VOL. XXX.

{WM. WHITE & CO., } Publishers and Preprietors.}

BOSTON, SATURDAY, DECEMBER 16, 1871.

NO. 14

The Mecture Room.

THE SPIRITS.

A LECTURE BY MRS. EMMA HARDINGE. In Mutle Hall, Boston, Sunday, Oct. 8th, 1871.

Reported for the Banner of Light.

INVOCATION.

Great Spirit, whom we know not-whom we may never comprehend save that thou art the Divine Mind, the everlasting strength, the inspiration of all; Lord of life and author of being, power of the soul, light of the universewo commend this hour of counsel unto thee. Thou who knowest all hearts; who knowest why these thy children are here; thou who comprehendest all needs and administorest wisely unto them-we do know that thou doest all things well, for we see the rolling ages crowded with thy goodness, thy wisdom, thy strength. Page after page hast thou unfolded for the eyes of mortality to read, and now the last great mystery is solved-the mystery of spiritual existence, upon whose threshold we stand contemplating the mighty secret of thy being. Thou art a spirit, and ever as mprehend and honor spiritual existence, do we worship thee in spirit and in truth.

ADDRESS.

Last Sabbath we essayed to show you that in the present great sifting which religious systems are undergoing from those who are called the leading men of the age, religion itself was liable to be expunged. Religious systems and creeds and dogmas—all that constitutes religious life—as we then pointed, are being weighed in the balance, or have been found wanting, and must fall. This investigation brought us to consider whether there still exists in the world aught which can meet the religious wants of the age; aught which is practical, and yet religious; aught which becomes a religious authority and yet a human one combined. Again, we pointed to the fact that we found this element in the divine nature of humanity. We invited you to consider the physiology of the system, and how much grander was the physiology of mind; and how superior, in comparison with the splendor of the intellect, was that limitless and overworking concatenation of energies that we call the soul! We invited you to watch the development of these principles in the divine humanity, and then, above it all, to trace out the religious element which is beyond humanity-that aspiration to know of the First Great Cause which exists in every human breast-that longing for an immortal life which transcends all the possibilities of a mortal one-and, above all, the acknowledgment of that mighty power which rules within that which we call consciouce, the laws of right and wrong, All these we found in humanity, and therefore we called it

To-day we shall turn another page of this vital, human religion, and without appealing to creeds or systems; without attempting to found, upon the authority of man, questions relating to that which is called religion-we proclaim that the three great problems to be considered are: let, The First Great Cause; 2d, The immortality of the soul; 3d, The law of right and wrong. To evolve these problems we propose to-day to speak of the God of Science, the God of the Creeds, and the God of the Spirits. We know that the very Man. Science everywhere proclaims design; spience everyword "God" sounds in some cars with the unfamiliar tone o' an ancient superstition which they long ago deemed they had outgrown. There is a passion in religious belief which that have reared up the starry walls of the universe than I call religion, and sometimes to trample it beneath our feet building where we now assemble. I no more recognize the as an ancient story no longer to be credited. I address, to visible presence of the mighty Captain who steers there day, many of those who have taken this course, but I am not | barks of creation through the flery akies, than I now behold ashamed to tell them that they worship a God as much as I | those who are speeding the great barks that are this hour -unperceived or unknown, perhaps, to themselves-for God | tracking the vast bosom of ocean from shore to shore, but I is not a mero personago; God is not 'a man, only larger, know they are there, and he, also. Science, I advance still grander, more beautiful and mighty-not the largest image furthoginto thy domain; I gather up the flowers by the which man's eye can perceive, but God is the Author, the | wayside; and, as I look into the heart of those blossoms, I Divine Mind, the Masterful Cause, the Sovereign Intellect, that evoked form and law and order out of chaos and night, and rules us to-day with an omnipotent power. Those who heat, and made it so fair and beauteous; and all that morscoff at the name of God are among these who bow down most persistently to the laws which he has formed. They look for God in dust and ashes, and acknowledge him there. They acknowledge the infinite authority of law; they suc there is as much beneficence and kindness and wisdom and cumb to that law. It matters not what they call it—though they are pleased to denominate it Nature, law or force—it is ay, far more, than there is in the work that has made your enough to know that they worship it. That is the God I garments so many colored and useful—that has stamped speak of to-day; and I use the term because I love it-be- your city with the signet of use and design. And therefore cause it brings to me the consciousness of a mind higher do I claim that, whilst scientists prate only of that which and better than yours and mine-mighty to create, strong to they see-that which can die-of matter, and its obedience save, infinite in wisdom, and omniscient in power.

"The God of science! Why, there is no God," cries the scientist. Ay, but the scientist does not make science. Science is one thing, and scientists are another. Scientists present, all-wise, all-powerful Souli affirm there is no God, and science proclaims him throughout all her vast demain. Scientists acknowledge law; they I speak of these I touch upon the very point upon which assure us that when we gaze upon the majesty of the storm, the tempest of the ocean in its might, when its black breast of religion is to be found. But bear with me for a few brief is torn and lashed by the wild winds-that, on every foamcreated billow, on every towering column of the briny flood place of considering the action of creedists, let. us look bethat dashes itself against the gloomy sky, we shall find writ- hind the vell, and ask how creeds came to be fashionable. ton eternal law; that the law of that tremendous whirl of We acknowledged Christianity, in our last discourse, to be the hurricane was written millions on millions of years the leading representative of religious formulas among men, agone; that the evolution of these forms is just as much in and now desire to ask whence and where Christianity had accordance with that law as the upheaval of the storm or its growth. We find that there stood, in the midst of a the rising of the glorious sun; that every grain of dust is a scattered, ignorant people, some eighteen centuries ago, a part of that law, beginning in the crystallized form which man who proclaimed—as we of this day—that the grandour may have been determined in the crucible of the ages. In the order, the beauty of creation never originated itself; a a word, they find causation in law; they acknowledge blind man who proclaimed that the mysteries of God—of Nature force-forces acting through the departments of being, and calling into existence things animate and inanimate, according to the quality of the atoms existing from which to so

theory which accounts for thought, for the grandeur of human intelligence, for the beautiful, varied, apparently illimitable growth which we call the march of intellect? Science has never accomplished this; it cannot teach the lest that it consisted of justice—the giving to every man the son. Science levels all her shafts against ecclesiasticism, same rights which every man demanded for himself. Noththen laughs them to scorn because they are without sci- His church was the market place and the hill side; the harnegation. I now propose to array science against sci- days; his acts of worthip were kindnesses; his condemnapose, by any conceivable concatenation of circumstances. in one spot; and, to carry the matter still further, suppose that they all, by some wonderful evolution of law, should the deeds of kindness which men performed to one another fashion themselves into the shape of one grand instrument. And that was all he taught of the Christian religion; he mighty musical sounds reverberate through these tall col- but a simple act of remembrance. When the hour of sufferumus, as well as to construct them? When all is done, why ing and trial and martyrdom came; when the time arrived should not one instrument produce all the varied musical that he knew that the ignorance and cruelty of the world form lies cold before you; no religion that can tell you combinations of an oratorio, as well as do the varied instru- would reject Jesus and choose a Barabbas; when the time

ments fitted to give it forth to the car of man? But ecientiets know that wood and fron and ivory never bring themselves together by any concatenation of law, Scioutists know that no known law discoverable in matter can THE GOD OF SCIENCE; THE GOD OF fashion one instrument, or any object, the largest or the smallest, upon which is written the word design. Scientists know that, whilst the humble worm spins the silk, whilst the power of coloring is disposed within the earth in the various dyes, design is necessary to prepare the fabric, and to shape the material for the dyeing, ere the fruit of the labor can be achieved. Whilst the metal is ready, to fashion the wheels; the leather, to make the bands; and the wood to omplete the machine, they do not come together and form themselves into that machine, or spin the fabric, which, under proper conditions, is the legitimate result of its operations. Science has never yet perceived one single evidence of workmanship equal to this; scientists, with all their theories about forces, have never yet seen the forces which can evolve that little fabric. And when I gaze upor yon walls—the walls that are even now crumbling into aught-the walls upon which no workman has inscribed his name, no individual recorded his labor, yet I see, on every column and pillar and beam and statue, a gospel of workmanship inscribed - design executed by man. Scientist, why have not the components of this building arranged themselves into order? Scientist, why do not the vast trees, without the axe which cuts them down-why does not the iron, without the hammer which forges its glowing strength-why do not all the material elements which go to fashion the huge leviathans that plow the mighty waters, construct themselves into the wonderful symmetry and power of the steamship? Because the elements await the fashioning hand of man; that is, God working through the soul is lacking to organize and call out of chaos and void the order and beauty that shall fashion the shape.

Science, divine, holy, glorious science! microcosm of the Grand Man, church of the divine humanity, I stand within thy borders, and there do I behold, throughout all the broad confines of Nature, order, law, design! Science, I enter thy borders, and I hear the voices of the winds, the anthem of the storm; I behold the beauty of the summer flowers; I listen to the mighty chorus of ten thousand marching worlds, trailing on through the burning skies, and singing the great oratorio of Creation, and I know that all is ordered and constructed by the Grand Man, the Mighty Mind, the Masterful Soul. Whether one or many, it is still soul; whether tutelary spirits or one omniscient and mighty spirit, that organization was built and fashioned by mind. Science, I advance still further into thy borders, and I behold the seasons coloring the earth with the many tints of autumn, drawing over it the pure garment of snow, putting on the beautiful garments of spring, aderning it with the glory of summer. I behold the wondrous ship of creation sailing on in perfect harmony, so that not a single star is diverted from its orbit, and not one grain of dust beneath our feet is removed from its appropriate place. Science, as I thus advance, I hear the stars prating of the design as well as the law of their being, the beauty as well as the use of their creation. I hear the old earth sounding out her word of praise for use; every atom is full of design -full of workmanship.

I advance still further. I see the vast machinery in metion throughout the far-off heavens, spinning out new worlds, as in the days of early creation-worlds flying off from the heated breasts of revolving suns and systems, procisely as if I stood in the primoval workshop of the Grand where proclaims order, use, purpose, beneficence. I no more see the workmen, I no more behold the busy hands sometimes leads us to exait the formula of that which we behold the men who labored and toiled to produce this perceive the beneficence that has lighted up each vaselike corons and supplied it with the dew, the supshine and the tals may gaze with delight upon the picture, and that the fragrance of its breath may go forth into the atmosphere making it purer and better for the uses of man. Why almighty power in the construction of these little blossom only to the requirement of its law, science has been revealing God at every turn; science prates of the whereabouts of the Master Mind; science proclaims at every step an omni-

I now propose to turn to the God of Creeds. I know when science feels horself most strong-where the weakest par moments, while I refer to the foundation of all creeds. In -are solved and explained by the word spirit; that all man could realize of God was spirit; that all the worship mee for God from man was the worship of spirit, and the worship of truth. To adapt this worship to that humanity Thus far scientists proclaim God and substantiate truth; | which was waiting to know and to solve the problem of but has science ever yet accounted for the evolution of God, this inspired teacher preclaimed that our relation to mind? Has science ever yet explained how dust and ashes God was that of father and child, that his relation to us was originated intelligence? Has science ever yet evolved any that of father, as shown in the parable of the repentant prodigal. This father, knowing our weakness, forever opened his arms, inviting us to return to the well established rule of right; this rule he demonstrated by showing because she knows her weakness. Science has entrusted ing dogmatic did this teacher of Nazareth enunciate. He every religious problem to those who are unscientific, and never wrote a line, built a church, or ministered within one. once. Science never makes one affirmation-she is only a vest field and the mountain top; his sacred days were all entists, as in a former discourse I arrayed the heart tion of sinners was directed only against acribes, pharisees elements of Christians against their creeds. Behold this and hypocrites-not against that perpetual struggle of the instrument [pointing to the great organ behind her]. Sup- animal nature to drag the spirit down to that gloomy level which the world calls crime. Till there was one on earth the ivery of the desert, the metal of the mine, the fibres of pure enough to condemn crime, there was not the one the various woods should all assemble themselves together found on earth righteous enough to east the first stone against it. His judgment for the hereafter was founded on When they had thus done, why should not the law make never instituted a sacrament, save one, and that one was

came that the mortal form must sirk fainting by the way- Christianity I find no power to meet these great standard side beneath the heavy weight of the cross; when the powers wants of humanity. [Applause.] of his overtried humanity sought pity and compassion of | I love the God of Jerus; I love the God that the lowly shadow of some great darkness was upon you, for human sympathy, for human love, for human kindness? who in gion. It was the only sacrament which he ordained.

dillosophers worshiped at the-now fashionable-shrine of dred years after the humble, lowly Man of weer-who knew not where to lay his head-had established the Christian religion, his followers, rich and mighty, arrayed in purple and fine linen, assembled in council to decide what they should believe; and what they did determine was, that who over should believe their lucubrations should be saved, Bayed from what? From the arms of that God who cared for the falling sparrow, and numbered the hairs of our heads?-that God who welcomed back the prodigal, and the whole machinery of salvation-or its reverse, damnation-rested upon the acceptation or rejection of a certain impossible proposition that there is 2, and one is threeno more. [Applause.]

Whoever should thus believe was shyed; whoever would proposition, should-what? Here, on this platform, not many years ago, one whom many of you know and loved, proclaim the name of God-such an one asked you if there should be, on this day or any other, but one human creature beneath the stones of your city streets, burning is ever changing. Spirit is the authority that governs matand writhing in the torturing flames, lacerated with hideous torments—and, as you walked ever the spot you should Between the two there is a bridge that binds them together, know that one such fellow-creature was walling below- but it is not matter it is not spirit. You vaguely call it what would you do? You would tear up the pavement of the street; you would penetrate the earth till you reached than display a meaning. Spirit is the literal existence, the wretch in his sufferings; you would link your arms to- matter the mold through which the action of spirit is exgether into a cable long enough to reach him, and draw him pressed. forth from his torture; you would weep tears enough to and this is the God of creeds; and in pursuance of their ideal God, on go these creeds, in all the history of the race. red fires of the auto de fe, armed with all shapes of injuspoon marshaled against opposing "heretics," to kill and

murder and destroy. Christian, thank your God for the many favors he has given you, till you have first thanked Christ, Christ, then, is the God of the Christian; and how does Christ conform to the God of the creeds? Show me that church called Christian, this day, where the ethics, the morals, the practical life of Jesus the Nazarene form the sole foundation of its creedsshow me that church, and I will show you a rara avis, and shall be most ready to bow before the God of its teachings. There is none such-not one! [Applause.] I take the example of this very place. I remember the time when the to the expressed will, constructed for himself a spirit great man who here redeemed the glorious character of the Pather, God, from the foul aspersions of stultifying creedshe who proclaimed the divine doctrine of God the Father, and Christ the Elder Brother-her the inspired being who had been raised up as a minister to proclaim the religion of where was the Christian Church that did not deny him entrance into it-that did not denounce him with colthets of utterances that here he spoke, and to consider whether they are in conformity with the history of crime and blood which the God of creeds has written in past ages. Wherever the lines of demarcation are drawn between man and manwherever the cruelty of one sect against another "makes countless thousands mourn"-I ask is it in accordance with the beautiful teachings of the founder of Christianity? I do not ask you to label the subject of your investigations with the name of any sect, but only to examine generally as i to what is the God of creeds. I take the name of the beautiful founder of Christianity, I consider his noble works among men, and I fearlessly proclaim that until Christians extend my conceptions to the worship of the grand mind, ate converted from creeds to the gospel of him who created Ask me not what is the use of it! It is only that it is neno creeds—until Christians are brought in reality to accept Christ as their teacher and exemplar, they will never be abloto offer to the world any religion but that of mere creedal assertion and labored ecclesiastical scholasticism-a religion for a geventh day's observance, but not for the six days. of the week-a religion of form, which appeals not to the interior soul; they can offer no religion that will go into the law courts, or between man and man, bringing peace instead of dissension; no religion that will stand between two armier, crying out, "Cease your bloody strife, sheathe your swords, heat your spears into pruning hooks"; no religion that will apply to the duties of to-morrow, and make lighter and more equitable the burdens that you hear; no religion that can show you who is the God of science; no

the apostles who slept; when he sat, with the coming dark. Nazirone taught of all is words, pleture t the truth of the ness thickening around him, surrounded by the few com- ages. It matters not whether it was spoken in Julica of in panions who had shared his bittar the country, he asked that 'America—whether eighteen hundred years ago or today, 't they would assemble thomselves together, from time to is God's truth evermore. It is the grand, central truth of all time, and drink of the cup and break the bread in memory time, that God is a spirit -that immortality is the birthright of him; it was no mystory concerning eternal salvation—it of the race, and that the laws of right and wrong constitute was a loying act of remembrance alove. Which of you has that doomsday book by which every immortal soul is indeed: not asked, in the hour of parting in the hour when the that is the religion of Jesus-it is my religion, but not the religion of the God of creeds.

. And now I close my examination the asking: What is the the great day of such martyrdom, has not asked: Do this in God of the spirits? When first, incredulously, the world emembrance of me? No distortions of creeds-labored heard-(but finally was by computation brought to believe)though they may be-can over twitt the ringle sacrament, that the gates of death were, thrown back, and that Immor into aught that concerns eternal life, or that relates to rellabetal spiritual beings were crowding through those open doors to prove and demonstrate the fact of spirituil existence, But now let us see how creeds areso from and in the name had not that world of manking the right to demand of use of the man who swept away all creeds. At first, the com- Who and what is the God whom you say is a spirit? If over, mon people, who so loved this practical, pure, beautiful re-truly, the problem and mystery of that shall be solved, it ligion, cherished it in their hearts. They remembered him must be done by a true and comprehensive explanation of who declared that, where two or three were gathered to the mature of spirit. Such an explanation, such a solution, gother in his name, his spirit was there in the midst of the world had a right to demand of the Spiritualist. But them; they worshiped the God who was a spirit with hum- | the world never received it. Sady, yet with a hely thankblo faith and simple trust; they found their temples of fulness to the Great Spirit that has given me this wondrous, worship in groves, and sometimes among the graves of the oternal, glorious light of Spiritualism; I say it, that Spiritdead. Whorever two or three were gathered together, they | uallem has not through the lips of Spiritualists demonstratknew that the Christ, the Spirit, was with them. Wherever | ed to the world the solution of the problem of God. There the aspiration of their hearts went out in the recitation of are those new around me who follow this address with their own great needs, they knew the presence of God the sneering ridicale in their hearts, and who, going honce, will Father. Whenever they beheld man in his distress, or dip their pens in the vinegar of wrath and condemnation to recognized the voice of appeal from their fellow-men, they write me down as superstitions—as dealring still to follow recognized the law by the fulfilling of which they were to the cloudy pathways of the pact—as desirous anew to bind worship God and honor Christ. That was the first church them in fetters from which they have Long been enfranof Christianity. But Christianity not only took hold of the | chised. This denial of God as a personality-a grand soul, common people; its truths and teachings extended far and a masterful spirit that is not of, but beyond our humanity, wide, and, at last, kings and counsolors, and pedants and many Spiritualists hold to and practice. There are those now around me who insist upon defining the term flod as: the man of Nazareth. But when these high and powerful principle—who scott find ridicule the possible existence of classes among men took hold of Christianity, it lost its prist any power above law." They accept a blind force as their tine freshness, simplicity and vigor. They changed and in- God, still, and denounce and revite there even who dare to terproted it to suit their own forms and views. Three hun-believe in anything wiser and more intelligent than law Spiritualists, oh follow me kindly now, as I proceed to array Spiritualism against Spiritualists, as I have just now arrayscience against the scientists.

What does Spiritualism witness of God? Let us look at the first demonstration that it brings—the humble telegraph which gives us the knowledge of the presence of a spirit; let us push home the inquiry till we discover that that invisible, rapping spirit, was once an inhabitant of and moved, clothed in mortal guise, upon our earth, and still possesses spake kind words to the adulteress? Yes, they decided that every feature of its individuality save the dissolving tegument of clay. Let us question what that spirit is. That spirit proves to us that this material envelope of ours is but a fleeting shadow; that spirit is the soul of all; that this body is but a mold for higher forms, and only a mold as long as it is vitalized by spirit; it proves to us that spirit is not thus believe, whoever should reject this impossible everywhere around and about us; that it is the interior force, the esse of all being; that without spirit there is no element, no form, no existence whatever: that robit is the one who loved the name of Jesus, and was not ashamed to living power of all things. Now, what is spirit? It is an ssence; it is not matter-it is the power that governs mater. Matter, in all its forms and powers, is limited; matter ter, and never changes. Spirit is intelligent-matter is not magnetism, electricity, and other phrases that cloak rather

But I push on still further: I question this invisible witform an ocean as means to quench that fire. And should ness: I find that he has memory, that he was the architect. your efforts fail, and your wretched brother thus miserably the engineer, the musician, the scholar, the statesman of perish, you would put on weeds of sorrow, would lament former days-he was the real man which animated the with one voice and one heart that but one fellow-creature form. But he is but a fragment. Wonderful as is this had thus fearfully passed from your midst. But this is the planet of ours, what a dewdrop does it appear in the grand doom to which universal Christendom-all followers of the system of creation, and how small do we seem upon its meck and loving Jesus-condemns not only one, but count- diminutive surface. And just as small as we appear on less millions; and all because they cannot believe that three | earth, just as diminutive as appears our puny planet amid is one and one is three. This is the foundation of creeds, the rolling universes, just so small is that atom of spirit which to us comes-demonstrating its existence-in comparison to the totality of spirits which we call God! I ask marching over holocausts of dead and dying; arrayed in all | for that God, but they answer mo in the words of him of the forms of ecclesiastical organization, crowned with the old; "God is a spirit!" As your faltering breath is to the atmosphere that surrounds the globe you inhabit, so are tice; levying and prosecuting "holy wars" over nearly all our souls to the great ocean of spiritual life. We know not, the known world, in which thousands upon thousands have fragments that we are, of the personality of higher spiritual existences; there is only for us to know that ever as we adranco in the scale of creation, matter gives place to mind; Where stands the God of creeds to day? It is not, mark that intellect-intelligence-is the law, the authority, the on, God the Spirit that the Christian worships; he wor- highest power known to man or spirit, and that is the God ships Christ—God is only a vague ideality—a some one who of the spirits. As we walk through the shining ranks of can be approached only through Christ. You cannot, oh, oternity we still find ourselves surrounded by intelligence: wherever we ascend it is still intelligence that pervades creation; every point in space is full and replete with the same sublime power."

