

BANNER OF LIGHT.



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Original Poetry.

Miss Eliza A. Pittsinger, the California Poetess.

The subject of this notice was born at West Hampton, Mass. Her father was of German descent, and a most humane and benevolent man. Her mother was of Anglo-Saxon birth, possessed of an amiable disposition and a spirit naturally bold and aspiring. Miss Pittsinger was at a very early age deprived of the companionship of her mother by death, her father feeling his loss so deeply as to unfit him for business. Eliza early exhibited a disposition daring, impulsive and precocious, and availed herself of all the means of obtaining knowledge of all kinds. At the age of fourteen she took charge of the house of her father; at sixteen she was a teacher of a school in Western New York, composed mostly of boys much older than herself. For the three following years she taught school in the summer and attended the Northampton High School in winter, from which she graduated with what is generally considered a thorough New England education. Subsequently she was employed for several years as a proof-reader and reviewer at Rogers's stereotype institution in Boston.

In the spring of 1854 she sailed for California, and four years later her songs and lyrics began to make their appearance in the journals of the Golden State. She has there created many warm friends by her fervent patriotism and devoted enthusiasm in the cause of social and moral reforms. We present below an original poem from her pen, which will give the reader an idea of her style of thought and method of expression.

THE LAURELS.

BY ELIZA A. PITTSINGER.

Oh, quiver 'neath the morning sun,
Ye arrows, in your speeding;
The Radicals have ever won
Their laurels in the leading!
Ye champions of freedom, hail
Each law your forces molding,
While yet our purpose may unveil
Some wisdom in unfolding!

Oh, would that fortune still might speed
Your mission and defend it!
But, ah, she gives but little heed
Until the strife is ended!
And yet our cause may never frown
On rights pronounced equal,
With stars, like angels, looking down
Upon a golden equal.

Most graciously within its sphere,
Old Earth is onward moving;
Conservation in the rear
The backward march is proving.
The Radicals are found ahead,
Grouped in a mass together,
Who, test, by a science led,
Its motto, weight and tether.

Well balanced on a polished plane,
Its orbit of extension
Unfolds a law from which they gain
Its molding, might and tension.
Speed on, ye ever-moving wheels,
Speed onward with the ages,
Until your fiery magnet deals
Its lightning to our senses.

It is an age of will and steam,
Of energies gigantic,
Whose inner forces madly teem
With powers wild and frantic.
Then quiver through the noisy din,
Ye arrows, upward glancing,
The Radicals shall ever win
Their laurels in advancing.

Speed Justice with her golden scales,
And Freedom, with thy teaching;
And speed the law that never fails
Before despotic preaching.
Speed mind to wisdom, and to mind
Speed on the sweet communion,
Until a silver cord may bind
The two in heavenly union.

Speed, woman, till the future brings
Its mission to usphere her,
And speed the poetess who sings
The crowning of her era.
Oh, speed the music of each tone
To a world-wide destination,
Until each clime, domain and zone
Give back its inspiration.

Speed, speed the car of progress on,
Ye Radicals, unheeding,
Aight save the crowd wherein ye won
Your laurels in the leading.
Speed earth to heaven, and heaven to earth,
Speed light and revelation;
And let the love of freedom girth
The limits of creation.

For the Banner of Light.

THERE'S A DEEP AND SURGING RIVER.

BY BELLE EVELYN.

There's a deep and surging river
Running o'er the sands of time,
The music of whose flowing
Has a soft and mellow chime;
But beneath the rippling wavelets
Is an undercurrent strong,
That throbs with restless struggles
As it swiftly rolls along.

You may float upon its surface,
And watch the shining spray
That flashes in the sunlight,
As it softly glides away;
Or gather tangled masses,
And florets fresh and fair,
That bloom along its margin,
And shed their fragrance there.

But I'd rather hear the whispers
Of the waves that are below,
And catch the murmured music
Of its stronger, deeper flow,
As it rolls in quiet grandeur,
And a "harmony" sublime,
Beyond the narrow circles
That bound the sands of time.

Spiritual Phenomena.

A Sitting with Charles H. Read—An Experimental Seance with Anna Lord Chamberlain, etc.

Thomas R. Hazard, of Portsmouth, R. I., sends a very interesting communication to the *Newport Mercury*, in which he gives a full account of a seance in Boston with Charles H. Read, the physical medium. Mr. H. also gives an account of a seance he had some time since with Annie Lord Chamberlain, in the presence of a select company of ladies and gentlemen. We copy the communication entire.

SPIRITUAL TRANSFER OF COLOR, &c.

"Truth is strange, stranger than fiction."

EDITOR OF THE MERCURY—Many of your readers are pretty well posted up in regard to the physical phenomena that transpire through the organism of the Davenport Brothers, who, it seems, after being patronized by nearly all the crowned heads and living down all slanders and opposition in Europe, are about to return to their native country. They are, as you are aware, the anti-mundane performances of these Brothers; they are far outstripped by some "spirit mediums" who have recently been developed and sent into the field to break up the sterile ground of Maggoty and unbelief through physical phenomena, and prepare the hearts of misguided men for the reception of the higher and more beautiful revelations of mortals. A clergyman in Brooklyn, Charles H. Read, of Brooklyn, N. Y., in whose presence, among hundreds of other wonderful things, the following "miracle" was undoubtedly performed.

Read had in his possession three solid iron rings, just large enough to encircle his neck, around which they were occasionally clasped and unclasped by his spirit friends, by means incomprehensible to mortals. A clergyman in Brooklyn had been a witness, in several instances, to the accomplishment of this feat, and thinking there might be some trick in the rings, he secretly conspired with a smith to make one of hardened steel, marked so that it could be identified, of the same size and appearance of those in the possession of Read. This he took to one of the seances and, unobserved, exchanged it for one of Read's rings. Not long after the manifestation commenced, the clergyman was observed making his way to the door in rather an excited frame of mind; and it afterwards transpired that he hastened to his fellow conspirator, the smith, for the purpose of getting the steel ring removed from his own neck, around which it had been clasped by some *hocus focus* incomprehensible to him. The ring, however, being hardened, and fitting more closely, could neither be cut, broken or filed, and in despair he was driven, like Saul of old, to apply to a medium for help. The spirits told him that they could do nothing for him through the organism of that mediumistic instrument, but if he would go to a certain medium in Akron, Ohio, they would relieve him of the ring. This he was preparing to do, but was arrested from carrying out his intention by another "miracle," to him almost as astonishing as the first. It seems that he was at that time afflicted with a cancerous tumor on his neck of the size of a hen's egg. This began to subside under the healing magnetism imparted to the ring by the spirits, and finally entirely disappeared, leaving him satisfied and content to wear the charmed necklace for life, if necessary, and there on his neck it remained at last accounts. (A striking case of judgment tempered with mercy.) On seeing a report of the above in some of the New York and Brooklyn papers, well attested, I had a curiosity to see Read and attend one of his seances, during which I witnessed many things quite as astonishing and appearing as if by magic, as I had ever seen, and as that related, which is no more than a fair sample of what is performed in Read's presence, with a facility and under conditions that render the suspicion of fraud or trick simply preposterous with any witness capable of weighing evidence. On the evening I attended Read's seance a respectable Baptist clergyman, who formerly preached in this island, where he is well known, officiated as an only assistant, his province being to sit at a table with a lamp in one hand and a match in the other, to instantly extinguish and relight the lamp when requested.

Read was sitting in the middle of a large room with a small table on his right, on which were some bells and instruments of music. The company, composed of some score or more of persons, sat around him. Read rose from his seat, and after a few remarks requested one of those present to come to him. A gentleman stepped forward and, in answer to Read's request, placed his left foot closely against Read's right foot. He also pressed his right hand firmly on Read's left shoulder, whilst with his left he grasped his (Read's) hair. Read then took hold of the gentleman's arm with both hands, and requested him to notify the company present in case the pressure of either of his hands were removed or slackened. This was done in the light. When all was ready, Read said quickly, "Put out the light," and in an instant all was dark and the bells and instruments of music commenced performing, each after its kind, as they careened over our heads around the room. This feat was repeated again and again, whilst all who in turn stood up with the medium, declared positively that Read's hands were never for an instant removed from their arms.

When my turn came I placed my foot and hands precisely as has been described. When all was ready, Read called quickly, "Put out the light," and in a moment all was dark. A second could hardly have elapsed when I heard something fall on the floor beside me. Read shouted "Light," and in an instant the lamp was relit, and lo, there stood Read in his shirt sleeves, and his coat on the floor beside me. When I took my seat a skeptical gentleman who sat behind me asked if I felt Read's coat pass from beneath my hand. I told him that I did not, but that possibly

Many persons carp at the fact that heavy physical manifestations are seldom performed except in the dark, and ask why they don't do these things in the light? Probably like questions were asked by the same kind of persons when Peter's prison doors were opened in the dark, and the stone was rolled away from the sepulchre of Jesus at night. The same law operates now that did then, and spirits inform us that both the light and the human eye tend to dissipate the magnetism or fluid that is indispensable in producing the heavy physical manifestations.

Mr. Frederick Willis, who was expelled from Harvard University, for accepting and being witness to the truth as it was declared by Jesus, relates that on one occasion whilst Minister of B. Currier, of Haverhill, Mass. (an excellent youthful musical medium), was sitting alone at the piano in a lighted room, he chanced to approach unobserved so as to see in a diagonal direction, when he beheld several instruments of music keeping time with the piano as they flew in circles around the room. That continued until Mr. Currier chanced to turn her head and became aware of Mr. Willis's presence, when in an instant the music ceased and the instruments fell to the floor. Such is the delicate texture of spirit intercourse, and as it were from the "wink and blink" of this world, but revealed unto babes, "alike in this day as it was formerly."

ly I might have noticed it were it not that my attention was mainly directed to the other arm so as to detect any attempt that might be made by the medium to withdraw his hands from their position, which I was sure had not been done.

"Well," (said he), "I will try and see whether I cannot feel the coat pass from my hand." After some other persons had taken their turn this gentleman stepped forward, and placing his foot and left hand as before stated, he grasped the collar of the medium's coat firmly with his right hand, knitting his teeth and brows at the same time with an unctious that seemed to say, "Now let the coat get away without my knowing it if it can." When all was ready Read said, "Out with the light," and scarcely was it extinguished when he again shouted "Light," and in an instant the match was struck, when lo and behold, there lay Read's coat on the floor, whilst the polite gentleman stood agape with his right hand clutched on vacancy, he not having perceived, as he declared, the moment when the collar of Read's coat had been whisked by the spirit from the firm grip with which he held it. That gentleman, (as he said), was convinced that there were "more things in heaven and earth than he ever dreamed of" in our old philosophy!

