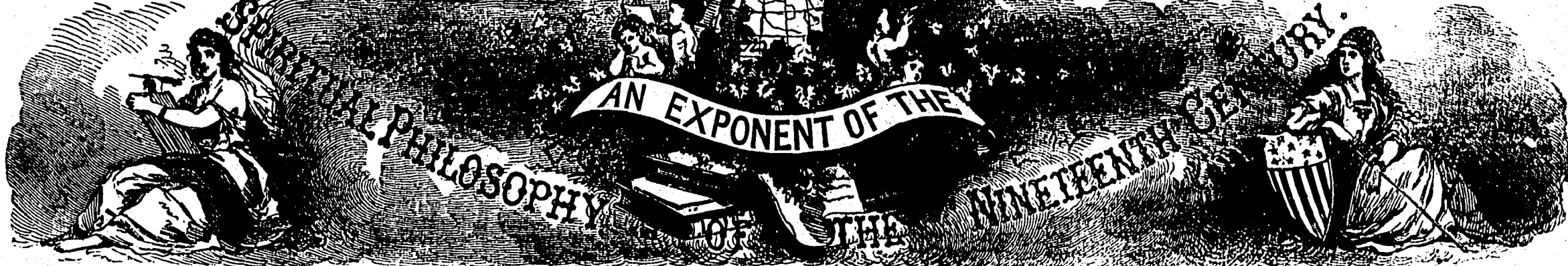


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NO. 15.

The Suffrage Question.

JUSTICE CARTER'S DECISION.

BY PROF. S. B. BRITTON.

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

Civil government must have a lawful beginning somewhere, or it can have no legitimate existence anywhere. Now suppose we admit the assumption of Justice Carter, that no one can be qualified to vote until the right is conferred by some special act of legislation. How, then, shall a lawful legislative assembly be organized? Who shall be the first members of that body, and how shall they be chosen? Who shall establish the validity of laws enacted by legislators who have no proper claim to the places they occupy—whose every act is usurpation? Is it not manifest that until we are authorized to express our preferences, in the selection of our rulers and the adoption of a specific form of government, there can be neither Constitution, laws, legislators nor officers duly empowered to perform the executive functions of civil government? Justice Carter's political theory presumes that even a free representative government must, *ex necessitate*, have its origin in an arbitrary assumption of power by men who have no right to govern, for the obvious reason that they could not, in the nature of the case, be elected to office by a people qualified to vote. If the government be founded in lawless usurpation, and its ministers have no proper commission to execute its decrees, when, where and how shall the functions of such a government be legalized? Happily, the rights of mankind are subject to no such arbitrary limitations as are recognized in this opinion of Justice Carter. They are neither restricted to particular nationalities nor to certain periods in history. Political and geographical boundaries at most only interfere with their proper recognition and restrain their exercise. Legal rights, however, defined in the interest of an unworthy ambition, are but the accepted political interpretations of our rights under the laws of Nature. While the latter are forever inextinguishable, mere politicians may not comprehend the fact in their indecent haste to minister to their selfish instincts.

Justice Carter runs away from the real question before him when he says, "that the legal vindication of the natural rights of all citizens to vote, would, in this stage of popular intelligence, involve the destruction of the civil government." This does not aim at a wise solution of an important political problem. It rather looks like a vain attempt to conceal the real issue, or to divert public attention from the subject. It was not the matter of intelligence, as a prerequisite to the possession and use of the ballot, that this honorable expounder of the laws proposed to decide. It was a question of right founded, not on the degree of intelligence, but on the distinction of *sex*. With this question fairly before the Court we readily perceive that a discussion of the dangers of universal suffrage—growing out of a lack of intelligence in the community—is wholly irrelevant. It cannot be presumed to so much as touch the real question, unless the Judge assumes, by implication, that nearly all men in this country are fit for the ballot whilst all American women are too ignorant to be entrusted with such an instrumentality of power.

The Judge reasons illogically when he refers to the misrule in our great commercial centers as integral in our system, or otherwise as an inevitable result of a democratic form of government. In this manner he is pleased to discount our republican institutions and the character of the American people. If these evils prove anything, they contribute to illustrate the danger of a political system that puts the ballot in the hands of nearly all bad men while it is withheld from all honorable women. This limitation of the elective franchise has probably had much to do in securing the triumph of political knavery in the caucus and ruffianism at the polls. But if we take New York as an example (of late the worst-governed city in the country), the systematic abuse of power is clearly not the fault of our system. The evils are not justly attributable to the extent of the suffrage; but, on the contrary, they are plainly to be traced to the culpable neglect of multitudes of our law-abiding citizens. This is demonstrated beyond controversy by the result of the recent municipal elections, in which the Ring was completely smashed, and the organized gang of political demagogues and public thieves were forced, by a righteous and indignant public sentiment, to retire from office stamped with the brand of lasting infamy. It is possible, then, for even New York to be governed by honest men under the present system, and it would be no less possible if the suffrage were universal. Why, then, should a grave Judge—on the fallacious plea of looking after the public safety—dishonor our system of government by insisting on such limitations of our political