Priends, when first the light of Spiritualism came to our minds, far away in the midst of a wild district of Ohio, in a region where the railroad and telegraph failed to reach into and take part in the daily life of man, a spirit house was erected by a simple soul who listened to the low tipping of the celestial signal-board, and who, in humble submission building. He was without preconceived opinions or imbibed philosophy, or stereotyped views-in a condition willingly to receive and obey; and in that structure the voice of the spirit was heard, chorused by many and many other voices, discoursing of the grandeur of the universe. They the true, the beautiful, the practical to this aget-I ark told how, far beyond the stars, those spirit people-many of them denizens of the spirit-world for thousands of yearshad reached and watched and waited for God; they told of hate and scorn! I ask you to remember all the great heart, that mysterious subter fluid which no spirit could penetrate, which no organized being could enter or understandthe source of light and heat and force; they told that everywhere they perceived and acknowledged this autter fluid as God. Their utterances seemed lost in the intricacies of mortal speech-too far fetched for humanity to comprehend -but all conveyed the idea that throughout the universe known to man and spirits, there is the eternal, active force of mind, and that is the God of the spirits.

As my spirit-friends do so witness for me that mind is a spirit illimitable-that all things around are but the components and evidences of an eternal gospel of mind, so do I cereary for mo. You will know when you stand in your getheemane, and there is none to answer. You can only comprehend it truly in the dark hour when injustice, and hatred, and malice, when sickness, and failure, and despondency are upon you; or when you look with awe in the face of death. You can comprehend its full force only when standing in your loneliness, and desolation, and sorrow, you are assured and made to know that there is an Almighty Father-not an unecrupulous law, but an eternal law-giver-who has prepared through martyrdom and pain a triumphant victory for your own soul; that he binds you about with the arms of love; that he is all kindness, all wiedom, all power; in whom all can trust as their Father in heaven! Such is the God of the spirits. Oh, Spiritualists, who ignore or revile this philosophy, ye have only yet idvanced one single step up the shining stair which leads whither your own spirit is tending. In the teachings of through the avenue of materiality to the grand temple of

spiritual light? The shining hosts who bring to us, the assurance of spiritual existence, can afford to wait till their teachings are received; but until you arrive at the place where you can recognize that all is mind instead of matter, and that the totality of mind is something more than the supreme I of your own individuality, you will never realize the strength and blessing, and never be able to give out to the world all the religion of the divine humanity, which includes the knowledge of God, the demonstration of immertality, and a perfect understanding of the laws of right and

Next Sabbath we shall speak of "Man, the Immertal." This day, whether we know it or not, as we have advanced on the avenue of life, one step nearer to the grand and glorious liberty of spiritual existence, so are we one step nearer -nearcr, our Go I, to thee !

Spiritualism.

Written for the Banner of Light. MEDIUMS AND MEDIUMSHIP.

> BY THOMAS R. HAZARD. Part III.

No one thing is probably more remarkable than another, only as it is less common, and on this account probably the electric transfer of color that takes place in the presence of some mediums, is quite as curious a manifestation of spirit-power as any that occurs.

I was once present at a cabinet reance of the Eddy mediums, when, as usual, a committee was appointed to conduct the proceedings and see that there was no trickery or "humbug" practiced by the two brothers and sister mediums. There was a skeptical doctor put on the committee, who, I understood, had figured rather prominently before. and was chosen expressly on that account. The manifestations progressed as usual until a gigantic arm and hand, apparently of twice or thrice the magnitude of that of the lady-medium, projected from the hole in the cabinet, whereupon the doctor (who had come prepared) let tly from a syringe a charge of writing ink upon the outstretched arm, . He then proceeded directly to the cabinet and released the girl-medium before she was apparently aware of his object, but no sooner was she before the audience than this "relf-styled a ccuser of mediums" grasped lils victim by the arm, and dragging her forward on the platform, triumphantly exhibited the traces of her "imposture and cheat" in unmistakable marks, or stains of link on the wrist. I never shall forget the scene that then transpired. There stood the medium seemingly in blank amaze, not only convicted of fraud, but caught in the "very act;" and therestood the burly doctorelate with his victory, inasmuch as he had now proved his former accusations against the mediums true. But soon the scene shifted. Casting her eye on her "accuser," the medium seemed suddenly to realize and accept the situation, and seizing her "exporer" by the nape of the neck, she sent, him whirling around the platform as easily as a Hercules or Samson (with whose spirit she was perhaps obsessed) could ting a cat. Nor could the hapless doctor in any way escape; for no sooner would be show the least inclination to move, be it over so stealthily, than the "humbug" of a medium would dark tigerlike at him, and again rend him flying around the stage. I am sure if the "three gentlemen" of the 'three ages" had been there, they could not have helped enjoying the discomilture of their brother squirt-qun" accuser," in spite of their abhorrence of "impostors and humbug mediums." Although the doctor was twice or thrice the weight of the medium, I could compare her handling of him to nothing more like than I have seen a cat exercise toward a mouse, with this difference: that whereas the cat generally keeps its temper when playing with the poor mouse, the medium seemed all the time in a frantic rage, and the wonder to me, then, was, (though not now that I have learned more of spirit-power) how she, or the spirits who controlled her, could so exactly guage their oft-repeated whirlings of the terror-stricken biped, without throwing him off the platform, the edge of which he so often and so nearly approached. At last, however, the doctor's beseeching looks seemed to prevail, and he was permitted to sneak quietly away, and I have never to my knowledge seen or heard of him since; but I will venture to say that he has always, since that trouncing, entertained a wholesome abhorrence of all equirt-guns and Eddy mediums.

Although I could not understand how Miss Eddy's arm became apparently so elongated and enlarged as it showed itself through the aperture in the cabinet, still, under such positive proof of fraud. I considered at the time that a "trick" had without doubt been practiced by the medium on the public.

Some time after this, I attended a scance at which a boy of eleven years of age was present, (called the Allen boy medium.) The peculiarity of his mediumship was that the physical phenomena that generally occur at dark circles took place in his preserve in broad day light, it being only required that his hands and arms should be recluded from the light. I took my place in a chair with the boy sitting in a lower seat on my left hand, having previously taken of my cont, which was thrown over the hands and arms of the medium as he clasped my left arm with both his hands, and kept up a constant manipulation to ascure me beyond question that they were never removed. There were reveral persons present, before whom divers phases of the dark circle phenomena transpired. Among other things that occurred, a long, large arm and hand were projected over my shoulder on the right, far beyond the point the boy could have reached had he stood on a line with it instead of sitting as he did some feet below. This feat being accomplished in broad daylight and in the presence of several other witnesses, all of whom acknowledged its genuineness, seemed to place its truthfulness beyond question. Like most over-critical investigators, however, I was soon tempted to doubt the

spect to ada uch occurrences in medianishly as T

have narrated in connection with the Eddys and

Allen boy.

In accordance with this plan, Mr. Luther Colby the publication and conducting the "Burner of Light," invited a number of highly intelligent lasdies and gentlemen of their acquainthnee, on whose fitelity they could implicitly rely, to form n calcio at the Banner rooms, at which Mrs. Annie, Lory Chamberlain had consented to efficiate (without, however, being made aware of the objecti as the medium for physical manifestations, When the'c muittee met they were placed, as: usiful on two sides and one end of a long table, with their hands all joined together, so that no break in the circle could occur, without at least two persons being cognizant of it. Mrs. Chamsberlain was scated in a chair at the other end of the tible, with her dress tacked to the floor, whilst Noth the hands of each of the persons sitting next, to her (Mr. Colby being one of them and an equally reliable person the ocher) were formed after the usual manner in a pack, with one of the hands of each of the persons who sat next them between, Before taking his seat in that circle Mr. Colby stopped out of the joon and brought in a pair of drum-sticks, the bandles of which he had (tirknown to the medium and most or alkef the others. present, new poisty blackened with printer's rok; and also several other instruments of music, bells, No , which he had also strond and dotted at anpropriate places (severally) with red, blue and green tak. These were laid in a place beyond the possible reach of the medium, and Mr. C., having taken has place, the light was turned off. Asis usual on such occasions, both Mrs. Chamberfain's hands were constantly engaged in manipulargeg with gentle t uches the pack of hands on either side of her, in order (as the theory is) to draw magnetic power from the whole circle clinked together as before described). The company being of "one accord" and harmonious, the manifestacions were good, accompanied with the usual beating of the big drum and the performance in the air (as they sailed overhead around the room) of the bells and lesser instruments of music. When the seined closed, a committee of ladies was appointed to expoine the medium and learn whatler any marks tother than those already perceived) were made by the coloring matter on her person. They reported that, besides the stains of printer's ink on her hands visible to all-as were also sundry marks on the neck-that other spots and lines of red, blue and green (corresponding to those on the instruments) were found on different parts of her person. Shortly after this, at a circle held by some of

the parties who were present on the occasion described above, they were cautioned by one of the guides of the medium against the using-in any future experiments of the kind-of any paint or coloring matter having verdigris or other poisonous elements in it, such, for instance, as the green that had been used in the experiment that had just transpired, for the reason that in creating, materializing, endowing or extemporizing, as it were, the occult hand, body or spiritual form or instrumont by which physical manifestations are accomplished, it was necessary that certain elements should be transferred from every organ of the medium, not excepting the lungs, to the occult body, and that in the return of these elements at the closing of the seance, it was a necessity of the law that controlled, that some of the more refined particles of every material thing the spirit limb or body thus created came in contact with, should be carried back with them to the organs of the medium from whence they were extracted. This explanation, if correct, not only accounts for the stains of luk on the hands, neck and body of Mrs. Chamberlain, but also for those on the wrist and fingers of Miss Eddy and the Allen boy medium-they all being equally innocent of fraud, or "humbug." Whether the verdigris in the green coloring matter really found its way to the lungs of Mrs. Chamberlain (as was suggested) or not, it is a singular fact that that lady was shortly after attacked with a severe pulmonary complaint that came near carrying her off, but from which she finally recovered.

The "conditions" that it is requisite to obtain and conform to, in the prosecution of spiritual inquirles or experiments before "mediums," have become a trite subject of ridicule with many scientific and elerical investigators of the phenomena; and yet, what branch of science or of art is there that can be successfully prosecuted without conforming to certain prescribed "conditions?" The astronomer may place his telescope in a position to command within its sweep countless suns and stars in the heavens; but if the "conditions" are changed by the intervening within range of his instrument of the lightest haze, the glory of the scene is at once shorn of half its splendor, and perhaps totally eclipsed, a moment after, on the passing of a darker cloud. But still the suns and stars are shining as brightly as ever, it being but a change in the "conditions" through which they were beheld that had apparently dimmed their brightness, or wiped them altogether out of God's great material universe.

So, too, the spiritual seer may be peering with rapt, incorporeal vision into the vast ethereal

float, like dots, these comparatively little material | joinder, by duplicating and intensifying its own suns and worlds that alone are visible to corporeal eyes, and describing from thence scenes infinitely transcending in beauty and sublimity aught that the mere astronomer has over beheld, half of the way would end with another "half" all which may at once be tarnished by a mere of clear "humbug," or nonsense! There are espassing haze-like suspicion in the mind of some tablished laws that should be known and conperson present, or totally obscured by a malig- formed to (as I have before hinted) by all investinant thought cast upon the sensitive mind of the gators of spirit communion through media, that medium, with as darkening effect as that of the are just as patent to the moderately enlightened but no secure did the "exposer" of mediums feel cloud before the motorial instrument of the as - understanding as is the fact that if we stand betronomer, and often with as jarring and disturb- fore the light a shadow will inevitably fall. the coal that covered the boy's bands, and showed ling power, as if a bucket of ice-water were sud-

In popular estimation, the astronomer loses nodoubted proof that it was no other than they that I thing of his pristige because of the disturbance of performed the "twitching" feat. Of course, the "conditions" that shuts the material universe lowing exquisite lines by the lamented Alea Cary—lines medium being taken in the commission of the from his normal sight; whilst the medium is con-which, in the judgment of recompetents criticas Edgar A. "very act," was completely "exposed" as a defined alike by the thoughtless, the ignorant the poetle literature of this country. performed the "twitching" feat. Of course, the locanditions that shuts the material universe "hunding and cheat," and had to retire (for a) and the mullgrant, because a like derangement ! of "conditions" (Induced, perhaps, by themselves) the E bly medium, although I could not for my forech see his or her infinitely more sensitive abnormal vision. So, too, who thinks to condemn the musician for producing discord rather than harmony from an accidentally unstrung instruwhere he could reach; the ray nothing of the fact, inent, or the practitioner of the still more occult science of chemistry, because some idealy ailthe same moments still the evidence seemed to justed experiment has failed through a mistake in the preparation of materials, or a flaw in his crucible? How many, too, are there among our Select fie, learned and elerical men, who would both 1 to 1 feen mistaken, and that the whole ish unmoved in the presence of a telegraph opthis, was a "Lumbug" " Emchily, liewever, there | erator, when told that, through an accidental diswere more experienced parties than myself who turbance of "conditions," (such as the parties of a wire;) the communication by was expecting, could not, for the present, he sent from across the ocean, but would, within perhaps the next hour, accuse a spirit medium of being a "cheat" or a conyect, from resolved upon instituting some ex- . "humbing," because forsouth, befor she could not properts under such strict test conditions (that respond to his arrogant demand for a dispatch there exall not fall of climbrating the truth in root from some angel in heaven, along the celestial telegraph, that his own acrimonious thoughts or presumptuous demands had perhaps just rudely snapped in twain! It is said there have been instances in which

and other gentlemen associated with him in the theroughly charred remains of whole packages of national currency or bonds have been ear) fully transmitted to Washington for identifieation, and there submitted to the delicate manipulation of female tingers, under conditions so strict that not only the presence of every ruder blast, has been excluded from the room, but the very buting of their own breath, by the operators has been requisite to insure success; and that, under these nice "conditions," the semi-spiritual essence of the ink, that Lad resisted the ravages of fire, had been deciphered on the attenuated and impolyable remains, and the loss analogood to the ewiter by the government in consequence. Now, what this kye would have been the effect on these decicately organized female operators, if, in the midst of their sylph-like labors, the elected gentlehean I have before alluded to had burst him a portion of the time by right, and I was gentlehean I have before alluded to had burst him enters and warm and will do all they can for a large well received by the friends there. They are not the received by the friends there are for a large well received by the friends there are for a large well and warm and will do all they can for a large well and warm and will do all they can for a large well and warm and will do all they can for a large well and warm and will do all they can for a large well and warm and will do all they can for a large well and warm and will do all they can for a large well and warm and will do all they can for a large well and warm and will do all they can for a large well and warm and will do all they can for a large well and the loss and large well as the large well as a small society of live Spirativalists in East, Parsonsided, Me. This place is a small society of live Spirativalists in East, Parsonsided, Me. This place is a small society of live Spirativalists in East, Parsonsided, Me. This place is a small society of live Spirativalists in East, Parsonsided, Me. This place is a small society of live Spirativalists in East, Parsonsided, Me. This place is a small society of live Spirativalists in East, Parsonsided, Me. This place is a small society of live Spirativalists in East, Parsonsided, Me. This place is a small society of live Spirativalists in East, Parsonsided, Me. This place is a small society of live Spirativalists in East, Parsonsided, Me. This place is a small society of live Spirativalists in East, Parsonsided, Me. This place is a small society of live it with the parson well as a small society of live it with the parson well as a s the room, and, with a lond whack of his cane on the table on which lay the ghosts of the bills, had the lady n anipulators to identify the writing and figures in his holy presence? or if the table can, but are surrounded by church bigots burly, coarse-brained professor had all at once i ibvaded their domicite, and commenced his pompons promenade to and fro through the Bro. C. W. Brazier, who keeps the Euroka House hall, denouncing at every turn the whole thing —a good temperance house—is a whole souled as a "humbur and cheat" too contemptible for man, and any true Sphitnalist will find a pleasas a "humbug and cheat," too contemptible for any learned man like himself to countenance, much less be engaged in, as he did in presence of the spirit mediums at Harvard? Under such personages must have created, what think ye would have been the chance of the owner of their less? I trow not one in an hundred thousand; and yet the "conditions" required for the higher degrees of spirit intercepts. higher degrees of spirit intercourse depend on the nice adjustment of finer elements than did even the deciphering of the all-but spiritual impressions (verist-like stains) on these attenuated, myster bills.

spread tha truth among them: Where are the spiritual impressions (verist-like stains) on these attenuated, myster bills.

spread tha truth among them: Where are the spread on the property of the place a deligible and myster bills.

A fact that should be comprehended by all in-A fact that should be comprehended by all in-vestigators of Spiritualism before they venture for accuse mediums of fraud and imposture, is, that the moment the spirit about to communicate would do well there a few weeks, I think, and begins to assert ascendency over the physical, especially if they can lecture on Sundays or eventlat moment the body and material senses of the that moment the body and material senses of the medium become vastly more acute and keenly alive to all surroundings. While the natural eye acts as guard for all these material conditions, the spiritual eye is enabled, if not disturbed by Many of these are intelligent men, who, though the external, to see, and the ear to hear what the now chiefly laid aside from participation in the angel visitants have come to give; and the higher angel visitants have come to give; and the higher : the quality of mediumship the more rensitive is it to all these surroundings. Thus when by long xperionce we come in a good degree to know this law, we readily comprehend how much depends upon the person sitting. There are probably but very few, even among experienced Spiritualists, who outside of their own special family altars or circles are prepared to sit down with a well developed medium and draw the higher truths. Even most well-intentioned sitters are far more ready in their over-critical investigations, when abroad, to obey the injunction of Jesus of Nazareth, to be "as wise as serpents," than to conform to the requirements of the sequel to be "as harmless as doves" also. These are very apt to let in suspicions of the medium's honesty or reliableness; and the moment mediums are made positive by the person's unbelief, that moment they become the subject of the investigator's doubts, and being keenly sensitive, feel all he inharmony which the other throws upon them. Under these disturbed conditions, truths that start fair on the spirit's side, become distorted in their passing through the agitated mind of the medium—very much after the manner that perienced aid. I would also say to them that the the appearance of the medial in the bottom of the Doctor will practice the healing art in this town well is changed by being reflected to the surface through agitated water. Even in school it is necessary that the child should be negative and the teacher positive, as we all know, though perhaps we do not all know that it is infinitely more important to comply with these rules or conditions in the acquiring of spiritual knowledge. As far as my experience extends, I have found that all those who are willing to seek for truth from the spirit-spheres, through media, in the spirit of little children, are sure to obtain it if they persevere; whilst those who demand it in that spirit of the chief priests, scribes and Pharisees, that Jesus so often and emphatically condemned, or who are in their own conceit "already full" of knowledge and wisdom, are pretty sure to be "sent emitty away." These last most always insist on making their own standard for conditions; and as the subject is one that they have but little or no sort of knowledge of, they take from the medium, by their positive requirements, the very elements of an appointment made a week previous. Mrs. in their own conceit "already full" of knowledge

As he of the "Golden Ago" unwittingly dis closes and so well expresses the fact, I have often known investigators to "run well for a time," at a scance, and by keeping thier minds passive, obtain excellent spirit communications, until some untoward circumstance, or expression of the me-Gratifying evidence of the interest in the subject space of God's great spiritual universe, in which dinm, excited their auspicion, which at every re-

nature on the medium's mind, the conditions become so entangled and disturbed that the communication that went on well and truthfully the first

[To be concluded in our next]

ALICE CARY'S SWEETEST POEM.

No apology is needed at this time for reproducing the fol-

Of all the beautiful pictures
That hang on Memory's wall,
Is one of a dim old forest.
That seeingth best of all;

Not for its gnaried cases olden, Dark with the mistletoe; Not for the violete golden

Not for the violets golden. That sprinkle the case below;
Not for the mile white likes. That lean from the tragent hedge,
Coquetting all day with the sunbeams,
And stealing their golden edge;
Nor for the vines on the uplated.
Where the bright red berries rest;
Nor the pinks, for the jute, sweet cowship.
It recime that to be the best.

I once had a little brother

I once had a little brather.

With eyes 1975 were dark and deep—
In the lap to that olden forest.
He light in peace asleep;
Hight as the down of the thistle,
Free as the winds that blow,
We rove there the beautiful Summers,
The Summers of long ago;
But his text on the hills grew weary,
And one of the Autumn every.
I made for my little brother.
Sheed the ball agency follow.

Sweetly his pale arms folded My neck in a meck emprace, As the light of immertal beauty

As the light of immortal beauty
Silently covered his face;
And when the arrows of curret
Lodged in the tree tops bright,
He fell in his saint-like beauty, Arleep by the gates of light; Therefore of all the pletures

That hang on Memory's wall, The one of the dim old brest Seemeth the best of all.

Banner Correspondence.

EAST PARSONSFIELD .-- P. C. Mills, of North Waterboro', writes: "I pen these lines for the purpose of hringing to the notice of mediums and speakers that there is a small society of live Spirand bitter opposition; but each time any one gives them a helping hand, they seem to gain now strength and numbers, and new courage. ant home with him and his amiable lady. Bro. A. K. Long e is also what I call a true Spiritualist, free and carnest, and will do all he can for of the spirit mediums at Harvard? Under such the advancement of the cause; and no people are conditions" as the presence of either of these more gental and whole souled than he and his country towns of Maine. Oh for the means to spread the truth among them! Where are the Any medium or speaker can go directly to Bro.

ASYLUM FOR DISABLED SOLDIERS .- Augusta, Nov. 24th, 1871 - Messes, Editors: There are nearly five hundred of the disabled and broken-down soldlers of the late war connected with this home.

piring in the world around them.

A couple of years since a Reading Room and Library were established here, and it is found that these serve as an escape-valve for not a little of the uncasiness and discontent incident to institutions devoted to this class of persons. here say we now have a fair library, and a reading room quite well supplied with the ordinary religious and secular publications, yet overything we have in this line has been contributed. For at least a year past to my knowledge, the Banner of Light has reported promptly at the Soldiers? Reading Room, and done not a little toward enthling them to beguile many an otherwise weary lour. I writ to thank you for past kindness in tione to favor us with the paper. Be assured it will do something toward making the public home of these disabled "defenders of the old flag"

cheerful and pleasant.

