown upon her ever since she joined

Romeyn Ruby, who, when she heard of what and taken place in the house, and the news of He had held her hand as he spoke. She drey, had taken place in the house, and the news of the hastily from him; her exest alshed, and she adorted child of Mrs. Wilson, tried togo away. adapted child of Mrs. Wilson, tried to go away at once. But John did his duty faithfully. 110 kept watch and ward over her, with the aid of Mrs. Wilson, till her brother came for the siscourse of my life? I need no master, and when of Mrs. Wilson, till her brother came for the sis-I want a priestly confessor, I shall seek him else. Her who had been monring by so many as dead. He took her to Europe, and consulted the best the work itself. Such to my mind is the heading, go mine. Go seek the little child-wife who loves there with her. But she was restless and univilling to stay, and finally persuaded him to bring her back to New York...

CHAPTER NUL

Penceful Life. Conclusion. Many years have passed away since Leslie's carrow escapes from a horrible death. I am an old lady now, and there are very few dark threads in my haif; but I wear it as it is, with caps that Leslie with good taste makes for me soft, deficate, plain caps, that tone down a little the wrinkled features of age. I remain almost all the year through, now, at my own house by the senside, and faithful Betsey, solemn an of old, still lives with me. She falks a great deal. about death, and takes great enjoyment in visiting the graveyard, and every Sunday evening 1 hear hererooning away

" Hark! from the tombe, ! ...

One day she said to me, in a very respectfulmanner, but with great sincerity and carnest ness, " Miss Esther, it does seem to me that I must speak my mind to you, and I think the

Spirit walkgive me utterance."

25Well: Letsoy, speak out. You know what John Knox said about plainness of speech."

John-Knox was her favorite of all the reform-

Well, ma'am, it does seem to me that, for a lady of your age, you-think very, little about dying. You are just as interested in all that goes on in the world as if you were only thirty instend-of seventy years, old, and I do believe you like young gals, better than old folks; and you were as particular about your gray silk being ty. Enever hear you talk about death, judgment and eternity. Oh, Miss Esther, do you think you are preparing for them if you liever

say-nothing about 'em ?" "Well, Betsey, I try to like right, and pray every day that God will show me that day some way of making others better and happier.".

"Oh, ma'am, as to that, it seems to me that you never neglect anybody that is sick or suffering or wicked. A can't says word against you there. Everypody in town, seems to me, is the better for sour-being in it. But, Miss Esther, we must all die!"

"I am glad of it. Betsey. What a drendful thing it would be to live or and on forever here! trial and change and sorrow and sin! Oh: Betsey, death is now the graveyard, and the skelelon and the terror you make it. It is life that tries our courage, and calls for faith and participe and wisdom. Death is ordained by him who made ustaind when it comes we shall be glad that God has given us such a fiffend. Let him come; he will the as welcome as a tather who finds his child lost in a dark wood and comes to lead him Libnic. Come here, Belsey, " . . .

And I fed her to a little room, and spened a drawers Wishin it lay underclothes of pure white-linen; there were stockings, also, and a wilk dress.

A There, Detsey, if I die before you, are all the preparations for my burial." and, opening another drawer, I showed hera will, in which onehalf of my little property was left to her for her

I never saw Betsey struck dumb before. She stood staring at the open drawers, and at me for. at least a minute, and then the tears started. I had not seen them on lier cheek sofor many a long year before; "You must forgive me, Miss Esther. Only think! and here, you were ready for his coming, and I thought all the time you be lieved you should never die."

"I never mean to die, Betsey at least I hope the good Lord will let me leave this body (as we all must, sometime, live, we ever so long) —leave this old house for a new one, and give me a pure, glorious spiritual body, and as I tipe here mind that Betsey, not as I die, but as I live-so will he my life in another existence. Death, Betsey, is no test. Our doctors send balf the people out of the World under the influence of brandy um had come-which indeed had to him-for Sometimes for days together they keep them up here were friends, home, and a fortune offered under this stimulus, and many a saint who all to him. When John went to bed he couldn't whis life abjured spirit, dies in a drunken stupor sleep for wonder and joy: it all came so sud- Keep that away from me, and let me leave the

nsked himself, Would they like Miss Love, too? . This talk was good for 18stsey, and though she Yes, he was sure they would they couldn't help could not after the selemn look of her facethe church when a young girl-yet she did now and then sing, (instead of those awfully solemn, terrine hymns which dear, good Br. Watts did sometimes write under the influcirce of a jaunalized liver.) his more charring songs, such as

"The Come that the serve the Ley Lord ...

"The Lord in a long service on S."

On one of the bright summer mornings after we had this talk, I heard her, as she went out to milk, sing, A market have

Dear, good Belley, your soblimity was only the busk of pure, wheat. Our Annie found at our when she was sick. The schild is more obtain and then't seem possible, but the citis), and forces with her bally to see us, and Betsey feeds her (the bally) with rich milk thom the cow, and the pure milk of the Words as she can be Dr. Watte's peaking and hyans for infant minds. I go to the city for a few weeks every winter. I do not know why because I am seventy years old, I should not feel an interest in all that is going on in this busy world. I like the see the improvements made to ride in Central Park, and took at the trees and slowers, so wonderfully and cariously wrought by the great artist, Nature, and the schiptured marble by the hands of art. I like to see what good men and women are doing for the poor and the shiftsh and I like to hear also the great pulsar tions of business, and feel the excitement of a stirring, active life. But a great heaviness of heart comes over me whenever I pass through a certain stately street in the upper part of the city. The dones and of brown stone and marble, and it is solemn looking chough for our lietsey. One of these houses seems more solemn and quiet than all the rest, and few people are ever seen going in and out. The butcher, the milkman and the baker stop there daily, but the postman seidom. The shades are rarely drawn up, but occasionally music is heard, rich music, that theats out supon the air as if made by some invisible power like that which, in old Egypt, came from the statue of Memnon. The neighbors wonder, and the passers by sometimes stop to listen. I, who know this segret of the house, shutther and pass on. To me it looks like a great tomb-no, worse than that, for a tomb only holds the ashes of the dead, ashes that are dear to as because they were once animated by the spirits of our lovedones. But here is a lost soul, as near to that assean be in this, the Reformed Calendar of Julius Casar, one may learn from Me-hist for this world-God alone knows the compensation; Dr. Jarvis's "Harmony," that desits was haptized whigh the for such loss in another. Here lives Romeyn Ruby guarded and watched, for the taint of blood has become chronic madness. Here, shut out from the world, With two tried and faithful servants, sho finds a sepulchre for her dead soul. They say that her long, rich mass of hair has become prematurely gray, and that the paroxysuis of anger are less frequent a that occasionally she will rouse herself from the apathy of her common mood, and paint pictures or play on her piano. But she talks, little, and never of the past." I always hurry by the

I said I liked to visit the city but my greatest happiness is at home in the summer.

house with a sigh and a prayer.

Not far from my home Colonel Hamilton-has a summer resldence. There are gardens and hot houses and stables and boats-for his bind touches the water-and everything to make life pleasant. Our gardens, join, and here Leslie Leigh and her children spend five months of the year. Her father finds comfort and peacesifter a life of wandering and danger. Here Major Leigh comes to rest and recruit, We shut out fashion and Mrs. Grandy, and, taking the blessings the gods send us, are happy. Three children, sturdy, noisy little boys, would keep their mother in a chronic state of fear, did not grandpa, the Colonel, tell her that, to make hoys, safe, you must accustom them to danger, and he has given her so many lessons on this subject that she has become indifferent to torn hats, sheeless feet and dripping clothes, and thus she is raising healthy children. 🦠

I wish, dear reader, you could have looked, in upon us one day last summer, when, after a sail in the Colonel's yacht, we spread our tent upon the beach, and ale our chowder as we talked. The Colonel presided at the table, his white head one grown of glory. Loslie and her husband and the boys were there, and Dr. Minot was our guest, and there kere' two more as welcome: John Stott and his wife had come on from the West to visit us -the happiest couple in all the I'nion, so happy that list sey could not help saying, "I hope they are not lieving all their good things in this life pathey must remember that life is short and eternity long, and if, oh if " and she said "they must read about the rich man and Laza-

But when I told Betsey of all poor John had gone through I think his great happinessillid not disturb her so much. John had found a home and a fortune, and better than all, the old folks had taken most kindly to Miss Love. Mrs. Wilson said when they came to them, "Now, John my good man, you ave a son, and I a daughter. God has been very good to us. We will refire from the business and give it up to the young folks, while you and I go to dear hold Hengland and see the village where we fived in our childhood, and the church where we were margied." They did so, and were gone a year, and returned to find John as popular a landford as his fincte had been, and what was more, to Mr. Wilson's dolight, a little stranger, a granddaughter, as Mrs. Wilson called the child. "I-wish it had been a boy," said her honest husband, speak-

ing from the impulse of the moment.

"John 2 John Wilson, haint you ashamed of yourself-as hif a girl would not be a deal of more comfort in the ouse than a noisy, strapper boy. It is just a girl I wanted, and if I didn't; haint it agoing agin Providence to complaing You men allers want your own way, and there haint as man as I knows of but thinks he can regulate the world better than God does it: A wonder what would 'ave become of you, John Wilson, if I,'d been a boy now."

"I'll take it all back, Hepsy-every word of it back, Hepsy. That last idea floors me! I can't arger any more. What should I have missed; Hepsy, if you had been born a boy You are the confort of my life, and will be, You know the old English reader says

"Don't I know, John, the only verses you ever gould get into your-head-

"The fore that to the's latest stage, throof against sickness and old uge.

There, now, John ! and she held up the baby, whose bright eyes were inherited from her family. "Haint she a beauty a darling beauty that will love her grandpa in sickness and old age, and some other good man too, I hope, All good and great men respect women, John. It is only the low and the vulgar, and the wicked that talk agin 'em. Look at our John's wife; is n't she a blessing to 'lm'?"

"She is an angel in the 'onse," said John, and, he took the little babe in his strong arms and said, "God bless you, dar ling, and make you like my Hepsy, that's good enough for this world.

And the Orphans' Home did not get John Wilson's money.

. Woman.

The higher and more perfect the training a woman has re ceived in all womanly essentials, the better a wife and mother slie is prepared to become. She will not want for suifor who is worthy of them. Men are not all blinded by glare and glitter, by long ringlets of false hair, by malumoth panniers, artificial insteps, unnatural complexions, and that long languish of the evelashes due to deceptive arts-not even when the soft rustle of silk is thrown over all this, and is softened by draperies of real lace, and embellished with the gleam of costly jewels. Most of them carry, deep in their hearts, a love of home and real womanhood. Now it is the business of all true women to call out this feeling in men their doing so is necessary for the life of society, for the prosperity of the world. "Men are what women make them," it has been said. Well, before women call forth any good in men, they must themselves he good and pure, and true to every law of health, mental and physical.

What is the difference between a gloud and a beaten child One pours with rain, and the other roars with pain,

free Thought.

The Sabbath Question Considered by a Layman. Part Second.

HOW JESUS SPENT THE SABBATH.

Little or nothing is known of the life of Jesus-from the time when, being fwelve years of age, he went with his parents to Jerusalem, at the Feast of the Passover, up to the time of his baptism, where he was about thirty years of ago Lat. 11: 12 and 111:23). One verse in the New Testament throws light on his boyish days. "He increased in wisdom and stature, and in favor with God and man" (Luke II:52). During that interval of eighteen years, it is not probable that he who knew "letters, having never-learned," attended attany school of the prophets, or sat at the feet of any Gainalief bearned in the law. It was therefore a natural inquiry that his townsmen made, when, after hearing him and seeing his deeds, they said, "Whence bath this man this wisdom and nightly works? Is not this the carpenter's son? (Mat. XIII: 55.) Does the incident of the transfiguration give any clue to answer this inquiry? "And there appeared unto them Elias with Moses, and they were falking with Jesus" (Mark IX: 1): Had the spirits of those deceased prophety who then appeared and spake with him of the decease which he should decemplish at Jerusalem, ever before aided or in structed film?

* Did we but in the holy light Of firith and goodness rise. We might romanimate hold with God And spirits from the skies.

The New Testament furnishes as ample and correct information of the manner in which Jesus' spent his sabbaths as ean now be obtained. But scholars have thrown additional light upon the question by their researches into colfateral departments of literature and science. Rev. Samuel F. Jarvis, D. D., in the "Harmony of the Gospels," contained in his Chronological Introduction to the History of the Church," has afranged, probably as accurately as it ever has been done, the successive dates of many of the principal, events in the life of desus.

Assuming that Jesus was born Dec. 25th, in the year, 88 of was thirty one-years of age, on Saturday, or the Jewish sab bath, which occurred on the 6th of January, in the year 70 that on a Sabbath, 17th of, February of the same year, angels came and ministered to him (Mat. 115:11). On sabbath days (Luke IV 30) he taught in Capernaum, a city of Galilee and it is not difficult to believe that he preached revolutionary doctrines. He soon accompanied his teaching with actions which were new to the people. On a Sabbath, 5th of Janmary, 71, he there taught, and cured a man possessed by an unclean spirit (Mark 1:20-27). Perhaps it was on the same Sabbath (but certainly on a sabbath day) that he entered Simon's house and cured his wife's mother. 'At the setting of the sun, when the Sabbath was ended, great numbers of disgased persons and demontacs were brought to him, and hi healed them, by laying his hands on them (Luke IV: 38-40) On the great Paschal sabbath, 20th of April, Jesus healed the impotent man at the pool of Bethesda (John V:1-16). Certain eireum tähges attending this miraele necessarily entch the attention of the student. It should be borne in mind that the dewish law was explicit, on the subject of bearing a burden on the sabbath day. "Thus saith Jehovah: Take heed to yourselves, and bear no burdens on the Sabbath day;" neither do ye any work, but hallow ye the Sabbath day as commanded your fathers" (Jer. XVII.21-22). Jesus, knowing' the law, commanded the cripple to " take up his hed and icall about." (Neither the common version nor any of the translations made by clergymen that I have seen express the full force of the Greek yerb that I have here rendered by walk about.) " And immediately the man was made whole; took up his bed, r (whether it was a large or small one it does not appear; it was a burglen, something that could be borne or carried.) "and walked about; and that day was the Sablath." (r. 9). It was a palpable violation of the Sabbath law, for a man, on any Sabbath, especially on the great Sabbath of the year, to walk about in Jerusalem carrying a bed, Such a violation was something more than a mere trivial, aceldental infringement, as some ministers represent it-a mere mint, unise, cumin, or grazing of the law. It was revidently intended to be an open, undisguised defiance and violetion of the law, done in Jernsalem when most growded, and on the day that the Jews regarded as their most holy Sabbath. No nied, "It is not lawful for thee to carry thy bed they afterwards found that it was Jesus who had directed him to take up his bed and walk about, it was Mosaic and Pharisaic for them to persecute Jesus and seek to slay him because he had done these things on the Sabbath day (r. 16). It was on the next Sabbath, April 27th, in his journey from

Jerusalom to Galilee, when his disciples plucked and ate the ears of grain, rubbing them with their hands, that Jesus defended their conduct; replying to the remonstrances of the Pharisees (that such actions were unlawful) by intuitionally and authoritatively declaring that the sabbath was made for the Man, and not the Man-for the sabbath; so that the Son of Man is Lord even of the sabbath. (Mirk 11, 23-28.) We gather that his argument was that, in the place where they were discussing the question, there was one person who, though so poverty-stricken as to possess, only the raiment he then wore, who had not where to lay his head at night, was yet so positive that "a man's a man for a' that," and so conscious of the nobility of his spirit or internal manhood that he could truly say be was greater than the temple (Matthew XII:6), their proudest monumental structure devoted to religious purposes. He knew that the essential man was more precions than fine gold or the golden wedge of Ophir. (Isaiah XIII (2.) It would survive, and was therefore superior to all human institutions. He therefore said, "the sabbath is made for the Man," to use it as he may please, to promote his rest and enjoyment, and "not the Man for the sabbath," to be bound and shackled by it as if he were a slave. "So that the Son of Man," and also every person who is conscious of being an "offspring of God" (Acts XVII 29), is the Lord also of the Sabbath, and not its slave. But the Pharisees could not, any more than can utodern Sabbatarians, appreciate such arguments. So when on "another Sabbath," perhaps the 4th of May, he cured a man whose right hand was withefed (Luke I'L.6), they were filled with madness, and took counsel with the Herodians how they might destroy him (Mark 117:().

On a Sabbath, in October or November; during his second and last recorded visit to Nazarosh, he' entered into the synagogue and taught. "He laid his hands upon a few sick folk and healed them, but could there do no mighty work be cause of their unbeliefs (Mark VI s2-6.) On a Sabbath, the 29th of March in the year 72; in the synagogue at Caperpaum, occurred the conversation, which caused many of his disciples to forsake him, and tried the constancy of his chosen twelve. (John FF:25-71.) On a Sabbath in the summer of the same year,, while he taught in one of the synagogues, he laid his hands on and cured a woman who for eightcen years had been so bent that she could not lift herself up. Thereupon the chief man of the synagogue was judignant, and endeavored to stir up the people because Jesus had healed on the sabbath day, (Like XIII: 11-17.) On a Sabbath in the same summer, while in Galilee, he went to the house of one of the chief Pharisees to dine. A dropsical man was there. . The guests watched Jesus. He knew they were Orthodox Sabbatarians. He instantly opened upon them the Sabbath question; silenced them: then took the man with the dropsy, healed him and let him go. After fur ther sifting the point in controversy-because with them it was a difficult one, a matter of conscience, a' question which Pharisees in all ages and countries have boggled at he put forth some parables and advised his host, when he made a feast, to invite to it not his Triends, relatives or rich neigh-

bors, but poor people, and the maimed, lame and blind. (Lake XIV:12-24.)

About the midst of the feast of tabernacles, it was on a sab bath day, the fourth of October, Jesus went up into the Temple in Jerusalem and there taught (John VII: 14.) The peo ple "marveled, saying, how knoweth this man letters," appears from John, VII: 23, that he had "made a man every whit whole on the sabbath-day," and the people were angry with him because, by that act, the law of Moses relative to the sabbath-day had been broken. Jesus endeavored to justify himself by appealing to the law. His opponents, like all Pharisees, were literalists; they stuck to the letter, "qui have to in littera, lawret in cortice he who clings to the lettor elings to the shell; or, as Herbert Broom translates it the who considers merely the letter of an instrument, goes but skin deep into its meaning." Jesus told them that none of them kept the law of Moses, meaning, probably, that they did not appreciate or keep the spirit of the law. For Jesus undoubfedly perceived, as did Paul, that the letter of a law or a covenant killeth, but the spirit or intent of it giveth life. (11, Cor. 111: 6.) Those attendants at Temple worship could no more see the distinction between the better and the spirit of a law, than can some modern politicians appreciate the fact that there is a higher law than a Congressional or Logislative statute. Muddled in their perceptions, and projecting their subjective mental states upon the person who had confused them, they retorted to Jesus, "Thou hast a devil," and sought to apprehend him. (John VII: 20-30.)

On a subsequent Sabbath, about October 11th, as Jesus was passing by, "he saw a man which was blind from his birth." Jesus spat on the ground, and made clay of the spittle. He rubbed the clay on the eyes of the blind man, and told him to go wash in the pool of Siloam. The late Archbishop Whately comments on this miracle, in his "Thoughts on the Sabbath. p. 16, as follows: " It is worth remarking that in the cure of the blind man (recorded in John IX) on the Sabbath; Jesus the blind man (recorded in John IX) on the sability as as more time, as is every day, to cultivate spirituality, to utter stend of mercity speaking that day for his work, but, in able time, as is every day, to cultivate spirituality, to utter stend of mercity speaking the word his makes clay and wise words, and do good and humane deculs. The analysis stead of merely-"speaking the word," he makes clay, and anoints the man's eyes, as if on purpose to draw aftention tothe circumstance of his doing work on that day." In other words, it was an intentional violation of the supposed sanctity of the sabbath-day. On the next day the man born blind was the bigots among whom he lived cherished for that day brought before the Sanhedrim and examined. The fact that | There is no evidence that he or his apostles ever substituted he had been cured on the Subbath, and that Jesus had on that; in place of it another holy day. Are his professed followers, day made rlay, created a division in the council concerning who constitute the church, authorized to do it? The disciple the character of Jesus. Some of the members of that body | 12 not above his master, nor the servant above his lord (Matt. said that he was not, of God, because he kept not the sabbathday. All appear to have been convinced that Jesus was a Sabhath-breaker; a desecrator of their holy day; but then the question that puzzled them was, how could a Sabbath-breaker, and therefore a sinner, do such miracles? They reexamined the man upon whom the miracle had been wrought, but obfained no additional evidence. The possibility that a man might so completely ontgrow a creed or a written law, and thereby be able (independent of it) to judge for himself what was right, (Luke XII: 57) never occurred to them. They had eyes, but were blind in their spiritual perceptions. They were conservatives. They would cling to Moses and the Hebrew God. They were positive that they understood and could orrectly interpret their God's direct command attered and written in very words; but they were ignorant that there was spiritual interpretation to the fourth commandment of which they were unconscious, and to whose divine import they were insusceptible. They perceived clearly that Jesus had violated the Mosaic law of the Sabbath, but they were doubtful whether he who could violate the sanctity of the Sabbath, and yet work miracles, came from God or was possessed by a devil. Therefore resolutely and conscientiously they declared, "We know that God spake unto Moses; as for this fellow," designating Jesus," we know not from whence he is." As they could not shake the witness in his belief that the man who had opened his eyes was not a sinner, but a worshiper of God, (though not according to their mode;) and as they could not reconcile the Sabbath-breaking of Jesus to their interpretation of the Mosaic law, they cut the Gordian knot, as many a hurch has since solved a similar problem, by excommunicating the person who was the innocent cause of their perplexity.