After this we filled Read's hands with rice, and tied them tightly together at his wrists with a small cord. His thumbs we also tied tightly together with strong thread; when all was ready he said, "Out with the light," and in a few seconds again shouted "Light." And there he sat firmly with his hands bound, and two iron rings that had just laid on the table beside him, one on each arm. After all had examined to their satisfaction, he again said, "Out with the light," and in a few seconds he again shouted "Light," when he appeared clothed and in his right mind, and with his coat neatly fitted to his back, and the rings on the table beside him. These feats, with many variations, were repeated for some forty or sixty minutes, and until Read's hands became so swollen and inflamed that it was necessary to release him, which was done, but not a grain of rice had been disturbed, whilst the mark of the cord on his wrist was deep and distinct. And now, methinks I hear some of your readers say, "And of what use is all this jugglery or legerdemain?" Why, simply, I answer—as the spirit friends inform us—to compel the attention of those persons who are in question the truth of spirit communion. For such cannot, with their educational bias, and in the absence of a proper development of their spiritual faculties, receive the beautiful truths that are being given in this our day to those who are able and fitted to receive them, until their darkened and miseducated minds are compassed by violence, and they are brought to the point where they are even physical phenomena that cannot be accounted for by virtue of mundane laws, and thus prepare the way for the reception of a class of spiritual phenomena, as much superior and more beautiful than them, as the sun is brighter or the heavens are higher than the earth.

Similar manifestations as I have described, are now being frequently exhibited in the presence of many hundreds of mediums. But there is still another phase of spiritual phenomena that goes even beyond these, and would seem to rival the very alchemy of Nature, that extracts from the atmosphere the varied tints of the rainbow, and transfers them with unerring accuracy each to the tree or flower according to its kind, and to what is called by Spiritualists the "transfer of color."

Some of your readers have probably heard of the "Allen Boy-medium," who was only eleven years of age. I once attended one of his seances. He performed altogether in the light. All the conditions required were that any one of the visitors present should sit beside him and cover their arm with a thick cloth. After that, the boy, who is even beneath the dark covering with both his hands, and whilst in this position instruments of music that were placed in a small dark cabinet (open to constant inspection) behind him, would perform, whilst occasionally a hand and arm would distinctly appear in the air near the medium, and at times would pull the hair of some of the persons present. I sat with my back to the table, and I saw a hand and arm entirely out of the medium's reach, and at the same moment that I felt both his hands manipulating (as I had requested) my own arm. On one occasion a skeptic had put some ink on his hair, and then sat near the Allen Boy; soon his hair was twitched, whereupon he seized the boy by the right arm and showed to the company present the mark on his hair. It was very white, that the boy was a cheat, a trickster, who by some clever legerdemain could pull hair whilst both his hands were manipulating the person's arm whose hair was pulled.

But there had been several instances of this supposed trickery, and with different mediums, and a number of gentlemen in Boston, including Mr. Colby and Mr. White, editor and publisher of the *Banner of Light*, a leading and the oldest paper of the Spiritualists, thought the subject worthy of thorough investigation. Accordingly they arranged to hold a circle with Mrs. Annie Lord Chamberlain, one of the best and most reliable mediums for musical and other physical manifestations, under the strictest test conditions. The seance was placed in a straight jacket, and secured firmly to a chair, which was again secured by staples driven into the floor. A circle was then formed in the usual order, composed of Mrs. Daniel Farrar, Mrs. Spaulding, Mr. and Mrs. Wilson, Mr. White, Mr. Colby, and a number of other gentlemen and ladies, all persons of respectability, and well known in Boston.

Mr. Colby then quietly left and went to Mr. Read's printing-office, of Washington Street, where he procured three different colored inks, red, blue and green, and on his return, passed through his own printing-office, from whence he took a roller inked with black. With this last he blackened the handle of two base drumsticks placed in the ordinary manifestations at Mrs. Chamberlain's seances, and with the black made several dots on each of several ball-handles, and in like manner striped and dotted the handles and other parts of musical instruments with the red and green. This was all done unbeknown to the medium.

Mr. Colby then returned to the circle, now placed at his unexplained absence, and impacted the bells, drumsticks, &c., out of the reach of the medium and of all other persons in the room. All present then clasped hands round a table (never broken until the seance is over), as is usual, to form a magnetic battery for the medium to draw power from, with the exception of the performer on the violin (a necessary accompaniment in most musical spirit-circles to promote harmony), who was kept in his place by a rope securely fastened around him to the end of which was held by Mr. Wilson. The light was then put out for the express purpose of detecting any trick or fraud, she being perfectly reliable and competent for the task.

In due time the lamps were relit, and accompanied by her husband, the medium was taken into another room by Mrs. Wilson and a number of

other ladies, and her person subjected to examination, when it was found, to their astonishment, that a stripe of red, of the same peculiar color as that procured by Mr. Colby, passed diagonally across her chest. A blue stripe appeared also on each side of the medium's neck, and dots of green on other parts of her person, which last, it was found, were difficult to remove.

The right hand of the medium, which during the seance had been momentarily touched by Mr. Colby's, was stained with black ink, such as the drumsticks had been crocked with, and in the same form and manner as would have been imparted had the medium actually clasped the sticks with her real, physical hand, which Mr. Colby is ready to affirm could not have, under the circumstances, been possibly done. This experiment, so carefully conducted by reliable persons, under the most thorough test conditions, satisfied all present that the "Allen Boy-medium" might not have been guilty of fraud or trickery after all, notwithstanding circumstantial proof was so strong against him.

I will close this long communication by remarking that the spirit-guides of Mrs. Chamberlain afterwards cautioned Mr. Colby, through another medium, that, in future experiments of the kind, they should omit the use of green, as, in making physical manifestations, spirits are obliged to draw magnetism from every organ of the medium, including the lungs; and that when the aura goes forth and unites with the magnetism of those forming the circle, and with the surrounding atmospheric elements, on its return to the medium it carries to the medium a spiritual part of whatever it has been in contact with, and hence the poisonous veridigils of the green might injuriously affect the lungs of a medium. It is curious that Mrs. Chamberlain was not long after this seance attacked with a serious lung complaint, from which, happily, however, she has recovered.

THOMAS R. HAZARD.

DR. J. B. FERGUSON.

BY J. H. POWELL.

In estimating human character it is essential that we look through party and see our hero as he is prompted by interest, ambition or principle.

It is somewhat difficult, however, for the biographer who is wedded to any specific dogma in religion or politics to do justice to men and women who attain greatness, but who, nevertheless, represent opinions and principles opposed to his own.

I know no study more valuable than biography, which while it embraces an outer does not by any means ignore an inner world—viz, the world of one's self.

Some men achieve greatness in youth, but they are rare specimens of the *genus homo*. Most representative men touch the pinnacle of earthly greatness about the time their hairs whiten.

The fact shows at least that the world is generally in no hurry to place crowns upon its heroes. Fortunately, Nature molds the genius and God directs the agencies that give him strength. He may long for recognition and feel afraid at times to work for it; nevertheless, if he is truly gifted with the divine afflatus, he shall some time or other do his work, which none can do for him.

I do not propose to write a full biography of Dr. J. B. Ferguson, but simply to give a few facts in my own experience in connection with him, leaving those who may feel interested to read "Supramundane Facts" for other and more extended details.

Mr. Ferguson was first introduced to me in London, where he came accompanied by the Davenport Brothers, to introduce them to the elite of English society.

During some portion of the time he was in England the doctor made my house his home, and during the whole time I was frequently in his company at private parties, and from the fact of my connection with the *Spiritual Times*, I had every opportunity of hearing expressed opinions on his character and qualifications. I speak, therefore, of him from personal knowledge, to a great extent, and desire to pay a tribute to him through the columns of the *Banner of Light*.

From the very first Dr. Ferguson, whilst he was gentlemanly in his bearing to every one with whom he came in contact, openly and fearlessly expressed his bold, broad and uncompromising views on the Spiritual Philosophy.

At the time he was with us, the majority of Spiritualists in England were of the aristocratic and middle classes, and it is no injustice to them to say they were, with few exceptions, chained to their established creeds and conservatism. It was no easy work for a man of broad, liberal views, like Ferguson, to move amongst those people. Yet he was constantly courted and invited to their homes, and in no instance that I know of did he fail to leave an impression favorable to his scholarship and humanity.

It is for this that I honor him. He was never "all things to all men," but in all circumstances the representative of himself. What man can be more? But a man may be a representative of himself, and yet, as we are taught to judge men, a very bad man.

I have watched Mr. Ferguson's career closely, during the years I have been acquainted with him, both in the Old and New Countries, and I can here honestly affirm that in calling him a representative of himself I mean to include all the virtues that go to make up the patriot and philosopher.

In England he accomplished a good work, not only in introducing the Brothers Davenport and Mr. William Fay to the public, but in delivering lectures, (all of which he gave to the cause), which were masterpieces of logic and eloquence, and in private conversation—perhaps the most effective way of reaching certain leading minds. I never saw a man who met my ideal of a private conversationalist like Ferguson. Those who have had the pleasure of talking with him, will not readily lose recollection of his real power in this department of culture.

It is one of the most attractive and instructive methods of imparting knowledge, to do it in a quiet, social way. It is true that the same power

"Supramundane Facts in the Life of J. B. Ferguson," by Dr. T. L. Nichols. *Banner of Light* Office, Boston.

and time devoted to a few, would in public, interest and instruct thousands, but there are people who are not to be despised who never go to public assemblies, especially to hear extreme radicalism expounded, who gain much from well-ordered and able conversation. It is only saying the simple truth to state that Dr. Ferguson is a *fait accompli* as a conversationalist.

I am not singular in this opinion. I frequently heard my friends in England express in unmeasured terms their appreciation of him, not only as an orator, but as a conversationalist and as a man.

I consider that Spiritualism in England owes considerable to Dr. Ferguson. He inspired many noble minds there to increased action in the way of freedom, and I don't think I dream simply when I assert that the wheels of conservative Spiritualism moved a little ahead on the reform track through his inspirations.

It is always gratifying to see men who take the vanguard in the army of Progress stand to their guns in the very teeth of death. The coward soul is always despicable, whilst the brave soul is alone worthy to listen to the plaudits of men and angels.