Most respectfully, in behalf of my comrades, G. WARREN BARBER, Librarian.

To the Liberal Texans.

DEAR BANNER-Permit me, through your columns, to ask the friends of the cause of progress throughout the State of Texas to correspond with me, for the purpose of deciding when and where we will hold a State Convention, in order to or-ganize a State A sociation whilst Bro. J. R. Doty during the winter months, that all who may wish to avail themselves of his wonderful mediumistic healing powers and skill as a dentist and regular eclectic physician, can do so by giving him a call. Hoping that Bro. Doty's vielt here will not only

minister to the afflicted, but also publish to the world the fulfilment of the promise, "and these signs shall follow them that believe," &c., I remain, yours for truth and progress,
Miss Lydia H. Baker.

Lancaster, Tex., Nov. 13th, 1871. [Will the Religio Philosophical Journal please copy?]

Rhode Island.

WOONSOUKET.—N. M. Wright says: "Noticing in your correspondence column of Nov. 25th that Dean Clark writes, under the heading of 'The

applit communication, whilst they have nothing (McFarland) Wright gave a test resuce in Temto bestow in return—and consequently the comperance Hall in that place, the abundant success munication, at best, becomes a mero jumble of which proved how well the field had been prewords and bleas or fails altogether. enemy' managuvered a flank movement against us calculated to divide our forces, by advertising a free lecture for the same hour in the most liberal church of the place, the hall was filled to its utmost capacity long before the hour of commence was presented in the decorum and quietness

maintained through the whole scance, which continued for an hour and a half, during which many very striking tests (even to old Spiritualists) of spirit presence and identity were given. Names of many old residents of the place, some of them long since passed away (and obviously not in the minds of any of 'he audience), were given, with the date and cause of death, with some incident of their carth-life which though not in the mind. of their earth-life, which though not in the mind of any one present, would be recalled and serve to identify the spirit, in many instances so coupletely and unmistakably that skeptics seemed to be confounded, and many that came only to ridito confounded, and many that came only to ride-cule went away to think; ready to avail them-solves of the first opportunity to see more of this (to them) 'wonderful thing!' At the close the question whether the audience wished another scance by the same medium was put, and receiv-ed an almost medium was jut, the affirmatical ed an almost unanimous vote in the affirmative. Thus the good work goes bravely on; even the would-be enemies of the cause are made ministers of progress, to aid in bringing in the 'good time

Connecticut.

Friends and Spiritualists of Connecticut-Here I

are in great demand.

Previous to my return to Connecticut I made a visit to Providence, R. I., speaking there two Sundays to good andiences; was hospitably entertained at Bro, Frank Hacker's, who is a stirring and earnest worker. Lectures have been for some time suspended in Providence, but a few of the more entriest have reorganized, and are trying to bring order out of chaos, and everything looks to oring older the constraint and the constraint of the constraint and it was in reality a reunion of hearts. Friends gathered and left substantial tokens of their esteem and regard. Mr. and Mrs. Paul Wright presented a ten-pound bride's loaf for the table, which was loaded with not only substantials, but prosented a ten-pound order foat for the tame, which was loaded with not only substantials, but every luxury which the season affords. The floral decorations were profuse and heautiful. In the absence of the gentleman who was expected to address the bride and groom and report proceed ings, I was called upon, when, quietly yielding to my control, words of greeting were inoken to the my control, words of greeting were spoken to the company, and also appropriate ones to the click, sur-couple who stood in the centre of the circle, sur-rounded by children of whom they may well be proud. My visit to Providence will long be remombered as among the pleasantest of my itiner

To the friends in New Hampshire-Concord, Hill, and other places-who have solicited my

that you will find my appointments in the Banner of Light, under head of "Movements of Lecturers and Mediums," and I solicit calls for evening lecand Mediums, and I solicit can's for evening fec-tures in the vicinity of my Sunday appointments. Send them early, that I may know in what sec-tions I am wanted, as it will enable me to arrange routes with less expense. Should you fail to got answers to your letters, please write again, as in changing my post office so often, I necessarily lose many of, my letters. Permanent post office address, West Winsted, Conn.

E. Annie Hennan.

Agent Connecticut State Association. West Winsted, Nov. 15th, 1871.

Massachusetts.

LYNN.—Mrs. M. S. Townsend Hoadley says, Nov. 27th: I have just closed a month's engage-ment in Salem. Have had attentive audiences of good, thinking, noble souls, who have given me many words of encouragement and kindness, and invited me to come again, which I have promised to do in Jane, if nothing happens to prevent,

I cannot see why Spiritualists may not have as good societies, as many in number, and as well sustined as any religious society in the world, if they pursue the right course, which seems to me to be an establishment of harmonious feelings among the cilicers, who must over know that office is service and has no honor, save as the servant proves himself or berself noble and worthy of the trust reposed, and the employing of houest, truthful, moral men and women as their speakers, who are noble enough to speak their own soul sentiments and stand by them. There are thousands of persons in every city who confeas their belief in private, but do not make their rest their belief in private, but do not make their appearance in public, to aid in spreading the soul's gospel, for reasons best known to themselves. And when I hear them telling about "our church" being so finely furnished, and "our min-Ister" so very fine and commanding such a salary, I think, perhaps, if Spiritualists had splendid churches, and paid their speakers from two thousand five hundred to six or eight thousand dol-lars per year, instead of the meagre pittance which comes so hard, and often causes so much complaint, not withstanding the homeless conditions of so many itherants, who are the means of communion between the visibles and invisibles, they, too, would patronize what they really believe in. But poor Spiritualism, like poor Christ, often has not where to lay its head; and because of its hum-ble condition, and its opposition to the Mosaic rule of the land, the voices of the oppressors cry. of old": Crucify! crucify!" But not as of old will the cross be used, though it may be raised; for the Spirit of the Eternal calleth unto his people, and slowly, but sarely, they are rising. Equality is the demand, and as sure as Nature seeks to equalize all her forces, and succeeds, so sure will a more equal distribution of man's universal necossities be the result. God speed the time! Let us work diligently!

Illinois.

BLOOMINGTON.-Helen Grover writes, Nov. 27th, 1871: Dear Banner: Please say for me, that I was suddenly called from Boston by the sickness of my father, then in New York. I found him too ill to travel alone, and therefore came on to Bloomington with him. The day after our arrival, my mother was taken violently ill, and after seven weeks of distress and agony, too fearful to depict, passed on to the "joy unspeakable and full of glory," for which her weary soul so long had yearned. Oh, I never realized the solid long had yearned. Oh, I nover realized the solid foundation on which our glorious philosophy rats as I do now. Not faith, with its ceaseless ebh and flow, according to different conditions, but absolute knowledge, is the rock whereon our feet are planted. I thank God, every hour, that my dear mother did not leave the form till I had come into a religion that could sustain me better than the old that leave wherein I was a reserved. than the old theology wherein I was reared While the minister was telling of her having gone to Jesus, and the like, she stood between my father and myself, and was seen by several beside myself flitting around the house during the entire service. My heart is full of thankfulness and joy, in the midst of my sorrow, and I feel as though I could proclaim our heautiful religion to the world with renewed earnestness and inten-

Family circumstances will keep me West for the present, and I would be glad to make en-gagements for lectures in this and adjoining States, or a short time, or during the winter, perhaps Shall probably wend my way Eastward before many months, and shall be glad to make engage-

ments for speaking on the way there.

I hope the above statement will be considered sufficient excuse for unanswered letters, and the non-fulfillment of various engagements. My friends will please address me at Bloomington Illinois.

The Case of Joseph Baker. ...

on his way from the Soldiers' Home at Milwau-kee. This is the second time that necessity has verge of the grave, one who has spent a lifetime in the cause of human progress, having falled to secure that competence so desirable and so necessary, in the decade of life, now stowed away among seven hundred crippled, wounded soldiers, representatives of all the different nations now interfere and remove the cause.—Philadelphia Age.

composing this land of liberty, thinking to drag out the remainder of his days among that unfor-tunate class. But he cannot do it; the surroundtunate class. But ne cannot to it; the surfoldings are so uncongenial to his fide nature that he must leave and return to his aged companion left at home. Bro Baker has a little home of his own, but nothing to live on. In former life he preached to the Universalists for twenty-one years, then espoused the cause of Spiritualism, and has done what he could in that direction till he entered the espoused the cause of Spiritualism, and has done what he could in that direction till he entered the army, was detailed as nurse when he became crippled for life; and although these are days calling loudly for sympathy on every hand, let us all remember that we too are growing old, and may be subjected to the same condition in life. Let us also remember that this giving to the needy is the making up of our little heaven here below.

Bro. Baker is still firm in the faith of spirit communion, and here let me suggest that all liberal souls who have ir, help to provide for the bodily needs of this good brother.

Sould either to the 'Banner fund," or to Joseph Baker, Janeaville, Wis.

Yours truly, W. D. HOLBROOK,

Waukesha, Wis., Nov., 1871.

Wankesha, Wis., Nov., 1871.

Kentucky. nm, satting away again under the banner of the State Association of Spiritualists, and everything is opening up splendidly for this campaign. The lecture season has opened briskly; good speakers are in great demand.

Previous to my return to Connecticut I made a spirit to Baselland in the connecticut is made a spirit to Baselland in the connecticut is made a spirit to Baselland in the connecticut is made a spirit to Baselland in the connecticut is made a spirit to Baselland in the connecticut is made as a constant reader of your valuable particular to Baselland in the connecticut is made as a constant reader of your valuable particular to the connecticut is made as a constant reader of your valuable particular to the connecticut is made as a constant reader of your valuable particular to the connecticut is made as a constant reader of your valuable particular to the connecticut is made as a constant reader of your valuable particular as a constant reader

arrival as I would the return of an absent friend. Our beautiful philosophy is winning its way into the hearts and homes of many of our best citizens. Bros. Peebles and Forster's lectures were well attended by large and intelligent audiences. Next month Mrs. Laura Cuppy Smith speaks for us. We have a number of good mediums in our city. Mrs. Hollis as a test, and Dr. William Rose as bending medium are the best. The D stor is city. 2018, 11010s as a test, and Dr. William 16380 as healing medium, are the best. The D effor is very successful in his treatment of obsession; one case I wish to speak of in particular, that of a young lady of a highly respectable-family in our city. She can absent with a death with a death with a factor of the same of the control city. She was obsessed with a dark, low spirit; when under the influence she would use profane language, and was very bol-terous. The Doctor was called to see her, and in a short time develwas called to see her, and in a snort time developed the spirit out of its dark condition. The lady became calm and quier, to the astonishment and joy of her family and friends. He has similar cases from all parts of the country, in all of which he has been successful; he has marked success in all classes of chronic diseases. He is doing a good work among us; may the good angels bless him in his labor of love.'

New Hampshire.

ALSTEAD,-Mrs. Julia A. Cheever says: Well cnowing that yourself, as well as the many readers of your paper are ever rejoiced at any advancement of our beautiful philosophy and its witnesses, I take occasion to speak of one who has been in our midst for a time, endearing her-Hill, and other places—who have solicited my least term our midst for a time, endearing herservices, I wish to say that I will serve you at the carlle. I wish to say that I will serve you at the gaged in Connecticut until spring; then I will again gladly return to your hospitable homes, trusting. I may be enabled to administer to the great needs of these who are asking for that food which only the angels have to give:

To the Spiritualists of Connecticut I wish to say.

To the Spiritualists of Connecticut I wish to say.

World. Would to God we had more of such in the service of the server to describe the service of the server. the field, seeking at all times to elevate them-selves to that condition that shall attract naught but that which is pure and good in this life, as also the most elevated and noble from that upon the other side

other side.

Mrs. R. is doing much good in this place and vicinity, and I sincerely hope other fields may be opened for her by our friends, where the opponents of Spiritualism may be convinced of its truth and beauty. Mrs. Rundlett's address for the present, is Bellows Falls, Vt., care of Dr. M. A. Davis.

Seeing without Eyes.

DEAR BANNER—The following fact may prove interesting to some of your readers: Conversing with Mrs. J. M. Carnenter one day, about the wonderful power which the spirit artist, Mrs. E. A. Blair, has to paint pictures with her eyes blindfolded, she said that she would try whether it was possible for her to see in the same way. Accordingly I blindfolded her in the same manner as Mrs. B, and to our astonishment she was able to see At first we thought that in some way she must see under the bandages with which her eyes were covered; but after securing them perfectly, she was able to read out of any book I gave her. Since that time the experiment has been tried again and again, and always with the same results, with one or two exceptions, when she was feeling very weary. This shows conclusively that the sense of sight is not always dependent upon the physical organs. Persons who are skep-tical in regard to this matter can try the experiment for themselves. Many who have had the privilege of blindfolding Mrs. C. are ready to tes-tify to the statement above named. Such facts worthy of the most careful study and consideration by all thinking minds.

A. E. CARPENTER. Boston, Nov. 13th, 1871.

Michigan

COMPLIMENTARY RESOLUTIONS - Enclosed I send you resolutions passed at the last Sunday of Mrs. Laura Cappy Smith with our Society. The Society is prospering, growing, slowly but surely, seach one becoming more earnest in the work of spiritual truth. Miss Susia M. Johnson is engaged for December, O. P. Kellogg for January, and N. Frank White for May.

and N. Frank White for May.

Respectfully.

J. H. White, Sec'y.

Port Huron, Nov. 22d, 1871.

Whereas, The present course of lectures before the Spiritual Society of Port Huron is now brought to a close; and as the lady who has so successfully administered to our spiritual wants is about to take her departure for other fields of labor; be it therefore,

Resolved, That the thanks of this Society are hereby ten-

Actored, That the thanks of this Society are nerroly tendered to Mrs. Laura Cuppy Smith for her carnest, able and cloquent efforts in our behalf.

Resolved, That we hereby recommend her to other societies as one of the ablest advecates of Spiritualism.

Resolved, That should Mrs. Smith find it convenient to again visit Port Huron, sho will find a host of friends to welcome her back to the records of here early labors. come her back to the scenes of her early labors.

Resolved, That a copy of these resolutions be forwarded to
the spiritual press for publication.

PAINESVILLE —M. H. Colby writes, Nov. 27: "Our young and beloved brother, Cepbas B. Lynn, closed his labors for November last Sabbath in closed his labors for November last Sabbath in this city; he lectured to good and respectable audiences, and is highly spoken of all. He is a good genial soul, and is bound to make his mark. May he be blessed with a long life. He left to day for East Sagiuaw, Mich.—where he speaks in December—with the regrets of all that he could not have stand with us longer." stayed with us longer.'

BRUSH CREEK.-P. R. Scott writes: "Mr. Melvin Lackey, of this place, has recently become developed as a test medium and physician. His power as a healing medium, without the aid of medicine, to us is truly wonderful, and is creating excitement among others. His examinations have been satisfactory. He is also a powerful physical

HIGH HEELS.-Science, skill and care reduce the sufferings of those compelled to undergo sur-gical operations, to the lowest possible point. But enough remains to frighten people from paths, the end of which is the operating table and the surgeon's knife. One of these paths, which is just now filled with victims, is the wearing of high-heeled boots by ladies and children. The practice is openly condemned by learned surgeons, and Dr. William H. Pancoast remarked the other day, after performing a painful opera-tion on an interesting little girl whose feet had shoes, "this is the beginning of a large harvest of such cases," And what else can be expected? Mothers walk the streets with heels on their boots from two and a half to three and a half inches high, and not more than an inch in diameter and their doubters of their conditions. Messus. Editoris—In behalf of our aged and decrepit Father Baker, of Janesville, Wis., for whom you are soliciting aid, I wish to say a word to your numerous readers.

The old gentleman called on me this morning, soon begin to assume unnatural positions. In many cases they are actually dislocated. In othforced him to try that Institution to obtain the east the great toe passes under the foot, the ten-mere pi tance of what he can eat, nothing more, dons harden in that position, and lameness is Just think of it! an old man tottering upon the contracted, for which there is no cure but the knife. When the injury does not take this form it assumes other aspects almost as horrible and distressing. There are thousands of young girls tip-toeing it along our streets to-day, who, in a few years, will be cripples if their parents do not

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Written for the Banner of Light. THE BRIDE OF CASTELMERE.

BY METTIE BELLE CRAME.

The twilight shades are hovering near The old, gray crags of Castelmero. Bweetly the lingering sunbeams fall On vine-wreathed tower and ivied wall:

And soft the blue Rhine winds along, Murm'ring sweetly its ceaseless song Reclining in her sylvan bower,

Ulrica waits her bridal hour. Her dark eyes pierce with longing gaze The mists that overhang the waves. She sees a boat far up the tide-Her Rudolph comes to claim his bride i O'er the blue wave it fleetly flies:

Near the green shore at anchor lies. Dark forms are hurrying to and fro, They speak in tones to sad and low ! Mowly they bear a burden near-

Her heart palls with a sudden fear! She wildly looks, and looks again: Ah ! me, it is her Rudolph, elain!

The castle halls are velled in gloom, There 's sadness now in every room. Uirica walls beside her dead-The light of reason forever fled! Now every day at the twilight hour

A malden walts in her rose-wreathed bower. The years glide by ; the moonbeams fall On moss-clad tower and crumbling wall Yet still that bowed form lingers here, On the green bowers of Castelmere; And still that cry floats o'er the sea;

The blue Rhine sings its low, sweet song, Murm'ring now : "It will not be long." And in a June-time twilight hour Utrica slept in her rose-wreathed bower. And Rudolph, in the immortal sphere,

"Rudolph, my love, I walt for thee !"

free Thought.

AS IT APPEARS TO ME.

DEAR BANNER-In your issue of the 11th inst. you publish a letter from the pen of Isaac Rehn. in which he enters mild, but I think just criticisms, against the manner in which the lovers and advocates of the spiritual philosophy are presenting this new and wonderful system to the world. I can but agree with him, that there is altogether too much force expended upon the lecproof of which the Spiritualists are in possession -"the circle!" I know but very little of this fied error. I was at the time a resident of Quincy, the lectures of Thomas Gales Forster, delivered here during the month of October, were to me a continual feast; still, I am nearly as ignorant of the evidences necessary to convince a caudid and reflective mind of the truth of spirit manifestations and influences, as I was before listening to this interesting speaker.

The Spiritualists have a society here, and they seem determined to support lectures this winter. (and as a seeker after truth, I am willing to contribute my mite,) but the effort seems to be a painful one, and harassed by many of the embarrassments of which Mr. Rehn speaks in his letter. The old system of passing the hat has been adopted, to keep up the finances, which calls to one's mind the earlier days of "old Orthodoxy," when in my youth I was coerced to listen to the painful descriptions of that terrible place called hell, which I fully believed was instituted for those who possessed not the wherewith to drop into the sanctified hat! The singing is sometimes good, and sometimes none is attempted; sometimes the house is over-ventilated, at other times not ventilated at all; and, "as it appears to me," there is a want of interest, a want of useful and effective cattle, and swine, would disappear from their organization, a want of energetic and determined prairies, and their beelives and tools from their ccoperation sufficient to create in the minds of outhouses. Nothing was safe; neither property speculative spectators a feeling of interest com- nor life. If any were prosecuted on proof suffimersurate with the ability of the speakers em- cient to convict in a court of justice, they had the made attractive. Why is it, that in a city like and no conviction could be obtained. The neighthis, where there are so many Spiritualists who boring counties were not exempt from their raids are blessed with an abundance of this world's upon property. The writer had personal experigoods, good music cannot be provided, and the ence of their dishonesty in dealing, and suffered necessary funds raised to pay for a hall and from their thefts in Quincy. There are many speaker, so that there can be no obstacles to other strong points that I might present to show the spread of the light, if truly Spiritualism is a their bearing upon the communities around them, light.

Lectures may convince some intelligent persons of the inconsistency of "Old Bible Fables" and prevailing creeds; they may throw light upon a few minds relative to the truth of astronomy and geology, as contrasted with theology; they may demonstrate the possibility of clairvoyance: but, as far as I am able to see, they will never convince any one of the fact that spirits return to ter in other counties adjacent-arose as one man interest themselves in or communicate with their and forced the Mormons to leave Nauvoo. But they friends still remaining on this mundane sphere." I wish not to be understood as opposed to the lectures; on the contrary, I approve and enjoy them; but I hope I may be excused for saying that; aside from the lecture itself, these entertainments are no great credit to the society which claims so much of spiritual light.

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It also appears to me that nearly all the medi ums and clairvoyauts, who alone have the power to prove the truth of spirit manifestations, either hide the light they possess or use it as a means of money-making, and are consequently looked upon as humbugs and swindlers by many honest people who would gladly investigate this new system, could it be divested of the mantle of fortune-telling and greediness. Spiritualists are continually stigmatized as showmen and fortunetellers, and as long as they, by their actions. seem to covet the title, who can blame the skepti cal for applying it?

If there are mediums in this city who are making themselves useful for the good of the cause, I and recovered his health. The he went for the have yet to learn the fact! If there is a clairvoyant here who labors in the new vineyard on any newly born. Full of joy, he praised God aloud. occasion whatever, without first demanding a money offering from those whose conversion they pretend to desire, I am ignorant of their whereabouts; and for months I have been striving to willingly would I give up all my wealth!" Herfind the light, and cannot, even for money! And, mas, the shepherd, listened to these words, and truly, the only light (except one) yet received, he said to the fich young man, "All good gifts that is worth its cost, is the "Banner of Light!" come from above; thou canst not send anything Here is food for the hungry soul, and to me its thither. Come, follow me." The youth followed weekly visitations are as beckonings from the the pious old man, and they came to a dark hovel, spirit-land!

What is needed here is a reliable test medium

Philosophy which, to a great extent, has been brought upon it by its own adherents and by that class of advocates who claim the most inspiration. I see no way by which this desirable point can be reached, except through the agency of a medium whose manifestations will be such as to stop the mouth of criticism and ridicule-one who will work for the cause he or she advocates, like a true apostle, and thus, as becomes every true laborer, prove themselves worthy the contidence and support of thinking, candid people who are honestly seeking for truth, through the fogs of unbelief and prejudice. There may be plenty of good media here: but of what use is it to those who have no facilities for fluding their hidingplaces? Such light is as useless as an extinguished taper at midnight. But I think there is no good test medium here; and, until there is, the cause must remain in its present condition, notwithstanding there is a hungering and thirsting for true knowledge among the multitudes which can in no other way be satisfied. The harvest is ready—send forth the laborers!