An acute critic remarks in the British Quarferly Theological Review, No. XIII, that, though it was the custom of Sabbath with studied disrespect. The diseases which he miraculously cured were all chronical; but he encouraged the sick to come to him to be healed on the Sabbath, though they might just as well have waited till the morrow; and if they lay on couches, he commanded them in every instance to wonder that the principal lews-aid to him that had been carry them away. The force of this comment clearly appears, when one remembers that the fourth commandment | creed. It is a quality of the soul. It germinates from the medical or surgical services. The opinion of the Jewish priests (who held to a strict and literal interpretation of the command) that Jesus, in healing chronically diseased persons on the sabbath-day, acted unlawfully, was therefore strictly according to the law. His argument that those health-restoring actions of his were necessary and charitable ones, and that it was lawful to do good on the sabbath-day, weighed no more in their hard and unspiritualized minds, than did a similar answer recently offered by a citizen of a neighboring town, that, in securing a rose-vine over his front door on a Sunday morning, he believed herwas doing a work conducive to the happiness of himself and family, prevent the imposition, by a Norfolk County magistrate, of a pecuniary fine

upon the supposed offender. Dr. Jarvis calculates that Jesus arrived in Jericho, making his first and only recorded visit to that city on Friday, the 5th of December of the same year, and probably spent there the next day, which was the Sabbath, teaching, as his manner was, in their synagogues, and effecting miraculous cures. (Luke XVIII: 35.). He intimates that the parable of the Good Shepherd (recorded in John X:1-21) may have been uttered in the Temple on the following Sabbath, December 13th, and fixes on a Sabbath in March, in the year 72, as the time when Jesus tarried and supped with Lazarus and his sisters. ((Luke XII: 2-8:) . Thus with the assistance of the accurate cholarship of Dr. Jarvis, we have sketched the manner in which Jesus spent his Sabbaths as nearly as it can be ascertained: Let us further consider whether it contributed to his death.

. It will be remembered that the Gospels do not agree on the precise complaints alleged against Jesus at his trial and condemnation. It appears (in Luke XXII:66; XXIII:1-2-5) that the elders, chief priests and scribes accused Jesus before Pilate of percenting the nation, forbidding to give tribute, saying that he was Christ a King, and that he stirred up the neople. Verses 40 to 43 of the XXVIIth chapter of Matthew show that his previous mystical deglarations of his ability to raise up again the temple of his body in three days, though it were destroyed (John II: 19), and of his kinship with Deity, understood by them as an assertion that he was the Son of God (Matt. XX VII. 43), had rankled in their minds. On their accusation that Jesus contemplated treason against the State, Pilate interrogated him, and, receiving satisfactory answers, instantly declared his innocence; and desired to release him (Luke XXIII:3-4). The other charge against, him was that of perverting the nation and stirring up the people. This work he was supposed to do by words which sounded to them as blasphemous, and by deeds which they believed were unlawful. His words, which, to their darkened minds, appeared to be blasphemous, were those that intimated his divine origin, and his promised reappearance after death in the clouds of heaven (Mark XIV: 62) His unlawful deeds were works of healing and charity done on the sabbath-day. When Pilate had exonerated Jesus from the charge of treason, and said that he found no fault in him, the chief priests and the attending crowd were the more fierce (Luke XXIII: 4-5), and they cried, "Crucify him?" Their voices prevailed, and Pilate gave sentence that it should be as they required (v. 23-24). ~

It was a new doctrine to the Jews, and therefore, to their undeveloped perceptions, blasphemous, that a Man's body is

the temple of his God. Paul subsequently again and again addirmed the same doctrine (I. Cor. III: 16-17; VI: 19; II. Cor. 17:16). A. J. Davis, of our own age and country, in his volume entitled Temple of Akropanamede, or "All-Sided Perfection," which treats of Mental Disorders, also illustrates the same truth. Strange it is that Christians, while professing to follow Jesus, are so oblivious of his most important counsel that "the kingdom of God" is not of observation or outward establishment, but "is within you" (Lyke XVII;

"Pligrim to the heavenly city, Greping 'wildered on thy way, Leek not to the outward landmark, List not what the blind guides say,

Thus it appears that Jesus's assertion of his divine nature, his promise of reappearance after death, and his frequent riolations of the Subbath-day law, were the primary causes of the indignation of the priests against him, and, working through them, were the secondary causes of his crucificion. As germain to the general subject, it may be well to glance at the way in which the ministers of religion-the Sabbatarians, the scrupulous observers of the fourth commandment in the decalogue given by the Hebrew God to Moses-employed themselves on the last Sabbath mentioned in the Gospels. They went to Pilate, expressed their fears that the disciples of "that deceiver," Jesus, might come by night, steal his body, and deceive the people. To prevent this fraud they desired to have a detachment of soldiers to watch the sepulchre. Pilate complied with their request; so they went (on the sabbath-day), made the sepulchre sure, sealed the stone, and set a watch (Matthew XX VII: 62-66). Who would not rather be a Sabbath-breaker with Jesus, though he should die for it, than a Sabbath keeper with the chief priests and Pharisees, setting a watch on a sabbath-day, at the tomb of 'their victim, to prevent his possible reappearance?

It does not appear that Jesus recognized the seventh day as holier than any other day of the calendar. It was a suitof his Sabbath actions just traced seems to indicate that he preferred the Sabbath as the very, time when he could most violently shock the religious prejudices and reverence, which X : 21).

Ministers sometimes complain of the desceration of the Sabbath. Waiving the question how they, who disregard Saturday, which was the Jewish sabbath-day, can properly censure other persons for not piously regarding Sunday, which neither Jehovah nor Jesus ever commanded to be observed as a rest day, one may inquire what is desecration? Here it is well to remember, as we attempt to look into the meaning of the word, that the wise Hermes counseled, "Be wary in thy speech; oh, son, and not deceived in the names of things." Thos. Hobbes, who was a lover of truth, wrote, "Seeing that truth consisteth in the right ordering of names in our affirmations. a man that seeketh precise truth had need to remember what every name he useth-stands for, and to place it accordingly, or else he will find himself entangled in words, as a bird in lime twigs; the more he struggles the more belimed." J.R. Lowell, one of our own poets, writes:

"Let us speak plain; there is more force in names. Than most men dream of; and a lie may keep? Its throne a whole age longer, if it skulk." Behind the shield of some fair seeming name.

What constitutes descration is matter of opinion. scription on the stone tablet on the front wall of the Old South meeting-house in Boston-tells the passer-by that the edifice was "descerated by the British, 1775-6." Some people said it was desecrated when, a year ago, it was leased to be used as the Post Office. Other persons, warm friends of freedom and universal education, thought that the preaching of pro-slavery segmons within its walls, during the previous thirty years, had been a more blighting desceration. Desceration is the antithesis of consecration. He who consecrates or sets apart any day, book, building, or other object, as more sacred than any other day, book, building, or object, to a certain degree idolizes them, and so far, is an idolater. Desecration is only deconsecrating anidol. Lord llacon mentions lesus to frequent the synagogues on the sabbath days, yet he Stour-kinds of Idols or false appearances. The first sort he appears to have treated the scrupulous observance of the calls "idols of the nation or tribe." Did the Hebrew nation llave an idol? Do Christians have an idol? The questions are asked, but what are the correct answers?

"Whate'er thou lovest, man, That become thou must; God, If thou lovest God, Dust, if thou lovest dust."

Holiness does not inhere in a day or a book, a house or a prohibited any work, and contained no exceptions in favor of union of the external with the internal consciousness, and develops as the person becomes more and more sensitive to the inward "vital spark of heavenly flame" which glows within him, as it does in every human being, melts all mankind into communion, and makes them at one with God. It is an intuition of

"The divinity that stirs within us," "That points out undereafter, And intimates eternity to man."

It is perception of internal or spiritual purity. It is conscious spiritual cleanness. It includes a certain degree of wisdom, with a conscience void of offence toward God and man. It accompanies'. - --

"A sout prepared to meet the frowns of fate, "That looks undannted on a future state; That prekons death a blessing, yet can bear Existence nobly with its weight of care,"

They who make the acquisition of riches the object of life, though they may be church-members, though they may from time to time donate half-millions, and, at their decease, entire millions, to endow theological schools, are not holy. The corkscrew eye and deep furrows on the stony countenance tell tales of the perturbed spirit within. "Ye cannot serve Joll and mammon." To a holy person, the ground on which he freads is hely ground. Not one day only, but every day, ne regards as a holy day; even on the bells of the horses he perceives holiness. The Persians say, "'T is the same to him who wears a shoe as if the whole earth were covered with leather." The mental state of a holy person, like his shad ow, accompanies him wherever he goes, and through it he sees everything in a holy light. "Holiness confers insight,"

Finds tongues in trees, books in the running brooks, Sermons in stones, and good in everything.

A holy person is an optimist. He does not see sin in Sabbath-breaking. His vision peers through the fog. Supposed theological sins fade away. When a person is thus transformed by the renovation of his mind, he marks it as the white day of his life. Says R. W. Emerson, "The day of days, he great day of the feast of life, is that in which the inward eye opens to the unity in things, to the omnipresence of lawsees that what is must be, and ought to be, or is the best This beatitude dips from on high down on us, and we see." Such a person is a progressionist, and while he sees that everything that is made, is at the time of his observation as good as it then can possibly be, he also perceives that as the years roll on, everything matures, improves, and bears fruit after its kind.

St. Paul, who is good authority in Jewish and Christian duties intimated to the Romans (XIV: 5) that the man who did not regard the Sabbath was just as acceptable to the Lord as the man who did regard it. He advised the Colossians (II; 16) not to permit any one to call them to account, whether they observed the Sabbath or whether they drank, and expresses his fear to the Galatians (IV: 9-11) lest his labor upon them has been in vain, inasmuch as they observed days, months, times and years, which observances he stigmatizes as "weak and beggarly elements," or mere rudiments of Christian life. There is not space and we do not need to delve in Patristic literature for information how Sabbath superstitions became attached to Sunday. The spiritual freedom in which the early Christians had rejoiced was gradually abridged, and the yoke of bondage again imposed by coclesiastics on ignorant and submissive minds.

[To be continued.]

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EVANGELICAL CHRISTIANITY.

The apparent decrease in the attendance upon the outward observances of evangelical Christianity seems to be felt by the church generally, as well as by disinterest d'observers outside of the fold, and is evidencing itself in various ways; and nearly all are engaged in adorning and beautifying their places of worship. They seem to be conscious of the finadequacy of old-time dogmas and attractions to draw the unredeemed, and are alive to the fact that the rising generations are not such as will fill the pews they now oceupy, when they are gathered to their fathers, They attribute the declining attractive power to every cause but the right one. Some think it at the present conditions, that the greatest those in their own ranks, on account of honest chargeable to the general shabbiness of the church, and straightway a renovation takes place or a new church is built; or, it may be, other conclude that the minister has outlived his usefulness, and a new one must take his place. Another purchases or begs a new organ to add to the attractiveness of Christianity, and make the evangelical scheme of redemption (as expounded by them) more palatable to sinners; and not until they learn the true cause, and apply the proper remedy, will they regain their hold upon popular favor. The trouble is not with their houses, their ministers or their rituals. The sinner under conviction does not stop to measure the height of the steeple of the sanctuary when he seeks salvation. When one concludes that he is totally depraved, and deserving everlasting punishment, he does not stop to examine the view perspective in the frescoing of the walls of the church; and the truths of the Gospel should be as potent, coming from the lips of an apostle such as the ones chosen by Christ, as though they were intonated by the champion ritualist of the nineteenth century. The true cause of this loss of attractive power lies in the fact that humanity has ontgrown their forms of faith and their methods of salvation. Year after year, people have heard the beatitudes of Christianity expatiated upon on the Sabbath day, and during the rest of the week have looked about them for some practical exemplification of its teachings; and they have looked in vain to see it adapt itself to the every-day wants of humanity. It is all, or nearly all, theoretical (not, perhaps, in its true nature, but, in its use by its adherents). The world has become thoroughly disgusted with this sort of stuff, and they contribute less and less every year to its mainte nance. They may build their spires to the very skies, and employ Raphaels or Murillos to decorate their synagogues; yet their attractiveness will only increase to the extent given by the ar tistic skill displayed in their adornment. Ritualism, music and other charms, all Jending their ald, will be regarded, as possessing the only intrinsic merit that attaches to what was once known as diving worship: It is of no use; noth ing will be accomplished by these attempts to sugar-coat an old, disagreeable and nauscating

The church will only regain its former vigor when it recognizes the fact that the world moves and demands a more practical religion-one that shall be the same in the Monday practice that it assumes to be in its Sunday theory-one that can be used as a measure and standard of justice and right between God and humanity. Anything falling short of this will be tabooed as belonging to a less enlightened age. We are of A the opinion that the doctrines taught by Christ niight furnish the right kind of religion; yet march of the race. Nothing less than crucifixion they would labor under the disadvantage of having been fearfully misunderstood and misap- stake for Servetus satisfied the heretical Calvin, plied. The theology that has been and is disseminated and practiced under the name of Christianity to day, is such as would never be pernious and Galileo were allowed to live with recognized by its divine author. Take all the' sentence to hell from the church for their hereprecepts laid down by Christ, for the guidance of his followers, as enunciated in that model production, "Christ's Sermon on the doint," and while drawing the world out of some of its dark-they will be found just the opposite of what is er superstitions, themselves in the fogs of Christactually practiced by nearly every one who pro- tian mystery. A threatening rope, rotten eggs fesses to follow him to-day.

This may seem to some an unguarded statement, but it is a fact that all persons may verify for themselves, by taking the trouble to read Christ's commandments, and comparing all the professing Christians they know by that stand ard. It would be well for those, who look down with such supreme contempt upon the adherents of more liberal faiths, as Infidels, to remember this fact. Certain is it that their non-observance of Christ's commandments entitles them to all the penalties they so freely deal out to the world at large. By what right do they call themselves Christian? Do they, when smitten, "turn the other cheek?" "Do they lend, not hoping to receive again?" "Do they love their enemies?" When they pray do they pray "in secret in their closets?" Do they "lay up for themselves treasures on earth?" " Do they take thought for the morrow?" There is no necessity of our answering these questions; every one who knows a professing Christian knows that he does all these things just contrary to Christ's commands, or, as Christ himself puts it, "they do as the hypocrites do, to be honored of men."

Do they think that such religion as this entitles them to any respect at the hands of those who cannot help seeing the utter emptiness of their professions? Yet they arrogate to themselves all the intelligence and virtue in the world, while the aforesaid world, lobking on, sees them engage in all kinds of schemes and means of persecutions must come, but woe unto those doubtful honesty and morality, to accumulate through, whom they come. The spirit-world is what their Divine Master told them would de- engaged in all the great reforms of our day, and

be adapted to the wants of humanity at the present time, is not the question under consideration. One thing is certain, as at present practiced it is a miserable failure, and its adherents should be ashamed to name the name of Jesus as their only be circumscribed by the bounds of humani- in persecuting any of our mediums or efficient old Orthodoxy inside out, and show to all sensi-

THE CAUSE OF THE DECADENCE OF ty. Such must be the religion of the future, its seeds are already scattered throughout the world. Liberty is the watchword-mental, social and political freedom must underlie the structure that shall essay the saviourship of humanity. Perfect liberty in all things is the only condition in which progress can be made and self in some of the workers still in our tanks, continued; the hope for humanity is in their de-but who are evidently seeking and teeling the ing their own thinking: ignorance and superstition will vanish in the light of one's own common sense. There will not be perhaps that unity of thought that now exists where one thinkingmachine furnishes brains for a whole congregation or community, but a healthy individuality the history of the persecuted Spiritualists, one will take its place. It is a flict that must be patent to every one who takes the trouble to glance amount of ignorance centres where the largest attendance at church is to be found, while, as people become more liberal, their assemblages spirit intercourse in which they are all engaged. become smaller and smaller, constantly tending toward individualism. The new efforch will have no creed or form of worship, but will adapt its ritual to individual needs; each feeling his ac; countability to himself for his course of life and conduct, will live true to his own nature, rather than by any arbitrary rules. Then will the manthe of universal and everlasting peace descendaand in its ample-folds there will be room for free and untrammeled thought. "Grim visaged war will smooth his wrinkled front," and the olivebranch shall perform the office of the sword. Our contribution to this end should be such exemplary lives as shall show the world that Liberty and the utmost Freedom are not antagonistic, but essential to the highest conception of being.

THE CLAY AND THE POTTER.

Suppose a lump-of senseless clay, While in the potter's hands, should say, Now, potter, try on me your skill, And fashion me what form you will!" Theji, with a master's cunning art; He molds in shape each separate part; Beneath his fingers' deft control, He views the finished, perfect whole, And says, "My skill I have essayed, A goodly vessel thou art made; Wouldst thou thy perfect shape retain; The fiery process doth remain. But when within the oven laid, -All heated, as the potter said,— The day no longer passive lies,— But quickly to the potter cries: Come hither quick, for pity's sake, And me from out this oven take!

But did not bargain to be burned." Obedlent to this stern command, The pofter spiches forth his hand; A lump of clay all incomplete. It falls down shapeless at his feet: Just such, my child, is thy desire; Thou wouldst be formed, but not by "fire" Thou wouldst the perfect image take, The fiery ordeal yet forsake.

I said I would be fashioned, turned.

Now from this truth a lesson learn, And when the flames around thee burn, Just think, Who knoweth best, I pray, Just think, Who knowe may say The potter, or the insensate chay?

Western Correspondence. BY WARREN CHASE.

"ENVY, MALICE, SPITE AND LIES SHALL DES-ECHATE HIS NAME "-Such has been the late of every, reformer whose power was sufficient to move mankind forward on the general or special would satisfy the Jew's for Jesus; burning at the who as a reformer would have met a similar fate if in the hands of another Christian church. Cosies and blasphemies. Huss and Melanethon bore the Christian curses and died in the harness and brickbats were the strongest arguments against Garrison and Foster of our anti-slavery contest, but they have lived to see the triumph of their cause, and die in peace. Scarcely is one cause successful, before another starts. Spiritualism is now in the ascendant, and really almost successful: while many of its early advocates who sacrificed place, popularity and fortune, are still alive, and others have gone to a better reward; many crushed out by persecutions as effectually as if they had been crucified or burned. Only the "iron clads" live through it from first to last. Mental and spiritual persecution in our time and cause is nearly equal to the physical of a former day, and, is often as fatal. The genvy, malice spite and lies" oftenest heaped on our best, mediums and speakers have been more than they could bear, and many have died physically or spiritually, in the latter case going back to the lleggarly elements of the world," which was worse than going to the spirit-world with the harness on, as old Stephen and Jesus did: As the best fruit trees are most clubbed by the boys, so the best speakers and mediums are most clubbed even by those who seek the fruit of spiritual phi-

The social question, which is involved in the great moral and religious agitation of to-day, is no exception to the other reforms, but like them, has its martyrs, of course, as well as its fanaties and persecuted and its persecutors. All these bar they from a participation in the kingdom of it will take care of its mediums, and surely heaven, and exclaims, "Humbug!" reward them for faithful services in spite of all Whether or not the religion of Christ is or can the persecuting parties. It would be well and wise for Spiritualists to consult them before persecuting.

We have distinctly announced, publicly and privately, that, in every case of genuine persecution, whether from the Young Men's Chris-Sariour until they are disposed to do something than Association, or the narrow guage minds in the way of emulating his example, and who admit the spiritual origin of the modern thereby saving themselves. Such a gospel as phenomena, we are to be found on the side of would permeate the lives and actions of its disci- the persecuted, even though we may not endorse ples, making them purer, better, and each day all such parties say or do. We are only personshow to the world a growth in goodness, would ally accountable for our own words and deeds, not lack for support, or languish by reason of and all others are the same. We make no atonethe plainness of its sanctuary: it would need no | ment for others and ask none for ourself, but revelation or antiquity to recommend it to popul when the biggest thieves run fastest, and cry lar favor; it would bloom, out in heauty, and loudest "Stop thief!" with their pockets full of shed its fragrance wherever aspiring humanity stolen goods, they need not expect us to join in could come in contact with a practical exemplifi- the cry, nor in the race. We shall not help to cation of its leachings. It matters not who its crucify, and would sooner be stoned to death prophets or apostles may be, it will be judged by with those whose doctrines we do not believe its power to elevate humanity, to bring them than join with the rabble, and help stone them each day nearer "their Father's home", it will to death. It has longs been our request that it to the close of his address. He seems to be the have its divinity uncringly proclaimed in its resonance will one of the world before we were allowed to loss. It is divinity uncringly proclaimed in its resonance will one of the world before we were allowed to loss. It looks as though a sults, and the wealth of its saving power will out of the world before we were allowed to join few such men, kept at work, would soon turn

workers in either the spiritual or social reform. We have witnessed the course of a Hatch, a certainly should find constant employment and one than the pray (in our way) to be delivered from such face and fall, and equally earnestly to be delivered from County, Ohio. Send for him: he will not with that manifests its disappoint you.