Dr. Ferguson has stood to his guns, and has well deserved the praise that has been bestowed upon him by the Spiritualists in the old country. Before he returned to America, after visiting France, my friend Mr. Cooper and I resolved to get up a testimonial to him.

Although the time was short, we succeeded in collecting and presenting to Mr. Ferguson a sum of gold, which, though not large, was sufficient to convince him that we were not unmindful of his services for Spiritualism during his residence amongst us.

The testimonial was presented at a public meeting, and responded to by the Doctor in an able speech on American Politics.

To show that my appreciation of the Doctor at this time is in no way altered, I annex these lines, which I wrote and recited on the evening of the "Testimonial":

"TO DR. J. B. FERGUSON.

A man of God, of God's own kind;
A man of God, of God's own kind;
In principles that make the ages grand—
A worker for mankind, in every land;
A soul-ascending, truth-inspiring one,
Whose holy zeal burns brightly as a sun—
Accept our tribute of sincerest praise,
And, oh, may blessings cheer thy future days!
As one whose head in suffering's thorny crown
Has bled, whilst Freedom's sun in blood went down,
Because of slavery's walk with thee on earth,
While savage carnage swept Columbia's land;
As one who bled in Freedom's sacred sea,
Whose every thought and act essayed to free
The sons of God of every clime and age,
To mold the future molded by "The True"—
Didst thou perform, at Duty's highest call,
The work that crowns thee patriot of all,
We pray that Wisdom's voice may speak thy worth,
And purest nature walk with thee on earth,
And when, at last, the world's stern strife is o'er,
Thy spirit, in its home beyond earth's shore,
Will work with angels, quenchless in its zeal,
Where life and love expand, and heroes reveal
Immortal fruits, and flowers divinely chaste,
And pictures that eclipse on Raphael's taste,
Go, thou, oh friend of Truth, across the sea!
Where life and love expand, and heroes reveal
Immortal fruits, and flowers divinely chaste,
And pictures that eclipse on Raphael's taste,
Go, thou, oh friend of Truth, across the sea!

I do not mention the names, some of them of celebrity in letters and law, who considered themselves honored in holding conversations with the Doctor. BUT I noticed this one trait in his character: he always proved himself as kind and gentlemanly to the servant as the master—in fact, he showed no disposition to ape the follies of fashion, but looking upon humanity as an unit, he acted for all and not the few.

I look over those early days of my acquaintance with Mr. Ferguson with considerable pleasure, and doubt not that most of the Spiritualists with whom he was brought in contact do the same. I had then and still have the opinion that a year's lectures on the Spiritual Philosophy by the Doctor, would do an incalculable amount of good in England. I hope sincerely he may see fit to undertake such a work. I am satisfied of this: No man or woman ever entered England as a Spiritualist pioneer missionary, who won and maintained the sympathies of the entire body of known Spiritualists more unmistakably than did he. Such men are greatly needed. There is too much, by far, of dissension amongst Spiritualists everywhere. I believe sincerely that the Doctor possesses to a remarkable degree the faculty of uniting the fragmentary forces, which, for the want of direction, are at war with each other, rather than at war in union against error.

It is hardly necessary for me to say anything further of Dr. Ferguson as an orator, since his reputation in that department is well known in America—and, moreover, his late lectures at Music Hall, Boston, delivered to large audiences of the most intelligent of the public, have not disappointed his friends, and they are very numerous. But I deem it more appropriate to the object of this sketch to note the more important fact of his true fellowship with Moral Freedom.

I find in a discourse on "Moral Freedom," which he delivered as far back as 1854, and which he heralds to the public with this most righteous motto, "Let me know no duty but Right," these sentences:

"OUR WORLD IS ITS CHURCH; HUMANITY AT LARGE ITS MEMBERS; GOD ITS DIRECTOR AND PROTECTOR. There is no conflict between the harmony of heaven. There is no dissecting of hearts and souls to promulgate the claims of an 'angry God' there. No desolated wastes of a common brotherhood to mar our peace. No jealous hope of rivalry to transcend the claims of some unfortunate brother. None of these can claim our thought more. Our ministering Angel of Light! I hail thy appearance, to dispel such hideous demons, that walk like stately monarchs forth, to wield the righteous scepter of hate, to prostrate a claim of unending wrong. Oh, God! let thy children learn the lessons of love, and the fruits of peace will bloom and blossom beneath the withered fig-tree of Hope that has crushed the hearts of thy people! Then hail! all hail! for the portals of peace have an infinite embrace for all!"

The above extract is sufficient to show the free spirit of the man, who to-day is wedded, as in 1856, to principles that grow only in the soil of liberalism. From my knowledge of Dr. Ferguson I am satisfied that he is not the man to pauper to woe

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LUTHER COLBY, EDITOR.

LEWIS H. WILSON, ASSISTANT EDITOR.

All business connected with the editorial department of this paper is under the exclusive control of LUTHER COLBY, to whom letters and communications should be addressed.

North-Western Missions—Peace changed to War.

We are now—the nation, we mean—at war with the Cheyennes, Kiowas, and other tribes of Indians located in the Northwest. We began the war with the Cheyennes by burning their village at Pawnee Fork, in April, 1867, and six months killed six "redskins," at a cost of millions of dollars and the lives of three hundred citizens and soldiers. Broken faith always results in retaliation, with the savage as well as the civilized. The consequence has been that many innocent people on the border have had to suffer for the innumerable shortcomings of selfish officials, who have from time to time been entrusted by the Government with our Indian affairs. We have gone over this phase of the subject before, and warned our people many times that we were drifting into an expensive war, when we could much better arrive at results through carrying out the peace policy. We are not alone in this opinion. The most influential daily journals in the nation are looking this important question squarely in the face, notwithstanding the opposition of speculating capitalists and interested politicians. The Boston Evening Transcript of Dec. 11, says:

"General Grant's own military instructions to the Department should be transferred to or merged in the War Department, and the dealings with the belligerent and restless Aborigines be left mainly, if not exclusively, to the military. This policy is based upon the fact that the military is the only force to be trusted in the West. The trouble is owing to the present vicious agencies, whereby any amount of speculation and fraud are indulged in, and the making of money put before the preservation of peace. No doubt there are other causes of disturbance to be found in the official attitude and the conduct of the Indian agents; but beyond all question the chief difficulty is, and has for a long time been, that urged by Grant and Sherman, and all disinterested persons who have had experience or opportunities for observation on the frontier. The existing system is wrong in principle and mischievous in its effects. It offers almost irresistible temptations to peculation. It proffers direct bribes to wholesale dishonesty. It increases the suspicions of the honest and upright to the extreme, and teaches them new lessons of cheating to add to their well-known craftiness and disregard of truth and pledged faith. It appeals to the selfishness and covetousness of reckless men to stir up strife, and in numerous other ways creates a state of things that is almost insupportable to remedy. This is admitted even by the people of the West, who believe the Indians to be of themselves intractable fiends, and argue for their extermination. At the East we do not sympathize with such sanguinary ideas and plans. We believe the Indians have some rights which white men are bound to respect. We believe that they have been grossly wronged, whatever may be their untoward and cruel disposition, and however bloodily the outrages they commit. We believe that Government is bound to protect them from fraud and maltreatment, even whilst rilling them, for their good and the good of the country, with a strong hand, and compelling them to keep quiet on their reservations or elsewhere."

But whilst we thus modify and qualify the extreme views of those whose exposure to constant conflict with the savage explains and in a measure justifies their wholesale denunciations, we ought to be all the more earnest to have what is almost unreservedly conceded to be a more efficient government, and something better and more efficient substituted. In this matter public sentiment must sustain the authorities; because the opposition to the needed reform is of a necessary character, and the chances for profitable trade will be cut off. And now we come to Sheridan's late "victories" over the Indians. They may sound glorious, and people may be taken off their feet by the enthusiasm which they unconsciously excite; but justice and truth are not forgetful of the causes which have led to this lamentable result—causes in which the new triumphant whites have had anything but an innocent part. There is more to be considered than the victories of force. We owe a duty to ourselves as well as the Indians. If bad Indians kill some of our people in cold blood, have we, who are a superior race in intelligence, who call ourselves Christians, a right to pounce at night upon a village composed of men, women and children, and indiscriminately butcher in cold blood these children of our common Father, and do even worse than that? The great spirit-world is enigmatical of all we do, and justice will be meted out according to our due. Listen to the statements of one who was an eye-witness—although a spirit out of the flesh—to the last great massacre on the Plains. THORNDIKE PARKER, at our circle, on Thursday afternoon, Dec. 3d, commented upon the Indian question in this wise:

"I have received this question, with the request that I answer it here and at this time: 'What becomes of all the money that is collected by Government (meaning, I suppose, the Government of the United States) by levying large taxes upon the people?' I propose to answer it by reading an article which appeared in the New York Daily Tribune of Dec. 3d, for it will give a more clear explanation than I could by any possibility do."

"Mr. A. H. Jackson, of New York City, has compiled from the official records of the public lands an interesting and costly account of the several Indian wars during the last thirty-seven years, beginning with the Black Hawk war of 1831-32, which cost directly \$2,000,000, and indirectly, in the destruction of property, employment of volunteers, pensions, etc., \$30,000,000, making an aggregate of \$32,000,000, attended with a loss of 4,000 of our people. Officers of the army and Government, including the present Secretary of the Interior, who served through this war, are unable even at this late date to give a satisfactory account of the conflict. They are confident that it was forced upon the Indians in the interest of broken-down politicians and speculators. The Seminole or Florida war lasted nearly seven years, employing the army and militia of Florida and volunteers from some of the other States, costing \$15,000,000 lives and \$100,000,000. The number of Indians engaged was estimated by the Indian Agent at 5,000 warriors; the army officers estimated their number at 1,000. Nearly 300 of the Indians still remain in the reservation of Florida. The others were moved west of the Mississippi. These in Florida insist that they were never whipped. The first cause of this outbreak was an interpretation given to three treaties: one requiring a removal of the Seminoles, the whipping of an Indian, and the imprisonment of one who escaped, and became the leader of the war party. At about the same time a difficulty occurred with the Creeks, Cherokees and other Indians, costing in the aggregate \$1,000,000. In 1852 we had the Sioux war, which cost \$10,000,000. In 1857 we killed a cow worth \$10, the property of a Mormon. This war lasted nearly four years, and cost about 300 lives and nearly \$10,000,000. In 1861 came the Cheyenne war, which lasted nearly a year, costing 1,000 lives, and with the Sioux war at about the same time, \$20,000,000; cause of the outbreak with the Cheyennes: a false charge made against them of stealing a horse worth \$50; with the Sioux: the opening of a road and the establishing thereof in their country. In violation of treaty stipulations. The war with the Cheyennes ended with a treaty of peace in the fall of 1865, but that with the Sioux continued until the treaty which was recently made by the Peace Commission."