Cincinnati, O., Nov., 1871.

WHAT AND WHERE IS TRUTH?

MESSES. EDITORS-In 1850, our good Quaker friend, I. G. W., published an article in the National Era, in which he expressed his sympathy for the Mormons, who had then recently been expelled from Nauvoo, Illinois. It seems it was his opinion that they had been persecuted on account of their peculiar religious notions, for in that article he says they were persecuted for their "absurdities and novelties of worship and faith, which were made the excuse of a new Christian crusade on the part of blackleg and nomadic rascallty of the Valley of the Mississippi." He then quotes from a "brilliant discourse before the Pennsylvania Historical Society," and says he derives many of the materials of his sketch" from it. Again he says, "The author of the discourse before us, denies emphatically the charges which have been preferred against their habitual purity of life, integrity of dealing, . . . their regard for law, and their devotion to Constitutional Government." He says that "mob violence expelled them from Illinois, and that their Exodus" was that of "the modern Israel," the history of which would "contain the record of a persecution as cruel and remorseless as that which hunted the Huguenots from France." Such was his view of the case.

In the Banner of Light, Nov. 18th, page 4, in your article on the Hawkins case, I find this sontence: "Think as we do, or prepare for another bloody Exodus, like that from Nauvoo." This contains an insinuation, or an implication, that the Mormons were expelled from Illinois on account ture, to the exclusion of the only real channel of of their religious opinions; and, I doubt not, you really think so. But I assure you it is an unqualimysterious faith, although I must confess that Illinois, and was conversant with the facts then transpiring in our neighboring county; and I felt that, so far as I. G. W.'s article was accepted for truth, the people of Illinois in general, and of the County of Hancock in particular, were grossly slandered, and the effect of the sentence quoted from you, must, in the same direction, influence the minds of those distant and unacquainted with

I felt constrained to pen a statement to the Era," to correct the impression necessarily consequent upon I. G. W.'s articles, and for the same end I write this for your consideration.

The Mormons were expelled from Jackson, Missouri, in the winter of 1838-9. They were met in Illinois with sympathy and hospitality; we supposed and believed that they had been outraged in our Sister State. They soon after concentrated in Nauvoo. There, by their numbers, they obtained a political ascendency over the older inhabitants of the county, and controlled the election of county officers. Every man in office was a Mormon. They committed depredations upon the property of the citizens, till none held his rights secure. Their horses, and In short, the lecture itself is all that is sheriff, the constables, the justices and the juries, that I forbear to touch upon, to extend this commun ication.

Now this was the religion for which they suffered persecution! The old settlers of Hancock County must quit, their homes and farms, or the Mormons must leave. So they-not the "blackleg and nomadic rescality," but the best people of the county, and assisted by those of like characwere followed by the charities of these whom they had wronged, and were supplied with provisions, after they recrossed the Mississippi, till they could take up their march for another promised land.

I have thus given you but a few of the leading facts in this case, all which can be attested by hundreds of participants and witnesses in those counties. I would not have troubled you with this communication, except that, in so far as I am able, I would neutralize the impression that the Mormons have been persecuted for their religion in Illinois; and I presume they were not in Missouri. I would add that I appreciate your views of the present prosecutions they are subjected to.

Yours for the truth, J. A. WILLARD. Chicago, Ill , Nov. 19, 1871.

A Beautiful Parable.

A rich young man of Rome had been suffering from a severe illness, but at length he was cured, first time into the garden, and felt as if he was He turned his face up to the heavens, and said, 'Oh thou Almighty Giver of all blessings, if a human being could in any way repay thee, how where there was nothing but misery and lamentation; for the father lay sick, and the mother who can bring undeniable proof; nothing less will wept, whilst the children stood round, crying for do. I am acquainted with scores of people who bread. Then the young man was shocked at the are free from church trammels, and others who scene of distress. But Hermas said, "Behold would like to be, who are longing to be convinced here an altar for thy sacrifice! Behold here the that their friends from the other side can come to brethren and representatives of the Lord!" The them, but the obstacles before mentioned are in rich young man then opened his hands, and gave the way, consequently the cause suffers through freely and richly to them of his wealth, and the inexplicable eccentricities of its own advocates.

"As it appears to me," something should be done to remove the stigma from the Spiritual

Spiritual Phenomena.

SPIRITUAL MANIFESTATIONS IN BEECHER'S CHURCH.

In the Banner of Light of Nov 25th, we only lished an interesting letter from New York, giving an account of the physical manifestations which have taken place in Mr. Beecher's church for some time past. We sent a copy of our paper to the New York Herald, and that paper endorses the account in a lengthy article, from which we take the following extract:

There are three reporters' tables standing against Mr. Beecher's platform. The middle table, directly in a line with Mr. Beecher, is an innocent-looking affair of pine, stained to imitate black walnut. Some four or five weeks previous to Mr. Beecher's summer vacation, I noticed an unusual commotion in the little circle of reporters, and, as I had been seated by the usher in a chair unusual commotion in the little circle of reporters, and, as I had been seated by the usher in a chair very near their table, I could not avoid seeing all that was going on. Mr. Beecher was in the middle of his long pue sermon prayer. As he uttered the words, "Let the whole earth learn the power of love such as brought Christ to carth to dio for men," the table moved slowly and deliberately toward one of the ladies, and pushed so violently against her arm that she was obliged to move back. Then it moved as deliberately to the lady opposite. You should have seen the faces of the reporters. They had evidently seen table-moving before, but were not prepared for a seince in front of the immense congregation of Plymouth Church. Their eyes said idainly. What shall we do if this table keeps moving?" But keep moving it did, back and forth, with a slow, monotonous slide, till the prayer was finished, and then it gave three emphatic thes by way of "amen." "Undoubtedly somebody up stairs endorses Beecher," said I to myself, my eye still on the table. Then the hymn was given out. It was about adverse winds, and cares and troubles, but each stanza closed with this line: closed with this line:

"As my day my strength shall be."

When that line was sung the table tipped so that pencils lying upon it rolled to the floor, and the reporters, who had evidently forgotten the spirits for a moment in the music, gave a little involuntary start, and a look of horror to a looker-on was irresistibly comic. They controlled themselves perfectly, however, and, took their paper upon hymn books in their laps and began to write. Meaning to do their best, they all moved hack, so that not the hem of a garment tenched the table. They even laid their gloves upon the projecting rim of the platform. Mr. Beecher preached one of his most radical sermous that day. He spoke of the power of brotherhood and of the love that hopeth all things, believeth all things, endureth all things. He spoke of the cruelty of society in its prisons, and all its disciplinary machinery, and deplored that self-sacrificing love alone could regenerate the world. The table 8 ened alive. At the very points where a radical reformer would have wished to appland, the table would push with great force one of the reporters and travel, to the convoint side as though to When that line was sung the table tipped so that would push with great force one of the reporters and travel to the opposite side as though to say, "That's so; that's the truth." That the table was not touched by even the reporter's raiment during the sermon, I would take my oath before any court in the country.

"How long did this go on?"

"Until the church closed for the summer, and

one or two Sundays after the re-opening."

"How do you account for it?"

"I suppose the reporters all to be more or loss

"What do you mean by modiumistic?"

"So organized that spirits can penetrate their atmosphere. Mr. Beccher has the same organization, only in a greater degree, and he stood where he could form a part of the circle. There were well-known Spiritualists in the immediate neighborhood, and the conditions were right for mani-

You never heard any rappings there?" "You never heard any rappings there."
"Yes; once. During the whole of one sermon, there were low but distinct raps, not in the table, but in the platform. Mr. Beecher must have heard them if he had not been so extractly engaged in his sermon."

How do you account for the cessation of the manifestations?

manifestations?"
"The thing was attracting so much attention that the reporters had decided to leave the table and sit separately in the audience if it went on; and I suppose (of course I do n't expect you to agree) that their spirit-friends did n't wish to annoy them, and so they restrained their wish to communicate."

Written for the Banner of Light. STRIVING.

BY W. S. PALMER.

Why do we strive for that we cannot reach? When we should learn, why do we seek to teach? We strive to read the mysteries of Jove, And by our reasoning we hope to mave The foreordained. Who gave us reason and Forbado its use? Lot arrant knaves disband! Johovah meant that we should use the gifts That in us live-the blue sky flecked with rifts ! Let grim-faced bigots prate, and grimly plan; Presuming not God's acts or ways to scan : Mark we, that Reason yet will lead the throng, And Truth shall rice, and lowly sink the wrong! The noble seek or who hat's delyed down deep, Or trod with firm unshaken trend the steen Called "Dangerous"-because, for sooth, the way Hath been tabood by old-time clarion bray-That he might free the hampered light, long dark, Erase forever thame's delutive mark And let it chine upon the Universe. Toils to redeem a world from error's curse.

LIST OF LECTURERS.

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

formed.l

J. Madison Allen, New Ipswich, N. H.
Mary A. Ampleet, inepirational, care Dr. C. Bunkley,
Dayton, O.
Miss. N. K. Andross, trance speaker, Delton, Wis.
C. Fannie Allen will speak in Baltimore, Md., during
December. Address, hox 209, Stonola an, Mass.
Mrs. M. A. Address, hox 209, Stonola an, Mass.
Mrs. M. A. Address, hox 209, Stonola an, Mass.
Rry. J. O. Barbert, Glenbeuch, Wis.
Rry. J. O. Barbert, Glenbeuch, Wis.
Rry. J. O. Barbert, Glenbeuch, Wis.
Ett. F. Brown, Missionary of the American Association of
Spiritualists, will answer calls to organize Liceums or to
electure. Address, Richmond, Ind.
Mrs. H. F. M. Brown will answer calls to lecture and receive subscriptions for the Banner of Light. Address, 225
West Rand-liph street, Chicago, fil.
Mrs. Sarah A. Brunkes will speak in New Bedford, Dec.
10 and 17. Address, Wollaston Heirbits, Mass.
Mrs. NRLIEJ. T. Brighham will speak in Troy, N. Y., dur
ing December; in Missic Had, Boston, Feb. 18 and 25; in
Philadelphia, Pa., during March. Address, Elm Grove, Cole
rain, Mass.

MRS. ABBY N. BURNHAM, inspirational speaker, 227 Harri

Bon avenue, Boston.

MRS E. Burn, inspirational speaker, box 7, Southford, Conc.

DR. James K. Bailet, box 394 Lafforte, ind. ADDIR L. BALLOW, inspirational speaker, Chicago, Ill., care

ADDIE L. BALLOU, inspirational speaker, Chicago, Ill., care R. P., Journal.
MRS. EMMA F. JAY BYLLENE, 151 West 12th st., New York.
WM. BRYAN, box 53, Camden P. O., Mich.
Rev. Dr. Barnard, Battle Creek, Mich.
JOSEPH BAKER, Janesville, Wis.
MRS. E. T. BOOTHE, Milford, N. H.
MRS. PRISCILLA DOTT BRADBURY SPEAKS in Blingham, Mc., one-fourth of the time. Address, North Madison, Mc.
MRS. A. P. BROWN will speak in. Manchester, N. H., Dec.
MRS. A. P. BROWN will speak in. Manchester, N. H., Dec.
MRS. A. P. BROWN will speak in. Manchester, N. H., Dec.
MRS. Address, St. Joinsbury Centre, Vt.
REV. WILLIAM BRUNTON, 131 Harrison avenue, Boston, Mss.
DR. J. H. CURRERS, 39 Wall street, Boston, Msss.
MRS. LORA S. CRAIG, Rock I cland, Ill.
WARRENG CHARE, 618 North Fifth street, St. Louis, Mo.
ALBERT E. CAPPENTER, care Hanner of Light, Roston, Mass.
DRAN CLARR, Boston, Mass, care Banner of Light,
DR. A. B. CHILD will lecture at convenient distances from
Boston. Address 50 Nchool street.
MRS. JENNETTEJ. CLARK, 1253 Washington street, Boston.
MRS. BUNKTTEJ. CLARK, 1253 Washington street, Boston.
MRS. BUNKTTEJ. CLARK, 1253 Washington street, Boston.
MRS. BUNKTEJ. CLARK, 1253 Washington street, Boston.
MRS. BUNKTEJ. CLARK, 1253 Washington street, Boston.
MRS. BUNKTEJ. Louisville, Ky., inspirational speaker, will answer calls to lecture.
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ery; in Modephis, Tord., during February; in Topika, Kan, during March.

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Mass. Mary J. Wilcoxfor will speak in Southern Missouri during December; January and February at Springfield, Marchifeld, Carthage and other places.

Sins Victorial C. Woodbrer, and February at Springfield, Marchifeld, Carthage and other places.

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Miss. Fannie, T. North, trance speaker, Address, Miss.

Me. & Miss, Pannie, T. North, trance speaker, Address, Miss.

Me. & Miss, Lance Dr. H. C. Cohurn.

Me. & Miss, Will, J. Volley, Union Cliv, Idaho Territory,

Passed to Spirit-Life:

At 12 m., Sept. 10th, Jeanna Gunn Grant, senfor daughter of Marcus Gann, of Resemonnt, Villa, near London, Outarlo. and wife of John Grant, Pop., of Boston, Mass., while on a visit to her stater, Mrs. Trucidell, of Color Grove, Montelear,

visit to her stater, Mrs. Tuendell, of Coler Grove, Montelear, Force Co., N. J.

Mrs. Gravt was born in the flown of Thereo. Catthness, Scotland, on the 31 of becomber, 1821, see landed on this continued at Chatham. Mitanichi, on the 10th of September, 1828. She became e natured of the freels, embits buy said heavity of the philosophy of September at the benefit of the training and the philosophy of September and the tendit of the training and the said of the freels, embits buy said a native faculty for cosmographic poetry. Brastified anticles, from her pen appeared in the Spiritual Telegraph, or nducted, years ago, by the learned and eithent Spiritual Telegraph, or nducted, years ago, by the learned and eithent Spiritualists. Partifical and Bratian, also in the Heraid of Process and in the gloiden Banner of Light, rice an instance, under her name, in the Banner of Soid. 20, 1800.

On her den be from this life, she berself was the first to armonice the fact to be failed on the state of the fact of the state of the said of the state of the said of the said at one household circles in exhibit 1 poetry, expective of the fire whether and love. Hence we Spiritualiets realize the new that there is need at the necessary of the said of the said of the process of the process of the process of the first of the transfer of the spirit. He, tool and the actual condition of the universe existing in houndless space and duration.

From North Beetrly, Mass., Nov. 25th, Joshua Sheldon,

From North Beverly, Mass., Nov. 25th, Joshun Sheldon,

aged 59 years and 9 months.

To deely exted for in 1s labelies to him, and her invalid husbandis were for untiling kindness to him, and her invalid husbandis wearing for betself an invested crown, such as all the good will wear, be traced from the special bedry to his home among the head and geteletie. Functal attended in the North Revery cluich by the writer.

M. S. TOWNSKED (LOADLES).

From Barret, Vt., on the notation of Nov. 7th, Mark Stiles,

From Barret, VI., on the neighbor of Nov. 7th, Mark Miller, aged 72 years.

Mr. Saller, when on the a young man, made preparations for the Praversinst and stry that own gets covern starces be abandoned the call by the twent triated delectory in that talth mell with mavery towerens, which he beginned consistent Spectralist, and deed the first label of the Hessel mulders of the ancels. He was a manch appeal of mind a Mild neighbor and a faithful first detailed and selectionated the same. He was an uncle of Jeseph D. Sallos, the celebrated test medium.

P. V. P.

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BANNER OF LIGHT: AN EXPONENT

SPIRITUAL PHILOSOPHY OF THE NINETHENTH CENTURY.

PUBLISHED WEEKLY AT NO. 156 WASHINGTON STREET, "PARKER BUILD-ING," BOSTON, MASS.

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

12 This paper is issued every naturday Mora-ng, one week in advance of date.

Bunner of Light.

BOSTON, SATURDAY, DECEMBER 16, 1871.

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TD Rushess cornected with the editorial department of this paper is under the control of Luther Colby, to whom all letters and communications must be addressed.

Wendell Phillips Again.

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

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

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

The Lyceum Banner Alive Again. No. 22, Vol. 5, of this pet of the Children's Lycoums all over the United States, has arrived at our office, being brought out in good size by its enterprising publisher, Lou H. Kimball, assisted by Mrs. H. F. M. Brown, as corresponding editor -being its first appearance (save as an extra) since the Calcago fire. It will be hereafter published at 225 West Randolph street, Chicago, Ill. Now let the friends of the children show themselves. Every Spiritualist Society in the country should get up a club, in accordance with the lib. eral rates, and circulate this spicy sheet where it cannot fail of doing great service-viz: among the rising generation. Subscriptions and contributions may be forwarded as above, or to this office, as heretofore. We wish our cotemporary a long life of usefulness. Its editor, in the opening editorial, says, regarding the future:

The Lyceum Banner must and shall survive, while the need for it remains. And so, friends, out of the great destruction, with hope and courage, we greet you. Sensible of the stern demands of the occasion, we engage to do our part to make the Banner what it has been and what it should be, an instrument for the elevation of the young while we have full confidence that you will respond with hearty sympathy and material aid."

"The Debatable Laud."

A new book from Robert Dale Owen, on the theme to which he has given many of the best say on this subject, in his recent message to Conyears and ripest thoughts of bis life, could not | gress; be other than an event to all classes of readers The present one, we may assert with confidence, barism repugnant to civilization; to deceacy and to destined to provoke such wide commentary to the laws of the United States. Territorial offiand to move the common mind so profoundly, devoted as it is to the discussion of the grandest question that ever filled the thoughts of humanity, that it will leave a vital power among men to which ordinary books are all strangers. The purpose of the volume, in brief, is of course to exactly lish by proofs that are irrefragable, the actual existing the united with the professed in the working of the dictates of their conscience, but they will not be dictates of their conscience, but they will not be permitted to violate the laws under the cloak of istence of a future state of being for the human permitted to violate the laws under the cloak of soil, which state is not so far separated from the religion. It may be advisable for Congress to seem of our present existence as to be without consider what in the execution of the law against consider what in the execution of the law against direct and immediate influence upon it and its concerns. In these infided times, it is of the first importance to demonstrate, as Spiritualism, does demonstrate the existence of spiritualism, does demonstrate the existence of spiritualism. demonstrate, the existence of another life for the soul. No proofs possible to cite are stronger than those, which appeal, as those furnished by Spiritthose, which appeal, as those furnished by Spirit- mendation." untism do, to the individual consciousness. These are definite, precise, and personal, and can be formity with the Constitution and laws of the understood in their full force by none as well as United States. But the puzzling question is by those to whom they are addressed. And in the why, if there is a constitutional statute that meets present volume they are marshaled in such an the case of the Mormon polygamists, that statute imposing and irresistible array that the book con- is not enforced. Why resort to a quibbling attaining them will be memorable for that if not for it's other remarkable qualities.

Mr. Owen seeks to show in this book that the Religion that Christ taught, though sure to pre- not the truth. If polygamy is, as the President vall in the end, is yet hard-pressed; on the one hand by the hosts enlisted under the banner of Infallibility, on the other by the vigorous pioneers of Science; and that in this strait, experimental evidence of the existence of modern spiritual phenomena, if it can be had, would assist her beyond measure. And he further seeks to show that by calm and dispassionate observation we shall obtain, in reference to the reality and true character. of these phenomena, proof as conclusive as that which demonstrated the existence of our latestfound planet. It is the phenomenal proof of a life to come, to which this book is wholly devoted: proof much more convincing than historical evidence. He wishes to show that spiritual phenon.ona are occurrences under law, and therefore he brings the best authenticated among them to notice. In illustrating the work that is rendered necessary by his design, he is compelled to indulge freely in detached narratives, and also to touch incidentally on certain doctrines that seem to him less beneficial than popular. And he divides his task into seven books, or parts, as follows: Prefatory Address to the Protestant clergy: Communication of Religious Knowledge to Men; 2. Some Characteristics of the Phenomena; Physical Manifestations; 4, Identity of Spirits; The Crowning Proof of Immortality; 6, Spiritual Gifts of the First Century appearing in our Own Times; 7, The Conclusion of the Whole

Thus it will be seen that, to possess one's self of the substantial contents of this great book, is really to be master of all the digested facts, phenomena, theories, philosophy and practical teachings of Spiritualism. The distinguished auther holds that Spiritualism is necessary to confirm the truths and assure the progress of Christianity; that indifferentism is working wide mischief, and Deism vields no inward satisfaction: that se-called miracles have never ceased, and inspiration is the real origin of all religious; that Spiritualism is in perfect accord with Christianty, teaching no speculative divinity, denouncing no religion; and that proofs of actual immortality are imperatively needed, and therefore that investigation is a plain and impressive duty. Such a work is so crowded with matter of the most profound interest, that its very riches prove an emstricted to a sila conture or charding book of to the Jews of eighteen hundred years ago."

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

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

0. L. Winship has our thanks for elegant bouquets placed on our Public Free Circle table. | poned.

Polygamy in Utah.

The following is all that President Grant has to

"In Utah there still remains a remnant of bar-

This is all very well just so far as it is in contempt to make it out that, under their own laws the polygamists of Utah are guilty of adultery? Every man of common sense knows that this is declares, "a violation of existing statutes," let it so appear. Do n't let a lawyer's quibble take procedence of a statute of the United States.

Rev. Charles Voysey and the Old Theology.

The Rev. Mr. Voysey is making a stir in London by his bold and eloquent denunciation of much that now goes by the name of Christianity, He repudiates all the evangelical dogmas-the fall of man, the atonement, the trinity, everlasting punishment, and all the old bugbears. The doctrine of God's curse because of the sin of Adam, he rejects as "morally degrading to God." For the same reason, only with immeasurably greater indignation, he rejects the doctrine that God withdrew the curse and sentence from the heads of a few of our race in consequence of the leath of Jesus, by which, Orthodoxy tells us, the: Father was reconciled to men. "The remedy was worse than the disease-the compromise more dishonorable than the injustice which it was in-

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

Another Promising Son Gone.