May S. The first teather on, Tax the first teather on, Tax the first teather on the first teather on the first teather on the page. However, the first teather on the first teathe way out of them and into more popular society.

as they conceive it to be. Reading the history of the persecuted Puris tans, one can hardly conceive how they could A. E. fans, one can hardly conceive how they could, work by his feetines. There is some prospect of turn persecutors, and yet they did; and, seeing this delivering twelve feetures in this plant. gan hardly realize that they could become even worse persecutors than the churches, even of differences of opinion in side issues and subjects out of the regular line of demonstration of

Manner Correspondence.

Massachusetts.

NATICE, — George A. Fuller, inspirational speaker, writes, Dec. 9th, as follows: During the past year, I have been kept quite busy fecturing past year, I have been kept quite bits state, and before the Spiritualist societies of this State, and occasionally for those of other States, '1 have spoked a number of times in each of the follow-ing places: Lowell, North Scituate, Cold Brook' Springs, Natick, West, Warren, Essex, Glouces-ter and Plymoutli, Mass.: Portsmouth and Man-chester, N. 11.: Woonsocket, R. 1., etc., etc., etc. Lean furnish recommendations from persons living in the above places which will show my status as an inspirational speaker. Now, friends, Spiritualists, reformers and Liberals, what L pro-pose to do is this: Next year (beginning with January). I intend to make a lecturing tour through the New England States, and I wish you would write me for the purpose of making en-gagements for one or more lectures. I have had calls from various States; but, owing to the distance of many of the localities mentioned from my regular places of fecturing, I have been unable to reply in person to them: Now, it is my intention to give all a chance. So, those who are desirous of having meetings, no matter if they never had, any before, just write to me. Don't be afraid to write to me on account of the mengreness of the pay; for during the coming year, I may be in your vicinity, and be able to divide a week wighter to shouly view exists. devote a week evening to supply your wants. I have put on the armor of reform, and already en-tered the field of labor, and shall continue to labor till "the day of the new earth and heaven. I shall wage an uncompromising war against all forms of error, and shall censure fearlessly what I think to be erroneous teachings, whether uttered by Spirifualist or Christian. It is my intention to labor only for the spread of truth, and wait for my reward; for he that sows truth hath all efemity to gather his harvest in ?- Believing Almt, as Schiller says, And what is grey with age becomes religion,

whether truth or error, I shall strive to tear the whether true of crowthe history of the past, and present, "the old, time-horored customs of by gone days." in their true light, illumined by the influence of reason; instead of by the smouldering fires of theology. Believing that two-thirds of the misery of to-day is the result of false theological together the day for the day of the day for the day for the day of the day logical teachings, I shall labor for the downfaft of those very creeds and dogmas which have dwarfed the intellects of countless thousands.

dwarred the intellects of contines mousaints,

This layer is briefly traced my intended work.

Pure and undeflied Spiritualism is the only religion which supplies the wants of man, all is the religion which the people demand. Then, all religion which the people demand. Then, all who claim to be Spiritualists, join with me, and, "putting your shoulder to the wheel," help push on the car of progress. Who will be the first to write?

New York.

BYRON GENTRE, — Thomas Gook writes, Nov. 25th, as follows: My dear old Banner— that grand old medium for thoughts of pure, natthat grand old medium for thoughts of pure, nat-ural truth from spheres beyond the ken of the beclouded human mind, once more I halt himy pilgrimage to extend the spirit of my fraternal fand to greet you with a "God speed thee in thy angelle mission." Thou art, in paper, what thy 66 worker is in flesh and blood—a medium for the heavens-to shine through. And though thou dost shed thy light abroad amongst thousands, where my humble voice is heard by but dozens, nevertheless I thy humble connecer, have been nevertheless I, thy humble comper, have, been none the less active. My fulnistrations have been more than weekly; often have I opened my mouth and given lestiniony to the truth and the density of the areals to begin and actabilish that age of love and harmony, as many as six times in the space of one short week.

Sinday, the 16th inst., I spoke to a few earnest

Mrs. AND FLOORS, National City, San Diego Co., Mrs. AND FLOORS, St. Johnston Centre V. N. York.

Mrs. AND FLOORS S. Johnston Centre V. N. York.

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Mrs. AND FLOORS S. Johnston Centre V. N. York.

and sincere souls in Buffalo, and Sufficient interest was awakened to induce them to continue est was awakened to induce them to continue Sunday meetings. On Saturday and Sunday, the 22d and 23d insts., I awakened considerable thought to look into the Higher truths of spirit-teaching in Rochester; sufficient, at least, to induce another course of lectures on next Sunday, the 30th. I shall soon be, in Boston, where I shall be so glad to attend one of your Free Circles and grasp the hand of many old-time friends and all earnest spiritual workers. Persons wishing to have me call on the way can address me af Auburn, Syracuse, or Albany, N. Y.

Ttah.

OGDEN CITY.-Mrs. F. A. Logan writes, Nov. 21st; In the region of snow-clad-snountains and sunny dales, I had myself located with throand Sister Balcan (clairwoyants), for the purpose of healing the diseased in soul and body. We of healing the diseased in soil and body. We find a liberal element here—those favorable to the Harmonial Philosophy of spiritual intercourse—most of them come-outers of Mormonism, or what are termed "apostates," who have endured the one man power as long as possible, and have conje over to our side, where each man and naverong over to our suc, where each man and woman should be a law untalpin or herself. They are wide awake, and have gone to work in earnest to build a hall, the hired one being crowded at our fectures the only two Sabbath evenings we have been here. Our circles on Wednesday evenings are well aftended, and me-

diums are being developed for various henom-ion; and disease must give place to health under our hands and the powers of the spirit-world. Kind remembrances to our many, friends in the States, whose kind hearts have welcomed the lone pilgrim-to their homes, and prepared with willing hands the needed blessings; and If much has been cherished by them that would point to holy and true lives, then are we paid for all our weary wanderings and soulful efforts there, and

shall confinue to labor wherever our services are

most needed. 🕹 will answer calls to lecture anywhere in-Utah, the present winter, for ten dollars a lec-ture and expenses paid. Shall hope, meanwhiles to get subscriptions for the best spiritual paper in the world, the good old Banner of Light.

Ohio.

SOUTH SALEM.—H. Haywood writes Nov. 24th: On Saturday night, and Sunday at 10½ A. M. and in the evening, Bro. Joseph B. Lewis, of Cedarville, Green County, (formerly of Yellow Springs,) delighted our citizens by delivering, in Springs,) detgined on closels by deriving, in his original and matchless style, three duexcep-tionable discourses on angel guardianship and communication proven from ancient history, from the Old and New Testament Scriptures, and from phenomena transpiring in this living age. He is certainly a true champion of the great doctrine of immortality, and should by all means be well sustained everywhere. He possesses such an ad-mirable faculty of throwing his soul into his sub-ject that he at once rivels the attention and holds

EAST HIGHGATE D. W. Fillebrown writes, Dec. 3d: There are a few in this place who love truth for the truth's safe, and are not of those who put their hand to the plow and look levels A. E. Simmons, of Woodstock, is doing a model;

"LOST, WITH ALL HANDS," .

9 Lost, with all hands, at sea. " & . The Christmas sun shines down On the bradlands that from noer the harbor

On the cottages, thick on the long quay side on the roofs of the busy town.

"Lost, with all hands, at sea."
The dread words sound like a wall:
The sounof, the waits and the clash of the hells-Ring like death-bed dages of Tuneral knells. In the pauses of the gale.

Never a home so poor But it brighten for good Yule tide;

But it brighten's for good Y tile-fide;
Never a heart too sad or too lone.
But the holy Christmas mirth 'I, will owa,
And his welcome will provide.
Where the sea-coal fire leaps.
On the fisherman's quiet hearth,
The Yule-log lies, for his hand to heave.
When he hastes to his baide on Christmas Eve, In the flush of Jus strength and in irth.

High on the little shelf, The full Yule candle stands: For the ship is due ere the Christmas night, And it waits, to be daily set alight By the coming father's hands.

Long has the widow spared Her pittance for warntll and bread, That her sailor boy, when he home returns, May joy that her fire so brightly burns, ... Her hoard is so amply spread.

The sharp rest moans and moans, The foam on the sand hes hoar; The tisa-dog tillekers across thesely, The north wind whistles shrill and high, 'Mid the breakers' ominous roar.

Out on the great pier head.
The gray haired sailors stand.
While the black clouds pile away in the west, And the spiny flips tree from the billows' crest, Secrethey dash on the hollow smill

Never a sail to be seen. On the long, grim, tossing swell, Only dritting wreekage of canvas and spar, That sweep with the waves o'er the harbor bar, Their terrible tale to tell.

Did a vision of Christmas pass Before the drowning eyes, When mid rent of rigging and crash of mast. The brave ship, smote by the mighty blast, Went down neath the pitiless skies?

No Christmas Joy, I ween, On the rock bound coast may be. Put token and custom of Yule away, While widows and orphans weep and pray ... For the "hands, lost out at sea." .:

LIST OF LECTURERS.

(To be useful, this list should be reliable. If therefore, behoves socioles and Lecturers to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur. This column is greated extristively to fecture is, without charge. If the name of any person not

oringt, 1 J. MADISON ALLON, East Bridgewater, Mass. MARY A. AMPHLLITT, Inspliational, care for C. Bunk-

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ANNEL DENTON CHIDDE, Wellestey, Mass, care WilLain Denton,
WARDEN CHARE, Lawrence, Kansas, Ill further notice,
DR. DEAN CHARE, Tubys's Hotely Oakkand, Cal.,
MRS, AMELIA H, COLBY, Trance, 45 Harrison avenue,
Boston, Mass,
A. B. CHILD; West Fairlee, VI.
ANNEL LOND CHARDERLAIN, 660 Warren ave., Chicago,
JAMES M, CHIOTEL, Inspirational Ja Poplar place, Hosion, Mass.

on, Mass. Die J. H. CUMHTIE, 29 Wall street, Hoston, Mass. Mus. Jensett J. Clank. 25 Millord street, Boston

On, Mass.
Dig. J. H. CURRITIER, 33 Wall street. Roston, Mass.
Mils. JENNETT J. CLARKE, 25 Milford street, Roston, Mass.
Mils. Mils. MATTIE L. CLARKE, 26 Merrimae, Street, Roston, Mass.
Mils. Mils. MATTIE L. CLARKE, 26 Merrimae, Street, Manchester, N. H.

130; THOS, C. CONSTANTINE, lecturer, Thornton, N. H.

130; THOS, C. CONSTANTINE, lecturer, Thornton, N. H.

130; Groupe W. CAMPENDIR, clairvoyant and inspirationpal speaker, Kendaliythe, Ind.
Mils. Lora, S. Chang, Upper Falls, VI.

140; Lewis F. Cruming, Lipier Falls, VI.

140; Mils. Lora, S. Chang, Lipier Falls, VI.

140; Mils. Marketta, Lonkylle, Ky.; Inspirational, Sieaker, will answer calls to betture.

Mils. Marketta, Lonkylle, Ky.; Inspirational, Sieaker, will answer calls to betture.

Mils. M. J. Collium, Changhin, Helmenta Co., Minn,
Du. H. H. Curris, Hartford, Conn.
Mils. Lora, H. Cowlles, Clyde, O.

Mils. Belle, A. Collium, Robbetta, Cal.
Mils. J. F. Collis, Irance, 75 Robadway, New York,
Di. J. Marketta, Chanding and Confedence and
lake subscriptions for 440 Banner of Light.

Dil, J. R. Dorry, Verliesley, Mass.
Mils Lizzad Robady of Williams, C., Williams, J.,

Mils. Mils. Mils. Mils. Marketta, Cal.
A. Hamler, Drayley, M. D., will answer calls, for Sunday bettiers in the schedulic plases of Spiritualism and Leform, Address, Tallarison arenne, Boston, Mass.

Mils. Changer J. Changer, Mils. Spiritualism and Leform, Address, Tallarison arenne, Boston, Mass.

Mils. Changer J. Davis, will speak and Spiritualism and Leform, Address, Tallarison arenne, Boston, Mass.

Mils. Collis, Republic, Spiritualism and Leform, Address, Thornton, Fort Lee, N. J.

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aston the second Summy of their mount during 1873. Au-ress, Westford, Mass. Thomas Galles Fonstren, 1921 Walnut street, Philadelphila Pac Dr. H. P. FATRY (ELD. Ancora, N. J. J. WM. FLETCHER, Westford, Middlesex Co., Mass.

DE. H. P. FAIRTIER, ARGORA N. J.

J. WM. FLETCHER, WESTGORM Middlessy Co., Mass,
REY. J. FRANCIS, Ordensburgh, N. Y.

ATS., CLARA A. FIJLD, Newport, Mc
CHARLIS D. FARLIN, insplicational, Deepissol, Mich.

MARY L. FRENCH, Townsend Harbor, Mass.
GEORGE A. FULLER, insplicational, Natlek, Mass.
Miss Almedia B. Fowlett, inspirational, Sextonville,
Richand Co., Wis., care F. D. Fowler,

MRS M. H. FULLER, Eik River, Minn., e.

A. B. FERENCH, Clyde, O.
BRYANGRAST, Lil Fast Bith street, New York,
KRESEY GRANIS, Rehmand, Ind.
Miss. M. L. S. GILHAMS, Justicational, Brighton, Ind.

N. S. GREINGLAF, Lowell, Mass,
ISAAC P. GREENLEAF, 27 Millord Sifeet, Boston, Mass,
Mil. J. G. GILLE, Princeton, Mo.

Mis. Die, GILLIER, trance and Inspirational speaker,
will aftend funerals and becture on Spiritualism, Temperance, &c., Address P. O. Boy 12, Glessen, Mass.

SARAH GRANIS, Inspirational speaker, Berlin, Mich.
Miss. AGNES M. M. ALL. Rock, Rottom, Mass.
Mils. AGNES M. MALL. Rock, Rottom, Mass.
Mils. AGNES M. MALL. Rock, Rottom, Mass.
Mils. AGNES M. MALL. Rock, Rottom, Mass.
J. H. HARTERY, (of Londons Eng.,) 1201 Calbibill,
Street, Philadelphia, Pa.

Miss. S. A. Rockers Heyder, trance and inspirational,
Miss. S. A. Rockers Heyder, trance and inspirational,

strict, Philadelphila, Pa.

Mus. S. A. ROGERS HEYDER, transc and Inspirational,
Havenilli, Mass.
Moses High, Vincland, N. J., of 22 Millordest, Boston,
Mus. Edwins, High, Vincland, N. J.
D. W. High, inspirational and normal, Hobart, Ind.
Lyman C. Howe will speak in New York City during
December, Address, Fredonia, N. Y.

Gright W. M. S. Van German, Niles, Mich., care of a Miching.

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on, Mass; A. PALMER, 7a West 27th street, New York, is, L. A. PLAESVEL, in quantum als Descri Michy. A. FALMER, A West 7th stroid, New York, 1883. I. A. PEARS ALLS, in aparatropate Bross, of Michigues, A. E. Mossius-PUESAN, & int. Albelt, 1883. I. A. PALMER, Talmes speaker, Rus Petris, N. Y. 188 NETFIER, Physic, frames speaker, a threagonally, 1883. J. PETFIER, transcriptures, softh Hamover, Mass. J. PETFIER, transcriptures, Figuriaeta, Michigan, R. P. B. RANDERFAH, Robots, O. R. B. Rang, Chicope, Mass. H. Rayder, Chicago, Mass. H. Rayder, Chicago, Mass. H. Rayder, Chicago, Mass.

mylet W.M., Rosti, M., D., hisparanonal speaker, Norson Murk-onistical, Citycland, O., H. W. A., B., R. Nyleyti, Applefon, W.S., MIS, H. MYLTILLE, ROMESSON, 105-adverstreet, Hosjon, Physics of the Computer of Computer Street, Hosjon, Physics of the Computer of Computer Street, Hosjon, Physics of the Computer of Computer Street, Hosjon, Physics of the Computer of Computer of Computer Street, Hosjon, Physics of Computer of Com

M. C. RENDLETT WIII (crteste afternate Sundays in cased Bondy life, Vi., hugh truther notice. Addless

HIS, M. C. BENDELLTEN BEREITER ACCOUNT.

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E. W. Strong introd., Salem. Tregon.
(2014) First Sawyer, Inspirational, Boyalstona Mass.
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Mus. FARSIL DAYLS STITU, Recorder in Harrisburg,
Ed., during Dogenheer; in Rocks Co., Pay, during January an Washington, D.C., during February. Addition.
Cottl, Pa., box 72.
Mus. P. W. Spiritians, transc. till 11, Sacramento, Cal.
Alberts E. Standons, Woodstock, VI.
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Mass., during December, Applications for week evenlings,
made in advance, will be attended for Address as allowe.

J. Carls Willislan, Linchhield, N. Y.
F. V. Wilson, Lombard, Ill.
F. S. Willislan, Nack, N. Y.
J. G. Willislan, Nack, N. Y.
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A. C. and Mass. Ediza C. Wormwer.
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Mus. Many-E. Withert, Maillonet, Mass., box 582,
R. P. Wilsons, 256 East 77th street, New York,
Mus. Social Words, tiano speaker, Buildington, Vi.,
and Col. Soci. Brown.
WHELLAM II, WELLAHAM, Albien, Orleans Co., N. Y.
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M. I. C. Colonia.
M. and Mrs., W. S. Young, Rober City, Idaho, Rev. Jones S. Zelden, Barrington, N. J.

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LIST OF LIBERAL LEAGUES.

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At the new location on Montgomery Place, (No. 9) corner Province street, Boston, we have been able to obviate a difficulty long felt both by ourselves and the business public. It is no longer necessary for our patrons to clamber up unifier ous stairs in their watch for Spiritualist, Literature, as we flow have a fine Book store on the ground ther or the Barbing, where all the medern improvements the with a tastefully arranged and far is storing the formatory and Miscellanes ous Works, to make a pleasifut spectacle and Invite the attention of the parser by. While orders, we impaired by cash, will receive

direct attention by us, and we are prepared to forward if de great any of the publications of the wholes de be to trade in Byston, at usual fatis, we respectively desine all business operations looking to the selections books on commission. as such a course would, under the circumstances. be implification. Sput for, a tree likestrated abelieved this; but, seeing as I now do differ-catalogue of our Holiday and other Publications, ently, from a higher, charger standpoint, I would Catalogue of our Holiday and other Publications.

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Banner of Light.

BOSTON, SATURDAY, DECEMBER 20, 1873.

PUBLICATION OFFICE AND RODESTORE. No. 9 Montgomery Place, corner of Province street Lower Flories

AGES IS FOR THE RANNER IN NEW YORK, : THE AMERICAN NEW SCOMPANT, HIS NASSAUST

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Editorial Department of this point simulation in II LOTHER COURS, ENGLAT BUSINESS, LETTERS to ISAA B. HUR, BASSER, OR LOUIT PUBLISHING HOUSE, INC. TONT-MASSER, OR LOUIT PUBLISHING HOUSE, INC.

The Holiday Season.

No Spiritualist need be at a loss to decide what is appropriate for a holiday gift, after running his or her eyes over the ample list of the publications on sale at the Banner of Light Bookstore. There is reading to be had in that list which is adapted to all tastes and stages of intellectual growth and maturity. What one wants for himself, and what one would like to find for a friend, are equally obvious in the review of our stock. The country nowhere else offers so considerable a collection of books of similar aim and character. We therefore cordially invite all Spiritualists and all friends of the Bunnersto improve the current opportunity for making selections of publications whose influence will last longer than that of almost any ather kind of a purchase. We ask a general inspection of the well-lilled shelves, of our Bookstore. . .

Open, on Christmas.

This day of festivity and enjoyment is rapidly drawing nigh, and many young-and old hearts as well-look forward to its advent with happy anticipation. Nothing is more appropriate as a present than Joine skindard book and the more so if said volume is replete with advanced and untramme of thought : therefore Colby & Rich offer for the af their Bookstore, No. 9 Montgomery Place Boston, a splendid assortment of Spiritual and Miscellandous Books, Pamphlets and Reformatory, Literature generally. To acir friends and the public, they will keep their store open for business until one o'clock on the atternoon of Christmas days 1. 1. 1. 1

Dickens's Christmas Tale.

Bearing the title of "THE BROWN LITTLE? MAS'S STORY OF THE SPECTRE OF HAPPY DAYS." will be commenced in our next issue. The Tale purports to emanate from the spirit pen of Charles Dickens T. P. James (of Edwin Drood reputation) being the amanuers is liend, and judge for yourselves, of its clajius. . .

Faraday's Warning.