The Cheyenne war was resumed and continued seven months in 1865, in consequence of the burning of their village by Gen. Hancock. It cost about 300 lives, and \$10,000,000, and is not fully settled up yet. On the Pacific slope, during the last 20 years, Indian outbreaks have cost in the aggregate, \$200,000,000. In New Mexico Territory, since the commencement of the campaign against the Navajos have cost \$30,000,000. The cause, the enslavement of Navajo women and children by the Mexicans. The troubles in that Territory with Indians have increased its cost to the \$100,000,000. It is full of troubles, on a small scale, in some of the States and Territories, with the expenses growing out of a war, the claims for destruction of private property, will make our Indian troubles foot up nearly \$1,000,000,000 during the last 40 years, and in almost every case the fault was with the whites. The present conflict with the Cheyennes, Apaches, Arapahoes, Kiowas and Comanches, growing out of a failure to fulfill treaty agreements, and the bundling of some of our military forces to the destruction of the Indians, as in following paragraphs, will cost taking the Seminole war as a criterion, 37,000 of our own people, and \$1,000,000,000, and keep 100,000 troops employed ten years.

Commissioners W. G. Taylor, Gen. A. H. Torrey and Col. S. F. Tappan, of the Indian Peace Commission, are in Washington. Senator J. B. Henderson, Lieut.-Gen. W. T. Sherman, and Gen. John B. Sanborn, also of the Commission, are expected to arrive shortly on the resumption of Congress, and then an earnest effort is to be made to induce the country to pass laws and measures such as appropriations as may be necessary to enable the Peace Commission to carry out its policy for the

civilization and welfare of the Indians, and the peace of the Plains. Should Congress fail to adopt the recommendations of the Peace Commission, the Commission will feel constrained, as a last extremity, to make the humblest appeal to the civil arm of the Government is powerless in the Indian country to protect and civilize its wards, enforce the law, maintain the faith and vindicate the honor of the Republic. This confession they will make by advising the Minister of the Interior from the Interior to the War Department, for the reason that military law is better than no law, and army rule for the Indian is preferable to no rule."

MR. PARKER'S REMARKS.

It is useless to be asking where goes the money that is taken year after year by taxes from the people—useless, I say, to ask, unless all of you, individually, shall ask me your right to know. You may rest assured that so long as injustice is held at a higher estimate than justice amongst you, so long you will have wars and bloodshed, so long you will be taxed to pay for that injustice. So long as A. B. and C. and D. sit quietly at home, not making a single effort, either in thought or deed, to right the monstrous wrongs that are glaring this nation in the face, so long there will be individual and general suffering—the sure of that.

You are just emerging from one phase of civil war, brought about by long continued injustice to the negro. What is the result? Green graves all over the South! Broken hearts, North and South, East and West! Your streets everywhere are filled with your widows and orphans. It is time that you began to ask interest concerning these matters, which ought to interest every man and woman belonging to this great nation.

It was my misfortune—for as a misfortune I can but understand it—in one light, though in another I was fortunate, because I have from thence gained a great lesson—I say it was my misfortune to witness, less than one week ago, that second massacre of the wards of this great nation. I saw there little Indian babies thrown out in the snow, to suffer, till death should relieve them. I saw Indian mothers rudely separated from their babies. I saw an inhuman of Christians perpetrated upon these wards of the nation, by Christian civilized men—men acting under the sanction of this Government. God help us, I say, for it needs help of God!

I saw Indian warriors and chiefs, surprised in their camps, who had ever been loyal to the whites, who had served faithfully all through the last war, who had given, from time to time, valuable information to the Government concerning those who were in rebellion against it—I saw those chiefs who had carefully tended and nursed the sick soldiers of the nation till they were restored to health, and then after giving them their blessing restored them to their friends—I saw them murdered in cold blood. And this under the name of Christianity! This, by a great nation, to whom all other nations are turning to look for light, for liberty, for the best kind of government. God help the worst, I say.

It is useless for any man or woman to say, "It is nothing to me. I cannot help these outrages." You can every one of you do something. You can exercise your kindly thoughts. You can send out a magnetic influence, to change the great tide that is threatening to overwhelm justice. You can all do something, and rest assured if you do not, the consequences you cannot escape hereafter. Be assured of this. You cannot escape it. Die you must; and because you must die you will enter the spirit-world; and what then? Those oppressed ones, black and red, may come to you, individually, asking what you have done for their people here. See to it that you can give them a good answer. See to it that you, every one of you, can say, "I gave my prayers in your behalf," if nothing more. If you can give nothing more, you can give them. You can send out a magnetic influence that will tend to leave the lump, and make it what it should be. You who have the light—you who know the better way, see to it that instead of asking what becomes of our money, that you know what becomes of it. Inform yourselves. And when justice shall be held at a higher estimate than injustice, then your Government will not be what they are to-day—a drunken rascal—fighting, each one, for their own interests.

THE OTHER SIDE OF THE QUESTION.

In justice to all parties we give place in this connection to the following letter from a friend in Kansas; also the reply of the spirit-intelligence controlling at our Public Circle on Tuesday, Dec. 8th, and reported verbatim. We wish it distinctly understood that our columns are open to a full discussion, pro and con, of this important subject.

TORONTO, CAN., Nov. 30th, 1868.

DEAR BANNER OF LIGHT—In your issue of Nov. 21st is an article upon Indian affairs in Kansas. You criticize severely a proclamation of our Governor, also the utterances of other Kansas persons. You are unjust to your readers, yourself and us. Their hands dripping with the blood of our soldiers, their saddles hung with scalps, their whole path one agonizing scene of carnage, their arrows still hovering upon our borders. But yesterday there were here in our streets, begging for sustenance, the widows of men recently murdered on the Solomon. Outraging by a whole band of stippled rascals, abandoned in a cold storm, these poor women were left, desecrated and broken wrecks of humanity, to die, or what was more cruel still, live. One poor woman was found gasping her life out by a few steps from the boiler of her babe and husband. After terrible description, in which a daughter of our nation, the daughter of our sword was thrust into the poor woman's body, and to her excruciating agony then added that of seeing her daughter bound naked to the back of a pony, and carried into captivity, where that death, by the hands of a person, man, woman and children, were killed in one month this fall. These were all settlers, had given no cause, and were totally unprepared. Gen. Sherman's report, just published, gives full particulars of these atrocities. It is well known that the more commander was a member of the Peace Commission of which he was a member. He believed in giving the Indians abundant opportunity to be peaceable. He did so, and as his report says, the acts of the Commission were construed to be those of cowardice. They followed our retreating troops with rapine and murder, he said. 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ALL SORTS OF PARAGRAPHS.

The next public free meeting of Temperance Fraternity Temple of Honor, No. 2, will be held on Friday evening, Dec. 18, at Temple's Hall, 400 Washington street. All are invited to attend.

Miss Eliza A. Pittsinger, the California Postess, whose poem, "The Laurels," will be found on our first page, will shortly give public readings of some of her favored productions, in Boston, of which due notice will be given hereafter. We advise all who are interested in the diffusion of advanced ideas to patronize this lady in her entertainments, as we are sure, from her reputation gained elsewhere, they will not be disappointed.

Owing to the crowded state of our columns, we this week use nonpareil type on the 4th and 5th pages of the Banner.

THE CHILDREN'S PROGRESSIVE LECTURE OF CHARLESTOWN will give an entertainment on Wednesday evening, Dec. 10th, in Washington Hall, 10 Main street, near City Square, which will consist of drama, music and tableaux.

A benevolent lady in Boston, Mrs. Parkman, gave each of the twenty-four members of the Soldiers' Messenger Corps, on Saturday, Dec. 5th, a stout overcoat and a pair of rubbers.

James Seaver, Esq., will lecture before the Society of Spiritualists in Central Hall, Charlestown, Sunday, Dec. 20th.

Mrs. Augusta Evans, the Southern novelist, was married a few days ago to L. M. Wilson, President of the Mobile and Montgomery railroad.

Spiritualism is progressing here, writes Henry Strong, from Cameron, Mo. Lecturers are needed, as the field in Missouri is large, and much opposition is manifested by the churches.

Good artists in music and drawing—the mosquitoes. Spiritualism is not only a philosophy of the intellect, but a religion of the heart.—J. G. Barrett.

The Portland Press says that the Superintendents of the Eastern and Maine Railroads have decided to make no change in the trains running between Portland and Boston. The O'clock P. M. train, both ways, is to be a permanent one. This announcement will afford satisfaction to our mercantile community, who are deeply interested that the evening trains should be kept on through the winter.

THE BANNER OF LIGHT—This paper now has a world-wide reputation for earnestness, ability and devotion to the cause of Spiritualism. The hand that tender is warmly received. The Banner of Light will at all times be found in the front rank. Its editors are talented men, and it has a most available corps of correspondents. Success to the Banner.—Wisconsin Spiritualist.

A vocalist says he could sing, "Way down Old Pat River," if he could only get the pitch.

We feel that a beautiful calm is yet to overshadow humanity. Progress will not cease, but will manifest itself noiselessly. Where now base commercial exists, heavenly intelligences at last shall prevail.—Cephas B. Lynn, in the Ohio Spiritualist.

According to the report of the Commissioner of Agriculture, our wheat crop is 220,000,000 bushels; Indian corn, 900,000,000 bushels; and cotton, from 2,000,000 to 2,300,000 bales. A very fair show. The army worm has destroyed \$40,000,000 worth of cotton.

A Leo, Mass., lady has earned \$3000 in five years with a sewing machine. And the Chronicle boasts of another lady who has given birth to nine children in ten years.

Vermont contains no town six miles square with more than 4000 inhabitants. It has no house that is not within a half a mile of a school, and not more than a hundred native born citizens over twenty-one years of age who cannot read and write.

Mr. Daxton has for years been known as a popular lecturer upon good government by a power to engage and satisfy the attention of his audiences. He has now subjected the matter of his lectures to the test of publication; and, considering their original purpose, the test is a severe one. But the result is a book which is hardly less than the best of its kind. It is a book of science, of facts, and his sanguine anticipations for the future—all those combine to give his exposition attractiveness and value. It is "interesting as a novel."—Commonwealth.