We regret to learn that our esteemed friend and brother, Prof. S. B. Brittan, has again met with a severe family affliction. The Newark (N. J.) Evening Courier of Nov. 20th, says: "The death of Jean Paul Brittan, son of Dr. S. B. Brittan, of barrassment to one who would be glad to make this city, will carry sorrow to a large circle of quotations. The author, for instance, replies to friends and acquaintances of the deceased, to Bishop Butler's position, in his "Analogy of Re- whom he had endeared himself by his many suligion," that there is no historic intimation that perior qualities of mind and heart. For some religion was ever anywhere reasoned out, but months past young Mr. Brittan has been a great came by direct inspiration, in a sentence like sufferer, his condition being occasioned by interthis: "But if revelation be the origin of all hu- nal injuries received last spring, and his death, man religions, it cannot be a phenomenon re- though somewhat sudden to those who were hoping against hope, was not entirely unexpected by to a certain period of man's history, and then dis- his family and more intimate associates. Dr. and appearing, to be seen no more. It must be a guid. Mrs. Brittan have been sorely stricken in their doing influence for all time-a permanent element of mestic circle. Out of a large family of children civilization and of spiritual progress, as essential only three survive. It will be remembered that to vital religion among us who live now as it was | Dr. Brittan's eldest son, a young man of rare natural gifts, brilliant attainments and unusual prom-In another place, he says: "It is a belief justi- ise, an officer in the United States Navy, was infied by the history of the world, that God per- stantly killed by a cannon shot in one of the carmits man to acquire fresh knowledge in measure lier engagements of the late war. Two years ago his daughter, a very beautiful and accomplished when he becomes able to bear it. Every age has young lady, whose personal attractions were only excelled by her sweetness and amiability of disposition, fell a victim to consumption in the very bloom of womanhood. And now his youngest and only remaining son, but one, has been stricken down, just as a life of usefulness was opening before him. The sincerest and most heartfelt sorrow of the entire community will be extended the afflicted family in this their latest bereave-

Liberal Literature for the Valley of the Mississippi.

Our fellow-laborer in the work of mental freedom and spiritual recognition, WARREN CHASE, has been over two years located in St. Louis, with a full assortment of liberal and spiritual books. pamphlets and papers.

Our friends visiting St. Louis, and those in that region, will do well to call and look at his books, and make choice of such as they like, or address Warren Chase & Co., 614 North 5th street, and give him such encouragement in his important work

St. Louis is not a city favorable to the sale of and business promptness of Bro. Chase have already secured for their store a good reputation and a steadily increasing business, which we principle of Christ's teachings, as well as of the trust will not be allowed to slacken until it is profitable.

"The Rose of Salein."

MESSES. EDITORS-I noticed in the Banner of Light some few weeks since, an announcemen that a play, founded upon the scenes and inci-dents of Salem witchcraft, was soon to be brought out at the Globe Theatre in this city. Can you inform your readers in this vicinity when this interesting and novel event will take place?

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

Postponement.

The "History of Mrs. Conant's Mediumship," which we some time since announced as in preparation for the press, is, owing to circumstances entirely beyond our control, indefinitely post-

Dr. F. L. H. Willis at Music Hall. The course of free Spiritualist lectures in Bos

ton was continued Sunday afternoon, Dec. 31, a Music Hall, by an interesting recitation of his experiences in England, France and Italy by this well known medium and lecturer. After excellent sluging by the choir, and an invocation, the doctor said he did not propose to call the attention of the audience to any theological treatise or labored abstraction, but to give some of his personal observations concerning Spiritualism and Spir itualists in Europe. Some two years ago the hand of death seemed upon him, through consumption, and scarcely expecting to live six months, he found himself, suddenly, within three days after having first entertained the idea, affoat on the Atlantic, alone, bound for Southern France, hoping there to recuperate. And yet he was not alone -for the spirit attendants-his friends of the brighter world-cheered his state-room by their demonstrated presence. He referred to his being found, fourteen years

by his guides while on shipboard that his voyage riving at Liverpool, he went on to London, where he received a hearty welcome from J. Burns, proprietor of the Progressive Library, and afterward met Signer Damiani, Benjamin Coleman, William and Mary Howitt, Wallace, Prof. W. R. drum. Orookes, and many others distinguished for liberal thought. From London he went to Paris, from thence to Naples. In all of these cities he had remarkable visions and predictions given to and through him; he also saw wonderful manifestations in the presence of Mrs. Guppy and others.

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

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

The following Sundays, Dec. 21th and 31st, Miss Jenuie Leys, one of the best inspirational speakers of the day, will lecture.

"The Despair of Science."

No more ample and comprehensive view of Spiritualism, including its history and philosophy, with the collateral subjects of mesmerism and clairvoyance, has ever appeared than that contained in Mr. Epes Sargent's compendious volume, entitled, "Planchette, or The Despair of Science," a ninth edition of which is now ready. The title "Planchette" is too modest and inadequate it does not give anything like a fair idea of the compendiousness, the variety, the vigor and vivacity of this remarkable volume. Of its four hundred pithy and well-filled pages, not more than one is given to the consideration of the ephemeral toy which gives its name to the book. The writer says in his Preface: "The name is chosen, rather as a convenient sign-post, pointing to one little phase of the complex whole, than as indicating fully the character of the facts here collected." In England, no work on Spiritualism has a higher reputation than this, it being in fact a sort | the kind extant. of resume of all the most remarkable facts and the

best utterances relating to the subject. Mr. Burns says that in his London library of spiritual books "Planchette" is the one in most constant demand The London Spiritual Magazine has done justice to its high value in a very commendatory notice. Even the New York Tribune has pronounced it the best work that has yet appeared on the sub-

The new edition of "Planchette, or The Despair Roberts Brothers, Boston, and is very tastefully to meddle wite the affair. printed and bound.

New Orleans and Memphis. J. M. Peebles is in New Orleans. He is en-

Camp street. Mr. Peebles has just closed a month's labor in

Memphis, Tenn., where he was cordially received, and his discourses were listened to with marked and in nine months, the State four years' course. attention, and appeared to gratify rather than displease, though he preached undisguised Spiritualism. The audiences increased till the Opera House became packed. The papers gave long reports of his lectures without abusing the speaker. Mr. Peebles, in thus boldly introducing publicly the truths of Spiritualism among the Southern people, is sowing seed that will ripen into a glorious harvest of blessings for our Southern brethren.

"Why Cannot Spirits Give Their Names?"

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

Fair for Dumb Animals.

The Fair which is projected by the Mass achusetts Society for the Prevention of Cruelty to Animals, opened at Horticultural Hall, Boston, Tuesday, Dec. 5th. Music will be furnished on alternate evenings by Gilmore's and the Germania Band, Fair prices, no raffles, no voting for canes, etc., no goods sold on commission. The Fair will continue for ten days, and is worthy of the patronage of every liberal mind.

Justice Carter's Decision.

We have in type, and intended to publish in this issue of the Banner of Light, an exceedingly pointed and logical review of Justice Carter's opinion, recently delivered in the Supreme Court f the District of Columbia, involving the claim of woman to the ballot; but are obliged to defer its appearance to next week, from want of space. The article in question is from the facile pen of Professor S. B. Brittan, of New Jersey.

ALL SORTS OF PARAGRAPHS.

CONTENTS OF THIS NUMBER OF THE BANNER. irst page: "The God of Science; the God of the Creeds; the God of the Spirits," a Music Hall Lecture by Mrs. Emma Hardinge; "Mediums and Mediumship," by Thomas R. Hazard, Second : Same continued; "Alice Cary's Sweetest Poems" Banner Correspondence from various localities. Third: Poem-"The Bride of Castelmere," by Mettie Belle Crane; "As it Appears to Me;" What and Where is Truth?" by J. A. Willard; 'A Beautiful Parable;" "Spiritual Manifestations in Beecher's Church;" Poem-"Striving," by W. S. Palmer; List of Spiritualist Lecturers; Obituaries; Prospectus. Fourth and Fifth: Editorial matters, movements of speakers, etc. Sixth: Message Department. Seventh: Advertisements. Eighth: "Editorial Correspondence," by Warren Chase; "Western Locals," by Cephas B. Lynn.

We publish on the first page of this issue Part III of Thomas R. Hazard's essay on " Mediago, a divinity student at Harvard, by the spirit ums and Mediumship." This portion of his reagents who had since wrought such changes in marks treats of the electric transfer, from the inhis life-his expulsion from that institution with struments used at scances held for physical manithe brand of "impostor" on his brow, in conse- festations, of the different colored inks with which quence of his fidelity to Spiritualism-and to they were marked, to the body and limbs of the Prof. Agassiz's yet unfulfilled boast at that time | medium, every word of which we endorse as that he would unravel the mystery, (which, per- truth. For instance, we covered the handle of haps, was yet kept in the archives of the Univer- the bass-drum stick with a thin coating of printsity along with the famous Harvard Investigat- er's black ink, and placed it entirely out of the ing Committee's report) and then said he was told reach of the medium. The very instant the gas was turned off the drum was beaten. The next would be a success, and his visit pleasant. Ar- moment the gas was turned on, and, to the surprise of all present, the palm of the lady medium's hand was crocked with printer's black ink, in precisely the same manner it would have been had she actually used the inked stick to beat the

> We acknowledge the receipt of \$1,00 from H. Lister, Houston, Tex., for the Western sufferers by fire.

> 13 Will the editor of the Painesville Journal carefully read Mr. Hazard's treatise on " Mediums and Mediumship?" This issue contains the third installment. A perusal of the candid and truthful statements will make the reader wiser and better prepared to examine any of the phases of so important a subject as Spiritualism.

JUDAS ISCARIOT A BENEFACTOR.—A popular writer asks, rather skeptically, but very shrewdly, What would have become of the world, according to Orthodoxy, if Christ had not died on the cross? and why do we blame Judas Iscariot?" Here is a puzzler for our evangelical friends.

NATIONAL LABOR REFORM CONVENTION .-The National Convention of the Labor Reform party will be held at Columbus, O., on the third Wednesday of February next, pursuant to the call of the National Committee, of which Mr. S. P. Cummings, of Massachusetts, is Chairman.

GENEROSITY FROM INDIANS.—The various Indian tribes scattered through Pennsylvania con tributed over three hundred dollars to the assistance of the Chicago sufferers.

"CHRISTMAS IS COMING" is the title of a goodsized quarto, published and edited by O. S. Baldwin, the renowned clothier, corner of Canal street and Broadway, New York City. It is truly a readable and spicy sheet. Among its contributions we notice several articles from the pen of Laura C. Holloway-one of the cleverest writers of the day—which greatly enhance the value of the paper. The elegant chrome premium picture, representing a little boy trying on his first suitjacket and trousers—is one of the best things of

Chicago lost more than one hundred and twentyone linear miles of sidewalk by the fire.

KING WILLIAM'S "FREE SPEECH."-Reports from Germany state that an enthusiastic lady. who made a speech in favor of woman's rights at Halle, in Prussia, was sentenced on the following morning, by a police judge, to two days' imprisonment on bread and water, for advocating "freelove doctrines."

of Science," may be had either in paper covers at MINISTERIAL INTOLERANCE. - The Chicago \$1, or in cloth at \$1,25. Considering the amount Journal says the Rev. M. C. Conkin, now of Philof matter contained in the book, there is no cheap- adelphia, but who recently resided in Chicago, reer work on Spiritualism in the market. As a holi- fused to allow his church to take up a collection day present to an inquirer, we can promise that for the sufferers in Chicago by the recent fire, on it will give the amplest satisfaction. At the prices | the ground that he knew Chicago well, and in his above named, we will send it postage paid to any opinion the calamity was a manifest indication of part of the United States. "Planchette" forms the displeasure of the Almighty with the wickedone of the "Handy-volume Series," published by ness of the city, and he did not, therefore, propose

Thomas Biggs, L. L. D., has petitioned the San Francisco, Cal., Board of Education for the temporary use of one of the city schoolrooms in which to organize a class of primary scholars, in order gaged to lecture there during December and Jan- to show to the community the advantages of an uary. His address is care of Spencer Field, 80 improved system of education which he has arranged, and which he claims will enable the pupils in three months to pass through the whole year's course under the present order of things,

> WOMAN SUFFRAGE IN WYOMING TERRITORY. -A telegram from Cheyenne, Nov. 27th, says: "The bill for the repeal of Female Suffrage in Wyoming passed the Council to-day, the vote being 5 yeas to 4 nays." This, according to the National Standard, admonishes the friends of woman suffrage, whatever may be the judicial decisions or the action of Congress concerning the political rights of woman under the present amendments, to make assurance doubly sure by securing the adoption of a Sixteenth Amendment, guaranteeing woman's enfranchisement in express, unequivocal terms. It is claimed by the Governor's party, however, that as the organic act prohibits the Wyoming Legislature from abridging the right of suffrage, this proposition clearly comes within provisions of that restriction; hence

Stephen Pearl Andrews suggests that " the absolutoid and abstractoid elementismus of being echoes or reappears by analogy within the re-latoid and concretoid elaborismus." This should This should be generally known.—Boston Post.

And yet the detractors of Victoria C. Woodhull assert that the beautiful specimens of English composition, in which her pure intuitions and wise counsels find such dignified, eloquent and clear expression, are written by the author of the above sentence, and the lingo of the Pantarchy!

A VALUABLE WORK.-Claxton, Remsen & Haffelfinger, of Philadelphia, have in press, to be speedily issued, a new work on Civil Engineering, by John Trantwine. The well known ability of the author, and his wide-spread reputation as a civil engineer, are sufficient guarantees of the completeness of the work, and render further recommendation unnecessary. It will be issued as a 12mo of 648 pages, and bound in morocco, tucks, gilt edges. Price \$5.00.

A telegram from Washington to the Boston papers, dated Dec. 5th, says: "A letter from a member of Wheeler's expedition states that Loring and the others murdered near Wickenburg were killed by white men known as "Road Agents," nothing being taken that would tempt an Indian's cupidity.

New Publications.

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

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

Good Health .- The December number of this valuable monthly magazine has been issued by Alexander Moore Boston, and contains a good variety of articles, not the least interesting of which are by Dr. Carl Both, the editor. "Toys as Teachers" is a paper which every mother of young children should read. We see that Prof. Huxley's silly letter on Spiritualism is quoted without comment. We have already given it to our readers. The man who will say of the stupendous phenomena of Spiritualism, "Supposing the phenomena to be genuine, they do not interest me," must be first cousin to the man who refused to look through a microscope when he learnt that through its instrumentality one of his pet theories had been subverted and proved to be

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

THE AMERICAN ODD FELLOW for December is a splendid number. It has beautifully illustrated articles on Chicago and the Indians; first-class stories; various sketches; pithy paragraphs on scientific subjects; humorous and genoral miscellany; Letters from under a Lamp-post; choice poetry; news from the Order everywhere, etc., etc. With the next number commences the thirteenth volume of this widely circulated magazine. It is the oldest and acknowlodged to be the best publication of the Order of Odd Fellows, and is, at the same time, a superior family magazine. Send on your subscriptions to the A. O. F. Association, No. 96 Nassau street, New York.

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

RETNOLD'S FLORAL GUIDE and Gardener's Manual for 1872 is received. 33 North Fitzhugh street, Rochester, N. Y.

The Constitution and By-Laws of the Women's Economic cal Garden Homestrad League exposes the whole machinery of the effort of the workingwomen of Boston to secure for themselves a garden home not far out of the city, where they can earn an independent living with the labor of their own hands, and enjoy better health and more happiness than under present conditions. Aurora Phelps is the life and spirit of this new and promising movement, for which we wish nothing but success.

WHEELS WITHIN A WHEEL is the title of a pamphlet by J. S. Speights, of Baltimore, discoursing of the Three Historic Cycles of the Human Race, harmonizing with the three Lives with which the first man was endowed-vegetable. animal and human.

Among their other holiday attractions, Lee & Shepard publish "THE CHILDREN'S TREASURE" and "THE INFANTS" DELIGHT." beautiful picture-books for the very young, which will aid as much as amuse them. They are, in the highest sense of the word, pretty publications.

THE HERALD OF HEALTH for December displays a liberal table of contents from approved minds, on the very topics which it concerns all to know. Each of its interesting departments is well kept up, and we are not surprised at the popularity and increasing influence of so sterling a publica-

THE AMERICAN EXCHANGE AND REVIEW IS a compara tively recent claimant for favor on our table, and presents itself with an attractive and valuable list of articles. It is especially devoted to the discussion of commercial and political subjects, though it does not abstain from science and philosophy.

C. Steiger, of New York, issues thus seasonably his neat catalogues of bound German books suitable for presents, and of German picture books and juveniles.

Spiritualist Lyceums and Lectures.

Spiritualist Lycums and Lectures.

Mertings is loston.—Music Hall.—Free admission.—The fifth Series of Lectures on the spiritual 1 hilosophy commenced in this slegant and spacious hall Sinday afternoon, Oct. 1, and will be continued every Sunday, at 28 receipts, (except lee. 17 and Feb. 11.) Dr. F. L. H. Wills will lecture December 16, to be followed by other speakers of knewn ability, among whom are Miss Jennie Leys, Thomas Galos Forster, Mrs Cora L. V. Tappan, Mrs. Nellie J. T. Bigham, Prof. Win. Denton, and Mrs. Emma Hardinge. Reserved seats for the remainder of the term, at a reduced price, can be procured of Mr. Lewis B. Wilson, Treasurer, 158 Washington street, or at the hall. Donations are solicited.

Fliot 14th.—The Children's Progressive Lyceum meets at

Eliot Hall.—The Children's Progressive Lyceum meets at 103 A. M. Religio-Philosophical Club (conference) at 72 P. M. John A. Andrew Hall, corner of Chauncy and Essex streets.

Test circle at 10 A. M., Mrs. Mary Carisle, medium. Lecture and answering questions at 2M and 7 pr. M., by Mrs. S. A. Floyd.

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

Bosron. - Eliot Hall. - Answers to questions, singing, marching, etc., employed the attention of the officers and members of the Children's Lyceum at this hall, Sunday The Monday evening twelve o'clock sociables, for the hono-

fit of this organization, are well matronized, and are charac-

terized by good music and quiet enjoyment. Crystal Wedding.—Capt. David Adams and lady (Mrs. Maria Adams) celebrated the fifteenth anniversary of their wedding, at their residence in Hull street, Boston, Wednesday evening, Nov. 29th. A goodly number of friends assembled, among whom were several officers and members of the Eliot Hall Children's Lyceum (in which Mrs. A. is a leader). Mrs. Hubbard, in a poem, presented the various offerings, and both recipients fittingly responded. A collation and social converse closed the pleasurable occasion.

John A. Andrew Hall .- The scance at this hall, Sunday morning, Dec. 3d, was conducted by Mrs. Mary Carlisle The number attending were well pleased with the exercises gone through with, and the tests given. Mrs. Barah A. Floyd spoke to good audiences in the afternoon and evening

The friends at John A. Andrew Hall have inaugurated a highly successful series of dancing parties, to be holden each Wednesday evening at Eliot Hall. The time has recently been changed from Thursday to Wednesday evening in order to accommodate all desiring to attend. These sociables continue from 8 o'clock to 12, when the dancing ends, Singing is also frequently interspersed, to add to the intercet of the occasion.

CHARLESTOWN. - Evening Star Hall. - The Spiritualist Conferences at this hall, conducted by C. B. Marsh, and others, are fully attended, and the best of feeling prevails, Silver Wedding .- The friends of Mr. Henry T. and Mrs. Eliza H. Rowell met at their residence, Nov. 214 Bunker Hill street, Charlestown, Mass., on the evening of Wednesday, Nov. 20th, to tender to them the congratulations attendant on the 25th anniversary of their marriage. The presents were bestowed upon the host and hostess, in a speech by Dr. A. H. Richardson-a reply in acknowledgment being made by both-remarks were offered by J. B. Hatch. John W. Day and others, and social converse passed the time pleasantly away. After partaking of a bountiful collation the guests retired, with a thousand good wishes for the "newly married" couple.

. CAMBRIDGEPORT - Everett Hall .- Charles H. Guild sends the following report: "The Lyceum held its session, Sunday A. M., as usual, at half-past ten o'clock. Beveral recitations were given. The sentiment 'Mother' was responded to by the leader with marked effect. The ression was attended by an unusually large number of scholars, and the groups were increased by the addition of several new faces, The prospects look very promising for the future.

In the evening A. E. Carpenter delivered a fine lecture to an appreciative audience

Sunday, Dec. 10th, and for the present, the time of hold.

ing the Lycoum session will be at one o'clock instead of ten Good singing and music, also good speakers, are expected to add interest to the services of the Lyceum. Parents and friends are earnestly invited to attend.

CHRISEA. - Granile Hall .- Dr. F. L. H. Willis midrossed a good audience at this place, upon his "Harvard trial" as a medium, or Sunday evening, Dec. 3d, which he will finish next Sunday evening.

East Aningros .- Phenix Hall -Lilla H. Shaw, Guardian, writes: "On Bunday, Dos. 3d, the session was very interesting, notwithstanding the fact that one side of the house was very thin. The absence of some leaders necessitated the consolidation of several of the groups. After the singing and conversation, the following recitations were given, viz.: L. Jane Holbrook, Alfred Brown, Belle Holbrook, Sarah Morrill, Elle Wheeler, Jonnie Bisby, Elvira Dean. An ex-cellent lesson illustrated by diagrams was given by Briggs Arnold, on the "Revolutions of the Earth." The music for the grand march was unusually fine, and both the grand and target marches consequently were well performed. Closed by singing from the Manual."

Johnnie Joice.

[The following spirit-message was given at the Banner Public Free Circle, on Monday afternoon, Dec. 4th. The words enclosed in brackets were spoken by the chairmanall else was given by the spirit.]

You see I get round once in a while. [Is this you, Johnnie? I now readily recognize you.] I should think you might. [What have you new?] I have something, else I would n't be here. Well, I hardly know how to begin, because you are so funny about some things. I have to be so guarded I hardly know when I am saying what I ought to, and when I am jumping the fence. You know very well I want to come equare out and tell who my murderer is. It's protty hard for me to hold back, yet I believe you are right in not wanting me to. [I will explain to you how it is The law is such in Massachusetts, that if a man is convicted of murder he will be hung. He ought to be. II don't think so; it may be so in this case; but I do n't believe because one man commits a murder that the State has a right to commit another. The law has no right to take life, since it cannot give it.] Well, then, don't you think he ought to be shut up? [Yes; if the law was changed in this respect, so that a man convicted of murder would be simply shut up, restrained from doing further injury, I should not h esitate about his conviction.]