We published recently, in the Message Department, a communication from Professor Faraday on the investigation of Sparitualism, in which he took to task the latty and shallow minds that are so ready to dismiss the subject with an air of knowing all about it, when nothing is more evident than that they know actually nothing about it. Our readers did not binit to note the communication geterred to; and of course romem-ber it. "Instellation pressing on"-said the distinguished Professor-"to see just how much this thing contains, whether it is anything more than electricity, whether it is allything more than magnetism, whether it is anything more than od force, they lay it down too quickly. If they would press on, they would find that it is the all of life; that it is the stone of all other sciences; tell how the grain or sand is formed, but how worlds and souls are formed, and what becomes of the whole-from whence all things are, and whither all things go." It is the characteristic of shallowness, and ever will be, that it cannot contain enough to establish anything it takes a pass ing interest in; it catches at a few first, phrases, or at trailing fancies, and instantly declares with perfect self-complacency that it knows all about the matter that is worth knowing. Spiritualism has been a peculiar sufferer, temporarily, by this class of charlatans, who are content with a mere touch-and go on everything. But with the passage of time the emptiness of these presuming critics and judges stands revealed, and what they sneered at only emerges the brighter from behind the cloud they would conceal it with. But it is well worth while to consider still more

seriously the prophetic words of the Professor: "It is very apparent to me that this spiritual flood of power that is expending itself in an infinite variety of ways throughout the entire world, must, ere long, produce some mental convulsion—something which shall be analogous to an earthquake. Now, when there are any extraordinary convulsions in the world of Nature, menmake inquiries as to what that means, and inquiring minds are not satisfied fill they know, till they have solved the problem, till they find out the wherefore of the carthonake, the where nite variety of ways throughout the entire world, out the wherefore of the earthquake, the wherefore of, the eclipse, or whatever it, may be, and I (Unitarian) Chapel, Lynn, Mass.

predict it will be so with regard to Modern Spir-

Soon, by an aggregation of forces that must expend themselves in some definite direction, there will be a great mental upheaval-a won-drous convulsion in the mental, in the intellectual world; and then science, through the human mind; will furn its face that way, and, if I am not mistaken, keep it steadily there, until it has a solved the problem, and made itself acquainted with this, the most geterious of all sciences. I was opposed to it, when in the body, because I say only the darks side of it. I saw that, if, it continued to exist, it would prove a powerful icon elege that would make, very great destruc-tion in church, and, governments; but I did not

lock beyond, to sees it is had anything better to folier than what we already had.

If like my tellow-students, laid it on the shelf. Thinking, it was something I already know about, I desired nothing further in that direction. Be lieving, as I did, that certain culpable animls re making use of force, that were in existence to humbug the world and produce an entire change of attairs in church, and government; I invite the student to come with me. stretch my spirit hand across the sea of death to lead any inquiring minds that may ask for me to lead them; out of the conditions which have surtounded this beautiful philesophy, into clearer, holier and more purified light."

This is noble, and spoken like a spirit of light. John Stuart Mill remarks, in his just published Autobiography, that this century is but a transition affair; a mere phase of human thought; and he looked forward to a higher, broader, deeper form of faith for the human race in the future, The immense influence, which Spiritualism is to wield in getting the world out of its old ruts and lifting It upon a higher plane of thought and belief is fitly forefold, in view of Mill's admission, by the believing Paraday.

The Reed of a Modern Revelation.

In his highly instructive book called " Dius Homo: or God-Man, by Prof. Theophilus Par-Homo," the accomplished author touches in one which Spiritualism could ask for nothing more guy real and actual spiritual life has become in the last degree shadowy and unreal. It is prebut just this, and that even this was dying out; that the divine mercy has now taught that men do tire after death, most truly and actually, in bodies-a personal, active and sensational life, with repline on others for alleged irregularities. the same organs of sense which, while they were here, gave life to their material organs of sense, and in an eternal world that is perfectly adapted to all their sonses and all their wants, and to all their capacities of activity and anjoyment. This is the doctrine held by Swellenborgians, and it is unnecessary to add that it is the belief of-nay, the actual knowledge possessed by Spiritualists: Swedenberg saw spirits over one hundred years ago, and conversed with them; Spiritualism brings us all, if we desire it, into per sonal communion with those who have merely laid aside the body-and the converse makes arthly life more dignified, true, and of higher

Gone Home.

Mr. Woodbury M. Vernald, who died in this city Dec. 10th, aged 60, was well known to many for his varied mental abilities and skill and diligence as a writer. He was born in Portsmouth, N. H., and in his earlier years he was an earnest clergy-man of the Universalist denomination, and set-tled in Newburyport and other places. Then he became connected with the Unitarian body; and finally adopted, in whole or in part, the views of the New Church, so called. He was fond of speculative subjects and doctrinal and metaphyseal discussions, held a ready pen, and engaged in diversified literary and other pursuits with more, or less of suggess. The changes in his opini-tions never affected his steady belief in the essenadvocated its practical teachings, he was quite moled for, his intellectual activity as a thinker and author, and the zeal with which he was won! To interce from time to time his strong convictions in polemics and philosophy,—Boston Transcript

We endorse the favorable views given by the Transcript concerning this ascended worker, and offer, in addition, the fact that-some time. previous to his change from the physical plane of being, he was led by direct demonstration, through the mediumship of Mrs. J. II. Conant, J. V. Mansfield, the letter-answering medium of New York City, and others, to necept the truth of the Spiritual Philosophy. We knew Mr. Ferhald well as an honest inquirer, a literary contributor to the Banner of Light, and an industrious member of society-he, in addition to his labors in theologic and investigatory fields, having been some years since a weigher and guager in the Boston Custom House, and later a clerk in the Post Office.

Music Hall Spiritualist Free Meetings

On Sunday afternoon, Dec. 21st, Prof. E. Whipole, of Cambridge, will address the people in attendance on this course, his subject being: American Society-Its Present and Future."

During the Sunday afternoons of January ierald Massey the mention of whose name should be a sound of encouragement to all struggling souls who seek the light, either through douds or beneath down pressing circumstances -will occupy the platform. Here are some of the subjects upon which he will discourse while in Boston:

"Why am I a Spiritualist?". SAn Inquiry Concerning a Spirit World rerealed to the Natural World from the Earliest Times, by means of Objective Manifestations: with an Identification of the Tree of Knowledge of Good and Evil."

"The Birth, Life, Miracles, and Character of Jesus Christ, the great misapprehended Spiritualist."

"Why does not God Kill the Devil? Man Friday's Robinson Crucial Question,"

As extra expenses are incurred by the Commitfee in consequences of Mr. Massey's engagement, an admission fee will be taken at the door from all but regular season ticket holders. Cards of admission—entitling the holder to a reserved seat—at 50 cents each, and to other parts of the hall at 25 cents each, are now ready for sale at the Music Hall ticket office.

No More Sunday Appointments ... We are requested to say-that Mr. Peebles's sundays are all engaged; in Troy, Philadelphia, Cleveland and Washington, until-next July; bence committees need not write. On Monday and Friday evenings of next week he lectures upon Travel in the East, in the Oxford-street

TaA Woman's Idea.

Aurora H. C. Phelps, the 'indefatigable, advoengaged for some years past in so presenting the claims of her overworked clients to the State autherities and the public generally, that, practical chair. results now begin to flow from her labors. The "Women's Economical Garden Homestead League"-her chosen enterprise-chartered by .. the State, has commenced its work in Wohurn. Mass, where a tract of some sixty-acres of woods land has been purchased, and the building of tenements confinenced. The object is to furnish females with permanent homes, and the constitution of the Society is such that property oncebought therein can only be sold to a female purchaser-thus preventing each house from going out of the use for which it was intended.

The occupations of the residents in Aurora village-for this is to be its name-will be varied, and industrial schools are projected to fit persons for the different kinds of work to be done, including a "domestic school" for instruction in home duties. Each, homestead is to be acconfpanied with a garden, and gardening and fruitraising will be a fayorite occupation. A laundry will be established there as one of the schemes for increasing the financial basis of the movement, by doing work from Boston and elsewhere a la the famous "Troy" institution. About one thousand persons have given their countenance in membership, pecuniary assistance and personal influence to the League, and its prospects for success must be truly cheering to the lady who has devoted so much of her best energies to its, the League adjourned. inception and development.

Reformed Episcopal.

Some of the church journals are laughing, or at least trying to, at the secession of Bishor Cummins; of Kentucky, from the Episcopal sons, of Cambridge-a book written for the pur- Church, and his attempt, with others, to set up a pose of meeting the deficiencies felt in the two separate ecclesiastical establishment. A Bishop preceding volumes, "Ecc. Dens" and "Ecc. was chosen at the recent meeting in New York City, and the journals aforesaid-are laughing place on the redities of the invisible life of the over it because it is the case of a "Bishop withspirit in the following satisfactory strain, than out a church." But it won't answer to run out their own ecclesiastical pedigree to its origin. conclusive or conforting: "The difficulty with Henry the Eighth was the first English bishop, people, "says Mr. Parsons, "is that helief of and of his own manufacture, styling himself the 'head of the Church"; and that is the long and short of it. And the vacillating old monarch at clsely because there is no other belief-prevailing last left a fixed sum of money, to be spent in saving masses for the repose of his soul! A very pretty head of a Protestant Church that, especially a church that is trying to practice dis

Every-Day Tokens.

The mysterious motion of the flower in Mr. Bininger's parlor in New York City on the night of the day on which his wife went down with the Ville du Harre, is, after all, no more of a mystery than thousands of other proofs of spirit presence and companionship. The particulars of the incident have been given in the Banner. Let any one distinctly and clearly receive an impression, knowing at the time that it is sent by the invisibles, and the same people will hoot at it who are ready to rollup their eyes at a simple manifestation of this sort-that is to say, they will not deny what their natural eyes see; though they are blind to every movement of the spirit. But what could the eyes themselves behold, if the spirit-was not there to give them both sight and insight?

Woman in School Committees.

Boston at her recent municipal election chose four women as members of her School Board, and the stolid sense of the male members of the existing Board considered that it was proper to take council forthwith of the City Solicitor, to see if the matter was according to law-the law of prejudice and bigotry. What the opinion of that Meial is likely to be, we do not know, nor do we particularly care; but the object evidently is, I possible, to declare the election of women to the Board illegal, and then to order another election. So surely as it should be done, we undertake to say that the same women would be reelected, and by a greatly enlarged majority vote. We should not much object to seeing such an experiment tried in this city, though we have no idea that the present School Committee, would dare to order it.

Frequency of Suicides.

There would be a diminution of these cases of Flo de se, if people were properly instructed and impressed in regard to the mysteries of life and the result of a premature entrance into the other world. Let it be universally understood, as Spiritualism shows, that this present life must needs be fairly lived out, so far as any voluntary act of the individual is concerned, in order to reap all perience; and let it be further understood that must be met, there as surely as they are avoided. here, and that nothing whatever is gained by this cowardly attempt to shirk an eternally present responsibility; and there will soon be a visible falling off of these cases of folly through the madness of hynorance alone.

Pious Twaddle.

Religion is one thing, and an affectation of it s another. How many are the "goody "books" written for the children of these times, that, on close investigation, are the cheapest hypocrisy. There-are tons of trash issuing constantly from the press, which it would be a mercy to suppress. It hurts the young nature to read such dreary stuff. Its morality is all words, words, and does not go with the subject. In fact, there is no sub-

The Oneida Community [who worship Jesus Christ as, God] in the State of New York, has been in existence just twenty-five years, and is in a very flourishing condition financially. Its membership amounts to about two hundred. Religiously, the members are what are called "Per-fectionists," and they look upon their leader—a Mr. Noyes—as divinely inspired. The people of the Community never cat of anything that, has had life; neither do they drink of any intoxicat-ing liquors. All children born in their midst are, when quite young, taken charge of by the Com-munity, and thenceforth trained and educated by

So says the Index. And yet the daily press of Noy. 27th contains the following choice bit of creedal work concerning this quiet organization: "At a recent meeting of the Presbyterian Synod of Central-New York, held at Utica, a committee of ministers and civilians were appointed to cooperate with a committee representing the Methodists of the region in taking measures to abote the Oneida Community, which is regarded as an ungodly community."

The Boston Liberal League.

Held a highly interesting meeting at the Parker cate of the cause of the workingwomen, has been Fraternity Hall (Memorial Building), corner Appleton and Berkeley streets, on the evening of Eriday, Dec. 5th, J. S. Rogers, President, in the

> Mr. Ranney reported the resignation of F. W. Clarke from the Executive Committee, whereupon F. E. Abbot, editor of the Index, was appointed to fill the vacancy. Dr. H. B. Storer, from the same Committee, then read a petition bearing upon the exemption from taxation of Church property in Massachusetts - a copy of

"This petition-also one to the Congress of the United States, referring to Church property examption in the District of Columbia-was circulated, and many signatures were affixed; a considerable sum was also obtained from those aton "Equal Taxation and no Exemption," from the pen of F. E. Abbot,

During the evening the discussion bore directly upon the matter of the injustice of the exemption of church property from taxation. The was followed in earnest fashion by Horace Sea-

Among the many good points raised at the from Horace Seaver demands the impartial at- Cambridge, read a poem, tention of every lover of liberty and free speech -whatever his religious bias-in America. There other species of property. As things now were, even that leading teacher of the people-the most important - the church or the printingpress? We might lose all the churches from the and without material disadvantage, but if we were to lose the printing-press we should go back at once to the domain of the dark ages. The church, however, being arrayed on the side of the clergy, was elevated above the great disseminator of general information, which was the safeguard of liberty in every civilized land; so that, white the channel of theology was kept free, that of intelligence was impeded by taxa-

Miss Lizzie Doten at Memorial Hall.

This talented lady and eloquent speaker addressed an interested audience of Spiritualists, at the above named hall (corner Berkley and Appleton streets, Boston,), on the afternoon of Sunday, Dec. 14th, her remarks being founded on Isaith, xxix, 11: "And the vision of all is become unto you as the words of a book that is scaled, which men deliver to one that is learned; saying, Read this, I pray thee; and he saith, I cannot; for it is sealed." The sealed book of human possibilities - material and spiritual was presented by her, during her lecture, to the leading lights in fields scientific and theologic, but they could not read it; Spiritualism, however, was doing a clearer work in this direction, and prophesying wider knowledge yet to be developed.

Prof. Agassiz,

Of Cambridge, Mass., for years one of the fore most disciples of science of which the New World had to boast, passed on to the elucidation of the grander mysteries of futurity at eleven o'clock on Sunday evening, Dec. 14th. The eulogies passed upon him by the daily press, and which will find an echo in those "over sea" who have learned to admire his worth as a man and his indefatigable industry as a student of Nature, are well deserved. Filled with the certainty that the immediate future is but another state of development for the spirit, we can say, as the fleeting phantasms of earth recede behind him, he has but reached the "Commencement Day" of a grander college than "Fair Haryard," where kindred children of science will take him by the hand.

The Indian Territory.

What is trying to be accomplished by greedy whites, through Congress, in relation to the Indian Territory, is but the culmination of all that has been done hitherto in the dealing with the Indian tribes. The trick now proposed is to give the Indians authority to set up a Territorial government, so as to bring about an extinction of their titles to certain lands coveted by the railroads running through, but from which the roads the intended advantages of a natural earthly ex- are debarred unless the Indians of their own accord sign away their ownership. The speculators the same troubles and distractions of passion have little hope of persuading Congress to directly compel this cession by the Indians, and therefore they hope to do it indirectly by first procuring a territorial form of government for the tribes, and then bringing their well-known influences to bear. Let the people fix their eyes on the project,

Mand E. Lord.

This celebrated and truly wonderful medium for spirit manifestations of a physical type is having excellent success at her new rooms; 711 Tremont street, Boston. She has-since her removal from Chicago, where for years she won are not the only parties affected. Nearly fifty golden opinions from the people-made a host of friends in Boston who are pleased with her brilliant prospects, so richly deserved. Those persons who may be desirous of witnessing some of the most startling and incontrovertible evidences of invisible power and intelligence which this age affords, will do well to visit the séances of Mrs. Lord.

The Sunday Question.

Mr. A. E. Giles's article in this issue of the Banner presents a seafching and comprehensive review of the manner in which Jesus observed the Sabbath. If our Orthodox friends will carefully read it, they will not be harmed, but may be instructed. We believe that Mr. Giles avas formerly an evangelical of the Baptist order. His Sabbath essays are attracting much attention, as will be seen by the note from A. J. Davis, published in another column.

Warren Chase

Lectures in Des Moines, Iowa, the four Sundays of January, and week evenings in the vicinity. Those wishing his services next spring and summer must apply soon.

Centennial Tea-Party.

The ladies of Boston improved a good opportunity to proclaim the faith which they hold in the cause of woman suffrage, by turning the occasion of the Tea-Party Centennary, into one for the dissemination of their principles. They adopted the motto that "Taxation without Representation is Tyranny," and from so prolific a text preached many an effective discourse. It was well enough to make a historical sort of a celebration of the event of throwing the tea of the East India Company into the harbor, but it was a better thought still to improve the time to. which instrument can be found on our eighth realirm the true principles of the old Tea-Party, and declare, as the Fathers did for themselves in their day, that no person, male or female, ought in justice to be taxed who did not enjoy the correspondent benefits of representation?

The meeting-the pecuniary results of which went to the practical assistance of the woman tending, to publish and 'scatter broadcast a tract suffrage movement-occurred on the affirmoon; and evening of Dec. 15th, at Fancuil Hall., At four o'clock the assembly -estimated at four thousand persons-was called to order by Col. T. W. Higginson, who, after a few pleasant remarks, infroduced Wendell Phillips. Mr. P. was speaking was commenced by F. E. Abbot, who followed in due order by Mrs. Mary A. Livermore, Rev. James Freeman Clarke and Frederick ver, Esq., editor, of the Investigator, Dr. H. B. Douglass. An intermission for tea was then in Storer, John Wetherbee, Dr. H. F. Gardner, F. order—the people liberally patronizing the tables W. Ranney, Moses Hull, B. F. Underwood, H. where it was served; after which, William Lloyd S. Williams, S. H. Morse (which latter gentle- Garrison spoke, Mrs. Julia Ward Howe read an man went somewhat further in his radical views appropriate poem, Lucy Stone, Rev. Dr. Bartol, than even the Society), and others, after which Mrs. Elizabeth K. Curtis, of Rhode Island, Miss Mary F. Eastman, of Lowell, Mrs. Mary W. Campbell, Henry B. Blackwell and Stephen S. meeting by the various speakers, the following Foster made brief addresses, and Mr. Cranch, of

Some excellent music was furnished at intervals by Mrs. Anna Granger Dow, soloist, and by was no reason, he said, why a church should not Mrs. Jeannette Wallace and Miss Hattie Robinbe taxed precisely as a theatre, a railroad, or any son, Mr. Ryder acting as pianist. Letters were read, by Chas. W. Slack, from Hon. Geo. B. Loring, George Wm. Curtis, Abby K. Foster, Elizapress of the country-was taxed, while the beth Stuart Phelps and Theodore D. Weld, and church was allowed to go free, Which was the the sisters Grimké, of Hyde Park. Mr. Blackwell offered a resolution calling upon the Representatives and Senators in Congress to defeat Senator Frelinghuysen's Utah bill, recently introduced. After adopting the resolution, the meeting dissolved.

Woman.

Over one hundred ladies are said to be studyng law in the United States.

In less than three months, more than thirty women have been appointed post-mistresses in

the United States. Dr. Chapin, in a recent lecture entitled "Woman and her Works," said: "In woman's relation to man, she should be equal in society and equal before the law, as she is equal before God. If this or that branch of learning will develop the intelligence of the boy, why will it not the girl? The question of woman's right to the bal-

lot has passed far beyond the reach of ridicule." Iowa is woman's paradise. A majority of the State officers, and also a majority of the State Judges of the highest State Court, favor woman suffrage. The State Librarian is a woman, and the enrolling and engrossing clerks in the House are women. Women are reporters, copyists and paper-folders in the State Capitol, and six women are serving as County Superintendents of

Schools.

"I want the day to come when women will vote. Without their vote, I fear we will never be able to put down the houses of infamy and liquor salbons of our country. Nothing is so rulnous to the country, it is true; and it is my opinion that we can't get along without the women yoting. It is not good for man to be alone."

Rishon Simison: -Bishop Simpson.

Religion and Democracy.

Mr. Herman Snow, in a letter to a friend, under date of Nov. 20th, thus expresses his opinion of the value of the pamphlet just issued by Dr. S. B. Brittan, and of the importance of its general circulation

"RELIGION AND DEMOCRACY.-I feel moved to write a line of hearty commendation of this pamphlet. It is, indeed, just such a word as I myself have been wishing to speak for a long time, but have been prevented by weakness of the flesh, want of natural ability, or something of the kind. The reproofs administered to a certain class of self-sufficient, extra-wise Spiritualists are certainly deserved; and if they do not have the desired result upon the subjects themselves, they certainly will upon a large class of selves, they certainly will upon a large class of right-minded and religiously-inclined believers all over the country. Religion, and Democracy will help them to make a right use of the truths of the new faith. Cannot some plan be devised to give this pamphlet an extra wide circulation? . . . I have great faith that the efforts of the author, as a whole, are destined to do a good work for the now much abused faith of Spiritu-

This pamphlet is for sale at the bookstore of Colby & Rich, corner of Province street and Montgomery Place

Two of the Roman Catholic archbishops of Prussia have been appointing priests in violation of the laws of the country-an-offence for which they may be prosecuted and fined. Suits have already been commenced against them, one of which has been tried, the defendant failing to appear. He was fined two hundred thalers, but took no notice of the sentence, and his private horses and carriage have been attached, by order of the court. Bismarck is at the head of affairs in the kingdom now, and it is probable that he will prosecute the other suit with vigor, and that in a short time the stubborn archbishops will be stripped of their earthly possessions. But they priests have been appointed by them; but, according to the laws of the land, marriages before them are not legal, and the people of their parishes are thus put to great inconvenience. It is not expected affairs will long remain in their present condition. There are already laws by which the offending archbishops may be turned out of office, and it is not improbable that a new law will be enacted under which they may be expelled from the country.

Grald Massey, while filling his engagement to speak in Music Hall, Boston, during the Sundays of January, will answer calls to lecture week evenings in any part of New England. He has a list of eleven interesting subjects to choose from. His terms are \$100,00 per lecture. Persons desiring to engage him before he arrives in Boston can address "American Literary Bureau, Cooper Institute, New York."

Read Mr. Hazelton's card in another column, asking information in regard to spiritphotography.