United States Treasurer Spinner closes a long letter upon the finances, written on the 18th inst., by saying that to him "it is manifest that there is but one way for the nation to travel in safety; and that is on the road that leads most straight forward and direct to the permanent resumption of specie payment."

The astonishing spectacle was witnessed in Troy the other day of a consultation of three homoeopathic physicians with two of the allopathic school, at the bedside of a lady who was supposed to be at the point of death. The consultation resulted in a dead lock, for the lady is recovering.

To discover how many idle men there are in a place, all that is necessary is to set two dogs to fighting.

The population of the United States, taken by revenue officers, approaches thirty-seven millions. About a ninth of the whole are colored persons.

That the people are hungering for the truths of Spiritualism is becoming more and more apparent every day. One of the Ohio State Missionaries, Cephas B. Lynn, writes to the Spiritualist as follows:

"Evidences on all sides strengthen previous convictions that State Associations in their present method of working, are manifestly beneficial to our cause. Everywhere the people want to know 'when the next speaker is coming.' They love the teachings, the elevating moral sentiments and broad humanitarian affirmations of your lecturers. Thoughts that heretofore have been crushed, long inactive life when the earnest auditor hears them elaborated by some inspired teacher."

A CAPITAL PRIZE—Mrs. J. J. Fontaine's Lunch Room, 134 Washington street. Here one can at all hours procure soups, steaks, chops, omelets, ragouts, haricots, salads, coffees, etc. Entrance No. 1 Spring Lane.

Mr. Sumner recently introduced into the U. S. Senate a bill to enforce the several provisions of the Constitution, abolishing slavery, declaring the immunities of citizens, and guaranteeing a republican form of government by securing the elective franchise to citizens deprived of it, by reason of race, color, or previous conditions. It was read twice and ordered to be printed.

Half an ounce of alum in powder will purify twelve gallons of corrupted water.

The American Social Science Association have opened an office in Boston, at 13 Pemberton Square, where the new secretary, Mr. Villard, has his headquarters, and where the executive committee transact their business.

Gov. Geary, of Pennsylvania, has informed Hester Vaughn, the condemned child-murderer, that the sentence of the law will not be executed on her; and it is stated that it is probable a pardon will be granted her, when two prominent gentlemen of Philadelphia will pay her expenses home to England.

The toll-gate has been removed from the Milldam. There is now no toll-gatherer on any road leading from Boston.

Miss Adelaide Phillips has accepted an offer of a four-years' engagement to sing in opera, in Paris, and sails from Boston in the spring to fulfill the same.

Marotzek's opera troupe is coming to Boston soon.

Rev. Henry Giles, of Quincy, is yet alive, but prostrate beneath his incurable malady. His friend, F. J. Nichols, of Boston, will, during the lecture season, as for the past three years, devote his time to delivering the lectures and sermons of this brilliant and unfortunate man for his benefit, and to youths in engaging Mr. Nichols in his friend's behalf will do well in double measure.

Mrs. Scott-Biddons netted \$5000 during her stay in Boston.

Rev. Henry Ward Beecher, it is announced, has been forbidden by vote of his church to baptize a child when neither of the parents are members. He has publicly stated that "he would conform to the instruction, although he did not believe in the propriety of it, and outside of the church he would administer the baptism to any child, one of whose parents was a Christian."—N. Y. Standard.

Mr. Bonnor, of the New York Ledger, has succeeded in making even a Prospectus that is readable. It is one of the most interesting of the new advertisements in our present number. From it we learn that Rev. Dr. Tyng is writing a long story for the Ledger.

New York Department.

BANNER OF LIGHT BRANCH OFFICE, 544 BROADWAY.

WARREN CHASE, LOCAL EDITOR AND AGENT. FOR NEW YORK ADVERTISEMENTS SEE SEVENTH PAGE.

Very Large Advertisement of Spiritualist Books.

Complete works of A. J. Davis, comprising twenty-two volumes, nineteen cloth, three paper; Nature's Divine Revelations, 30th edition, just out, 5 vols. Great Harmonia, each complete—Physician, Teacher, Seer, Reformer, and Thinker; Magic Staff, an Autobiography of the author. Penetrator, History of Heretism to Ever-Recurring Questions, Morning Lectures (20 discourses), History and Philosophy of Evil, Philosophy of Spirit Intercourse, Philosophy of Special Revelations, Harmonical Man, Free Thought Concerning Religion, Present Age and Future, Life Line, Executive Wives, After Life, Children's Progressive Lullaby Manual, Archaic or Divine Quest, and Stellar Key to the Summer-Land, last two just issued, and most highly interesting and instructive. Whole set (twenty-two volumes) \$25; a most valuable present for a library; public or private.

Four books by Warren Chase—Life Line, Executive Wives, American Crisis, and Ode of Spiritualism. Sent by mail for \$2.00.

Complete works of Thomas Paine, in three volumes, price \$6; postage 10 cts.

Persons sending us \$10 in one order will order the full amount, and we will pay the postage where it does not exceed book rates. Send post-office orders when convenient. They are always safe, as are registered letters under the new law.

We can now supply a few complete volumes of twelve numbers of the new London monthly, Human Nature, edited by H. B. Luntz, price \$3.00, postage 20 cts. "Ideal Nature" is being republished in this magazine as a stand-out is not concluded yet. Human Nature is a radical and well conducted monthly, and devoted to zodiac and other sciences as well as Spiritualism.

Send us five dollars, and we will send by mail Arabia, Babel, Memramoth, and the large and elegant lithographic likeness of the author, A. J. Davis, of which we have now 50 left. To secure this liberal discount you must send soon.

"Eureka."

Christianity had very little—Spiritualism has very much—for man in regard to his future life. They had faith; we have knowledge in its place. They had hope of meeting some friends whose bodies were dead, in the future; we have the realization here and now. They had few facts and many fables; we have many facts and few fables. They had enthusiasm; so have we. They soared to reign in days of ignorance and superstition, and reaped largely; we sow to reap in days of science and knowledge, with superstition and prejudice to overcome, and science and knowledge to help us. They ran into contentions, strife and fanaticism; to lose extent we do the same. They grew and prospered under persecution; so do we, and also without it. They believed some truths which we know, and we know some truths they did not believe, and do not now, for the want of our facts which they reject. They took hold of the highest type of mankind and the most advanced notions of their day; so do we in ours.

Christianity, in the minds of the most ignorant and superstitious people, is little better than Paganism. Spiritualism, in the most ignorant part of Christendom, is little better than its old religion. Hence, it may be safely said, "we have found life," but cannibals eat human beings; hence to them the body is most sacred only as food. What could cannibals do with Spiritualism, or even with Christianity? What is gold worth with no commercial or mechanical value attached? What is religion to a horse or dog? or what is astronomy or geology to a baby? Give it milk and then bread, and let it grow to religion, which is in its nature, as it is in the horse and dog. "Milk for babes and meat for strong men," is an old saying. Idols for the childhood of the race, Christianity for its boy and girlhood; for its rambling days of wild-owl singing. Fear of hell and hope of heaven—scarcely with a devil and allure with the lovely Jesus, when people have neither time nor capacity to reason—when a rational religion is not required, but a passionate is, then Christianity fills the demand. But we are fast going out of the condition, and a rational religion is required. Free religion—what is its significance? Do not straggle show which way the wind blows? Intelligent minds everywhere begin to see Christianity is sectarian in name and character. Now is the time to show that Spiritualism is rationalism and not sectarianism.

"Temple of Isis."

Is the title of a novel book that is not a novel. It is rich, rare and rare. Only a small edition is published, and we purchased the whole edition of the American Literary Bureau, knowing the readers of the Banner of Light would want to read it. If I have brought down the most real interior country a portion of the sunlight, and flashed it across these pages, let not the bewildered reader too quickly suppose I have been merely plunging him into obscure earthly darkness; but let him calmly reflect whether or not his eyes are dazzled by this sunlight. I am, we know, however, what I show will be looked upon as useless visions, and therefore I expect little sympathy.

Man—not his endowments—is responsibility individual. Some of those who were regarded as little may have been more responsible than the most famous; for the former being greater than their endowments, the faculties of the latter being greater than themselves.

Character and fate are one and identical; translate the former into the latter, and the latter earth-life is told as certainly as necessarily is time and space.

Let us not seek circumstance, but make the most of it when it comes, for man molds, not makes, his destiny. Knowledge is of the phenomenal, faith of the essential; the former pertaining to the body, the latter to the soul; man never over sought a resting-place in the houses of faith; hence the diversity, foolishness, and falsity of their creeds and religious beliefs.

Each former state of existence must fit itself to the mold of the later. Every former state is the result of all former states. Death is the breaking of the mold, and the commencement of the search for another. Foolish and useless would it be for us to believe or assert that that which we cannot conceive is possible, or that which we cannot see is true, or that we dream, no faith over presented greater incentive to cause men to be nobler and greater. Other faiths may place obstructions in the way of the advancement of character; this never can, for it tells man that he is molding himself, and that he is by his own hand, and that he is after him. Ambition may well be startled at the thought that the desire of the worship of man may end in being despised by the greater than men. Transmigration is the long road of progression; sons of sons are given for the race, in phenomenal being, and the way of guidance perhaps ending with manhood, but will guiding thereafter. Each state of existence is a part of the road run between pauses. Not perhaps those supposed by their fellows to have succeeded best in the part of the same road run together, have the greatest success; but those who have gained the best starting-point for the next part of the race."

As this is emphatically a text-book, we leave further extracts for further notice, meantime advise our friends to send at once and secure a copy. It is a pamphlet of sixty-four pages, well executed and well worth its price.

Another Valuable Invention—"National Corn Husker."

An inventor with Mr. D. A. Dickinson convinces us that this machine, or some one like it, in the main, is to work a greater revolution in the great cereal regions of this country than the "great harvester" did. With this machine the corn is not stripped of its husk after the ear is broken off and thrown into it, and the ear prepared for the sheller, which is attached when required, but the husk is freed from particles of stock and fitted for the paper-mill and mattress-maker.