You see, my murderer has got powerful friends, moneyed friends-that's what's the power here-and they don't hesitate to put everybody on the back seat that they fancy has any knowledge of the matter at all. I have a friend who was on the list of detectives, at the time of my death, and, through what information he got from me, and through his own efforts in that direction, it was presumed, at least, that he know a good deal about the affair, and that, unles he was gagged or put in a back seat, he would be likely to ferret it out. Money put him out of office, and now he is a sufferer for what he did for me. Do you think it would be wrong for me to just force these moneyed folks to use their money in another direction for him? [No.] I shall publish -if I do n't here, I shall elsewhere furnish a full account of the whole family throughout, and of everybody that has had anything to do with the matter. Their names will be damned for this world; they are already, so far as ours is concerned, and I will finish the lob here. They cannot close my mouth; although my earthly lips are scaled, yet, thanks be to God, I have others furnished me-not only these, but others. They are given to me free; I can use them, and shall.

Now I don't care what measures they take to reinstate my friend, but reinstate him they must; for so sure as they do n't, just se sure greater trouble will come upon them. I have the permission of your President to ask you to jump my message-publish it in the next paper. Good-by,

Movements of Lecturers and Mediums.

Mrs. M. C. Rundlett is lecturing in New Hampshire and Vermont. Her address is Bellows Falls, Vt., care Dr. M. A.

Miss Helen Grover is in Bloomington, Ill., where she will answer calls to lecture. J. W. Fletcher, of Westford, will speak in Hudson, Mass.

Dec. 10th. Jno. R. Kolso, of Springfield, Mo., desires to make on gagements to lecture on Spiritualism in any part of the United States. Bro. Kelso is an ex-member of Congress, and is

widely known as a military man. He is represented as an able expounder of our philosophy.

Dr. F. L. H. Willis, Sunday evening Dec. 10, in Granite Hall, Chelsea, by special request, will recount his personal

experiences as a medium while in Harvard College. Mrs. Frank Campbell, an excellent clairvoyant physician and spirit medium, has taken rooms at 616 Washington street, Boston.

Mr. N. Frank White has just terminated a four weeks' engagement in Bridgeport. His lectures were characterized by genuine inspiration and power, and were listened to with marked attention by the steadily increasing audience. His mission to our people (says a correspondent) has resulted in profit to his hearers and honor to himself. The carnest ness and ability of this favorite lecturer, wins him hosts of friends. May success attend his efforts wherever he goes. Thomas Gales Forster is lecturing in Springfield, Mass. this month.

this month.

E. S. Wherelen—A Card.—Owing to a disappointment in regard to my engagement for December, I have a few weeks at my disposal, and as I must be in Louisville, Ky., the first of January, I wish to make engagements, both for Bundays and during the week, anywhere on or near the route via Cloveland and Cincinnati to my destination. Application must be made at once to my address, 6 Gloucester place, Hoston, Mass. Terms \$25 for Sundays, evening of week, day, \$10; course of seven lectures in one week, including Sunday, \$50.

E. S. Wherlen.

Newsparens.—We understand that "The Crucible," a spiritual paper, has been discontinued. We are sorry to hear it. Effty sectarian papers might stop, and they would be no loss to the public, but the discontinuance of a Liberal journal (and spiritual papers are of this class,) is something to regret. Perhaps, however, the existing ones will be better supported, and this plan is far preferable to diffusing the same amount of patronage over half a dezen papers that struggle along with a precarbous subsistence for a year or two and then die. A large, handsome, able journal like The Banner of Light, is more to the advantage of its cause than a dezen small and inferior papers scarcely half supported.

than a dozen small and inferior papers scarcely half supported.

And the same remark applies with equal force to the Infidel press. One of our papers, The Iconoclast, has lately had to stop, though it was an excellent sheet and deserved to be sustained, but not receiving sufficient patronage it was compelled to discontinue. It may be thought self-lish in us to offer the suggestion that we are about to, but we would not advise any one to start another infidel paper for some years to come. We speak from an experience is the business of thirty-three years, and in surveying the rough road we have traveled are constrained to say that if we had known at the start what we had to go through the probability is that we should not have been quite as anxious as we were to commence the Journey. But as we are in for it now, we rather like the traveling, and shall not leave the road "while health and strength and being last."—provided always that our Liberal friends enable us by their sympathy and cooperation to "keep the ark moving."—Inympathy and cooperation to "keep the ark moving."

The above article is all very good, in a general sense, and contains excellent advice to the friends of free thought, but as far as it refers to the Crucible, it is a mistake, as that pa per has not suspended. We received a visit a few days since from Daniel W. Hull, one of its editors, who assured us that the paper is still in existence, and means to keep

New Music.

G. B. Russell & Co. have just published several new songs: 'I sigh for my dear little cottage again," by Bamuel N. Mitchell, music by J. M. Ransom; "Ah, years have leitered by, mother," music by Ned Florence; "Angels watch the open gate," by S. N. Mitchell, music by Geo. Dana; "Softly ring the bells of heaven," by Dexter Smith, music by E. N. Catlin; on the title page is an Orthodox representation of heaven, with spirits gliding through the air horribly disfigured with enormous wings.

Austin Kent.

In acknowledging the receipt of the donations from generous friends who have contributed to the comforts of our destitute invalid brother, who was ostracised by the church for his liberal views, be says:

EDITORS OF BANNER-I am deeply grateful for the continued care and beneficence of yourselves and your patrons. Many thanks to each donor. I regret being so dependent on the generous public at a time when so many others need aid. I daily desire to write for the press, but am too feeble. Fraternally, AUSTIN KENT. Stockholm, St. Lawrence Co., N. Y.

Letter from New York.

NEW YORK, Dec. 4, 1871.

A few days since, Mrs. Cora L. V. Tappan arrived here, en route to Shamburg, Pa. Meeting several of her friends, who have urged her to remain and permanently occupy a pulpit or desk in this cit - which she has consented to do-arrangements are nearly completed, and will be announced to the public through the press next Saturday, as follows:

"Mrs. Cora L. V. Tappan, authoress of 'Hesperia,' for many years before the public as a lecturer, will preach every Sunday, at 7j o'clock P. M., at Lyric Hall, on 6th avenue and 21 street. Opening services commencing to-morrow (Sunday) ever ing, in which Mrs. Mary F. Davis and Mrs. C. B. Wilbour will deliver addresses. The public are invited."

This is intended to be a woman's movement; and, among so many pulpits, numbered by thousands here and in the vicinity, it is time one, at least, should be occupied permanently by a woman-especially when we have one able to equal the best of the male preachers.

Mrs. Tappan, when in her teens-scarcely seventeen-commenced her public ministrations in New York, to the astonishment and surprise of the best minds then in the city, receiving the almost universal commendation of the press.

The New Work on Vital Magnetism.

Mrs. Caroline Cobb, Saratoga Springs, N. Y. writes, on receiving the "Vital Magnetic Cure," thus: " I like it very much, if it is anonymous. I have read it, and am much pleased with it; consider it a very useful book, and one that the public need; it is so plain it will reach the minds and comprehension of the common people who do not have a chance or inclination to peruse works of a more complicated nature. The morals advanced are unexceptionable, and the cautions very much needed; in fact, I agree with the sentiment that the author conveys, and hope others will. I shall recommend it to all."

Donations for S. S. Jones, Proprietor of the Religio-Philosophical Journal.

Donations for Mrs. L. H. Kimball, Proprietor of the Lyceum Banner.

Wm. Wade, Barre, Mass. \$1.00 G. Aorgerson, Clifton, Tex 23 A friend 50 BUSINESS MATTERS.

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

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

JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 361 Sixth avenue, New York Torms, \$5 and four three-cent stamps. O7.

SPIRIT COMMUNICATIONS by soaled letter, SI and four stamps. Address, M. K. CASSIEN Example for the Ladies.

Mrs. J. R. Bowen, Wellsbore', Pa., has used her Wheeler & Wilson Machine almost constant-ly since 1859 on all kinds of material, without any repairs or personal instruction.

The "WAYERLY MAGAZINE" will begin its now who way strict managers with a story by Emma Hardings-Britten, the popular lecturer and medium. She will probably be a regular writer for that paper. Address Moses A. Dow, Boston, Mass. This is the first novel story she has ever written. It is founded on forts. written. It is founded on facts.

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

C. H. FOSTER.

SPECIAL NOTICES. HUMAN SUFFERING. Various the causes which produce The suffering men endure; Would that some one had power to use Which would provide a cure. While some there be in deep distress,

Notice some there up in deep distress,
Because of poverty,
Others, though riches they possess,
From pain are seldom free,
Some Bors are suffering for "CLOTHES,"
Coal, Pants, Vest, Hat and Shors complete,
Such as they sell at GEORGE FERNO'S,
Corner of Beach and Washington street.
Dec. 16.—1w

J. BURNS, PROGRESSIVE: LIBRARY.

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

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M RS. FRANK CAMPBELL, Clairvoyant Phy-alcian and Spirit Medium. Hours from 9 to 12 and 2 to 5. 616 Washington street, Boston. 4wt-Dec. 16:

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

1872.

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ticular in stating whether Woohlight & CLAPLIN'S WEEKLY is also desired, or only the BANNER OF LIGHT. Remember, \$3,00 will pay for both for one year, when ordered at the same time. Send subscriptions to

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The regular price of the three papers would be \$5.59! We have arranged this Club List to assist the LYCRUS BANNER, Our Children's Paper, the office material, we, of which was recently entirely DESTROYED in the great Chicago Fire. THE AMERICAN SPIRITUALIST,

DE POR ONLY 83,25. AZ

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AGENTS WANTED IN EVERY STATE AND TERRITORY to canvass for the AMERICAN SPIRITUALIST, to whom LIBERAL compensation will be given. TTP For the present, and until further indice, all matters flusiness and other communications should be addressed to

Dec. 16. A. A. WHEELOCK, Cleveland, Ohlo. DR. G. W. KEITH,

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2x -Dec. 16.

LIFE AND HEALTH IN THE SUBTILE AGENTS.

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where he may be consulted daily, and as prepared to treat all chronic diseases by improved methods, and the use of the most agreeable and efficacions remedies. DR. BRITTAN supplies Family Medicine Chests, contain-ing such an assortment of his ELECTROPATHIC REMEDIES

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Persons who cannot come to Newark may have a course of treatment prescribed and remedies forwarded by express to any part of the country.

3mis—Nov.4.

510 FOR THE BECKWITH SEWING MA-single thread machine. Simple, durable and cheap, the de mand for its nonrecedented. On receipt of \$21 t will be sent per express, C. O. D., for trial. Seid stamp for circular to EASTMAN, SMITH & CO., Agents, Nov. 25.—4wis

THOMAS GALES FORSTER recommends
BARNEY'S REMEDY; WM. WHITE & CO., 159 Washington street, Boston, sell it; and THE PROPRIETOR warrants it to cure my case of Headache or Neuralgia. See advertisement on 7th page this paper.

Dec. 2.—4tiscow

MRS. BELLE BOWDITCH has resumed herton. Will attend to circles in the evenings..... Dec. 16.

"MENTAL DISORDERS."

AN IMPORTANT NEW BOOK BY ANDREW JACKSON DAVIS.

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Among the subjects treated of in this volume are the following: Disorders of the Nerves of Motion and Sensition; Loss of Memory; Mental Storm Signals; Symptoms of Disorders of the Nervous Noston. Unsandiv: "What is It? "Moral Epidemics". What are They? True Solution of Mensal and Spiritus Phenomena; Exolism of the Insane; Causes of Paralysis, Endlewsy, Lunary and Indicy; New Laws and Ration Treatment for Criminals, Remedy for Sieplessness; Mutual Hate between Men and Women Explained; Causes of and Treatment for all Derangements of the Heart, Blood, Brain, Nerves and Organs of the Human Hody; Prescriptions for many Diseases Peculiar to the Present Generation.

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Brook V — The Proxima Proof of Immortality.

Brook V — Spiritual Grity of the First Century Appearing tone Times.

The scope of this heak ishood. One fourth of it is occur led by an Aldries to the Protestant Clergs, reviewing the prisint attitude of the religious world in a unrection with modern science and with modern ideas tone ting the reign of law, bu-man intainbut lay, demack inspiration, intracles, smitting gitts. It sets forth the successes and reverses of early Protestablism It sets forth the successes and reverses of early Protestablish and asks for responanton. It inquires whether it is Protestant theology or Clustianty that has been bosing ground for three hondred search against the Clunch of Rome. It discusses the effects on noracity and clyd zation and spiritual growth of such doctrines as we cross at memoral original deprayity, a personal devel, as everyal hell. It inquires whether religion is a progressive series. It contrasts Calvinian, Lutheranism, Paulism, with Christianity. Inspiration it regards as not intillible, yet an inestimable gift of Cod and the crigin of all religions a gift for all ages, not confined to one entury nor to our religion.

relizions a gitt for all ages, not confined to one century nor to one clutch, a gitt precimiently appearing in the author of our religion.

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Mrs. J. H. Connni; while in an abnormal condition called the trance. These Messages indicate that aptrize carry with men the characteristics of their earth-life to that leyond—whether for good or evil—but those who leave the earth-sphere in an undeveloped state, exertically progress into a higher condition.

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etter no crists to situate.

gives no private sittings.

The questions answered at these Seances are often propounded by indethials among the sublence. Thus read to the controlling intelligence by the chairman, are

read to the controlling intelligence by the chalrman, are sent in by correspondents.

Brain layring — Viett is at our Pree Circles have the privilege of placing a scaled letter on the table for answer by the sprint. First, write core or two proper questions, signing full name to the same; jut then in an envelope, seal it, and address to the spirit with whom communication is desired. At the close of the scales the Chairman will return the letter to the writer, wind the answer (if one is given) on the envelope. on the cuvelage.

Invocation.

Holy, holy art thou, oh Great Spirit, whether thou art Brahma or Johovah; whother thou dost reveal thyself to us through children, or through the more splendid intellect of maturer age; whether we behold thy footprints upon the mount tains, of read thy record in the dowers, in the fruits, in the grains and precious stones; forever thou art holy, holy, holy. And we, thy children, the living and the dead, do this hour join hands and worship thee, bringing thee the fruits of our experience, reverently laying them upon the altar of time, asking thy blessing to fall upon them. Give us, oh Great Spirit, the power to understand ourselves, the wisdom to read thy mighty, thy precious volume of Nature aright; and when the hour of our triumph shall come, and we are upon the mountain top of wisdom, of experience, and shall look down smilling upon all below, then cast thou thy mantle of love, perfect love upon us, It a double lustre in the spiritual kingdom.

Questions and Answers.

CONTROLLING SPIRIT -If you have questions, I am ready to hear them.

QUES. - A lady correspondent from Spring leld, Mass, asks: "Is it true that infants, after death, have been heard to cry, after leaving their bodies, because they were frightened or unhappy? 1 had supposed that, among the angel-bands, there were tendrils to clasp around buds so early broken from the parent stem. Could a medium hear anything of the kind?"

Ass. - Since the world of spirits is a natural world, and since such an exhibition is a natural one, it is not improbable that such a thing has occurred; indeed, it would be very unnatural if it did not occur. The birth into the higher life, and specially with infants, is similar to the birth into this world; and when first their brows are fanned by the foreign, unknown airs of the spiritworld, their natural impulse is fear. They cry out through fear. They often cry for the motherlove from which they have been materially set arated, but they are speedily gathered in that beautiful land of love by loving, sympathizing souls, who have need of just such buds to nourtheir wants, and minister to their needs. The mother-love could scarce do more for them than is done by those who become their spiritual mothers in the better life.

Q .- (From the audience.) When spirits are called for, and they do not respond, can it ever be because they are re incarnated?

A .- Yes; for it sometimes so happens that those very spirits are living again, re-incarnated, in your midst, dwelling with you, yet unknown to you.

Q:-Are odors visible to spirits?

A .- Each odor has its own peculiar color, and also its own peculiar shape; and, attached to each odor, there is a symbol. Indeed, the language of odors is a specific language to the soul, since it appeals to one of the physical senses. It should be incorporated more largely into physical science. It should have a department to itself. It should be studied separately, as light has been; for it occupies as distinctive a province in Nature and in mind as light does.

Mary Pitcher.

I have taken this way to advertise my wishes to a fanatical public generally, and particularly to those persons who are in the habit of calling for me to come and assist ther in various ways that tend to no good, and are only a tax upon me. I protest against receiving any more such calls in the future; first, because, when I am called, I cannot resist, in many cases, going to the sphere, if they are more positive than I am-and sometimes they are-very often they are-I am obliged to do their bidding, and to live over here. Now, I protest against it; and I hereby notify these persons who are in the habit of calling for me for such purposes as they have called me heretofore, if they continue to do so, I will exercise an antagonistic power upon them which will be in no way pleasurable to them. I am Mary Pitcher, of Lynn, Mass, -old Moll Pitcher, Probably more than one hundred of your citizens will understand my message. Oct. 3.

Mary Perkins.

I lost the power of speech when I was here, before I died, and I find it hard now to recover it through physical life. My name was Mary Perkins, from Wareham, Mass. I was seventy two years old. I had a paralytic shock which took away my speech. I want to reach what children I have left here, if I can, to tell them there is a way open between the two worlds, for communication. They hear of it, but do u't know anything about it. I thought I'd come and wake em up a little. I've been gone seventeen years. I want them to find some way by which I can communicate with them, instead of this public way; and their father wants to come too.

"Big John."

Been two suns dead; got much life yet. Big John, half-breed among the Shoshones, way over the Rocky Mountains. He talk with the ghost when here. When the young leaves, when the young grass come last time, Big John met with white man from the East. He tell white man. White man believe what he see, what he hear for him. White man say, "When you go there, John, come back, come back to the council house in the big city Boston, where all the ghosts go, and I me if you're happy." Yes, Big John happy.

He much to do here; he do it better now without

wouldn't always do his bidding. He been gone hospital, where, in a few hours, I went home. I two suns. The last night the Shoshones hung him | was not always so poor. I once had a good home, high in the trees, but Big John went higher, went plenty of comforts; but fire and fraud and sickway off; then come here to-day. White man said ness took all from me, I was left penniless, disto him," John, if you go there first, come tell me heartened and a cripple. I was a believer in what I shall do to be happy. If I go first, I'll visions, in spiritual presences, in the return of try to come tell you." Big John aint learned the dead. Those who knew me in my days of much, yet he learned enough to see that he who prosperity said, "His brain is turned; he slest does the most to make others happy, gets the his mind!" but, praise be to Gol! I found it thenmost happiness himself. Good moon, white chief, when I believed in the glorious doctrine of the

answered by William Berry.

Invocation.

Thou Supremest Good, who art in the heavens had my liberty. It was not decreed that it should and on the earth, we would then away from the be taken from me. I begged for my crust and darkness of our ignorance to be warmed by thy what scanty wardrobe I had. I sometimes slept love, and illuminated by thy wisdom. Let thy with the stars watching me; sometimes I found a kingdom come to those who sorrow in sickness, shelter. There never was a time, after my faith for they have need of the kingdom of heaven; to became secure in the providence of guardian those who are in poverty, to those who are bound spirits, that I was left alone. Their cheering minin the chains of intemperance, to those who are distrations guided me through the darkness of this slaves of spirituous liquors, slaves to tobacco and life, and, when the hour of death came, it was a other poisons, slaves to the appetites of the flesh, change glorious to me, filled with nothing of darkslaves to public opinion, slaves unto the different ness, all of light. Now I return with blessings degrees of ignorance and arrogance, for such have for my son, asking that the good God may enneed-oh our Father and our Mother-of the king- lighten him, and that a pure and undefiled relidom of heaven. And when thy children have gion may cluster around him, and guide him into passed beyond sorrow, have received the educa- better paths, into higher wisdom, ere he shall be tion of sin and suffering, then they shall praise called to lay aside the things of this life and enter thee in songs of unending beauty, forever and upon the duties of the life to come. Philip Osforever more. Amen.

Questions and Answers.

QUES -J. V. D, of Valley Mills, West Virginia, years. writes as follows: It is said that the spirit-body requires rest after two or three hundred years the spirit world".

is a natural and spiritual product of the physical body-a result of the food taken to sustain that physical body-a result of the air the body Why, it parts with the spiritual body and takes able to, on another, unless it be that the powers above determine that it shall come again to earth-be reincarnated in matter, that it may gain a further ish them into a higher life-who would care for goes a grade higher. Change is the order of time a good animal always, never falled. I was found ten in the horoscope of the soul.

> after giving a communication, cannot give their he glad to hear that you'd let rum alone." It was own name? I am a medium myself; my own fa- always the watch-word. Now, Nancy, do n't go names, while the spirits of others are easily recog- flag; feel it's all right. There will be about a ble to give their names. Do they forget their own | do n't mourn a single hour for me; I shall know, names? Can this be possible?

names they bore when here; but this is the ex- by. ception, not the rule. It should be understood that one of the hardest things the returning spirit can be expected to do is to give names, and for The foreign spirit becomes immediately psychol- ton. I was ten years old. Good-day, sir. ogized by the spirit of the medium. "I don't think that is right; be careful-he sure you are right!" comes up at once. There is, then, a brake upon the wheels, and they can go no further. If answered by William Berry. there was a perfect understanding between the foreign control and the spirit of the medium, it would not be so; but there seldom is; therefore it by the foreign spirit in control.

Oct. 5.