An article by Judge Holbrook, of Chicago, concerning he Convention of Spiritualists held in that city last September, will appear in our next issue.

BRJEE PARAGRAPHS.

A number of boys have been expelled from a school in lowa for carrying loaded revolvers, in which practice som of them were countenanced by their patents.

We pardon as long as we love,

Dr. Hill, an Edinburgh professor of the last century, anet in the subarbs of the city a man who was generally re-garded as an imbecile.

Somewhat irritated by the intrusion on the privacy of his walk, Dr. Hill sald to him:

walk, Dr. Hill said to him:
"How long, Tong, can one flye without brains?"
"I dinna ken, " answered Tom; "how long hae ye flyed

"No donation of land or appropriation of money shall be made by the State or any municipal corporation to any religious society or corporation," is one of the proposed provisions of the new Constitution of the State of New

A lady had several fundred dollars' worth of point lace A lady had several multired domain worth of pinter accompled off her clothing by an adroit thief, while she was at church, singing, "Strip me of the roboto pride, clothe

RESERVED: "ABC of RELIGION," published at Wankegan, Ill., by Wm. Chamnes Elllott, author of "Ora-thors against Superstition;"

ANNUAL REPORT OF THE SECRETARY OF THE INTERI-OR, on the operations of the Department for the year 1873, Washington: Government Printing Office.

"The greatest soul is that which is lifted out of carnality. I do n't blame Daiwih for thinking that we come from a lower order of antimats: for we even now, have snakes in us, bears, tigges, something of almost everything in us; and men have a hard time in the menagerie of their own souls."—Receber.

THE TRUE CHRISTIAN ARGUMENT OF FORCE IS Set. forth in the following method by which a doubter of the "ark" story was sought to be convinced of his error pat

least, 'so runs the record of the daily press: "A Newark man said that Noah's ark was one thousand feet long. Chambers said it was only five hundred, and would not give up, even ofter he had been fatelly stabled in the back."

"The following exquisite little poetleal gem," says an exchange, "we clip from the Beverly Visitor:

Persons indebted to the Visitor office.
For subscription, advertising or Printing, are carnestly requested. To suttle their bills at once.

These bills are mostly in small Amounts, but amounting in the Aggregate to a considerable sum To us. All the expenses of a

mi. Newspaper must be paid in Cash, and it would not do to Have too many outstanding Accounts unsettled. Therefore iv.

It will oblice us greatly for Those owing us to remit by Hall the amount due us, or call-At the office, as most convenient.

Famuel Bowles & Co. of the Springfield (Mass.) Republican have been sued by the mayor elect; Mr. Willis Phelps, for libel, to the amount of \$200,000. Bowles says he welcomes the sult, hopes the trial will be speedy, and promises it shall be thorough

An intelligent "boltor" in Burlington, Iowa, in scratch ing the name of Mrs. Hagar, a canditate for school super-intent, wrote upon his ballot: "Doant want kno-wummun

> A GLIMPSE OF BEAVEN. The clouds are breaking—radiant scene!
> Hue, blue as only heaven is blue!
> The heaven that Heaven Uself smiles through
> Unfolds its depths screne.

Oh, fair as Hope the rainbow gleams
The tempest's angry frown above,
But lovely as the Face of Love
You revelation seems.

-[Harriet McEmen Kimball]

"Please do n't, shoot the cows," is a sign on a farmer's fence near Chileago, intended for city sportsmen who go out after prairie chilekens:

The following verse from an Illinois camp-meeting hymn drew tears from the eyes of thousands of dwellers in tents during the camp season:

My mind is sot on that far-off land, Where there 's heaps of sall and streets of gold; Don't git in my way, you sinful man, For I in on my journey home."

A young lady in Lancaster, Pa., has the initials Y. M. C. A. engraved on one corner of the card which she hands to some of her gentlemen visitors. At first they think she belongs to the Young Men's Christian Association, but it is not long before they discover that it means, "You may

AN STRON-CLAD'S TIME-TABLE SHA Western correspondent of an exchange writes from the Significant for follows concerning a natural curfosity he there saw:

"It was called a 'toldy time-table,' and f, transcribe it
here, for the warning and instruction of Eastern topers,
from a neat gill-edge-card:

TOPDY TIME-TABLE.

6 A. M. Eye-Opener. 3 P. M. Cobbler. 7 A. M. Appetizer. 4 P. M. Social drink. 8 A. M. Digester. 5 P. M. Invigorator. 9 A. M. Hig reposer, 7 P. M. Solid Straight,
10 A. M. Hefresher, 7 P. M. Chit-chat,
12 M. Ante-lunch, 9 P. M. Entiro acte (sle),
12 P. M. Settler, 10 P. M. Sparkler,
2 P. M. A la Smyther, 11 P. M. Houser,
12 P. M. Optilization, 11 P. M. Houser,
13 P. M. Houser, 13 P. M. Houser,
14 P. M. Night-cap,
16 P. M. Sight-cap,
17 P. M. Night-cap,
18 P. M. Night-cap,
18 P. M. Night-cap,
18 P. M. Night-cap,
19 P. M

Charles W. Moore, of Boston, closed his earthfy career, after a long, active and useful life, Dec. 12th, at the age of seventy-two years. He was a writer and editor of marked ability, and one of the most prominent and edicient Free masons in this country.

Says the Louisville (Ky.) Comfer-Journal: "The Rev. Mr. Jenkinson, of Boston, exclaims in a recent sermon Turn from your cyll ways, oh ye pretended Cliristians and follow the to Paradise, or be everlastingly daining ! This Rgy, Mr. Jenkhison belongs, we fear, to that class of too saintly men who believe that, in dying, they will leave earth in orphanage and hell in jubilee.

Since the first introduction of printing into America (in Mexico in 1540) the printing press has revolutionized the world. It was only so short a time ago as 1638 that the first printing office was established in Cambridge, Mass., (the first hook was printed in 1810, and the first nowspaper, the Boston News-Letter, was published April 24th, 1701), and to-day in every city, town and yillage they are as numerous as the resources of the nation are great.

If you would preserve your pluck keep out of debt. The same man that would face "an army with banners " without a blanch will no scioner see a creditor turn a corner than he will tremble like a bullrush of they with a beliq-

The Western girl who is said to have spelled eachre "you-cur" was evidently thinking of the bow-wow-ers.

A California judge has decided that a woman who has · lived with a man for twenty years, and been by him ac-knowledged as his wife, can claim a homestead out of his estate, even in the absence of any marriage ceremony.

London has been visited with a three days' dense fog, s thick that artificial light could hardly penetrate it. Fev who live under our blue skies can realize the effect in London under the direful pall of a dense fog-a real London fog-utter stagnation in an opaque atmosphere.

"Anna, dear," said William Henry, a young lover in Gloucester, to his intended, "if I should attempt to spell Cupid, why could I not get beyond the first syllable?" Anna gave it up, whereupon William remarked, "Because came to g u, of course, and I cannot get any further,"

A New Health Manual. .

E. D. Babbitt, D. Ma, of 437 4th avenue, N. Y. is about to issue a work on Preserving Health and Curing Disease by Nature's simple and beautiful methods, including Vital Magnetism, Electricity, Baths, Food, Exercise, etc. The science of magnetic manipulation will be given for the first time, and its use for the cure of the different diseases, presented so simply that any one may apply it far more effectively than drugs. It-will be a handsome volume of about 120 small pages, and will be sent post-paid for 50 cents. Lecturers and others are already ordering it by hundreds, and agents will be employed to circulate it by thousands over the country. A small department will be devoted to the "Triumphs of Magnetism," for which magnetizers are invited to forward immediately some of their more remarkable cures. For this 25 cents each line of eight words will be charged, to meet expenses, and the same rate for advertisements.

BIBLE MARVEL-WORKERS, - Messrs. Colby & BIBLE MARVEL-WORKERS, — Messrs. Golby & Rich, No. 9 Montgomery Place, Boston, have issued a neat volume of 238 pages, entitled (! Bible Marvel-Workers, and the Power which helped or made them perform Mighty Works, and after inspired Words; Together with some Personal Traits and Characteristics of Prophets, Apostles, and Jesus; or, New Readings of 'The Miracles,' By Allen Putnam, A. M., author of 'Natty, a. Spirit,' 'Spirit Works Real; buf not Miraculous,' Mesinerism, Spirituatism, Witcheraft, and Miracle,' and 'Tipping His Tables.' "The spirit and aim of this work may be inferred from the following brief extract from the preface: "Who gave perbrief extract from the preface: "Who gave per-sonal-aid to those writers and Marvel Workers -to ancient prophets and apostles? What he osure of help did they need and receive for heaking and writing as they did, and for working? signs and wonders? by which the Supernal Source of their words, and powers was confirmed? Belief that the Omniscient One immediately inspired their words, and that the Omnipotent One im-mediately put forth power through them, has ex-tensively prevailed, and still exists in the minds of many Bible readers. But does that book itself either domand or instify such a balloff in idention either demand or justify such a belief in relation to all the parts of itself? Most clearly no.?— Salem (Mass.) Gazette.

Mr. Giles's New Book.

We already have orders for Mr. Giles's very convincing articles concerning the true meaning and wise observance of the Sabbath. After printing them in the Banner, you profise to issue them in pamphlet form. This is an agreeable announcement. Please remember us as soon as you are prepared to fill orders.

Fraternally yours? A. J. Davis & Co.

New York, Dec. 8th, 1873.

Boston-Dec. 15th, 1773-1873. Spirit of Tea Party No. 2.

"Though women never can be man, Nor change her sex and a' that, To equal rights 'gainst class or clan Her claim is just for a' that: For a'-that, and a' that,

'Her proper sphere,' and a' that, In all that makes asliving soul, She matches man for a' that."

The St. Louis Republican starts of an article

The St. Louis Republican starts off an article off "Hard Times" in this way:

"Bread for money! Two loaves for a nickel!! The baker's cry rises above the tunnit cri ated by the fierce November gates, that swept our streets, "Bread, bread, bread! Two nice, fresh loaves for a nickel!! Cheap enough! All may have bread-all who, have nickels. Are there any who have them not? Perhaps so. The summer is gone? the harvest of labor and wages is past; the bleak, cold whiter comes on npace. How stands the account with the tin-pail brigade? How do the balance sheets of the tollers tally? How much honded fractional currency distincted the wallets of the dollar-and-a-half-a-day men? These are important questions.

Nassau Hall, corner of Common and Wash ington streets, is occupied every Sunday fore-noon and afternoon by Spiritualists. Mr. F. W. Jones is Chairman, and presides very acceptably. The meetings are well attended, and furnish good opportunities for witnessing the spiritual phenomena. Interesting speakers are always present, and in addition there is excellent singing. Admittance free. All are invited.—Boston Inrestigutor.

Movements of Lecturers and Mediums Hudson Tuttle is to speak before the Society of Spiritual bits in Toledo, O., the first two Sundays in January.

George C. Walte would like to make arrangements to lecture in Massachusetts, previous to fulfilling his engage-ments in Maine during May and the summer months of next season. His post office address is fox304, Chleque,

N. Frank, White will lecture in Taunton, Mass., the Sundays of December; Springfield, Mass., January; Lynn, Mäss., the last two Sundays of Februarys Washington, D. C., April; Staford, Conn., June. Applications for week-evenings in vicinity of those places promptly atended to. Address him as above.

Dr. H. P. Pairfield will speak in Marlboro', Mass., Sun day, Dec. 21st. He is ready 10 make engagements where over his services as a medium and lecturer are wanted. Address for the present care flatner of Light. Bryan Grant, the lecturer, desires to call the attention of ecture committees to a change in his address. All com

nunications to him by mail should by directed as follows:
Bryan Grant, care C. N. D., 145 Broadway, New York Mrs. C. M. Morrison, the wonderful healer, will be Cincinnati, Ohlo, or or about the 20th of December.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the sertion.

SPECIAL NOTICES. - Forty cents per line, Minion, ench insertion.

RUSINESS CARDS. - Thirty cents per line.
Agate, each insertion.

Payments in all cases in advance.

Ar For all Advertisements printed on the 5th page, 20 cents per line for each insertion. AF Advertisements to be renewed at continued rates must be left at our Office before 12 M: on Monday.

.. SPECIAL NOTICES.

SPIRITUALIST RECEPTION, ROOM in the Bunner of Light Building, No. 9 Montgomery Place (corner of Province street), where all are welcome. Room open from 7 A. M. till 6 P. M.

SPIRIT COMMUNICATIONS TO SEALED LETTERS. Send \$1,00 and 4 stamps. Address M. K. C. Scwarz, Station B, New York City. 6w*. N.22:

CHARLES H. FOSTER, Grand Hotel,

What so fine and appropriate for a Christmas or New Year's present for the children as that new and splendid card game of Avilude, or Game of Birds, with its thirty-two beautiful pictures of birds and thirty two descriptions. Unequaled as a game. A continued source of enjoyment and instruction. Sold by all dealers, or sent post-paid, on receipt of seventy-five cents, by West & Lee,

The United States Dispensatory, standard and most excellent authority, says: "Pills are much better preserved in glass bottles than in the common wood or paste-board boxes, and should always be dispensed in glass by the apothecary." If you would use medicine superior, not only in being preserved fresh and perfect by compliance with this very important rule, but also in being composed of choice, concentrated and chemically refined vegetable medicinal principles, instead of crude, bulky, cheap drugs—that constitute the huge pills put up in cheap wood or paper boxes, then take Dr. Pierce's Pleasant Purgative Pellets, or Concentrated Root and Herbal Juice, Anti Rilious Granules, 25 gents a vial by Directions. Anti-Bilious Granules, 25 cents a vial, by Drug-

The remarkable cires effected by VEGETINE have induced many physicians and apothecaries, whom we know, to prescribe and use it in their

DUMONT C. DAKE, M. D., assisted by Dr. H. I. Hoppins, is now located at 935 Wabash avenue, Chicago. Remedies sent to any address.

DR. WILLIS will be in Chelsea the first Tuesday in every month, at Deacon Sargent's, No. 80 Central ayenue, and at 25 Milford street, Boston, the first-Wednesday and Thursday. Office hours from 10 till 3.

J. V. MANSFIELD, TEST MEDIUM, answers scaled letters, at 361 Sixth av., New York. Terms, \$5 and four 3-cent stamps. REGISTER YOUR

SEALED LETTERS ANSWERED by R. W. Flint. 39 West 24th street, New York. Terms \$2 and three stamps. Money refunded if not answered. D20.—4w*

THE WONDERFUL HEALER!-MRS. C: M. MORRISON. — Within the past year this celebrated Medium has been developed for Heal-

ing. She is the instrument or organism used by the Invisibles for the benefit of Humanity. Of the Invisibles for the benefit of Trumanny. Of herself she celains no knowledge of the healing art. The placing of her name before the Public is by the request of her Controlling Rand. They are now prepared, through her organism, to treat ALL DISEASES AND GUARANTEE A CURE in every instance where the vital organs necessary to continue life are not already destroyed.

Mrs. Morrison is an unconscious Trance Me-dium, Clairvoyant and Clauraudient.

Her Medical Band use vegetable remedies, (which they magnetize), amplipined with a scientific application of the Magnetic healing power. From the very beginning; he is marked as the most remarkable career of success that has but seldom, if EVER, fallen to the history of any personnel. son. No disease seems too insidious to remove, nor Patients too far gone to be restored.

\$1,00 for examinations by lock of hair. Give age and sex. "Healing Rooms" No. 175 East Fourth street, Oswego, N. Y. Post Office Box 1999.

DR. SLADE, now located at 413 Fourth avenue, New York, will give special attention to the treatment of disease. Also keeps Specific Remedies for Asthma and Dyspepsia. O4.

A COMPETENT PHYSICIAN. - The best and most efficient healer in Boston is Dr. J. T. Gilman Pike. He compounds his own' medicines, is a mesmer izer, skillfully applies the electro-magnetic tery when required, administers medicines to his patients with his own hands, has had forty years'

BUSINESS CARDS.

SAN PRANCINCO, CAL., BOOK DEPOT.
At No. 319 Kearney street (up statis) may be found on sale the BANNLIFOF LIGHT, and a general variety of Spir-Hundlist and Reform Books, at Eastern prices, "Also Adams & Co., s Golden Pens, Plunchettes, Spience's Postitive and Negative Powders, Orton's Anti-Tobacco Preparations, 2 be, storer's Natchtive Compound, etc. Catalogues and Undars malled free; 36° Reullitances in U. S. entrency and estage stamps received at par. Address, HERMAN SNOW, P. O. box 117, San Francisco, Cal.

ST. LOUIS, MO., BOOK DEPOT. Western Agency for the sale of the RANKIA OPTLIGHT and all Liberral and Spiritual Books, Papers and Magazines. Also, Adams & Co., Sale of Magazines. Also, Adams & Co., Sale of Magazines. Also, Leading to the Agrico Soles, DR, STORER'S NUTRITIVE COMPOUND, SPENCES POSITIVE AND NEGATIVE POWDERS, Congress Record link, Stationery, &c., HENRY HITCHCOCK, 663 Pine street, St. Louis, Mo.

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A. J. DAVISA CO., Booksellers and Publisher ard Books and Periodicals on Harmodial Philose

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And Agency for the BANNER OF LIGHT, W. H. TERRY, No. 96 Russell street, Melbourine, Australia: has for sal all the works on Spiritualiam, LIBERAL AND REFORM WORKS, published by Colby & Rich, Boston, U. S., may at all times be found there.

J. BURNS, Progressive Library, No. 15 Southampton Row, Bloomsbury Square, Holborn, W.C., London, Eng., keeps for sale the BANNEROF LIGHT and other Spiritual Publications.

CLEYELAND, O., BOOK DEPOT, LEES'S BAZAAR, 16 Woodland avenue, Cleveland, O. All the Spiritual and Liberal Books and Papers kent for sale.

J. G. DARLING & CO., Lunerburgh, Vt., keep for sale Spiritual, Reform and Miscellancous Books, pub-issed by Colby & Rich.

PHILADEEPHIA BOOK DEPOT.

HENRY T. CHILD, M. D., 631 face street, Philadelphia; Pa., has been appointed agent for the Binner of Light, and will lake orders for all of Colby & Rich's Publications: Spiritual and Liberal Books on sale as above also by DR. J. H. RHODES, 908 Spring Garden street, who will sell the books and papers at his bible and at Libeoin Hall, corner Broad and Coates streets, at all the Spiritual meetings.

ADVERTISEMENTS.

Gerald Massey

England's Renowned." Poet of the People."

BOSTON MUSIC HALL The Four Sunday Afternoons in January. First Lecture Jan. 4th, at-2 3-1 P. M.

Tickets of admission, 25 ets.; with reserved seat, 50 ets. low ready for delivery at the Ticket Office, Music Hail, SPIRIT PHOTOGRAPHY: Wishinst to establish certain facts, and to learn more about this olicinomenon, I, would respectfully ask all.

who have obtained likenesses to write one full particulars. Mediums will conter a great favor if they will communicate alk they can dearn of the necessary conditions and future developments, and any message from the spirit-world will be very valuable. No names will be published without full consent. Respectivity. B. C. HAZELFON.

Dec. 20.—19. 40 Washington street, Boston, Mass. Magnetic Paper.

Dea Physician of twenty years' practice, theats of sease solely by Magnettism, applied personally, or by means of Magnettized Paper. Trial paper sent by mall, only 25 cent. Dec. 20.—[3w]

PERFUMERY.

W. E. have received a fine assortment of Pollet Perfume consisting of Orientai Drops, Lily of the Valley, & Rose, Violet, Pond Lily, St. De Caroline Patheloniy, Yuls Rose Gerantum, Hellotrope, Jockey Ciub, Carnation Piul etc., etc.

To be had at our counter. Cannot be sent by mall. 25 To be had at our counter. Cannot be sent by mall.
Price 50 cents per bottle.
For sale by COLIY & RICH, at No. 3 Montgomery
Place, corner of Province street (lower floor), Roston,
Mass. Dec. 29.

Invitation to Invalids.

The most powerful imparter of the Life Principle, ANIMAL MAGNETISM. in the world, is

MRS. H. F. MUMLER.

BY simply placing her hands upon the head of the pallicut, the WITAL ELEMENT, is felt coursing through every nerve and distant the hold, distantly discusse and imparting renewed HEALTH AND STRENGTH to the invalid.

Mas, M. is mesmerized by the spirit of the renowned.

Benjamin Rush, M.D.

and while entranced, can see the whole internal working of the human system, detecting disease at once and pre-scribing the remedy.

MIS, M, would nost EMPHATICALLY-state that she has nothing to do with Medical Electricity on Electri-cal Magnetism, when produced by a chemical biftery.

This must not be confounded with her treatment of Animal Magnetism,

while one is artificial the other is natural.

MRS. M. has had many years experience; and has met with UNPARALLELED SUCCESS in treating every form of disease, both Chronic and Acute, which statement is supported by the testimony and audastics of many of our hest and well known citizens, through whose carnest solici-tations only, that suffering himanity may thereby be being fitted, has she consented to, havedor name appear in public print.
Office hours from 8A, M, to 1P, M, After these hours
invaids can be treated at their residences.
Magnetic Remedies, for all forms of disease, canefully
compounded and forwarded to any part of the country.

MRS. H. F. MUMLER. Dec. 20, -1w 170 West Springfield street, Boston. MRS. DR. A. E. CUTTER,

711 TREMONT STREET, BOSTON, successfully re-the system without the kulfe. Parties at a distance treated by giving a description of their case. 4w*-Dec. 20, DR. PETER WEST.