We have seen specimens of several varieties of paper made in Germany from husks, superior to the paper in ordinary use here, which is made from rags, and are glad to learn that a great reduction of cost is likely to follow the application of this machinery and new raw material to the manufacture of paper. There is no doubt that paper of various colors and excellent quality, in great variety, can be cheaply manufactured from corn-husks. Illinois and Iowa must reap a rich harvest from this source of present, almost entire wastage, from their numerous corn-fields. The rich prairie and bottom lands of the United States may yet enrich the nation, as they have many farmers already.

National Convention.

The officers of the American Association of Spiritualists who so dutifully it is to call the next Annual Convention, which is to convene on the last Tuesday of August next, desire the friends in such localities as are suitable for said Convention to take early steps, by correspondence or otherwise, to present the advantages of their respective localities for the same. All communications on the subject should be

addressed to the Secretary, H. T. Child, M. D., 634 Race street, Philadelphia, so they can come before the Board as early as practicable. It is desirable to have it held at some convenient locality for such States as have organization, and are accessible by railroad, as delegates from State and Territorial organizations only are to be represented in the next session.

J. W. Van Namee.

This able and zealous worker in the lecture field, who has long been disabled by ill health, thus writes to a friend in New York, under date of "Monroe, Mich., Nov. 23": "Yesterday I returned from Kalamazoo, where I had been attending the Quarterly Meeting, and officiating as speaker. We had a delightful time. I am happy to say that my health is so far restored that I permit me to enter the field again as an active worker. I am now open to engagements as trance speaker, and to deliver impromptu poems on subjects chosen by the audience, and should be glad to accept engagements in or near New York after the first of January next.

My spirit friends have been kind to me, having healed my lungs when medicines failed, giving me strength when I was weak; and I bless them, and shall devote the rest of my life to speaking the beautiful truths which tell of their power to aid and benefit mankind.

The good work is going on in the West. Hundreds are being brought to know the truth, and to feel the joyous influence of heaven's smiles. The good angels are filling many for labor in the field of Reform, through whose ministrations thirty souls may seek the pure fountains of truth, and be prepared for a better and a truer existence. It was initiated into the "Order of Eternal Progress" on Monday last, Nov. 23th, with the following officers: J. W. Van Namee, and I hope to be the means of establishing one in New York."

Dr. Van Namee may be addressed to the care of J. Winchester, 36 John street, New York.

Extraordinary Cure by Dr. J. R. Newton.

Below will be found an affidavit setting forth the facts in regard to the cure of disease by Dr. Newton, which borders somewhat on the marvelous, yet we are fully aware that the Doctor possesses the power to do wonderful things in the healing line. We especially put this statement on record, that our friends in Europe may know that Dr. N., the celebrated healer, is yet among us, doing great good to suffering humanity.

INDIANAPOLIS, Ind., Nov. 30th, 1868. DR. J. R. NEWTON—Dear Sir: Duty impels me to give you a plain statement of my life's sufferings, and cure by you, which you may publish.

I, Abraham Clarke, of Indianapolis, Ind., 21 years old the 22d of July last, was a healthy child, and at the age of 17, three months old, unable even to lift my hands up to my head or walk without great difficulty, and so nervous I could hardly stand or sit still, and at times suffering so great pain that my wailings were intolerable to those around me, on Saturday last, Nov. 23th, went with my mother to see if you could cure me, for I had heard so much of your wonderful power of curing all kinds of diseases without medicine which all other doctors said were incurable, that I had faith you could.

To make a short story, I say, you cured me perfectly, with one treatment. I arose upon my feet, walked without limping, and in a large, open step, raised my hands above my head, and took a firm, happy, and steady walk, and the leg of each, holding, and placing them above my head as you would men can do. And to sum it all up, I say that I am made whole and sound as any other living man, as far as I know or others discern, and for the first time in my life am in the full enjoyment of health. And I thank my heavenly Father that I am a well man. My former life and suffering seem like a dream.

In gratitude, I am your friend, ABRAHAM CLARKE. INDIANAPOLIS, Nov. 30th, 1868.

Personally appeared before me, Abraham Clarke, who deposes under oath that the foregoing statement is every word true.

Subscribed and sworn to before me, J. P. Pinkerton, a Notary Public, in and for the County of Marion, State of Indiana, this 30th day of Nov. 1868. J. P. PINKERTON, Notary Public.

The foregoing statement of my son, Abraham Clarke, is all true. ISABELLA CLARKE.

"The Harvester."

The San Jose Mercury says: "This work is dedicated 'to Science, the Unwritten Law of God.' It is an effort to blend the fundamental principles of Christianity with the phenomenal facts of modern Spiritualism, making, in whole, a harmonious and the highest unformal science. The book is tersely written, and is evidently the production of a master pen."

Westward Ho!

DEAR BANNER—I have a call from Terre Haute, Ind., to lecture on Sundays for twelve months. I shall start within a few days. Please allow me to say that I shall be prepared to accept week engagements, and can for the present be addressed care of James Knox, Esq., Terre Haute, Ind. To the many kind friends I part with in Boston and vicinity, and to all the workers on the Banner of Light, I give my spiritual hand of friendship. Dec. 10th, 1868. J. H. POWELL.

Boston Music Hall Spiritual Meetings.

Services are held in this elegant and spacious hall every SUNDAY AFTERNOON, AT 3 O'CLOCK, and will continue until next May, under the management of Mr. L. B. Wilson. Engagements have been made with able normal, trance and inspirational speakers. Season tickets (securing a reserved seat), \$2.00; single admission, ten cents. Tickets obtained at the Music Hall office, day or evening, and at the Banner of Light office, 128 Washington street.

Prof. William Denton will lecture every Sunday afternoon in December.

Spiritual Periodicals for Sale at this Office.

THE LONDON SPIRITUAL MAGAZINE. Price 30 cts. per copy. THE BANNER OF LIGHT. Monthly Journal of Spiritual Science and Intelligence. Published in London. Price 25 cents. THE RELIGIOUS-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published in Chicago, Ill., by S. E. Jones, Esq. Single copies can be procured at our counters in Boston and New York. Price 30 cents.

THE ROSAUR: A Monthly Magazine, devoted to the Harmonical Philosophy. Published by Hull & Jamieson, Chicago, Ill. Single copies 20 cents.

THE HARMONICAL: A Monthly Magazine. Published in Boston. Price 30 cents.

Business Matters.

MRS. E. D. MURPHY, Clairvoyant and Magnetic Physician, 1102 Broadway, New York. 4w/D5.

GOUSE BENJA'S POEMS are for sale at this office. Price \$1.50.

JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 102 West 15th street, New York. Terms, \$5 and four three-cent stamps.

DR. L. K. COONLEY, healing medium. Will examine by letter or look of hair from persons at a distance. Address, Vineland, N. J.

ANSWERS TO SEALED LETTERS, by R. W. Flint, 105 East 12th street—look for door from 4th avenue—New York. Inclose \$2 and 3 stamps. D10.2w

THE BEST PLACE—The City Hall Dining Rooms for ladies and gentlemen, Nos. 10, 12 and 14 City Hall Avenue, Boston. Open Sundays. D14.4w C. D. & I. H. FRESHO, Proprietors.

MISS M. K. CASSIEN will sit for spirit answers to sealed letters. Terms \$2.00, and 4 red stamps. Address, 24 Wickliffe st., Newark, N. J. N28.

MRS. F. W. GADE (formerly Mrs. E. C. Morris, 599 Broadway), will be happy to receive earnest inquirers for a investigation of Spiritualism and its various phenomena, at her residence, 35 Greenwich avenue, New York. D19.

DR. E. F. GARVIN, of New York, continues to treat successfully patients afflicted with consumption, catarrh, &c., with his new discovery—a process for dissolving and volatilizing, for the first time, Wood Tar. Consultation free. Rooms, No. 21 East Concord street, Boston. D12.

TEST MEDIUM—Mrs. Hyde will give sances at her rooms, No. 21 East Concord street, Boston, every day, for a short time only. D12.

DIDN'T KNOW THEM.

Sometimes you know it happens so, That we our dearest friends do not know; The reason is, sometimes, you know, That since we met they've altered so.

By what occurred Thanksgiving Day, Some city boys went out to see a play; She gazed on them with much surprise, While she could scarce believe her eyes, And asked—Where did you get these 'Clothes' they smiled, and said, "At GEORGE FENNO'S."

TEST MEDIUM—Mrs. Hyde will give sances at her rooms, No. 21 East Concord street, Boston, every day, for a short time only. D12.

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Special Notices.

MATHILDA A. McCORD, 513 Chestnut street, St. Louis, Mo., keeps on hand a full assortment of Spiritual and Liberal Books, Pamphlets and Periodicals. Banner of Light always to be found upon the counter. Aug. 1.

Agents wanted for Mrs. SPENCE'S POSITIVE AND NEGATIVE POWDERS. Printed terms free, postpaid. For address and other particulars, see advertisement in another column.

Spiritual and Reform Books. MRS. H. F. M. BROWN, and MRS. LOU H. KIMBALL, 137 MADISON STREET, CHICAGO, ILL., Keep constantly for sale all kinds of Spiritualist and Reform Books, at Publishers' prices. July 18.

BE YE HEALED of whatsoever Disease ye have by the GREAT REMEDY, THE MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS. Send a brief description of your disease to PROF. PAYTON SPENCE, 101 West 30th, New York City, and those mysterious, wonder-working Powders will be mailed to you, post paid. 1 box \$1. 6 boxes \$5. D19.

ADVERTISEMENTS.

Our terms are, for each line in Agate type, twenty cents for the first, and fifteen cents per line for every subsequent insertion. Payment invariably in advance.

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

Letter Postage required on books sent by mail to the following Territories: Colorado, Idaho, Montana, Nevada, Utah.

For New Advertisements see Eighth page.

THE NEW YORK LEDGER FOR THE NEW YEAR, 1869.

The Great Family Paper. THE LEDGER is the most interesting paper in the world. It has the largest number of great and distinguished writers. It contains the purest, sweetest and most delightful love stories, striking narratives, and instructive biographical and historical sketches.

All questions growing out of the domestic relations, lovers' quarrels, and business matters, are promptly and judiciously answered. A vast amount of useful information is given through this attractive department of the Ledger.

The principal Bishops, Doctors of Divinity and Clergymen write for it.

WILLIAM COLLETT BRYANT, the great American poet, has translated, expressly for the Ledger, a thrilling Spanish Novel, which we shall publish during the new year.

Rev. Dr. Trego is now engaged upon an Original Story, which will be continued through twelve numbers of the Ledger.

We are now publishing a series of twelve short true stories, by some of the most distinguished clergymen in the United States, without cost, which will be constantly appearing.