Philip Osborne.

of wealth in America.

return of angels. They told mo that for all I sorrowed here I should be recompensed there, and I Seance conducted by Rahmohan Ray; letters know I shall be. When the news came to my son as to what I believed, touching my spiritual faith, he gave orders to have me put into a mad house, but failed to furnish the means, and so I horne, of London, Eng., to Philip Osborne, of America. [What place?] I think New York City. [What was your age"] Seventy-seven

James Odell. (of our time), and that during that rest the scall My friends are in trouble because they have passes to earth and takes on a physical body, reason to believe I went out of this world a suiand in this physical body forms for itself a spirit-cide. Now I desire them not to give themselves body, hence becoming a trinky in unity. Now any uneasiness about my condition. The matter when it returns, after having laid off the earthly and means of my death are something that bebody, does it put on the spirit body that it left to longed to my God and myself; nobody else here rest while it passed a few years on earth, and so can take care of them. I have only been in the new retain the trinity in unity-or is it simply dual in life about nine hours, and I scarcely know what there is in the future for me, but, judging from my Ass.-The passage of the soul through matter present condition, I have nothing to fear. My is a simple and natural process. Physiologists friends have no need to think of me as in a place and let it be decorated with humility, giving unto | and other scientists are able to trace the passage of unhappiness. I assure them I never was betof the soul through matter up to the human; this ter off in my life. They say I committed suicide can be clearly, definitely done by certain scient because I lost all I was worth here. The man title minds; but after the soul leaves this physical would be a fool to do that who had the facilities body, then the scientist does not promise to follow in his possession for gaining more than he ever it; he thinks he cannot. Bounded by the limita- had; more than that, he would be a coward. I tions of earthly science, it is true that he cannot, don't claim to be either. Now, if my friendsbut, by gathering to himself spiritual knowledge, when they come this way, which I know some of he can; and he can determine that the soul takes them are intending to do, as far as New Yorkwith it at death its spiritual body-that body will call for my presence through some good mewhich has been the power playing between it and dium, to those who know me, I may be more exthe physical body, while it remained is conjunct plicit than I can be here. James Odell, of New tion with that physical body. This spiritual body Orleans; profession, gambler; age, 42. Oct. 5.

Amelia Worcester.

I come to say that I am satisfied with the disbreathes-of the magnetic conditions in which position that has been made of my children. I the body has lived, and of the various conditions know of it, and I am satisfied with it. I did not that have been incident to the life of the physical expect that my sister could be burdened with hody. We say, it takes the spiritual body with it, them. I wish her to feel at ease, and to feel that at death; it remains in that spiritual body until it I know she did the best she could. As soon as I has outgrown it-until it requires a body possess- am able, I will return, giving her some idea of ing larger faculties, greater powers. What then? this beautiful spiritual life. At present, I am not

Neal Thompson.

Gone up, at last! Neal Thompson was my experience here. If they do not so determine, name. I lived here thirty-seven years. My it takes upon itself another spiritual body, and business was horse-jockey. I could pick you out and eternity. We do not believe in the possibili- of a fast horse and a fast time; sometimes got ty of attaining a condition from which we shall ahead of my time. Now I've been dead long not pass, because we have ascertained that the enough to have the folks at home think it's a soul possesses powers that will not admit of such little strange they don't hear from me; so I a state of things; it requires new conditions-new thought I'd report this way. I've been in Calibodies through which to evolve itself, new pow- fornia, traveling through Placer County. I went ers through which to aggregate to itself happi- there partly on husiness for my brother-in-law, ness, by which to raise itself from the lower to the partly to look up stock for myself, but I belong higher. I do not believe in this return of the spirit down in Pennsylvania, near Tarrytown. My old to the spirit-world after a sejourn on earth, and woman has said probably more than a hundred taking on a body that the soul has once lived in, times, "she wished I was dead." Why, then she'll any more than I believe that the soul can return be glad to hear the news. There's been no money to earth and take upon itself the particles compos- coming in for the last six months; she might have ing its once physical body, and live through it; been expecting something of the kind. So now, that would be retrogression in the truest sense, since the neighbors have known how she and I and the constituents of the soul deny and protest hitched teams together, it wouldn't be just the against any such a position of being; it is not write thing for her to go to mourning because I've gone. It used to be, " Neal, I should be glad to Q.-(From the audience.) Why is it that spirits, hear you was dead," instead of, "Neal, I should ther and mother have no difficulty in giving their back on it; stick to it, and be glad. Hang out your nized by their friends by their peculiar character- | couple of thousands to come to you, that's all; be istics, manner of speech, etc., but are utterly una- satisfied with it; make the best of it you can; and everybody else will know it's for the support A .- In some instances they do indeed forget the I gave you, not for me. Good by, Nance, good-

Anna Williams.

I got sick last November, and died. I lived in ones who call me; and when once within their this reason; whenever a specific fact, such as giv- Boston. My name was Anna Williams. I was ing a name, age, or anything of the kind is called colored. I want my mother to know it's all for, there is always more or less antagonism be- bright where I live, it's beautiful, and poor peotween the owner of the body and the foreign con- ple are rich when they get there. Mother need n't again, in a great degree, the life which I lived trol. This antagonism is the result of fear, want be afraid to come, because there's nothing to fear. of faith in the powers that control for the time. I shall go to school hero; I shall learn all she Now, if the owner of the body is so far removed hoped I'd learn if I'd lived. I do n't want mother from consulousness of what is being done with its to mind what old Mr. Collis says to her. He don't body as to be totally unconscious of the things of know anything about it; he's a bigot, and a miser, this life, then it is comparatively easy to give and he oppresses the poor. He don't know anynames, dates, &c.; but if there is anything of a thing about God at all. Mother need n't listen lingering consciousness remaining, it is hard to to him, because he won't tell her anything that give the name; it is a psychological difficulty. will be for her good. I lived in Wells place, Bos-

Scance conducted by Theodore Parker; letters

Invocation.

Mighty Sonl of all souls, on this handsome requires a medium who is totally unconscious of young day of falling leaves, we bring thee the the things of the outer life-of what is being done fruits of our experience. Laying them upon Time's sacred altar, we ask thee to bless them: Q .- Is it not true that life is everywhere? and | and we ask, oh tender Spirit of Mercy, thy if this is so, can there be any such thing as death? blessing for the sick. We ask thy blessing for A .- Life is everywhere, even in the condition those who are in poverty, for those who are in called death. Death, absolutely defined, means ignorance, for those who are in spiritual doubt a going out of existence, or annihilation, if you and darkness, for those who mourn the loss of please; and, as there is no such condition of time friends, for those who sit under the shadow of or of eternity, life is everywhere, death is no- despair, having been abandoned by friends and persecuted by enemies. Ob, may thine angels gather such to their souls, and lead them tenderly over the rough ways of life, so they shall fear no I had hoped to have come to America in some evil. And for those politicians who possess less other way, but I never had the means. Now I honor than is found among thiever, we ask for have a son here in America, and I am anxious to the baptism of the holy spirit of justice and of reach him, for the purpose of letting him know of truth; and for him who occupies the executive my death, and also of my power of return, and of chair of this republican nation, we ask for more my forgiveness for the seeming wrongs that he integrity of character, more firmness, more of may have committed against me, for I was a beg. that honesty which cometh from heaven; and for gar in the streets of London, while he was a man thy children who are in need everywhere, we ask of wealth in America.

thy blessing—not forgetting to praise thee, oh
One week ago I was taken up on the street, in thou God of this handsome day, for all thy gifts.

thy blessing—not forgetting to praise thee, oh
thou God of this handsome day, for all thy gifts.

thy blessing—not forgetting to praise thee, oh
thou God of this handsome day, for all thy gifts.

it; look for your papers every week. He say,
street, Boston, Mass. thy blessing-not forgetting to praise thee, oh | My name, Mary. He look; he expect it; he want

that body, what sometimes got lame, what Milbury Square, London, and carried to a charity | Bowing our heads, in humility before thee, acknowledging our weakness, we ask thee for strength; and we praise thee, oh God, for what we have, and we shall trust thee for what we

Questions and Answers.

Ques .- (From a correspondent.) I wish to meteoric stones.

ANS -There aerolites, or meteoric stones, are but aggregations of electrical matter, or condensations-if you please-of electrical forces; and it so happens that when they come within the earth's atmosphere, they ignite, and when near the earth's crust they explode. They are met at the cate, first, the intelligence of my death, which earth's atmosphere by a force which ignites them; they themselves being a combinible force, the orrhage of the lungs. My name, Alexander Robearth's atmosphere is like a match to them, and they must explode. It is but an exhibition of the meeting of two chemical forces precisely similar to those that exist in two clouds, one charged for a few weeks, I one day overdid, and I 've been with one force of electricity, and the other charged with the other-the opposite force-positive and it's all right, tell them it's all right with me. I negative, as your scientists have seen fit to call them; and perhaps these terms will answer as well as anything. The aerolite contains the negative force—the earth's atmosphere contains the positive force; and when the two meet, there must be combustion and explosion.

Q .- Can colors be cognized by any sense other than sight?

A .- Yes; each color exhales its own peculiar fragrance or aroma. When the sense of smell is more largely developed than at present, colors can be detected with this sense, as with the sense of sight.

Q.-What is the origin of aerolites? From

whence do they come? A .- It has been determined by a large class of scientists on our side that they have their source on other planets than the earth. For instance: on other planets than the earth. For instance: we may receive a shower of aerolites from Mars, from Venus, from Jupiter or from Saturn; all those planets are in comparatively close prox imity to the earth. These scientists have determined, also, that the larger portion of these aerolites come from the moon. Now, of course, the answering of such questions by us amounts to nothing more than assertion, because there is no way by which to demonstrate the truth of our position.

Q.—(From the audience.) Are there many spirits on your side, yet close around us, such as we term evil, who are waiting for light from us mortals—waiting for aid which shall help them to progress?

A.—Certainly; millions of them.

Q.—If this is the case, is it not wrong for Spiritualists to reject them when they come to their circles?

A.—The majority of Spiritualists are exceedingly ignorant concerning these questions. They reach only the few; therefore we cannot blame them. It certainly would be better for the believers in modern Spiritualism to exercise more love, more kindness toward these spirits who visit them from time to time, seemingly for evil purposes; for there is not one among tham that cannot be reached by love, by kindness; and did cannot be reached by love, by kindness; and did cannot be reached by love, by kindness; and did cannot be reached by love, by kindness; and did cannot be reached by love, by kindness; and did cannot be reached by love, by kindness; and did cannot be reached by love, by kindness; and did cannot be reached by love, by kindness; and did cannot be reached by love, by kindness; and did cannot be reached by love, by kindness; and did cannot be reached by love, by kindness; and did cannot be reached by love, by kindness; and did cannot be reached by love, by kindness; and did cannot be reached by love, by kindness; and did cannot cannot be reached by love, by kindness; and did cannot cannot be reached by love, by kindness; and did cannot cannot be reached by love, by kindness; and did cannot cannot be reac we may receive a shower of aerolites from Mars,

purposes; for there is not one among them that cannot be reached by love, by kindness; and did George Petturew, of Portsmouth, N. H.; Sumuel Raite, of Portsmouth, N. H.; Annie Williams, to her mother; Frank Spiritualists know how great a responsibility is resting upon their shoulders, methinks they would do differently.

Portsmouth, S. H.; Annie Winname, C. R. Thursday, Nov. 16.—Invocation; Questions and Answers; Henry E. Lewis, of Fredericktown, Fenn; Sophia Faxon, of Beston; Alice Weaver, to friends; George A. Dakin; Mamle

I've changed my mind. I was born in Burling. Engar. Me. Tursday, Nor. 23.—Invocation; Questions and Arswers; ton, Vt. I died in Galveston, Texas. My name was Ben Johnson. I was agin all kinds of religions. I was agin all kinds of religions. The mass of the mother of t gion when I was here; but my friend, Nat Alden Bos -he was pattner with me once, but not when I Gen. R. died-he got into this ere Spiritualism, and he said he knew I'd come back. I told him I never would, even if it was true; but I changed my mind. What I want to say to him is, that I've found he was pretty near right, but in some got plenty of friends on this spiritual side that 'll fix up things all right for him. They won't fix up a thing unless they draw the capital from him. He'd better go to work in that direction, if he expects good quarters when he gots here.

I've got a confession to make, I had some dealings, about two years afore I died, with a man that halled from Massachusetts, by the name of Wilkins; and I got the better of him; I cheated him, but he did n't know it. Now I should like to find some way to make that matter right. I should never have owned up to it if I had staid on the earth, I suppose; but I rather think I'd better, as it is, do all I can to make it right. I want him to give me a chance to talk with him. I'll tell him how I cheated him-out of how much, and we will see if we can fix up matters somehow. I can't feel comfortable here until it's done. This one thing has kept goading-me all the time. I've got enough of it; thought I'd come and make a square thing out of it-see if I could n't get the better of it. I was fifty-one years old here. I've been gone a little less than two years Now I want my friend to find some way by which I can come to him, so we can settle up matters He will say, no doubt, he did n't know I wronged

very good, much better than this world. I think I was very good luck; when I go I meets with his father, mother, and mine, and very great many what is in this new world. Him's talk about going back. I think best; I think best, because he's troubled here all the time—all the time he's troubled here. He sell things he don't know much about; the officer come along: "Hans, you related to the protound connectation. —Anto A. Lown tend, in the first think best with a worthy of protound connectation. —Anto A. Lown tend, in "A remarkable volume. It will furnish amusement and enterial the trine to swho do not believe in Spiritualism."—Rochester Express.

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"A spirit elegram from the great Napoleon to the French Republic shows that spirits—understand such subjects quite as well as well as worthy of protound connectation. —Anto A. Lown tend, in the subject is an antice that we have a subject and the work and the subject is a swell as worthy of protound connectation. —Anto A. Lown tend, in the subject is an antice that it is an antice that the subject is an antice that it is an antice that the subject is an antice tha no business to do that; where's your license? He don't know nothing about that till it comes. He gets into trouble; must pay to get out. I think he better go where he understand things better; and then, more than that, his brother is sick, very sick, wants him to come. He must go when he die; he may as well go now. When he gets out of the trouble he's in just now, then do can do well away; won't do nothing here. I was thirty-six years here; I was two years gone, dead.

"Why it no come?" I come soon as I could—soon as I learn. Good-day.

Joseph Davis.

I want my father, when he goes to Baltimore, to go to Mr. Danskin, and I will communicate with him there, will convince him that I can come, There's a heap of us that want to come to him, thow the opinion of the controlling intelligence and we have got a good many things to say. It at the Banner of Light Free Circles concerning will be to his advantage to give us an opportunithe origin, movements, composition and cause of ty. My name was Joseph Davis; my father, Jefexplosion when near the earth, of aerolites, or ferson Davis. I was seven years old when I was here. I've been gone nine-most ten years.

Alexander Robinson.

I have friends in Massachusetts, relatives in Boston, with whom I am anxious to communitook place to-day in Sacramento, Cal., from heminson. I was twenty-four years old. .

I had hoped to get well by going there, but, after getting my hopes built up by feeling letter worse ever since, until to-day I went over; and shall be buried there, according to my request, and I want them to feel that I am nearer now than I was before death, and I certainly am bet-

Seance conducted by Theodore Parker; letters answered by L. Judd Pardee.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Tuesday, Oct. 10. — Invocation: Questions and Answers;
Ann Carney, of Nova Stotia; Willie Bemereat, of New York,
to his parcuts; Henry B. Ergafron, of New York, to his father.
Tuesday, Oct. 17. — Invocation; Questions and Answers;
Aunt Huddan Corson, of Glen Benlah, Wis.; Thomas Kelley,
of Chicago, to his brother; Alice Hooper, of Wuchester,
Tenn, to her father; Walter Montpomery.
Tharsday, Oct. 19.—invocation; Questions and Answers;
Margie A. Thomas, of Chicago, to her mother; James Dovine, of Boston, to his relatives; Nalhan Stevens, to his brother, in Port Huron, Mich.

Monday, Oct. 22.—Invocation; Questions and Answers;
Caut. William Madigan, 34th Mass. Rev.: Dr. William Wesselbeeft, to Mrs. Agues Chesterfie d; Maggie Dane, to Mrs.
Elizabeth Williams, of Chicago, Ill.; S. N. Soule, to S. F.
Tapoan; Georgie Barrett Davis, of Manchester, N. H., to her
Talber. Act. 24. Lavocation; Ouestlons and Answers;

do differently.

Q.—Is there not a germ of immortality in every living thing?

A.—Yes; from the sand upon the seashore to the immortal soul, one cannot claim any more of immortality than the other.

Det. 9.

Ben Johnson.

I said I would n't die, but I was obleeged to. I said I never would come back in this way, but I ve changed my mind. I was born in Burling ton. Vt. I died in Galveston. Texas. My name of East Beston, to her mother; William Thompson, of East Beston, to her mother; Charles Dischance and Answers; then the immortal them the them the east of Emerson.

**Thomass Runca, Nov. 29—Invocation; Questions and Answers; then the emerson.

**Thomass Runca, Nov. 21—Invocation; Questions and Answers; then the emerson.

**Thomass Runca, Nov. 21—Invocation; Questions and Answers; then the emerson.

**Thomass Runca, Nov. 21—Invocation; Questions and Answers; th

Sorton

Monday, Dec. 2.—Invocation; Questions and Answers;
ien Robert Anderson, to friends; Georgiana Bryant, of Bos-

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I was come talk mit mine old man. I was come for dat. [Does he live here?] This place?

No; East Boston. [What is his name?] Hans Schawl. [What part of East Boston does he live?]

Just up from the ferry, just up very little ways. He believe about this, and say, when I shall go the spirit fatherland—come back—tell him about it. "T is much better than this world, very good, wery good, much better than this world. I think I was very good luck; when I go I meets with

like their authors."—D. Gucanist, reauxim, n. 11.

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Chapter XII.—John C. Calhoun.
Chapter XII.—Interview with Webster.
Chapter XII.—A Second Visit.
Chapter XII.—A Recond Visit.
Chapter XII.—The Path of Progression
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Chapter XII.—The Book of Life.
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RISING INTO LIFE.

The heart is rejoiced with the general progress of our cause. From every quarter come cheering accounts of the spread and strength of the philosophy of spiritual life. Phenomena are increasing becoming more general and less alarming. Christians are beginning to open their eyes. to the light they have so long rejected; and skeptics are becoming convinced by facts that cannot be set aside. The time is surely near when ours will be the universally accepted dectrine of life after death, and well established by facts of daily occurrence. Theological seminaries may as well he closed at once, as there will soon be no use for what is learned there by the student-indeed, they are now of very little use, as better preachers can be raised outside them. The new translation of the Bible will not be needed, as the old one will answer while it lasts, as authority, and is good enough for establishing six hundred creeds which are nearly played out, and we shall not need more of that kind, as Spiritualism will supersede them all and all at once. Even Bible communism will go up with the rest like the tail of a

We know how abourd this language will seem to many devoted Christians, for we often hear their utterances, and are astonished at their ignorance of passing events and the shins of the Letters come to us from many places in the

West asking for mediums and wishing for speakers, but generally from those who are not able to pay for long journeys, or lectures at high prices, and we almost wish we had twenty or thirty years of our past life, that we might go again, as we have done, into the baryest-field of thought and work for the good of this blessed cause, even without compensation, knowing as we do that the reward is sure in the hereafter if not here. Everywhere we hear from friends, they also assure us: that the cause of woman's suffrage and woman's rights generally, which we have so long advocated, is agitating the public mind and gaining friends and advocates rapidly, so we may hope, ere long, for practical results in that direction, heart-cheering, of course, to us, who have so long labored and prayed for the coming of the angels to help us seenre this and other important reforms. The cause of temperance, too, is looming up with more earnestness than ever, and its friends trying to concentrate on some settled plan of action to accomplish the great and desirable reform. We think we have often presented the only true course, which is for the Government to take charge of all distilleries and use them only for chemical and mechanical purposes, and hold the distilling of alcohol as they do the coining of money, wholly in Government hands, and prohibiting all importations of distilled liquors, These two great reforms would so change society that we might begin to look for the millennium, Coperation of laborers would soon follow, and poverty soon cease to be an oppressive element in

Spiritualism has already done a great work in arousing the thoughts of the temple to these and kindred subjects, as well as bringing into real life and active cooperation our friends whom we counted dead. Let no one be discouraged; the heavens are opening and light breaking in upon us and enlightening thousands who will be ready to act with us in the coning conflict; many who were counted enemies are on our side, and more will be ere long. We are not gifted with prophecy, but we can see through the intellect that " a spirit is awakening that shall not sleep again." before us that would have shocked our fathers. and horrified our pious ancestors, but we meet and discuss them with calmners, and shall act on them deliberately in due time.

OUR NEW BOOKS.

Those who have not kept pace with the pro-'gress of spiritual literature, and have not read the valuable works recently issued from the press of William White & Co., have little conception of the magnitude and importance of the recent publications. Spiritualism has now become a permanent scientific philosophy, and is being rapidly. woven into every department of civil, secial and religious society, but often without the name attached to it, and not unfrequently with strong prejudices still remaining against it. Our recent publications accept and blend so much of the substantial and reliable from all other sources, that they are now forming an important part of the popular literature of our country. "The Fountain: with Jets of New Meanings," "The Gospel of Good and Evil," "Optimism," "The Arcana of Nature," and "The Arcana of Spiritualism," with the more recent "Temple, "Poems of Progress," "Vital Magnetic Cure" and "Radical Rhymes," with many others, are works that bind the rational mind to our philosophy, and link the two worlds irresistibly together in literature and thought.

Those who do not read, but only seek after signs in mediumship and phenomenal marvels, will find themselves fast falling behind, and be beaten in the race by many who see and hear none of the wonderful manifestations of our day. It is better to cultivate the intellect than the marvelous faculties of the mind. We are generally fully enough inclined to the marvelous, and do not need stimulating in that direction. Facts, it is true, are always good in their places, but without reason they only excite wonder, as did the phenomena of Nature with our ignorant ancestors. The steam engine is only useful under skillful management, and, without knowledge in applying its power, is only an instrument of danger. To a certain extent the same is true of the phenomena of Spiritualism. . They are valuable if properly used; but in our experience we have met many persons who never read our literature, not even our papers, but, under an excited and stimulated marvelousness, are ever in pursuit of phenomena, and can be converted eight or ten times in a year, and at the end know no more of spiritual philosophy than at the beginning. The Fountain has a good lesson of chastisement for this kind of pretended Spiritualists, and so well applied that our enemies, who know nothing of the merits of our philosophy, cried out that Mr. Davis had deserted the cause, when he was further from deserting it than he had ever been before.

Every person who intends to meet the inture in this life or the next with qualifications fitting for society, should not neglect careful reading of our recent publications, and no person will be sufficiently posted in the progress of life who does not read at least one of our spiritual papers. Our lit- men who make such dens possible."

erature has now a prominent position in this country, and cannot be ignored by any one who wishes to keep up with the passing and important events of history. Those who are ignorant of our philosophy, are ignorant of what is vital to the future policy of civilization, and are not qualified to take part in the new dispensation.