Thirs well-known Medium has moved to No. 5 Mont-gomery Place, Buston, near the Banner office, Wi-give slittings from 9.4.3, 10.64 pt. M. He makes a speciality of Consumption, and successfully-treats all other Chronic Steames at private houses. Washes arrangements to hold Steames at private houses.

Séancès át private houses. 1w*--Dec. 20.

DR. I., SMITH.

CLAIRVOYANT, 17 Warnit street, Chelsea, Mass., examines by hand-writing or bok of hair, age and sex. Will treat alt Diseases, with success. Examination, \$1, 8w*--Dec. 20. A TOTALLY BLID Medical and Business Clairvoyant, artifferentiative, Boston. 2w - Dec. 20.

SARAH E. SOMERBY, Trance, Healing and Dec. 20. -4w

PRICE REDUCED.

DAWN:

A Novel in the Deepest Sense,

RADICAL THOUGHT,

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The questions answered at these Scances. That is a desson which you children must learn are often propounded by individuals among the before you go very far in this great alphabet of audience. Those read to the controlling infully before you go very far in this great alphabet of gence by the chairman, are sent in by correspond. Hite: splitt and matter are one. Now, having the chairman, are sent in by correspond.

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Ligwis B. Wilson, Chairman.

Invocation.

Oh thou God all beautiful, may the fires of inspiration burn upon the after where we shall rectifying, that it certainly is necessary that we minister, so brightly that the darkness of error should have broader advantages than this life shall take its night and be known no more. May affords to rightly these mistakes in: The soul the mountains tell the valleys, and the valleys has need to five in a clearer light, to know how the mountains, that the Sunsof Truth is born on to live correctly. Now, I made some very great earth, that the darkness of the night of error has inistakes when I was in this life, for which I am passed away, that the morning of thy beautiful abundantly sorry, and any ready, as every bonest bruth has dawned, and thy sons and thy daugh, soul should be, to do whatever may be necessary ters are rejoicing in the light thereof. May every for me to do to outlive, to go beyond those erpebble apon the shore of Time become a power from I know that, in order to raise myself out with whichefully ministering angels shall tell unto of nightal darkness, I, must give out of what the sofrowing ones of earth that the plan of sal- receive, as fast as I receive it : that is the way to vation is within themselves, unit that the long, get more. So Lambere to day to tell my friends dom of heaven is close round about them. And, of the mistakes I made in this life. thou God, may we hear thee saying unto us at all times, in all places, that we have done well- religious faith. I made another mistake with that thou art satisfied with us. Amen,

Questions and Answers.

Ques. Do spirits who, when on earth, have fived very cruel and wicked lives, ever romain in hell for hundreds of years, or for a very long period of time?

ANS .- Evil is a condition that the spirit outlives by the exercise of its own will, or its own powers toward good. Sometimes the will is very glad of it -1 am glad of it ! for, were it otherwise, weak after death as before, and it takes a very long time to rouse it; into activity and strength. I hope I shall suffer until I have become, in all It may be centuries; it may be thousands of eenturies that such an evil spirit may be laboring toward good, and be in what is, relatively speak are indulging in very hard thoughts, and seeking ing, a hell; one of the hells that one of your to indulge in very hard deeds toward those they spiritual teachers of a past age-one Swedenborg term my murderers. Friends, you do not hart tells you about.

Elie Bloche for the translation of your French, in which you say, "To excuse one's self on the bring under the influence of moral and civil law, weakness of the flesh is only a subterfuge to escape responsibility... Flesh is weak because the spirit is weak; this solves the question, and you are not, pursue the course you are now purleaves to the spirit the entire responsibility of suing. I shall wait your decision. I am, sir, his actions, Epicase tell us why the spirit is weak, and if every spirit is responsible for not possessing the strength of Allan Kardee.

A .- The spirit is weak, but it is, elementarily, of the body. There are some bodies who starve their spirits, rendering the powers of the spirit very weak, Very incompetent to answer the full demands of the soul. Spirit and mafter are ever one and inseparable; the difference is in degree baly: The spiritual form is notless the natural form than the spirit-form, because it is the legitimate natural result growing out of the functional life of the physical body. It is difficult to say whetheror no the spirit is responsible for the there's, no getting back of it. They think he is weakness of the body physical. It certainly is to some extente, but that it is in the absolute, your speaker does not believe. This spirit, under -matter physique - the lower grades of matter. It has come up out of them, has been schooled in them, educated by them, strengthened by them. Spirit has been properly called the ultimate of matter, and, being such, it has great control over matter; but that it is absolutely respon-

sible for all that matter does, I do not believe: Q.-Why are not all spirits strong enough to fashion for themselves perfect physical bedies?

A .- That is a strange question, premising a condition that never did exist, and never canwhich is this: that the spirit has the right and are to theirs. May we revolve in harmony, in the power, and that it does fashion the physical body-which is not the case. The physical body is fashioned by the two elements, the positive and the negative, becoming conjoined; and when the sun of the Almighty God rests upon the union of these principles in Nature, then the soul, the living soul, is, born into the physical body, and it goes on, through all eternity, an individualized power. The spirit is the result of the action of the elements that compose the body physical; therefore, without the body physical, there could be no body spiritual. Now, you must not confound the terms "spirit" and 'soul." They are distinctly separate-just as much so as sunlight is separate from the earth; upon which it falls. The earth receives its warming, vitalizing rays, and yields up of its richness; so it is with regard to the conjunction of these two powers that make up the physical body—the positive and the negative forces that are conjoined at conception—and then the God beauti- reference to solar eclipses. Astronomical sciful breathes upon that union, and lo! a soul is born into physical life. The soul, the spirit and | cur except as the dark body of the moon passes the physical body are separately disfinct, and between the earth and the sun. Now this is a

mortal telescopes is distinctly separates from its yould the reach of the telescope. Now if this is, well mixed up with error, and because they are,

then who and what is responsible for the remains of earth knows little about them. But if they Q -Why is it that spirits in sending their messing imperfections of our earth, and perhaps the exist, they exist as powers, as forces equally as sages do not give the street and number of the universe of matter?

with good. What you can do the Power above change it since I dwelt in the spirit-life. I think I never shall find cause to change it.

Q:-If individual or infinite spirit possesses sufficient power to control matter, why so much weakness, and consequent suffering?

A .- Spiritzand matter are one and inseparable. learned that, you will learn that spirit has not call power over matter beneath itself. • The soul, in its passage through matter, has the power,

Gen. Canby,

The return of a spirit after death proves be your dispute the immortality of the soul-for which proof you should be infinitely thankful; for this short, litting uneven and uncertain life is hardly enough for the soul to swing itself round in, and become accustymed to its power. Hardly renough is this life; with all its numerous advandages, to give the soul one single day's proper education with regard to itself. If this, indeed, were the all of life, we should be poor, very poor; for we make so many mistakes that need I made a grand mistake with reference to a

reference to the administration of the government. I made another, mistake with reference Military and civil rule, and I made another in failing to do my duty, as I intuitively saw it, toward those who were in a measure intrusted to my care. I refer to the wards of the hation-the Indians. I knew better than I did; but I was willing to float upon the tide of popular military opinion, and let it go at that. I did wrong, and I am today suffering for that wrong, and I am I should feel there was too much coward in me.

senses, willing to live aright, willing to do right. . It troubles me to know that some of my friends Q .- [Addressed to Atlan Kardec.] . Trusting You drag down, you hang a millstone about my neck; but for every one-that you educate and you take off the millstone and give me a chance to rise. Do it, then, if you are my friends; if Gen. Camby,

Hannah Wallingford.

I died in New Haven, Conn., hine years ago o-day. My name was Hannah Wallingford. I was born iff England. I came to this country, when quite young, with my father - Thomas Wallingford. Some of my nieces and nephews are busying themselves about trying to get a property which they fancy is theirs in England. Now, they,'d better abundan that case; it never will amount to anything. The oldest son of John Wallingford is the legitimate heir, and not the helpbecause he has lost, his mind; but that makes no difference. He's the heir, and the Crown protects him, and they'd better stay proper conditions, has great control over matter at home, and save their money, and not make fools of themselves! So good-day, sir. Nov. 4.

Scance conducted by Jean Paul Richter.

Invocation _

Oh, thou, to whose honor the stars of creation's early morning did sing their hymn of praise, we, thy stars of lesser magnitude in the mental heavens, do sing to thee our hymns of praise for all thy benefits, and we ask thee that we may be as faithful to our centre as these morning stars order and law, in whatever sphere we may find ourselves, and, whether in the daylight of wisdom or the darkness of ignorance, may we still ly true to our great centre-thyself. Amen. Nov. 6, 2

Questions and Answers.

Ques .- At this Public Circle, a few weeks ago, the following question was asked: "What was the cause of the Dark Day ?? The answer was: "A total celipse of the sun, of course.". The Dark Day referred to was the 19th of May, 1780, probably. Now, it is well known that no such astronomical event as an eclipse of the sun was chronicled by any astronomer for that day-May 19th, 1780. Will the controlling spirit please throw a little more light upon this "Dark Day": -Ass.-In order to clearly and truthfully answer this question I shall be under the necessity of setting aside certain established theories with ence has determined that no solar eclipse can ocyet the spirit, is an outgrowth of the physical mistake, as we shall presently endeavor to show a state of existence in the other life, of how he

body, just as the spirit-world proper peoples the you. It is an admitted fact in astronomical seis believes spirits can return, of what they do and spiritual spaces, and is beyond the reach of your cace, that there are millions of worlds lying he can do. All of these ideas are generally pretty earth, and yet belonging, to it an outgrowth of a correct Supposition; and we aftern that it is, it they are to be outlived, and that is the reason is a self-evident fact that if these worlds lie be- why so many spirits who have promised to re-Q ... If each individual is responsible for his youd the reach of the telescope, they are beyond furn ministering to the needs of friends who reown spiritual weakness and animal longings, the grasp of human science; the scientific mind, main here, do not return. spotent, if not more so, than any that he within [house in which they died, or in which the person A.—There, is a certain responsibility that at) the reach of the felescope. Because you cannot lives to whom the message is sent? taghes itself to the intelligence of every individes see a thing, you should not determine that it does A.—This is often done, very often "aal' in filman life. That responsibility is meass (not exist, that it, has flot a specific power or in the proved by perusing back numbers of the Banmed by the power of the individual to overcome thence ever you, or in this or that direction. Oc., ners of Light, but it is not always done, for evil with the good he has in himself. It is meas casionally one of these worlds that he beyond the reason that it is not always possible to many med, I say, by the power he has. Its the great the reach of the felescope makes its appearance sponsibility. Is the idiot responsible for his need by some astronomer. Somethmes these worlds ther is my one of you responsible, except so far they disappear the astronomer says they are lost. by the great God above you to overcome cvil or worlds that we have to deal somewhat, in an-now give you some of the reasons that make it swering the question with reference to the "Dark" you demands that you should do, and no more; Day"; but we shall not attempt to give but a that is my belief. I have n't seen cause to fragment of the history of that world -just enough to show our position, and to answer the question as we understand it: 'At the beginning' of the Christian era a star appeared gilding the plains of Judea-a new star-one that the "wise men" were not acquainted with; and religious' history tells us that such an occurrence had been predicted. It had been forefold that it would appear at the birth of the child Jesus, Well, at all events, it did appear, and if proved to be a variable star, although certain scientific minds have determined it to be a comet; certain others, luminous nebulas. Indeed, there have been a variety of theories concerning this "Star of Bethlehem," this noted star, all of which are incorrect. It was a star, a world, a planet, if you please, like our own. This star continued to shine for about eighteen months, and then it suddealy disappeared, and, reappeared again thirty years after, about the time of the crucifixion of the man Jesus. At the time of its second appearance, it passed between the earth and the sun, producing an cellpse. At this second appearance, religious history has it that it disapplaced with the return of the solar rays. In

1572, this same star appears again in Cassiopeia, Its appearance occasioned great astronomical wonder, and no little disturbance in the religious world. Many determined that it was to herald the destruction of the universe, and there were many vague, erroneous theories with regard to it. It continued to shine with varied brightness in the constellation of Cassiopela for about eight cen months, and then disappeared-astronomical science has it-without moving from its place. But the truth is quite the opposite. It did move; it retreated beyond the reach of the telescope, as it had done before, as it probably will do again. Astronomical seignce has it that it appeared no more. Now I tell you that this same star appeared again fit 1780, and passed directly between the earth and the sun, producing an colipse. The cosmical clouds that were attendant upon it, as a legitimate result of the introduction of a new force into the earth's atmosphere tended to render the eclipse more perfect, and had a specific influence in rendering the night following the colipse exceptionally dark. This star will appear again in Cassiopeia in thirty years from the present time. That is a calculation founded upon facts which rest upon the seience of the worlds seen and unseen. This is our answer with reference to what occasioned the dark day. If we have falled in making any point clear, we should be happy to have our attention called again to it, and we will endeavor

to make it more clear. Q.—Has the soul an absolute individuality? A .- Relatively speaking, yes.; but in the absolate, no; and for this reason: The soul may be compared to a ray of light, This ray is reflected from the great central soul-God. It is never from God As a single ray i tinct individuality, but in the absolute, it has

Q.—Why is it that a father who has promised a dearly-beloved son that he would return in spirit and communicate at the Banner Circle, does not come.?

A .- Spirits inhabiting bother physical, here on earth, see through a glass darkly, with reference to spiritual things. They make promises vaguely, without having one single grasp of knowledge concerning the laws governing in spirit-life. They think they shall know just what to do, and be able to do just what they please; but on making themselves acquainted with the laws of spirit life, they find that in every direction these laws meet them face to face, and they are obliged, not only to render absolute obedienc; to the law, but they are obliged to be thoroughly and harmoniously negative to it. A spirit making such a prontise, on entering the spirit-world very often finds that the positive conditions occurring at the time such a promise was made, become the most potent barrier of all toward shutting him or her out from fulfilling the promise. Now, this may seem very strange. It may seem to you that the more carnest and positive a spirit is, with regard to what it desires to do, the more certain it is of doing that thing; but it is not so, and particularly with reference to this spirit return. A spirit promising, has in its mind a certain idea of what it will do, and how it will come back, of how it will overcome matter, and how it will satisfy its friends, and all these ideas are but so many stumbling-blocks in the way of its return. The little child can do better, far better. It has no idea of what it will do, but simply stumbles into the truth, and comes out all right, far better than those minds who, it would seem, knew the most about these things and could do the most. "Except ye become as little children," says Christ, "ye cannot enter the kingdom of heaven." The kingdom of heaven is simply a condition of satisfaction, a state of being satisfied with one's surroundings and one's-self - that is heaven. Now, Jesus knew the law; he/knew that these same little children who promised no conditions, but took the law as they found it, and rendered obedience to it, and were guided, governed and sustained by it, would enter the kingdom of heaven first. "I tell you," he says, "publicans and harlots will enter the kingdom of heaven before you," and why? Because they have n't any, idea of heaven, any fixed notions of what they demand for heaven. They meet the law, render obedience, and speedily enter into heaven, where: as the bigot meets the law and says, "Oh, I cannot come under any such restraints as these. I must have a heaven such as my Bible tells me about, or none at all." Now, the Spiritualist is equally as bigoted as his Orthodox brother. He has his ideas of what he believes to be heaven, of

A .- This is often done, very often done, as can press arbitrary ideas upon the sensorium of the took has denied him the power, there is no re- at some point in the heavens, and is discovered medium in uses. Now, these things, such as names, dates, events, are arbitrary ideas, and betions? By no means, 'Assthe dog responsible appear and disappear, and then they are classed' fore they can be expressed through the dips of because he bites you and you suffer? No. Neis as variable stars, movable stars, lost stars; when givy medium, they must be first impressed upon 'the sensorium, or sensitive plate of the brain. I as you have power within yourselves, given you! What fallacy? Now it is with one of these stars say it is not always possible to do this. I will impossible. Sometimes the state of nervous excitement existing with the medium in use, renders it impossible, sometimes a foo extreme negative state renders it impossible, sometimes an extreme positive state renders it impossible, sometimes the disturbed action of thought on the part of the audience renders it impossible, sometimes the condition of the atmosphere that the medium in use respires renders it impossible. I might go on, ad infinitym, with reasons why: these things are not always done by the spirits; but returning spirits are getting more and more accustomed to the use of mediums, more and more accustomed to the use of the law governing in spirit-return, are growing wiser and wiser, and by-and-by it is possible that some way will be devised by which to overcome these present. existing obstacles.

Little Shoshone.

Me Little Shoshone. Me kill white man; white man kill me; white man shoot my squaw; me shoot white man; me get no pay for my squaw. The Great Father, ask me to pay him for shooting white man, so me no pay him, and he kill me. Me want to know if the Great Spirit tell the Great Father at Washington to do that. Me want to know where his Great Spirit live. Me think he live in the smoke-he can't see: He live in the smoke—he can't see—ha!

Injun do wrong, he must pay; white man do wrong, he must get pay for doing wrong-ha! Too much meat one side, too much hone t' other.

The Great Father want to know if Shoshone satisfied. No! no! and he show him his yengeance from the upper hunting-ground of the Great Spirit-ha! Me no care for die, but me want to die right; me want to die like a chief, not die [here he made a gesture to signify death by hanging, accompanied by a grunt of scorn.] Me said what me wish; me go. Nov. 6.

Margaret Mahan.

My name was Margaret Mahan. I died in Boston, on Albany street, the second day of November, 1873. I had a consumption and a badness all over me for pretty nigh two years, and I was very glad to get the rest of God that I got when I got out of the body. I have a sister, Mary, a brother James, another brother, Dennis, and another, Matthew. I want them to know how well it is with me, and I want them to give what little I left for the Benefit of destitute Catholic orphans. I know they will get along very well without it; they don't need it at all, and I want it to go that way; I shall feel much happier if it does. I ought to have attended to it when I was here, but I didn't do it, and maybe it will do just as well now. I was thirty one years old. I came to this country about nine years ago. Good day, sir.

Martha Davis.

I run away. My body is n't buried yet. I've been sort of keeping watch over it, but I wanted to come here so bad-as quick as I could! I thought I'd get away from it. I used to think, when I was here, that if I was, fortunate enough to get out of the old body, I should n't want to get back again. I had served an apprenticeship of eighty-eight years here, but I see so much of this thing going on between this world and the other, that I kind of wanted to see what I could do-wanted to let my folks know I was alive, and get a sort of a telegram through to 'em as soon as I could.

Now this 'ere world aint anything like what I supposed it was. Why, it's just as natural as anything can be; there's flowers and trees and water and land and houses and people. Why, I never see anything like it; 'taint nothing like what I've been taught to believe. I do want my folks to get out of the old notions and learn things as they are, and that's what brings me here to day. I can do better when I can let that body alone. My name is Martha Davis. I died Nov. 6. in Allston street, Boston.

Hans Schreider. When I was in this life I think much about what the other life was to be, and I say in mein mind, If I gets along very well there; and finds any way back, I comes back. I been gone something now better than two year and one half year. I gets along very well. I finds things to my comfort here in this life. I been in this country altogether seven years, maybe a little better than seven years. I seen something of this before I come; I seen it in my own country; I hears about it; I learn something, and I learn more when I gets here. - When I been one year, before I dies, I takes a frau to myself, and I finds she's one of these people what can talk with the dead, and she say, "Hans, you come back. You get along well in the other life-you come back and tells me about it -tells me what 1 do." Well, it's like as the Professor say, much easier to talk about and to think about than to do. I not know as I know what she better do. I sometimes think I say to her when I come back, not to stay in this country any more. I sometimes see her unhappy, you know; then I think that; but when she gets the sunshine about her again I thinks t'other way. I not know what is good to advise. I say, "Do as you like; makes your own way that's itmakes your own way, and if I can help you I will." I like much what you say about me to mein friend Peter. I like that much; that's the way to talk. Say so to somebody else; makes them think about what is to come; that's the way to do. My name was Hans Schreider. I lived in New York when Kwas in this country; I lived in Dresden, in German land.

Scance conducted by Professor Olmstead.

MESSAGES TO BE PUBLISHED.

Monday, Nov. 16, Ellin Thomas, of Boston; Jennio ngalis, of Cambridge; Sallie Bernett, of Boston, Twoolay, Nov. II. Bosanna wint, of Cinchnath; Abra-am-Tyler, of Jacksonville, La.; Fanny Federhen; Daaney. Thursdays Nov. 13.—Margaret Vance, of New York ity to her shier: Thomas Cook of Boston, to his moth-; Thomas Daggett, Count D'Orsay, of Dresden, Ger-Mondieg, Nov. 17. Belsey Spear, of Johnston, Vt., to exon: Nellie Fish, of Peckskill, N. Y.; Clara, to Justin herson; Neme Frin, of the "Virginius"; D. Fu ton, Yor, IS, Capt. Fry, of the "Virginius"; John Neal, Chipearpenter, Jof Portland, Me.: Ellen Har-rigan, of Boston, to bet sister; Gilbert Townsend, of Chi-

Monding, Nov. 24, Minnie Tappan; Matthew Connor; (19) Wakefeeld; dane Foster, of Cencord, N. H./ Tuesdon, Nov. 25, Robert Shailer, of Thomastoff, Mef, his sister in Roston; Isaac Ferrin, 'n Jucch Richards, of w York City; Holen M. Gale, of New York City; Mary hubon, of Roston, to her mother. "Manday, Doc. 8, "Peter Wollaston, of Manchester, Eng., his sen Withinm: in New York N.