Our standard, popular writer, Mr. SYLVANUS COBB, Jr., is an interesting and well continued, as heretofore, to write only for the Ledger.

The millions of admirers of Mrs. BOUTWORTH will find her original contributions to the Ledger, and her dramatic stories, and FANNY FRANK her sparkling sketches.

Henry W. Beecher will continue to furnish his weekly articles, and JAMES PARSONS his biographical sketches.

ALICE GARY, EMEL LYNN, DR. CHARLES D. GIBBETTS, and other prominent writers, are engaged for the Ledger.

Professor WILLIAM HENRY BAKER, JOHN G. SAXE and MARY KYLE DALLAS will heretofore write for no paper but the Ledger.

Two of our contributors have been ministers to the court of Spain, without cost, which will be constantly appearing before the readers of the Ledger. The reader always gets more than his money's worth in the Ledger.

Our Terms for 1869—Now is the Time to Subscribe. Single copies, 25 cents per month. Four copies, \$10, which is \$2.50 a copy; eight copies, \$20. The party who sends us \$25 for a club of eight copies (all sent at one time) will be entitled to a copy free. Postmasters and others who get up clubs in their respective towns can afterwards add single copies at \$2.50.

We employ no traveling agents. Address all communications to ROBERT BONNER, Publisher, Corner of William and Spruce streets, New York. Dec. 19.—4w

SYSTEMATIC PERSISTENT! JUDICIOUS! EVANS'S ADVERTISING AGENCY,

100 Washington street, Boston. Conducted on the principle of recommending to its patrons the most judicious and profitable arrangements. Having special arrangements with all the leading Religious, Agricultural and Literary Papers in the country, we are enabled to give our clients the most judicious and profitable advertising to give us their orders. Send for Our Circular. Dec. 19.—4w

IMPROVEMENT IN CABINET ORGANS.

(Patented 1868.) THE MASON & HAMLIN IMPROVED VOX HUMANA

IS A new invention, now ready in several styles of the MASON & HAMLIN ORGAN, to which the manufacturers invite attention, believing that it is likely to prove

THE MOST POPULAR IMPROVEMENT EVER MADE

in instruments of this class. It is now several years since the invention and application of the IMPROVED VOX HUMANA, which was first applied by its inventor to the Organs of Mason & Hamlin, were urged to introduce it to the public. In its then imperfect state, it was not likely to get out of order, they were unwilling to adopt it. From that time continuous experiments

Western Department.

J. M. PERLES, EDITOR. Individuals subscribing for the BANNER OF LIGHT by mail...

The Genuine Spiritualist.

He is investigative, spiritual-minded, tolerant. He accepts all the phenomena as real that are real to him...

"It is a little thing to give a cup of water, Yet its cooling draught, stilled by fevered lips, May send a shock of pain to the frame...

He lives to-day, for to-morrow, for eternity. He is above the commission of a mean act. He flitches no secrets entrusted to the keeping of others...

The true Spiritualist is sincere, candid and enthusiastic for the truth he cherishes. He is a practical reformer. Despising policy, he is guided by principle...

He seeks no praise, listens to no fulsome flattery from silly women or designing men. He intriques for no office; he would sooner fall of his rights than secure them through dishonorable means...

"Goes to the pillow of disease Where night and day he lies, And on the cheek where sickness preys, Delights to plant a rose."

Dear reader, are you a Spiritualist? Is such your profession? Do your professions and practices correspond? If not, correct your practices—correct them at once—or forever renounce the sacred name, Spiritualism.

"H. C. Wright and Mother Goose."

Through the kindness of the writer, we are in receipt of a pamphlet just from the press, bearing the following significant title: "The Holy Bible and Mother Goose, as an infallible and authoritative rule of faith and practice—what is the difference between them?"

Henry C. Wright, so long known in the humanitarian field of reform and progress, is no "infidel." This word, from the Latin *infidelis*, is compounded from "in" (not) and "fidelis" (faithful), and literally means unfaithful. The real infidel, then, is the man who is unfaithful to his soul's highest convictions—unfaithful to the divine principles of truth, justice and love.

"The Bible and Mother Goose are to be taken for what they are worth—each reader being his own judge. A text from Mother Goose cannot prove anything to be true or false. Neither can a text from the Bible."

Nothing is true because it is in the Bible. Truth is truth, whether found in Matthew or Mother Goose. "Love your neighbor as yourself." "Love your enemies." "Bless those who curse you." "Give only what you are willing to take." "Forgive as you would be forgiven." "Overcome evil with good." "Suffer rather than make others suffer." "Do not resist them that are evil." "Never make yourself happy by making others unhappy." "Never grow rich by making others poor." "Never feel yourself by starving others. Never build yourself a house and home by making others homeless and homeless. In all your undertakings do the best you can, and be glad if others can do better. Never feel, speak or act unkindly, unjustly or maliciously toward others because they do not do as you do."

What is right in God is right in man. What is wrong in man is wrong in God. Both are under the same laws of love and justice. No power in the universe can, without wrong, destroy the life or liberty of man.

Witness the slaughter of the millions, men, women and children (Deut. chap. 31). Also, the slaughter of the Amalekites, by Saul, for what their ancestors had done four hundred years before. The command is, "Go, smite Amalek! Slay both man, woman, infant and sucking!" This savage, cruel and utterly senseless command is professed by a "True Saviour Lord or Hoors" (1 Sam. chap. 15). Also the people of Canaan were mercilessly murdered—men, women and children. The expression is, "Utterly destroy them, with the edge of the sword—everything that breathes, as the Lord God of Israel commanded" (Josh. chap. 10). "They were malignant and murderous deeds, no matter what or whose 'Lord God' commanded them to be done."

The destruction of the human race—of all the men, women and children (Noah and family accepted) by a flood, as the story is told in Genesis, chapters 6, 7 and 8, was a colossal crime against justice and humanity, no matter by whom nor for what the wholesale murder was committed. I take the story, as it is understood in Christendom, as a literal fact."

The author speaks of that expensive, deleterious and exceedingly "filthy" habit of tobacco-using in this felicitous style: "Never quote the Bible to prove any principle to be true or false, or any practice to be right or wrong. Yet, while I say this, there is one text which I have heard quoted to prove that it is right to chew tobacco, and which I am disposed to take as an infallible rule of divine authority. It is the following: 'The Lord God said, I will send my wrath against you, and I will cut you off from the land which I have sworn to give to your fathers.' (Lev. 24:14). No Bible text brought forward to prove the moral, immoral, vicious, vicious, or of a deputy Saviour of an eternal hell, so beyond all question and forever settled, those matters as do this text demonstrate the right of man to chew tobacco, and the right of man to smoke tobacco. I take the story, as it is understood in Christendom, as a literal fact."

These pamphlets—one copy twenty-five cents, five copies one dollar, may be procured at the Banner of Light Office, Boston, Mass., and of Mrs. M. A. McLeod, St. Louis, Mo.

Items and Correspondence.

A. H. Love, whose heart ever pulses to the good of God's dear humanity, sends us proceedings of the Second Anniversary of the "Universal Peace Society." It is an excellent document, freighted with such peace teachings as were heralded by angels on the evening of the Galilean teacher's birth.

David H. Shaffer forwards us an interesting copy of the "Cincinnati Commercial," containing reports of several city clergymen's sermons. We subjoin the following, which is somewhat remarkable coming from the pulpit of a "Christian Church."

"Other things being equal, the Church that adopted an inflexible creed would always be the strongest. The chief weakness of Protestantism was that it had nothing settled and certain to offer. It had pretended to possess an inflexible Church with an inflexible Bible, and staid itself with conflicting human creeds in addition to the Bible. Protestantism, as a whole, was better than Catholicism, but Catholicism was more consistent and powerful than Protestantism. There was much that we called infidelity that was not the worst thing in the world, as it was not such a denial of the truth of the religion of Christ as a denial of what was called religion. Rationalism was the protest of the intellect against the corruptions of Christianity. Catholicism and Protestantism had failed to meet the demands of human nature; and that which was called infidelity was frequently, in fact, only a rejection of those systems. Catholicism was losing its influence all over Europe, but Protestantism was gaining strength from this declension of the Mother Church. There was a better day coming."

In Appleton's Biographical Dictionary, edited by Rev. Dr. Hawks, speaking of Julian and his times, we find the following comparison drawn between the tendencies of early Christianity and a more enlightened prevailing Paganism:

"Unfortunately the early Church was intolerant, and had learnt too soon the process by *anathema*; and it is equally true that intolerance was especially foreign alike to the religion of Rome, and the philosophy of Athens; the first having ever admitted without scruple new gods to seats on its Olympus; and the latter inspired by the Alexandrians, endeavoring at that period to discern the secret meaning of all forms and modes of Mythology, resolving them into symbols."

Julia C. Franklin, Howard, Steuben County, N. Y., in a letter of interest writes: "Oh woman, crush beneath your feet the idol fashion and the tyrant custom! Rise in the dignity and divinity of your nature, and asserting, maintain your rights to purity and freedom; for in this course only can you display your artistic skill on the maternal plane, and build wisely for eternity."

Long Settlements—Judge Archer, Mo. The question of employing speakers for one, three, six months or a year, is yet an open one. Wise or unwise, the tendency is to yearly settlements. The Societies of Chicago, Detroit, and other cities in the West, have recently written us to this effect. Substantial people tire of ceaseless curiosity and change.

Judge Archer, of Hannibal, Mo., writing us of this matter, says: "Soon as any interest is created by an able speaker he leaves, and we subside into our original state. We have now become convinced that these epigrammatic efforts, weekly or monthly, are not only unprofitable, but they are a permanent speaker around whom we can rally—one who can exert a good social and moral as well as intellectual influence."

On the social element in a good degree which sustains the churches, and we cannot afford to ignore the same instrumentally. There is no liberal Christian church here, and we have the material to be worked into a large Spiritualist Society. You can refer us to such a speaker, with any prospect of securing his services?"

E. V. Watson, Fleming, Ill., in a letter referring to the wisdom of "Long settlements for Speakers," says, that "Only such lecturers will oppose it as have but eight or sixteen lectures that they read off in rotation, as they journey from one locality to another. Only such congregations will oppose longer settlements as have itching ears for excitement, sensation and spasmodic novelties."

Local Societies, as independent organizations, must decide these matters for themselves.

St. Louis Lyceum Festivities.