THE PSYCHIC FORCE.

mysterious phenomena, seems to be stoutly resisted by the old fogy conservatives; while the untenable ground on which they attempt to stand Mrs. Woodhull proceeded to give to the compathat they will have to give it up. It is not probable that Prof. Crookes and his compeers will be able to gain admission into the list of forces for their new article of soul-force while they attempt to explain the laws by which it is controlled as wholly mundane. They can quite easily prove the existence of some subtle force if the phenom- speech has created an immense excitement, Mrs. ena are admitted, but they cannot prove that it is controlled by any earthly human will; and hence the ridicule attached to those who attempt to prove its existence by laws that do not control it." It is not now probable that the point will be gained in science of establishing even the existence of a psychic force, because the advocates do not go far enough, and plant themselves on spiract of his life. Mr. Tilton is my friend; would itual life as the power that controls it and the source from which it emanates. It is a shameful attempt to bring the spiritual forces into subjection to the human will, and blad them by mundane agencies to the old wheel-ruts of physical science. The simple truth is, spirits are among us, doing many things as they will, and not as we will them, and a large part of the phenomena are what I would be used a large part of the phenomena are what I would be used to see words, and I would be used to see words. utterly ignored by both church and science; but utterly ignored by both church and science; but Reporter Do you really mean that you did a few have been witnessed, and cannot be ex- say that you had a right to change your love plained by the church without attributing them to a devil, nor by refertists by earthly agencies; and hence an attempt to bring in a new force, and to avoid a conflict with the church, to report it words of my New York speech, on that point. and hence an attempt to bring in a new force, and, to avoid a conflict with the church, to report it subject to only earthly control, and to disconnect it with anything of a spiritual origin. But the

SPIRITUALISM IN RELIGIOUS FAMI-

Several well-authenticated stories have reached us, recently, of mediumship in some of the relithe spirits that communicate, and are reconciled you profess to love, and that would be demoniacal to the fact but still avoid Spiritualists and spirit. "Again. It must be remembered that the indito the fact, but still avoid Spiritualists and spiritin time, that they "cannot serve God and Mammon," ner two masters, at the same time. Sectarian Christianity is vitally opposed to Spiritualism, and cannot be reconciled to it; for Spiritualism is rationalism, and sectarianism is irrational, and ever inconsistent with reason. To Christianity, reason is "carnal, and at cumity against God;" while, with us, it is the essential element of Godliness. We are glad to learn of these phenomena in Christian families, for we are sure they will bring such parties out of sectarian bondage into the light in due time.

FEELING THE PUBLIC PRESS.

A writer in the Missouri Republican says he had a dream, in which he clearly saw what he thinks ought to be adopted as the preface to the title to every bill enacted by Congress, and which in his dream read as follows: "Before God, make known on earth that the Congress of the United States have ordained as follows." This he claims would be acknowledging God in every enactment, and of course be highly complimentary to God. and of course be highly complimentary to God. We would suggest to this pious brother that, acto begin with "Behind God make known, &c." vince the people that it has no affiliation with As far as it is an act of flattery it might be equally acceptable. This is one of the sneaking efforts to get Christianity some way involved in our gov-let me not disturb myself about it, nor attempt to filch it from its rightful owner. A heart that I the Bible religion into the constitution they are trying to get it into the laws, of which we have a specimen in Utah.

ST. JOSEPH, MO.

Our old friend, D. White, M. D., formerly of St. Louis, and recently of Du Quoin, Ill., has moved to and located in St. Joseph, Missouri, where he is already recognized as the corre sponding secretary of the Progressive Spiritualists in that place. From him we learn that a large and respectable number of the citizens are either outspoken Spiritualists or honest inquirers for the facts and truths of our philosophy, and that arrangements are being made for meetings. We also learn that several circles are held there every week, and much interest manifested in

Matters in this Country and Europe. Grand Duke Alexis reviewed the New York Fire Depart. ment in Tompkins Square, Wednesday afternoon, November 20th; in the evening attended a splendid reception ball given him by the efficers of the U.S. navy at Brooklyn, whereat the crowd was great, comprising admirals, generals, captains, coloniels, without number, distinguished citizens of New York and Brooklyn and a large assemblage of ladies; of New York and Brooklyn and a large assemblage of ladies; attended Thankegiving services at the Greek Church, 2d avenue, Thursday; went to West Point, Friday, Dec. 1st; was presented. Saturday moon, Dec. 2d, with a flue picture of Admiral Parragut in the shrouds of the Hartford, General Dix officiating in behalf of the citizens of New York; was fited at Delmonteo's on Saturday evening, by the New York Yacht Club. On Sunday afternoon Admiral Postetheld a reception on board the Svetlana, and Alexis attended church at the Greek chapél, leaving for Philadelphia in the evening. Beaching that city he, in company with Gen. Meade Dec. 4th, visited the Navy Yard, Girard College, and Pairmont Park, where he was received by the military, and attended a splendid ball given in his honor at the Academy of Music in the evening of the same day. The Russian feet at New York leaves in a few days for New Orleans, where the Prince will join it at the end of his tour of the States. he Prince will join it at the end of his tour of the States, and proceed to China.

General Samuel E. Chamberlain was confirmed as warden of the Massachusetts State Prison, Friday, Dec. 1st, vice

of the Mayer resigned.

The freezing of the water on the screens at the Chest nut Hill Reservoir. Friday morning. Dec. 1st, caused the stoppage of machinery, a water famine in Boston, and considerable excitement until mon, when the obstruction was cleared and the supply reopened

cleared and the supply reopened.

The fishing schooner, E. A. Horton, recently selzed by her owners form the Dominion authorities and afterwards seized by the collector of customs at Gloucester, will have new papers by the authority of the Secretary of the Treasury. A full investigation, it is said, showed that there was no reason to deprive her owners of them.

In France, Gen. Rosell and M. Petro, Bourgeois and Creminist. Leaders of the Path company.

micux, leaders of the Paris commune, were executed at the camp of Satory, in the presence of three thousand troops of the line, recently. The National Assembly re-convened at ersailles, Monday, Dec. 4th, and recleaed the message crealles, Monday, Dec. 4th, and recleated the message of resident Theirs.

In England, Dec. 3d, the famous Warwick Castle, situated on the banks of the Avon river—the seat of the Earl of Warwick—wherein were contained many remarkable relies of the ancient days of Britain, was almost totally destroyable for the medical the few daughter of King.

d by fire. It was founded by Ethelfield, a daughter of King Alfred. Odo Russell is the new English minister to Germany. English dispatches state that thirty-six men were killed on Friday, Dec. 1sf, by an explosion in the powder and cartridge factory in Fort Agra, Calcutta.

The following, from a police item of the Cincinnati Gazette, is a word well spoken: "Mollie Moore was a woman of low calling, the keeper of a den of infamy. Isaac was one of the sort of

WESTERN LOCALS, Etc., REPORTED FOR THE BANNER OF LIGHT.

Victoria C. Woodhull in Cleveland, Ohio-Her great Oration on Finance, in Case Hill, Friday evening, Nov 24th - Conversation with Mes. Woodhull relative to her recent Speech in Stemway Hall, New York-What she said, and what she meant, etc., etc.

The Western local reporter for the Banner of Light, while recently at Cleveland, O., called on The attempt of a few distinguished scientists to Mrs. Victoria C. Woodbull at the Weddell House. drive a stake in the realms of soul-life, for experimenters to tie to when called upon to explain Ashtabula, O., and Mr. Armstrong, editor of the Cleveland Plaindealer, being present at the time of his arrival. After the formal introductions, while they drive the stake, makes it probable my her views on a much misunderstood subject now before the public, raying in commencement to the reporter: "I am glad to see you. I remomber the kind words that have appeared in the Banner of Light, in my behalf. Rest assured, sir, do not forget such things."

Banner of Light Reporter-"Your New York Woodhull."

Mrs. Woodhull-"Yes, sir; it has! Oh, I did have a magnificent audience in Steinway Hall!" Judge Tilden-" I see that Theodore Tilton intro-

duced you to the audience." Mrs. Woodhull-" Yes. Mr. Tilton said to that vast multitude that he considered it the noblest that more men had his moral courage.'

Mr. Parsons (emphatically)-"That's so." The Judge then followed up the theme concerning which we were anxious to gain information. Judge Tilden (hesitationly) - "This matter of free love-I-that is, the public mind-well, what

"I assume that when there is not mutual love there is no union to continue and nothing to justichurch is evidently alarmed by even the name, which trenches on forbidden ground, where science has not yet been allowed to set her unboly foot.

there is no union to continue and noting to just a lie and yet been determined that, as which trenches on forbidden ground, where science has not yet been allowed to set her unboly part marriage also departs. But, laying this aside, see if there can any real good or happiness possibly result from an enforced continuance of the part of one party thereto. Let marriage upon the part of one party thereto. Let all persons take this question home to their own souls, and there determine if they could find hapniness in holding unwilling bearts in bondage. It is against the nature of things that any satisfaction can result from such a state of things except it be gious families in good standing in their churches, the satisfaction of knowing that you have sur-and cases, too, where the parties fully recognize ceeded in virtually imprisoning the person whom

vidual affairs of two persons are not the subject nal literature, retaining their prejudices, and of interference by any third party, and if one of holding on to the church. Such parties will learn, them choose to separate, there is no power out-to-tion that they "cannot serve fied and Mamside of the two which can rightly interfere to prevent. Beside, who is to determine whether there will be more happiness sacrificed by a continuation or a separation? If a person is fully determined to separate, it is proof positive that another feeling stronger than all his or her sentiments of duty determine it. And here, again, who but the individual is to determine which course will secure the most good? Suppose that a separation is desired because one of the two loves and is loved elsewhere. In this case, if the union be maintained by force, at least two of three, and probably all three persons, will be made unhappy thereby; whereas if separation come and the other union be consummated, there will be but one unhappy. So even here, if the greatest good of the greatest number is to rule, separation is not only legitinate but destrable. In all other things except marriage it is always held to be the right thing to do to break a bad bargain or promise just as soon as possible, and I hold that of all things in which this rule should apply, it should

ful expression of it than was given in the columns of the Woman's Journal, of Boston, whose conlove than they proclaim as follows:
"The love that I cannot command is not mine;

in pursuit? Shall I forcibly capture the truant and transfix it with the barb of my selfish affections, nin it to the wall of my chamber? God for bid! Rather let me leave my doors and windows open, intent only on living so nobly that the best cannot fail to be drawn to me by an irresistible

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

"The tenth commandment of the Decalogue says: Thou shalt not covet thy neighbor's wife. And Jesus, in the beautiful parable of the Samaritan who fell among thleves, asks: 'Who is thy neighbor?' and answers his own question in a way to lift the conception wholly out of the cate gory of mere local proximity into a sublime spir-tual conception. In other words, he spiritualizes the word and sublimates the morality of the com-mandment. In the same spirit I ask now, Who is a wife? And I answer, Not the woman who. ignorant of her own feelings, or with lying lips, has promised, in hollow ceremonial, and before the law, to love, but she who really loves most and most truly, the man who commands her affections, and who in turn loves her, with or with out the ceremony of marriage; and the man who holds the heart of such a woman in such a relation is 'thy neighbor,' and that woman is 'thy neighbor's wife' meant in the commandment; and whosever, though he should have been a hundred times married to her by the law, shall claim, or covet even, the possessi man as against her true lover and husband in the spirit, sins against the commandment.

"We know positively that Jesus would have answered in that way. He has defined for us 'the neighbor,' not in the paltry and common-place sense, but spiritually. He has said, 'He that looketh on a woman to lust after her, hath committed adultery with her already in his heart.' So, therefore, he spiritualized the idea of adultery. In the kingdom of heaven to be prayed for daily, to come on earth, there is to be no marrying or giving in marriage —that is to say, formally and legally. But spiritual marriage must always exist; and, had Jesus been called on to define a wife, can anybody doubt that he would, in the same spirit, the spiritualizing tenders of the same spirit, the spiritualizing tenders. dency and character of all his doctrine, have spiritualized the marriage relation as absolutely as he did the breach of it?—that he would, in other words, have said in meaning precisely what I now say? And when Christian ministers are no longer afraid or ashamed to be Christians, they will embrace this doctrine. Free love will be an integral part of the religion of the future.

"It can now be asked, What is the legitimate sequence of social freedom? To which, I unhesi-tatingly reply, free love, or freedom of the affections 'And are you a free lover?' is the almost incredulous query.

"I repeat a frequent reply: 'I am; and I can honestly, in the fullness of my soul, raise my

o Mrs. Woodhull, who had shrunk ack timidly during the uproar with her manuscript, came forward and said boidly,
"Yes! I am a free lover! I believe I have an inalienable right to change my husband every day if I like. I trust I am understood, for I mean what I say and nothing else. I claim that freedom means to be free."—Herald Report.

voice to my Maker, and thank him that I am, and that I have had the strength and the devotion to truth to stand before this traducing and vilifying community in a manner representative of that which shall come with healing on its wings for the bruised hearts and crushed affections of hu-

manity. "And to those who denounce me for this, I reply: 'Yes, I am a free lover. I have an inalienae, constitutional and natural right to love whom I may to love as long or as short a period as I can, to change that love every day if I please; and with that right, neither you nor any law you can frame have any right to interfere. And I have the further right to demand a free and unrestricted exercise of that right; and it is your duty not only to accord it, but, as a community, to see that I am protected in it. I trust that I am fully understood, for I mean just that, and noth-

ng less!'
"To speak thus plainly and pointedly is a duty To speak thus plainty and pointedly is a only in the world as an advocate, theoretically and practically, of the doctrine of free love, upon which they have placed their stamp of moral designation. formity; the vulgar and inconsequent definition which they hold makes the theory an abomination. And though this conclusion is a no more legitimate and reasonable one than that would be which should call the Golden Rule a general Conservatism holds thousands in chains, and Conservatism holds thousands in chains, and license to all sorts of debauch—since free love bears the same relations to the moral deformities of which it stands accused as does the Golden Rule to the law of the despot—yet it obtains among many intelligent people. But they claim, among many intentigent properties in the language of one of these exponents, that it Words belong to the people; they are the common property of the mob. Now, the common use, among the mob, of the term "free love," is a synonym for promiscuity.' Against this absurd proposition I oppose the assertion that words do not belong to the mob, but to that which they represent. Words are the exponents and interpresent. represent. Words are the exponents and mea-prefations of ideas. If I use a word which ex-actly interprets and represents what I would be understood to mean, shall I go to the mob, and ask of them what interpretation they choose to place upon it? If lexicographers, when they prepare their dictionaries, were to go to the mob-for the rendition of words, what kind of language would we have?

"I claim that freedom means to be free, let the mob claim to the contrary as strenuously as they may. And I claim that love means an exhibition of the affections, let the mob claim what they may. And therefore, in compounding these words into free love, I claim that, united, they mean, and should be used to convey, their united definitions, the mob to the contrary notwithstanding. down to signify sexual debauchery, and

that only, or in any governing sense."

Judge Tilden-" Really, you do not mean that you will change your love every day, and love a

different man every time the sun rises."

Mrs. Woodhull—"Yes, I do. I love one man to day, suppose; he fills my soul; to morrow I meet another man of high moral and intellectual unfoldment; I love the good in that man; it is my

Judge Tilden-" No; hut I mean-

Mrs. Woodhull- (interrupting) -"The point is here—I know what you mean, sir—I do no the wife of every man I love. It is this low interpretation that people put upon my words. Free love is not free lust. I do not teach promisculty. I teach freedom, and I say that freedom means to be free. Who says nay? Will any of you dare to stend up and assert that religious freedom cover produced a single had result? or that political freedom ever injured a single soul who enhanced and practiced it? If you can do so, then you may legitimately assert that social freedom may also produce equally bad results, but you cannot do otherwise, and be either conscientious or honest."

Judge Tilden-"Ah! I am glad to hear you say those words. I am content. I am not a bold man; and I have feared the free-love deetrine, interpreting it as I did after the usual popular manner, as something synonymous with free

Mrs. Woodhull-" Free love-I will explain what I mean by it. The Jews coined the name of Christians, and, with withering contempt, hurled it upon the early followers of Christ. It was the most opprobrious epithet they could invent to ex-press their detestation of those humble but honst and brave people. That name has now come to be considered as a synonym of all that is good true and heautiful in the highest departments of our natures, and is revered in all civilized nations. In precisely the same manner the Pharisees of today, who hold themselves to be representative of all there is that is good and pure, as did the Pharisees of old, have coined the word free love, and flung it upon all who believe not alone in religious and political freedom, but in that larger freedom, which includes both these, social freedom. For my part, I am extremely obliged to our thoughtful Pharisaical neighbors for the kindness shown us in the invention of so appropriate a name. If there is a more beautiful word in the English language that here is the transfer of the transf guage than love, that word is freedom, and that guage than love, that word is freedon, and that these two words, which, with us, attach or helong to everything that is pure and good, should have been joined by our enemies, and handed over to us already coined, is certainly a high consideration, for which we should never cease to be thankful. And when we shall be accused of all sorts of wickedness and vileness by our enemies sorts of wickedness and vileness by our enemies, who in this have been so just, may I not hope that remembering how much they have done for us, we may be able to say, 'Father, forgive them, for they know not what they do,' and to forgive them ourselves with our whole hearts. Of the love that says: 'Bless me, darling,' of the love, so called, which is nothing but selfishness, the appropriation of another soul as the means of one's own happiness merely there is abundance in the own happiness merely, there is abundance in the world; and the still more animal, the mere desire for temporary gratification, with little worthy the name of love, also abounds. Even these are best left free, since as evils they will thus be best cured; but of that celestial love which says: 'Bless you, darling,' and which strives continually to confer blessings; of that genuine love whose office it is to bless others or another, there cannot be too much in the world, and when it shall be fully understood that this is the love jection to the term free love, and none to the thing signified. I not only accept the name, free love but contend that none other could so well signify the real character of that which it designate to be free and to love. But my enemies must be reminded that the fact of the existence and advocacy of such a doctrine cannot immediately elevate to high condition the great number who have been kept in degradation and misery by previous false systems. They must not expect, at this early day of the new doctrine, that all debauchery has been cleansed out of men and

nign influence of its magic presence has not yet penetrated. They must not expect that brutish men and debased women have as yet been touched by its wand of hope, and that they have already obeyed the bidding to come up higher. They must not expect that ignorance and fleshly lust have already been lifted to the region of in-tellect and moral purity. They must not expect that free love, before it is more than barely an-nounced to the world, can perform what Christianity in eighteen hundred years has failed to do Judge Tilden—"I thank you for your lacid re-narks"—which sentiment was echoed by all presmarks''eut.

Judge Tilden-" May I ask if these ideas are the same as those presented in Steinway Hall?"

Mrs. Woodhult—"They are; in fact, almost word for word the same."

nen. In the haunts where it retreats, the be-

HENRY WARD BEECHER'S ENDORSEMENT.

Mr. Parsons-" Rumor has it that you read your ecture on 'Social Freedom' to Mr. Beecher, prior

Mrs. Woodhull—"Yes, it is true. For once, Madame Rumor is truthful. Mr. Beecher read it, and he said to me, 'Mrs. Woodhull, that is a high-toned address, and would reflect credit on any pulpit in the land; deliver it; I will stand by you to the end."

Mr. Parsons-" Good!" Judge Tilden—" Well—well; that is grand."

Mr. Armstrong—(Who up to this time had been a silent listener; opened his eyes very wide.) "Mr. Beecher is a good man."

Reporter—" I wish I could go to Plymouth

Church once in a while."

Mrs. Woodhull—(Looking at him, smilingly.)
"You would enjoy it, my young friend."

BENJ. WADE'S ABSENCE. Mr. Parsons—"I am so sorry Mr. Wade was un-

Mr. Tilden), you must do the honors of the even-Judge Tilden - (Looking uncomfortable.) " Well. I nuo-really, I could not do it. I will be candid; I am not, as I have said, a bold man. There are some who are differently constituted. I—I—I some who are differently constitutes. 1-1-1-could not preside to night. I confess I have been hitterly prejudiced against Mrs. Woodhull, but that has all been annihilated; but I must decline

presiding to-night." The conversation here turned up in matters political and financial, and the Banner reporter withdrew.

JUDGE TILDEN WINS A VICTORY. An hour after, Judge Tilden and the reporter An nour after, Judge inned and the reporter met on Superior street. The Judge had something to say. These are the very words he used:

"Young man, you go back to the hotel and tell Mrs. Woodhull that I will preside to-night; I will take a control." ot be a comard ."

not be a countral."

There was something noble in the Judge's looks as he tinished the last sentence. The reporter hastily walked to the Weddel to deliver his message, musing like this: "Well, here is another convert; Mrs. Woodhull's inspiration is catch-

prejudice blasts the sensibilities of the masses. Even a man of Judge Tilden's eminence wavered for a short time over introducing Victoria C. Woodhull to an audience in his native city. And why? The sensation over her New York speech was so great!

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We respect Judge Tilden, and we do not chronthe respect dage those, and we do not carrilled these facts to belittle him; we simply put them into the Banner of Light in order to show the power of public opinion, and in order, also, to show how the victory is won, and how the hights of moral independence are at last reached. We venture to prophesy that Judge Tilden never felt better than when he returned to his home after presiding over Mrs. Woodbull's lec-

IN CASE HALL.

We have time for only a few words about the oration on Finance. Judge Tilden presided with ease and dignity. His introductory speech was a model one. He took non-committal ground; said, emphatically, that he neither endorsed nor denied Mrs. Woodhull's theories concerning Social Freedom or Financial Reform: he commendcial Freedom or Financial Reform; he commended her to the audience as an earnest and able woman, who uttered her highest convictions of truth. Mrs. Woodhull's speech met with an attentive hearing.

CEPHAS B. LYNN.

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ugh
"The Maywerd is a bitter herb,
A humble wayside flower,
With neither form nor fragrance
To grace a regal bower;
A common, vulgar, wayside weed,
That few would ever pause to beed, Yet deep within its heart of gold. The sunbeams love to play. And from its petals purely white Comes the unbroken ray. Which gives the colors all in one, Reflecting ail, retaining none."

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