BYSE, D. BABBITT, D. M.

The audiences that assemble at Robinson Hall to hear our spiritual lecturers are excellent on Sunday evenings—that is, excellent for New York, but would be quite small compared with your superly gatherings at Music Hall in Boston. Three or four weeks ago I met Gerald Massey at the book establishment of A. J. Davis & Co. He had then delivered his lecture on the "Spirit World" at the Christian Association building, where the audience was not as large as it should have been, and he was looking rather sober. I told him that his triumph in this country was to be in Boston. New York is the emporium of tion of wealth and even literary power here, but "Mrs. Grundy" makes cowards of the great mass of the people who have not souls large enough to the above the love of mere popularity and display. I told him that Boston was the headquarters of progressive thought for the continent. Since that I am glad to see that he has been meeting with tine success, even here as well as elsewhere, and that he is to lecture in your Music Hall, during Sunday afternoons of January, where I am sure my prediction will be ful-filled.

We had overflowing audiences to hear the admirable lectures of Mr. Peebles through November, and were sorry to part with him. quite a hit by getting a delegation of the Shakers take charge of our meetings on Sunday forenoon and evening, on Nov. 23. Elder Frederick Evans and evening, on Nov. 23. Enter Frederick Evans and a number of Shakers, of both sexes, were on hand with their kindly countenances and spiritual songs; to add to the occasion. In the evening the hall was crowded, at twenty-five cents a head, to hear the masterly lecture of Elder Evans. He brings the Orthodox world all up standing, shows why they have falled to reform society, and is quite as daring as we Spiritualists are: He says that Spiritualism is a science which is yet to overthrow the existing superstitions and talse religions of the world, but Shakerism is a religion to which the new heavens and the new earth will finally come. I prophesy-that Elder Evans will yet see and believe, either in this world or the next, that true religion is to live in barmony with all science and all truth, both physical and spiritual, and that material and spiritual things can no more be separated than negative and positive. He understands this now far better than the Orthodox world, but his vis-ion, I think, should be a little cleaver on the subjon, I think, should be a little clearer on the sub-ject. I prophesy, also, that he will yet see that monogamic marriage is the holiest of all social-relations, and is characteristic of the celestial as well as the ferrestrial condition of things. Nev-ertheless I wish the Shakers Godspeed, excel-lent people as I am sure they are. The whole world must yet come to the communistic or co-operative system of things, before we can have humbony in society but, not to the sexual feature harmony in society, but not to the sexual feature of Shakerism, otherwise mankind would all soon be in heaven, and the earth would be a desert with nobody left to till it. That would be a new

rth, sure enough: We had a fine audience to greet Mr. Lyman C. Howe on Sunday. He is to lecture for us during December. He is thinner than usual, but is full as ever of glowing and noble thoughts. A gentleman in Chicago was converted to Spiritualism by hearing him speak, for, he said, no man, un-aided, could thus answer profound questions on the spur of the moment, and then weave them into poetry in regular order as fast as he could speak. So I think. He speaks in partial trance.

A science of magnetic manipulation, as applied to the cure of the different diseases, has been given me by the wiser powers; and I have tested it by practice. This I am about to publish in a handsome fifty-cent volume, and I hope to accouplish great good and save great suffering and multitudes of big doctor-bills by teaching the use of the subtlest and mightlest healing

the use of the subtlest and mightlest healing power. In the world.

How ignerant the great world is! Horace Greeley died because his brain was overworked, and he couldn't get sleep. His physician gave him bromide of potassium, which he said was the best thing he knew of! A poison for that fine brain! Just think of it! Any ordinary person, with some hot and cold water for his feet, and knowing how to manipulate his spine, &c., I amsure could have induced sleep, and a trained magnetist, better still. How few know when to use hot and when gold water, when to run in to use hot and when cold water; when to rub up and when down; when the right hand is best, and when the left; when to apply the magnetic, and when the electric element; when to use stimulating, and when low diet; or why they also the stimulating and when low diet; or why they should manipulate differently in one diseaso from another! Even our ordinary physicians are almost entirely ignorant of these subtle forces, which are as much more effective than drugs as lightning is more powerful than a stone. So the people moan and die. "Three-fourths of mankind are killed by medicines and prescrip-tions," says Dr. Titus, Counsellor of the Court at Dresden.

437, 4th arenue, New York City. The above letter was intended for last week's Banner, out it did not reach us in season for that issue. J-ED.

The Banner Public Free Circles.

The Banner "Circle" and "Message Department" are inseparable. Subscribers and readers of the Banner of Light, I feel, should donate punctually such sums as they are able to, in aid of this expensive department of your paper. The good done by the Message Department is not as fully appreciated as it should be by many Spiritualists., It should be placed on an independent financial foundation. Our spirit friends certainly have done in the past and are still doing their part of the work, and we mortals should no ours.
Saint Ansgat, Iowa.
S. Bates. Saint Ansgat, Iowa. .

Passed to Spirit-Life:

From Boston, Nov. 17, Mrs. Sarah Barron, aged 79 years, She has le't her earthly casket for a home in the spirit-world, where she will be free from sickness and suffering. From her home of happiness in the new life, she will often return to her earth-friends with words of cheer and com-fort.

MARY L. FRENCH.

From Pepperell, Mass., Nov. 11, John Warner, aged 83

years;
Sublemly he was called from this to the spirit-world by a stroke of paralysis. "Uncle John," as he was familiarly called by his neighbors, has led an active life. He was his the war of 13 2, and even then was a medium and believer in spirit, communion. He will be missed from his daily walks in this life, but he will not be unmindful of life family and friends left behind, for he will visit lifem in spirit.

MARY L. FRENCH.

From Bath, Me., Nov. 21st, Susic Bell, daughter of S. M. and M. C. J. Donnell, aged 4 years 3 months and 23

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The Magnetle Pow! The Electric Powders derscurvall Position of Action of Blackers, such as Neuralgia, Discases, such as Palsy, Parlineumatism, Headache, St. alysis, Deafness and Blind-Vitas' Dance, Fits, Convuisines, Double Vision, Sunsions, Colle, Cramps, Dyseps-stroke, all Congestive Fevers, ali, all inflammal fones of Lay Chronic Diarrhea, Indigeser, Ridneys and Bladder; Feliton, Scrofula and Giandular vers of all kinds, Measles, Discases, Cutaneous Erupsmall Pox, Dysentery, Piles, Ilens, All negative condiconstipation, and all discases thous of the system, as Coldarising from a discondered ness and Chiliness, Exhaus-Torpid Licer, Female Dis, Hon, Relaxation, Languor, euros, Nervousness and Seep-Stuper, Depressien, Nervouslessness, Palus and Aches of and Museular Prostration, all kinds. All discases involve General Debility.

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Oct. 4.—II

CONSUMPTION And its Cure.

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SOUND REASONING,

Consumption is decay. Soothing, expectorant remedies, are only as useful pathiatives; they do not reach the cause—they do not stop the decay. Tonce medicines strengthen the life forces and prolong the battle, but the decay goes steadily on, and somer or later the victim must yield. Chiniatic changes are sometimes good, but they seldom wholly cure. In short, the very first thing to be done is to 5707 THE DECAY; then apply the restorative, tonic and strengtheying treatment. Think a moment. The Lungs are decaying distorate (pus) are forming. The circulation carries this polson all over the body. Wasting, loss of appetite, enervation, night sweats, and all the terrible symptoms appear. Is it worth while to doctor the symptoms, which are merely the results, while the decap, which is the cause, its eating up the life-springs?

These two things are well known by the best physicians is left. Our bodies are preserved by it. Entering into the circulation, it at once graphes with contraption, and decay ceases. It purifies the sources of disease:

2d. Cod Lifer Oil is Nature's best Isolaton in purifier and a healer. It braces up and supples the vital forces, feeds the wasted system, and enables nature to regain her foothold. For these purposes nothing can compare with Cod Liver Oil. This is the theory of

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As described fully in the jiventor's circular, which will be malled, upon application to any actors. We cannot afford space to tell the whose story here, or to give the numerous certificates from emilight physicians and well known etherane testifying to the absolutely wonderful results flowing from this great discovery. Suffice it to say, it is curing thousands who supposed themselves to be at death's door. Willson's Carbolated Oil is scientifically prepared with the purest Carbolated Oil is scientifically prepared with harmfess, with

Sweet Norwegian Cod Liver Oil, From the celebrated fisheries at Aalesand, (Norway, 1 pronounced by physicians the most deficate efficient Cod Liver Oil in the world.

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REV. J. H. HARTER, of Anburn, N. Y., humbly acknowledges his circumstances and conditions to be such that he respectfully asks his friends to make him and his vamily such donations or presents in money, provisions or other valuables, as their willingness and ability "wid admit, without material injury to themselves and family," it he hopes to be kindly and substatitially remembered by Mall, Express or otherwise, on the 34th day of December, 1873, "in his own hired house, "No. 1 school street, Auburn, N. Y., where he wil be happy "to receive all that come unto him."

Fraternally, yours,
Auburn, N. Y., Dec. 1, 1873.

J. H. HARTER,
Dec. 13, "20

1d 28

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MRS. F. C. DEXTER, 'Clairvoyant, Healing, Test and Developing Medium, Examines by lock of hair, Examinations \$1, 494 Tremont st., corner of Dover, Oct. 11, -13w

SAMUEL GROVER, HEALING MEDIUM, No. MRS. L. W. LITCH, Clairvoyant Physician and Test Medium, has removed to 162 Court street, Boston. Circles suiday and Questay evenings.

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MRS. J. M. CARPENTER, Medical Clairvoy MA ant, will see patients daily at 46 Beach street, Boston, Hours from 10 to 5. Patients treated at a distance by lock of hair: Terms' \$2. 2w - Dec. 13, MRS, ELDRIDGE, Test, Business, and Clair-ty dyant Physician, 7 Oak street, Boston, Dec. 13, -4w.

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Greenfeld Mass.**, Aug. 23, 1870.

Greenfield Mass., Aug. 23, 1870. DEAR MADAME - In reply to your request to know how I ked the Cream of Littles, I would say it has taken the moth from my face that had marred my looks for over live years, eaving my skit soft and white.

Yours with graftinde, Mrs. SARAHA, BARER,

leaving my skin soft and white.

Yours with gratitude, Mrs. Sarah A. Baker.

Northumpton, Mass., Sept. 8, 1870.

Dear Maddme—About six monthsago I purchased a blox of your Gream of Littes, that I had heard highly recommended for removing Small Pox Pits, and of which I was affilicted. After using three boxes I could perceive that the Pits were gradually wearing away. I sent for three—re, used them as before, and I could plantly see that they were fast disappearing. I sent for three more, and before using them half up they had hearly Gaspheared. I feel very grateful, and cheerfully recommend it to all who are afflicted with Small Pox Pits. Yours with respect,

W. M. Paige.

Wordester, Mass., Oct. 17, 1870.

Dear Maddme—Having used your Cream of Littles, I would certify that it has taken off my face a sear that was made in the army, and left the skin smooth and clear like that of a child. I consider the Oream of Littles invaluable. Yours respectfully, James B. Anderson.

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Send for Circulars and References.

11—Oct. 4.

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40 11 01 No. For the structure that we raise; ? Time is with materials filled? Our todays and yeslendays

Are the blocks with which we build.

How peer are they who have lighther patience.

AUTUMN DELYES ... My life is like the autumn leaves ... Now falling fast, Which grew of late so fresh and fair—

Too fair to last. The mar of earth and capker worm The toliage bears:

As shine the leaves before they fall t. With brighter hue,
And each detect of worm and time Is fost to view,

So may my life, when fading, shine With brighter ray. And brighter still as nearer to The partect day.

And as new life still springs again. From fallen leaves. And richer life a thousand-fold. From gathered sheaves,

So, God, if aught in me was good, The good repeat :
And let me from my ashes breathe
An influence sweet.

4 floor upon death to be as necessary to our constitutions assisted. We shall rise refreshed in the morning: - Franklin.

The Rostfum.

The Logic of History as to Social Re-. form-No. 2. 6 ,

Reported for the Banner of Light by John W. Day. On Sunday afternoon, Nov. 30th, Miss Jennie Leys, inspirational medium, concluded her engagement at Music Hall, Boston, by a lecture

which further continued the consideration of the subject named above.

As the geologist reviewed the varying strata through which the formation of our planet had been gradually compassed in the past, so, on the present occasion, the lecturer said, the differing life strata social, religious and political-would be reviewed, by which man had arisen to the helicht which to day seemed calling upoir him to verify the prophetic inspiration; "a little lower than the angels. " The nations of the past might be considered as strata, and, as the social system, was the most important, we only needed to know of the condition of this in each, in order to judge of they other: departments among the yarying peoples. First, then, in the social state, came the polygamic relationship—one man ruling despolically over many women - in which the entire subjection of woman was clearly, pointed out by the expression, b-male, indicating a something held in feeby a male. Out of the prolitic countain of evil came the slave system in the family arbitrary authority in the charely and military despotism in polities—the climax of this condi-tion being but the precursor of its destruction; at least as far as the western initions were concerned, where monogamy at last replaced holygamy. ed, where monogamy at has peplaced polygamy. The despotism of polygamy then became the manopoly of monogamy—the supremacy of one-man over-many women; being reduced to his ty-ramic control over one; in, the same course of change, whitary despotism gave way to monopoly and cannon and bayonets retired before specie and bank bills. In the church the

That we ware on the eve of another wide-Affact we wrope on the eve of another wife-spread change in all departments of life-social, religious and political—the signs of the times were emphatically declaring. Monogamy, so far from proving to be a mantain of liberty, purity and peace, had been found to be the source from whonce spring all the co-dominant evils which were making this one of the gloomiest epochs the world-had ever seen. Prophetic soils could sense the dark hours to come, when this phorning stay of freedom, Columbia, would feel the dreadful results of ingrained, unjust monop-oly in all the departments of life; and, when the nation's cherishad liberties, were trampled in the dust of years of ruin and war, the words now spoken for freedom would be recalled to mind. "We are working for the near future," said the speaker; "we would saye you'll we could—we

cannot; do not think our words for sharp.?? In the next movement, toward change for the betternent of human affairs the process must-begin, as it had done in the past, with the great physical centre of life—the family—which was the source from which all other developments. were outworked; and amidst unititudingus evidences of corruption equal to those which awoke the wailing of the Jewish prophets, the way was being revealed, and voices were sounding the coming of a beffer, purer spech. And as the coming of Jesus introduced to the Jewish pea-ple, and finally throughout the Western nations, a new system of social life—superseding polygazi my by monoganiy—so to cay, in this nation, the harbingers of reform, through Spiritualism, the Christ of this generation, were summoning the world to the acceptance of a putter dispensation, and proclaiming the beginning of the end of monogomy and its co-dominant errors. "As surely as God lives," said the speaker, "the whole economy of life is ordained to reconstruction."

And why? asks some startled soul, fearful of general disruption. Why: Because monogamy, having the name of an angel of light, has proved to be a demon of darkness to the world; because monogamy, having its root in slavery, has borne to the world fruits bitter, deforming corrupting because monogamy is but disguised polygamy because monogamy is a failure, a disappointment, grace was no hypocrite; but God's grace was no hypocrite; but God's grace was no hypocrite, but was descending through the power of the broken law into the depths of the system and openly demonstrating its living bondage: 3nd His love was calling the long enslaved to come forth and claim their heri-

was that progress would go obtilf the last chain was stricken from her neck. Man in the past had been revered as prophet, priest and king. but Spiritualism coming to this continent had exalted woman to become a second Christ, the proclaimer of a fairer and, more peaceful era, an apocalypse transcending the visioned glories of John at Patinos. Love, the sublime verification of that appealings could be able to estimate the

and solemn responsibility than any preceding being came forth naturally fitted to rob and even age had ever placed upon her; and she must murder his kind in a strife for coveted treasure? awaken to the fact, and apply her every power to its correct discharge. The speaker referred to the social corruption now existing in the counsel then if a woman wished to laborat any employtry, to the cruel and unnecessary death of one-) ment outside her marriage state, it would not be half the children born before they attained the glooked at as something strange, but she could half the children born before they attained the age of five years to the prevalence of infanti-help to bear, if she was so disposed the pecide, murder, and the constantly multiplying cumiary burden of the household without recvils which were affleting the community, and said that it could be physically and psychologically proven that all these terrible conditions came directly from a perverted and polluted sys-tem of monocamy. In view of these awful re-sults of a mistaken and deprayed materiality in man was not woman, the mother of the race, called upon, as by the voice of God, to a higher sand-holfer plane of life? The disappointed hearts, full of sorrow, and, it might be, degradation, the pitiful shams called homes, in which souls starved, minds decayed, and bodies suffered and even stooped to sin, were stark and solemn of marriagy! Thousands of hearts, reading in had fastened its gaze upon the lowest form of secret their own did history, were saying. Let's the question high reights come, if there be any. and many more soft the sublimer heights, far reaching into the by speaking by desse dates on and Mr. N. S. would do so in coming time. Elactory descends a distinct of the conting time. Elactory would do so in coming time. Elactory descends a distinct of the conting into the boundary of the sublimer heights far reaching into the boundary. The best of the sublimer heights far reaching into the boundary of the sublimer heights far reaching into the boundary of the sublimer heights far reaching into the boundary of the sublimer heights far reaching into the boundary of the sublimer heights far reaching into the boundary of the sublimer heights far reaching into the boundary of the sublimer heights far reaching into the boundary of the sublimer heights far reaching into the boundary of the sublimer heights far reaching into the boundary of the sublimer heights far reaching into the boundary of the sublimer heights far reaching into the boundary of the sublimer heights far reaching into the boundary of the sublimer heights far reaching into the boundary of the children's Progressive Lyceum No. Con the morning of Sunday, Dec. 10th A. Andrew Hall.—At the session of the Children's Progressive Lyceum No. Con the morning of Sunday, Dec. 10th A. Andrew Hall.—At the session of the Children's Progressive Lyceum No. Con the morning of Sunday, Dec. 10th A. Andrew Hall.—At the session of sunday, Dec. 10th A. Andrew Hall.—At the session of sunday, Dec. 10th A. Andrew Hall.—At the session of sunday, Dec. 10th A. Andrew Hall.—At the session of sunday, Dec. 10th A. Andrew Hall.—At the session of sunday, Dec. 10th A. Andrew Hall.—At the session of sunday, Dec. 10th A. Andrew Hall.—At the session of sunday, Dec. 10th A. Andrew Hall.—At the session of sunday, Dec. 10th A. Andrew Hall.—At the session of sunday, Dec. 10th A. Andrew Hall.—At the sessio Andices that something should be done to annihi-late this sorrow called life, this shadow-called love; this passion and sincalled by the foly many no one—each soul must act according to its light; but as each age of the world had received more mental and spiritual illumination through the gradual process of human development, so would he case result as regarded the reception and appreclation of the present dawning epoch of re-torm, and the multitudes of earth would yet hail it with for unspeakable.

The light had come; and it pointed the way to

a true order of adjustment; and where was it to be found? Not in monogamy as it was to day interpreted—the clouding, deceptive, letter, the law so barren of love that love leaps beyond law, and seeks its sustenance outside legal limits; not in monogany, willsh to day, disguised by its name, was cloaking with its smooth face a multitude of sins abroad, and a world of misery at home; not in this marriage system one half polyg-amy, and one; half morrogamy. Lither revolu-tion; surrow, or a belter form of 'education mist come—and all three would come—before this system could pass away, and the true state of so-cial life be received and acknowledged, wherein marriage would no longer be a state where par-ties, held together by law; should cat'the bifter dust of hopeless, helpless bondage; but a condi-tion based upon the free and harmonions union of two persons; the true marriage would be monogamic ethe blending of two beings in body, mind and soul, love free and undefiled consecrat ing their union. The speaker desired it to be un-derstood that the words spoken meant no jmphs. rity either of thesh or soul, but a union of inde-pendent equals, held together so long as love lasted, but utterly relinquished and dissolved when love departed, whether that time involved a duration of six months or millions of years, only these two intensted parties having the right to decide as to the continuance of this con-Tract. This state would bring a freedom to wo may, whereby she in marriage as well as out of marriage, should have the right and power to he creative act when undesired, and to repeat it only under such conditions as would produce-angels and not demons. This right inhered in the very nature of woman, who alone was the rightful sovereign in the realm of materfully—the dictator of those divine procreative functions over which men, under, past systems, had usurped the control, and by which step, redotent of selfishness, they had ofttimes quenched thelove in trusting hearts, who had given up their bodies to them under the man made law of their bodies.

mai riage. The light must come. Spiritualism, the Beth-Lehem star of a nobler epoch, had risen upon the second horizon of life—a harbinger of freedom to woman, as well as upon; that of theologic darkn ss bringing to the race a demonstrated knowledge of the soul's victory over death. The lips of women were proclaiming all over the land a nobler gospel than that of Paul, and teaching the grand truth that man alone—though he had done nobly all he could—could never save the world: woman must be allowed to rise to the full stature of a womanhood coequal with man in all respects. The excelsion of the coming epoch was, freedom, and this time full free dom, individually and sheially. It would come in asswer to the demand, gradually rising all over the world of to day, that every individual, whether man or woman, should be free, in the despotic supremacy of one man, or set of men, whether man or woman, should be received over the consciences of the rest-had received presence of God, to control the functions of the many shattering blows and was 'thrown into a centire being to walk the path of life untramisturbed state, but monopoly still existed there maded, save that they infringed not upon the same form. lute freedom of every man and woman from what to day was called marriage, so that no ex-ternal command of church of person should have the power to unite lives already joined bylove;
I the power to unite lives already joined bylove;
I and no external law have the slightest right to
hold any man or woman to such union when love
i had departed; such a course of life being a sin
hot to be wiped out from the nature save through
much tribulation, either here or in the spirite.
Lworld—the unperdobable sin against the offspring of such distasteful bondage, against God
Land against the world tending to describe the and against the world, tending to descrite the higher laws of the soul, which should have the freedom and power to protect both man and woman from the oppression of mere-external enact-ments. The new epoch was to bring with it a freedom in which exery soul could rise to a posi-tion in which the nature should have the right to accept what was love, but had also the sacred right to reject all the world called love, if only so the life could reach the aftitude demanded by that soul; an absolute freedom in marriage for worldan-no person in nurriage, or by marriage, having the slightest right or authority to command any element, function, act or product of her life, save only as she elected, and love could always win. Such provisions did not exist to-day in the faw-we called the faw sufficient, and un-

der its, stern decrees love departed.