Children coming into mortal existence through the golden gateways of love and wisdom require little training. Such rightly born need no "new birth"—only aids in the line of culture and natural growth. Holidays are children's blessed days. They will soon be upon us. Lyceums, make ready.

The St. Louis Progressive Lyceum, under the able conductorship of Myron Colony, Esq., promises a rich feast of "fun and reason" for Christmas and New Year—Christmas tree, Christmas carols, calliothe exercises, marches, distribution of presents, "grand ball," with Xmas full band. On New Year's Eve, an original drama of "Life as it is," entitled, "Man and Woman," by friend Colony. The plan well conceived, is beautifully delineated, even to minutest details. The cast of characters embraces nearly the entire Lyceum. It cannot fail of proving a grand success. Mr. Colony has few if any superiors as a Lyceum Conductor.

Progressive Lyceum Answer.

"Do you discern any difference in what you call Divine Life and the life you see around you?" I recognize all phases of life as emanations from one grand principle, but each emanation is not a consequence divine. The difference I observe between them, is one of condition and development, rather than of origin. The word *divine* is not rightly used as the name of a principle, but adjectively, descriptive of a high condition, or a high phase of development, it pertains to that which is superior, defile, or spiritual, in contrast to that which is inferior or material.

We speak of *divine law*, as opposed to human law, of divine influence as opposed to evil, of divine will as the foundation of all moral excellence. We call divine that which is super-excellent, as the divine art, a divine person; and we speak of divine life as opposed to that which is low and undeveloped.

That essence of life which permeates the crude ore differs from those above it; so with that of the vegetable and the animal kingdoms, none are of that phase which we call divine. But when we observe the spirit of man, we find it capable of development to the divine condition, and here we find differences in the degrees of divinity, corresponding to the degrees of spiritual development. All are not yet divine, but all may become so in their future progress.

EDWARD P. FENN, Constellation Group, No. 14, St. Louis, Mo., 1898.

Pierpont and "Free Love."

DEAR BANNER—Your endorsement of the noble testimony which the immortalized Pierpont bears against modern free-loveism, must meet the approbation of every true and noble soul.

It is certainly high time that every spiritual paper in the land speak out in terms of unmeasured condemnation of this pernicious doctrine, which intermingles its baleful insinuations with the principles of our pure and beautiful philosophy.

Our opponents charge the Spiritualists, as a body, with the advocacy, or at least with the palliation of this monster crime against society, and our too general silence upon the subject is construed as evidence against us. "Why do not your papers and lecturers," say they, "boldly and emphatically denounce this abomination, and thus vindicate themselves from so foul an aspersion?" I verily believe this unwise silence upon so important a subject is a great hindrance to the accept-

ance of the Spiritual Philosophy by the thinking class of the present age.

Liberal and progressive minds have outgrown their reverence for the Church and the Bible. They see the weakness of the one and the fallibility of the other, and care not how roughly these are handled; but they want a religion that is stable in its nature, progressive in its tendencies, and pure in its practical results. The Harmonical Philosophy is beautiful in theory; but then they ask, Is there not an equivocal clause that will open the flood gates of promiscuous licentiousness? If so, better the old with all its errors and fallacies. I speak advisedly upon this subject. Spiritualism has been my religion for fifteen years. During the past three years I have preached its glorious truths as strength and opportunity permitted, and have thus become acquainted with leading Spiritualists in this section of country; and I know that the brave men and women who are now building up this thriving State have brought to their new homes that love of moral purity which made the home of their fathers the praise of the whole earth. No question is oftener asked concerning prominent lecturers and mediums than this: are they free-lovers? Be sure that such, when found out, will find no welcome with the Spiritualists of Minnesota.

We would rather that the truths of Spiritualism should never be preached amongst us, than that they should be proclaimed by those who leave in their wake the virus of this social leprosy. The beauty and sanctity of the marriage relation are indeed lost amid a multitude of abuses, but these abuses are not to be removed by striking at the very foundation of domestic and social happiness.

Duty to ourselves and the interests of Spiritualism both demand that "If we have whispered truth, Whisper no longer, But speak as the trumpet speaks, Stern and stronger."

MARY J. COLBURN, Champlin, Minn., Nov. 25th, 1898.

Illinois Missionary Bureau.

Harvey A. Jones, President. Mrs. H. F. M. Brown, Vice President. Mrs. Julia N. Marsh, Secretary. Dr. J. J. Avery, Treasurer. Missionaries at Large: Dr. E. C. Dunn, Rockford, Ill. P. O. Box 1000. Wm. H. H. Smith, Editor of The Spiritualist, Rockford, Ill. Societies wishing the services of the Missionaries should address them personally, or the Secretary of the Bureau.

New Advertisements.

E. D. MURFEYS GREAT PURIFYING LIFE TONIC, No. 2.

It is the only safe and permanent remedy for Purifying the Blood and entirely driving from the system all Scrofulous and Cancerous Affections, White and Glandular Swellings, "Pimples," Eruptions, Skin Diseases, Rheumatism, &c. Also the poison of Syphilis in all its forms is wholly wiped from the blood and body, it matters not how long standing, and also cures and alleviates diseases of the liver, kidneys and bladder existing in male or female.

It is sold in all the principal cities and towns, (not any mineral or poisonous drug used), and will not injure the most delicate but will beautify the complexion (by cleansing the blood), and restore the hair, and give Health and Happiness. Price \$2.00 per pint, \$5.00 per quart bottle, sent by express. Prepared by E. D. MURFEY, Clairvoyant and Magnetic Physician, 1162 Broadway, New York. 1w-Dec. 19.

MRS. M. E. BEALS, TEST, Business, and Medical Clairvoyant Medium.

Office hours for private sittings, 9 A. M. to 6 P. M. Free Circles Every Wednesday and Friday, at 3 P. M. Evening Circles Every Tuesday, Thursday, Friday and Sunday evenings, at 8 o'clock. 425 1-2 WASHINGTON STREET, 425 1-2 Dec. 19. (Opposite Essex,) Boston. 1w

MRS. PLUMB, Perfectly Unconscious Physician.

83 Russell Street, opposite the head of Eden street, Charles-Kow. MRS. PLUMB cures Cancers and Tumors, Paralysis, all those that other physicians have given over, please give her a call. Prices according to the conditions of the patient. Will watch with the sick if called upon to do so. Will exorcise the Evil Spirit, and cure all kinds of Nervous, Hysterical, or Corrosive on Business, answer Sealed Letters, look for Lost or Stolen Property for \$1 and return stamp, each. Dec. 19-1w

SAWYER'S BUSINESS COLLEGE, 274 Washington Street, Boston.

Founded by James French, Esq., 1839. OPEN DAY AND EVENING. For practical instruction in all branches of a thorough course in Business, separate departments for men and women. Students aided in obtaining employment. Send for Circular of Terms, &c. GEORGE A. SAWYER, Principal. Dec. 19-1w

PLANCHETTE OUTDORE!

Have you seen the Electro-Magnetic Disc? PERSONS may be aided of this valuable combination of metals ascertain who are medicaments, and all the remarkable manifestations of Electro-Psychology may be induced. The Electro-Magnetic Disc is in common use by professors throughout Europe. It can be obtained only by addressing CHAS. H. FULTON, 59 Banker Hill street, Charleston, Mass., P. O. Box 108, by enclosing 50 cents, and 3 red stamps. Wholesale price, \$5.00 per dozen. Dec. 19-1w

DISEASES TREATED BY LETTER.

DR. D. WHITE'S HOMO-MAGNETIC REMEDIES for the cure of chronic diseases of every description, are put up in bottles, and sent by mail, and are of the highest value. United States, postpaid, on receipt of \$2 and a description of symptoms, in the handwriting of the patient. During the last year, the following cases were cured: 1. A man, 40 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 2. A woman, 35 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 3. A man, 50 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 4. A woman, 45 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 5. A man, 60 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 6. A woman, 55 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 7. A man, 70 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 8. A woman, 65 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 9. A man, 80 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 10. A woman, 75 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 11. A man, 90 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 12. A woman, 85 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 13. A man, 100 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 14. A woman, 95 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 15. A man, 110 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 16. A woman, 105 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 17. A man, 120 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 18. A woman, 115 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 19. A man, 130 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 20. A woman, 125 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 21. A man, 140 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 22. A woman, 135 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 23. A man, 150 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 24. A woman, 145 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 25. A man, 160 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 26. A woman, 155 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 27. A man, 170 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 28. A woman, 165 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 29. A man, 180 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 30. A woman, 175 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 31. A man, 190 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 32. A woman, 185 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 33. A man, 200 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 34. A woman, 195 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 35. A man, 210 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 36. A woman, 205 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 37. A man, 220 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 38. A woman, 215 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 39. A man, 230 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 40. A woman, 225 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 41. A man, 240 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 42. A woman, 235 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 43. A man, 250 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 44. A woman, 245 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 45. A man, 260 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 46. A woman, 255 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 47. A man, 270 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 48. A woman, 265 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 49. A man, 280 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 50. A woman, 275 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 51. A man, 290 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 52. A woman, 285 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 53. A man, 300 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 54. A woman, 295 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 55. A man, 310 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 56. A woman, 305 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 57. A man, 320 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 58. A woman, 315 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 59. A man, 330 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 60. A woman, 325 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 61. A man, 340 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 62. A woman, 335 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 63. A man, 350 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 64. A woman, 345 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 65. A man, 360 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 66. A woman, 355 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 67. A man, 370 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 68. A woman, 365 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 69. A man, 380 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 70. A woman, 375 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 71. A man, 390 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 72. A woman, 385 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 73. A man, 400 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 74. A woman, 395 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 75. A man, 410 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 76. A woman, 405 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 77. A man, 420 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 78. A woman, 415 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 79. A man, 430 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 80. A woman, 425 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 81. A man, 440 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 82. A woman, 435 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 83. A man, 450 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 84. A woman, 445 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 85. A man, 460 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 86. A woman, 455 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 87. A man, 470 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 88. A woman, 465 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 89. A man, 480 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 90. A woman, 475 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 91. A man, 490 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 92. A woman, 485 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 93. A man, 500 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 94. A woman, 495 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 95. A man, 510 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 96. A woman, 505 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 97. A man, 520 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 98. A woman, 515 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 99. A man, 530 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 100. A woman, 525 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and who had spent \$10,000, was cured by the use of the Remedies. 101. A man, 540 years of age, who had been afflicted with a chronic disease of the liver, and who had been treated by all the best physicians, and