The speaker again stated, that these doctrines did not favor or inculente impurity, but, on the contrary, a higher and holler chasfity (han-earth had ever known. Till men and women could be had ever known. In such and women come or freed in this way, and in made commass in the varied departments of life, the world could not be saved from sin, sigrow, disease and death. The monopoly of woman in the present system of monogramy must be destroyed before the money and other, monopolies affecting the race could be overcome. Man not only to-day assumed control of woman's person, but in all the avenues of life he held the female upon the plane of pecuniary disadvantage. The speaker then instanced one case in proof, where a female principal in one of the New York schools was working for two thou-sand dollars a year, with the same responsibili-ties placed upon her as the male principals of other schools there who received three thousand dollars—she, therefore, being obliged to pay to the city the sum of one thousand dollars per year because of the mere accident of sex in her being born a woman. Such a state of affairs was a blot upon the escutcheon of fhis free land. through the system and each depths of the system and each depths of the system and each death their heritage of purity and peace! With each successive step in advance, woman's thralldom had been diminished; a woman wasenslaved, in polygamy, perhaps to the one huidfredth part of a man—if he had that number of wives: in prenogamy, to offind, when too late, that marriage was late mansky better she possessed his love or not; on the part of husbands to allow to their agine—earded, by was that progress would go on till the last chain was stricken from her neck. Man in the past was stricken from her neck. Man in the past prophet, priest and king, was one of the saddest features of the priest and king. The complaints of the saddest features of the priest and king is the continent had the divided of the saddest features of the priest and the divided of th

haps, not a few at last might yield.

What was the effect produced upon the offspring unfortunate enough to be born under of that apocalypse, could never be attained till these sad, depressing and repressing conditions? her thrilling eloquence, wo man arose to a recognition of her own self- Each life atom, whether of body, mind, or soul, Philadelphia, Pa., Dec., 1873.

hood: becoming clothed with freedom in her dife's every condition and department, thus making man more free; becoming immiaculate in all to exhibit the egotism of ignorance 4 and each? In the beings thus advancing man to a purity not vet known having mone to make her afraid in her own special realm—the divine one of mother hood? Then woman, to day, was daid a more sacred and solemn responsibility than any preceding are had ever placed mon her; and she must murder his kind in a strife for coveted treasure?

With freedom for woman, in and out of marriage, would come a self-governing power, and proach. The speaker would have the girls of this and coming generations educated to be selfsupporting and individually free; and then the spectacle of thousands of men obliged to work from dawn till dark; in a hopeless slavery of labor, to support thousands of women in idleness and dependence, would give place to one more in accord with the divine provisions of

cquity for both.

The word freedom had an ominous sound to many ears, but the truth was it had never had a right interpretation, but had been subjected to much and varied abuse in its application among the people. It was the great birthright of all, but one half of the race had been kept out of its ascend. Woman could alone teach the divine significance of the term. Promiscuity was charneterized by the speaker as anarche, while the true love union of one man and one woman was

the type of the to be.

The dark shapes of crime and lust, the terrible forms of vice, the revelations which to day made pure hearts blush for their kind, were not the products of the new dispensation, but only the evidence of its presence and deep-reaching pow-er. The angels had stirred the waters of Bethes-

da, and the world was troubled by the spectacle of what it bebeld around the borders of the pool; but the singels did not bring the shapes which so lacerated the sympathy or complacency of socie-ty. Oh, no! these were the wild fruitage of monogamy—they were not the results of social free-dom, but marriage. Baptized in the living waters which the new gospel pointed out for the healing of the nations, these waiting forms would go forth cleansed and made whole. From the prostitution of marriage to lust had come forth natures which, lustful by birth, could never reach a higher position till these inhuman tendencies were remanded to their true place in the economy of life by suffering and trial, through which alone the soul could become conqueror of the lower nature. . .

Social freedom, comprehending that all must live according to their peculiar development—abnormal or otherwise—came not to condemn any life, since to do so presupposed the powerand fight to judge; and to judge justly, one must occupy the position of the object so adjudged—at thing impossible of accomplishment; it rather imitated him of Galilee in saying: "Neither do I condemn thee; go and sin no more." There were heights and depths in life's development, were heights and depths in life's development, and who should condemn those who had just started in the upward path. Rather we should bail each soulas one of life's divine alongs affied to the rest by the all-embracing unity of the Supreme; knowing that beyond us there were more transcendent possibilities tempting us in the upward path. Souls, however, must be left free to climb, and by the average of this clark warmen in the and by the exercise of this right, woman in the light and glory of the coming epoch would lead the world back to the lost Eden—that Eden of love and truth which existed in marriage, but claimed no kinship with law. Fenced about by law, the garden of love ran to weeds in the present unreasoning system, because no attempt was made to keep love alive; but when the right inerpretation was reached, and love was recogderpretation was reached, and love was recog-nized as the maker and master of marriage, the fold Eden would be restored, and parentage be a joy and a blessing, where now in homes without love it became a bane and a disaster. Then would come the hour when woman would have the power to say to her beloved: "It is the time appointed"; then would the temple of life be denutified and protected during that highest work of an immortal at the generating of another immortal, and a deeper significance be added to the scriptural statement that Joseph "knew her not Jill she [Mary] had brought forth her first, born

The lecture closed with a prophetic picture of coming glories for humanity, when development and experience should fit it for their reception.

Letter from Henry T. Child, M. D., of Philadelphia.

The financial crisis which is upon us, and the panie resulting therefrom, has thrown thousands of our citizens, men and women, out of employment, and is causing anxiety and suffering among. many who have not known stirh want before.

Our duty seems to be two-fold : to inquire into the causes which have brought this widespread calamity upon us, and also that which is the most urgent—to devise means for immediate re-lief. To do this, and to show that our Spiritualleft. To do this, and to show that our spiritual-ism is a practical work, we have appointed a-large committee from the First Association of Spiritualists, called the Relief Committee; and, through the kindness of the Committee on City Property, we have been granted the freezes of a large room in the second story of Spring Gar-den Hall, northwest corner of 13th and Spring Garden streets, in which we propose to collect materials for the relief of the needy. We shall appoint persons to visit all who apply for aid. In order to add to the funds, we intend holding public circles on Thursday evenings, inviting all our public mediums to come forward and invoke the spirits to aid us in this work of practical benevolence.

DEPARTIRE OF SAMUEL H. PAIST, THE BLIND MEDIUM OF PHILADELPHIA:

Our young friend passed on to the higher life rom Vineland, N. J., on the 1st day of Decemfrom Vincland, N. J., on the 1st day of December, in the thirty-seventh year of his age.

His life has been a very peculiar one. 'When about two weeks old, he lost the sight of both of his eyes. He received an education in "The Pennsylvania Institution for the Blind." When about eighteen years of age, the subject of Spiritualism claimed the attention of some of his Iricids, and he became interested in it, and soon discovered that he had mediumistic powers; and the spirits promised him, through his own organ-ization, that in a short time they would open his vision so that he should become clairvoyant, and this was realized in a most wonderful manner Few, if any, have exceeded him in this beautiful faculty of soul-vision, so far as external things were concerned. He walked our thronged streets drove horses, and traveled extensively over the country. Such was the promptness and certainty of his movements, that many persons would not believe he was blind until they examined his eyes, which were covered with a thick, white film. His mediamistic powers were excellent, and he has given thousands of tests of spirit presence and identity. It was through him that the writer received the first paryative of Dr. Abraham Ackley, of Cleveland, Ohio, two thouand copies of which have been circulated over

the country.

The end of his checkered life came upon us unexpectedly. He has been a great sufferer; but now all his infirmities of body, hereditary or acquired are past; and we believe he has found kind and congenial companions who will lead him onward; and while we drop atear to his memory, we hid him God-speed in his

new home.

THE LECTURES.

Mrs. Townsend opened our course in October. and has spoken two months for us with good success. She is followed by Miss Jennie Leys, who is now electrifying our large audiences with

Spiritualist Lectures and Lyceums.

Spiritualist Lectures and Lyceums.

Meetings in Boston, — Music Hall, —Free Admission, seventh Sories of Lectutes on the Spirlinal Philosophy in the above-named elegant and spactons Hall. Meetings every Safiday-arierion, at 25 perchsely. Speakers of known ability and eleganetes have been engaged. Singing by a first-class quartette. Tickets securing reserved sears for the season can be procured at the graduated price of \$6, \$4 and \$3, according to location, on application to Mr. Lewis B, Wilson, Chafman and, Treasurer, at the Banner of Lighttonice, 9 Montgomery Place, Boston, Mass, Speakers scheedel: Prof. E: Whipple, Gerald Massey, Mrs. Nellie J, T. Brigham Prof. S. R. Brittan, Bryan Grant, Est., Mrs. Emma Hardinge Britten, Giles B. Stebbins, Mrs-Lyzie Boten.

New Fenternity Hall, Porker Memorial Building,—The Boston Spirithualist's Union hold meetings, for addresses, conferences, etc., every Sunday evening at 7½ o'clock, in this, hall, corner of. Appleton and Rarkeles streets. All Spiritualists and friends of Liberdilsm are cordially invited to attend. Admittunce free. II, F. Gardner, Presl ent.

The Ladics' Aid Sweichu meats each Thesday afternound.

LIGHT:

dent.

The Lactics' Aid Society meats each Thesday afternoon at same place. Ail Invited to the evening Sociable.

John A. Andreio Hall.—Free Meetings.—Lecture by Mrs. S. A.; Floyd, at 24 and 752 F. M. The audience privileged to ask any proper questions on spirituality. Excellent quartette singling. Public Invited. The Children's Progessive Lyceam, Xo. I, which formerly met in Ellot Hall, will hold its sessions at this place, corner Chauncy and Essex Streets, every, Sunday, at 1052 o'clock. G. W. S. French, Secretary.

Test Circles are held at Nassan Hall, corner Washington and Codimon streets (entrance from No. 8 Common street).

and Common streets (entrance from No. 8 Common street), every Sanday at 165 A. M. and 25 P. M. Mrs. L. W. Litch and others, modiums. Seats from the Colman Hall, 176 Tremont street, "Sanday morning, circle, Mrs. helle Bowditch, medium, At 1 P. M. a free circle, Mrs. madiums invited. Evening, free conference, Thos. E. Meon, President.

Boston .- John A. Andrew Hall .- At the Session of

Anold worker for this organization writes as follows con

Andold worker for this organization writes as follows concerning its history:

"The 'Children's Progressive Lyceum No. 1 of Boston' has been legally organized under Chapter 6s of the General Statules, and is prepared to receive lenguests, donations, &c., and held the same for the benefit of the cause. It was first instituted at 541 Washington street, some styen or eight years age, with our Conductor, D. N. Ford, as a pronument actor. In 1837 Messes, S. F. Toxle and D. N. Ferd hired Mercantile Hall for Sandays—the Lyceum merting there in the mouning, and lectures by prominent speakers occupying the after noons and evenings. J. W. McGuire, as Conductor, came with the Lyceum, and continued until our present one, D. N. Ford, was elected (1829). On entering Mercantile Harl Miss Mary A. Sandori, Since Mrs. Lang) was elected as Guardian, and has fit ed the office to general satisfaction to the present time. In 4870 fit was decided to change for better accommodations; and a committee selected for the purpose found Ellot Hall in process of construction, and through Messes, M. T. Dole and W. A. Dunklee, secured, furnished, and moved into it fan. 184, 1841.

In July, 1872, the building was sold to the Young Men's Christian Association, and the Lyceum required to yacage, Aug. 181. The suddenness with which they left caused a vacation, till Sept. 184, when they me for a month at Hampshire Hall. But, Oct: 184, having secured the use of John A. Andrew Hall Sunday mornings of our friend, Sanuad Carter—who had leased it—we moved into our prosent quarters.

Samuel Carter-who had leased II-we moved Into our prosent quarters.

Our friends know that there are many expenses attending this work, and those directly laboring in it are willing to give time and maney; yet, more means are needed for rent, library, &c, and those not directly working can help, by Johning the beggl organization-becoming members by the payment of one glollar each per year, which will entitle them to take books from the library every Sunday If they desire. All the standard works on Spiritualism are intended to be supplied for the reader.

Mrs. Sarah A. Floyd continues to interest good audipenses at the free meetage that at this hall on the afternoon

ences at the free meetings held at this hall on the afternoon and evening of each Sunday.

The Danging Assemblies carried out at this hall on each Monday evening muste by T. M. Carter's popular Quad-

rilie Band—continue 10 be well attended, and pleasant be-casions of triendly reunion.

Natsau Hall was filled, Sunday, 14th, with an appreciative audience. .The morning meeting was opened by Mrs. Litch, who also gave tests of spirit presence. . Mr. Lincoln made a short address. Mrs. Martin gave descriptions of many spirit-forms, which were nearly all recognized. Mr. J. Frank Baxter executed three fine songs, viz.; "Beau-ifful Shore" (original), "Mother Kissed Me in my DreamSt" and "Jessle's Dream," in a style that com-pletely conditated the andlence."

pletely captivated the audience.

The meeting in the afternoon was opened by Mrs. Taber with an invection and inspirational address, followed by many excellent spirit messages by Miss Nickerson, Mrs, R, K, Stoddard, Master DeWitt C, Hough and Mrs,

'arliste-Treland gave a well-attended public scance in the

Temple Hall, — Dr. C. C. York, Conductor, write Spiritual meetings are held every Sunday in Temple Hall is Boylston street. Test Circle morning and afternoon. Good mediums present. Circle or lecture every Sunday evening. The Lycoun meets every Sunday at 1 o'clock P. M The Lyceum will have a Christmas Tree on Monday exe-ing the 22d inst. We invite all to aid us for the good of the children."

Below is the form of a petition to be presented to the Legislature of Massachusetts the coming session, asking the repeal of the laws whereby church and other property is now exempt from taxation.

The ROSTON LIBRAL LEAGUE desires the signature of every voler and tax-payer in the Commonwealth to this

The HOSTON LIBERAL LEAGUE desires the signature of every veter and tax-payer in the Commonwealth to this petition who wishes the seguinust laws repealed.

It being important, however, that the petitions be presented at an early date, prompt action is required; we therefore call import the friends of the movement in the different cities and towns of the State; who are willing to see that their want, town, for neighborhood, as the case may be, is immediately canvassed for signatures, to send us his or her, name at one; and the proper blanks, with any other assistance which lies in our power, will be cheerfully fursely discovered the second of the control of th

assistance which he such partial mished.

Members-elect of the Legislature, who intend to austain the measure, will confer a favor and assist the movement by scuding us their names.

We would also say that copies of this petition, as well as of a like petition for the repeal of the same class of laws in the District of Columbia, may be obtained at the BANNER OF LIGHT office?

R. H. RANNEY,) Executive Committee

of Light office; R. H. RANNEY, Executive Committee H. B. STOHER, Boston F. Albor, Liberal League, N. B. Please get as many signatures as possible to this Petition, and then return, it to "The Boston Liberal League," 2-1 Tremont Place. A Petition for Just and Equal Taxa-

To the Honorable the Senate and House of Representa-tives of the Commonwalth of Massichusetts in Gen-eral Court Assembled:

To the Honovichie the Senate and House of Representatives of the Commonwealth of Massachusetts in General Court Assembled:

We, the undersigned, voters and tax-payers of the Commonwealth of Massachusetts, respectfully represent—

1. That under the laws of this Commonwealth persons can readily incorporate themselves into so-called Roliglous, Educational, Scientific, Literary, Benevolent and Charitable associations, and is such, hold large amounts of proporty exemp Scientific, Literary, Benevolent and Charitable associations, and is such, bold large amounts of proporty exemp Scientific, Literary, Benevolent and Charitable associations, and is such, sosociations from taxation,

2. That the exemption of such associations from taxation, is practically laxation of the rest of the community for their support; while listo increase unduly and injustify the taxes of all other property-holders.

3. That this exemption from taxation has come to be so large and valuable a grantify, that many such corporations are formed unnecessarily, for the purpose of holding property indicated until such times as the corporation shall wish to divide the same.

4. That this exemption in the case of Religious societies, instead of promothing the interests of pure religion, or subserving any public end, stimulates the virious sects to mutiply such incorporations unnecessarily, solely for the purpose of competing more successfully with each other by increasing sectarian wealth and power.

5. That no State support to such corporations should be given either directly or indirectly, but this, if given at all, it should be given by direct appropriation, to the end that the people may knew the amounts, and to what are soft the poor for the benefit of the rich.

5. That the exemption complained of is frequently used to be legally exemptions of appoint which are not intended to be legally exemptions in the case of section five of chapter eleven of the General Statutes—being the taxes of the poor complained of the rich.

7. And that, therefore, your

NOTE.-Ladies signing this petition will piguse write

under the head of "Remarks" not a voter. If also a taxpayer, write taxed. | RESIDENCE OR REMARKS.

New Publications.

STARTING OUT. - The Publishers of the SCHOOLDAY MAGAZINE announce in their December number just reelved, looking brighter and better than ever, that they will begin, in the January number, the publication of ar American story by Alexander Clark, A. M., entitled "Starting Out." The Schoolday Magazine is the oldest of the young folks' monthlies published, and is one of the best that comes to our table. Published by J. W. Daughaday & Co., Philadelphia, Ra. YOUNG FOLKS' JOURNAL for December. The Lakens

Sisters have, indeed, succeeded in spreading a Christmas fea-t for their young readers. Among th , especial fea-tures of this interesting monthly is a new serial by Mrs. Willis. We be speak a wide circulation for '' Young Folks' dourn'd, '' and success for the family of girls who edit and publish it. Send a stamp to Lukens Sisters, Brinton, Pa. for a specimen copy, and read their club and Premium

THE LIFE, REMINISCENCES AND PERSONAL RECOL-LECTIONS OF EDWIN FORREST, the Great American Transdian by James Rees, (Colley Cibber,) which have been appearing, for severa- months past, in weekly instal-ments, in the Philadelphia Sunday Mercury, are now in ress, and will be published in a few days, in book form, by T. B. Peterson & Brothers, 306 Chesthut street, Philadelphia. The author has written and added to the work several introductory chapters, which contain a full and

complete history of Mr. Forrest's life, from the time of his birth, until his first appearance on the stage. He has also carefully revised and re-written the whole balance of the work, which will now be published in one large ditodecimo volume, of over four hundred pages, and be printed from new type on the finest white paper, Every copy of the work will contain a portrait of Edwin Forrest, engraved on steel, in line and stipple, in the finest style of the engraver's art, from the last picture for which Mr. Forrest sat, as well as a copy of his autograph, and his last will in full." The work will be bound in morocco cloth, gilt back, and be sold to subscribers at the over o cloth, ght back, and be sood to subscribers at the low price of \$22 a copy. Advance copies will be sent to all subscribers prior to the day of publication, upon any one remitting the price at once to the publishers, T. B. Peter-son & Brothers, 36 Chestnut street, Philadelphia. All copies subscribed for prior to the day of publication will copies subscribed for prior to the day of publication will contain proof impressions of the portrait of Edwin For-rest, on India proof, paper - therefore all persons wishing proof impressions of Mr. Forrest's portrait, had better send their orders assonce to the publishers, as the first imsend their orners account of the best, and all copies of the work will be sent to subscribers in the order they are subscribed for. Agents and canvassers are wanted everywhere to en-gage in the sale of the above work, who can make large wages at it. Address all orders and letters to the publish-

Anti-Fashion Convention.

Anti-Fashion Convention.

In view of the alarming indifference of woman to the pressing demands of the hour, and believing it to be the result of her absorption by fashions of dress which are destructive to physical health, in dial vigor and moral power; and hoping convinced that she cannot make a successful demand for the full equality which Nature bestowed but man has depide her, until she accumulates power by the use of that now within reach; and hoping by discussion and concert of action to encourage some to the adoption of an animal system of dress—one comporting with all thouse of woman—we invite lovers of truth to moet in convention in Plum-street Hall, Vineland, N. J., Tuesday and Wednesday, Jamaary 20th and 21st, 1871. As an important ald to the work proposed, we'respectfully urge that overy woman who can, come to the convention in such costumo as may best express her thought of a rational dress for woman.

MARY E. TILLOTSON,
SUSAN P. FOWLER,
OLIVIA J. SHEPARID,
LIGGINDA S. WILCON, M. D.,
ELIEN DICKINSON,

ELLEN DICKINSON,
A. W.M. BARTLETT, M. D.
Friends, desiring entertalnment please write to eithe
f the above. Names of speakers will be duly announced Quarterly Meeting.

Quarterly Meeting.

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