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

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

According to the legal authority under review the Constitution cannot secure the right to the ballot. In the judgment of the Court the Amendment referred to only confers "the capacity to become voters." * * * It is a constitutional provision that does not create itself. Of course not; and we wait to see any form of law that possesses the voluntary power required in its execution. The constitution is not an automatic machine. Not one of its provisions nor any similar form of law was ever endowed with the power of self-execution. But it is the proper business of those who are charged with the high responsibility of administering the government to see that the Constitution and all laws made in pursuance of its several provisions are faithfully executed. If the Constitution secures nothing absolutely; if it only contemplates political possibilities, it is altogether a work of supererogation. The Author of our being provided for all the possibilities of human nature in the creation of Man. His work is complete. It requires no amendment at our hands, and the man who should seriously propose to confirm the laws of Nature by a special legislative enactment would be treated as a lunatic. Now if the Constitution does secure the rights of citizenship, is not that enough? If any further legislation was demanded to make that instrument binding alike on the individual and the community, we have it in the ratification of the same by the several States. Where, then, shall we discover the necessity for special legislation to invest the native American with such rights as already belong to him? Who shall presume to deprive him of his possessions under the laws of Nature and the Constitution of his country? Who shall dare to rob him of the inheritance bequeathed to him by the fathers of the Republic?

If the Constitution is the fundamental law of the land, it cannot require local legislation—beyond the ratification of its several provisions by the different States—to invest it with supreme authority. The notion that the very Amendments designed to secure the free exercise of the natural rights of the individual, in his political relations, really accomplish no practical result, but only renders it possible for him to become a voter, provided the right to the ballot shall be subsequently granted by the subordinate authorities of his own State, looks very much like a tacit acknowledgment of State Sovereignty. The inculcation of this political heresy culminated in the late Rebellion, which baptized the nation in blood and tears, and covered the continent with a funeral pall. We are not surprised at the puerilities and absurdities of crazy politicians, but we certainly did not look for the reappearance of this infernal dogma, disguised in a legal opinion and emanating from the Supreme Bench. Will some power from above or beneath,

"Some spirit of health or goblin damned," banish the restless ghost that still haunts the minds of democratic politicians, and even ventures to appear, in "such a questionable shape," within the precincts of the Supreme Court?

It is true that the State may have power to adopt Justice Carter's narrow political interpretation of our rights. Under an absolute despotism one man may determine the political status of every other man. In an aristocracy or an oligarchy a few unscrupulous persons govern the many, qualifying their liberties by such arbitrary restraints and absolute limitations as scarcely leave to the millions so much as the shadow of political independence. But the power of either individuals or States to do such things does nothing to establish the justice of their deeds. The ability to act often transcends the right to act; and hence the one cannot be measured by the other. This country exercised the power to uphold slavery for nearly a century, but it never possessed the right for a single hour. No one will deny that the State has power to do wrong, but in this acknowledged capacity for evil, we shall look in vain for its justification. Men who believe in the divine right of kings and cardinals to enslave mankind, may govern by the mere force of superior might; legislators may manufacture the machinery and implements of despotism, and States may sacrifice the liberties of the people; but the claims of justice and humanity are the

same through all periods and in all countries. True, the rights of man may not find adequate expression in the statute law; they do not vary to suit the caprice of our rulers; they are never modified by the election of rulers; they are not subverted by imperial decrees, nor can they be overthrown by revolution. They existed before the State, and they will outlive the State. Thus, while the measure of political power possessed and exercised by the people, varies under different forms of government, and, indeed, under the same government, at different periods, the rights of human nature are everywhere and always the same. Firm as the pillars of the Universe, they will remain when all existing political institutions shall have perished—

"When the sweeping storm of Time
Has sung its death-dance above our ruined fane
And broken altars."

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

Political Progress.

THE POLITICAL OUTLOOK.

BY JOHN WETHERS.

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

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

fellowship with that party; not even if I should experience religion—of which there is no expectation, and which would be only a death-bed repentance, at best. So, while I may be loving the Republican party less, I by no means like the broken vase or rosy perfume of the other party more; therefore, not being a renegade, but a radical, I feel as if I would like to speak of the political outlook as it appears to me, and perhaps, at the same time, be replying to my brother's words on the subject.

I am aware that what this thoughtful man said, and I have quoted, is of no account, nor is the expression of any man—myself included—of any account on a subject like the politics of a party or the politics of a nation, where the many and the mighty differ, and have a right to; but all who read the signs of the times, and who are not crystallized into permanent structures, or who retain in any degree the elasticity of thought essential to wisdom, cannot fail of seeing that the present political parties, with their merits and demerits, have substantially finished their course.

The party that is to be may find its genesis in the good fractions of both. It may carry one of the present names—for instance, Republican—but not very likely; for the new compound will naturally have a new label. It will be a People's party; but that name has been used too often as a disguise to be distinctive. But, no matter whence or how it comes, I feel more to interest me in "Exodus," which naturally and scripturally follows "Genesis," than in Genesis itself. The words quoted from my thoughtful friend are but some of the expressions coming to us in a thousand ways, indicative of the unsettled and unsatisfactory state of political matters; and so I have taken them as the motive for writing a little on the subject. What I say may be of little or no consequence, for I aim to direct no one, not wishing to. I believe in free expression of thought; I am independent myself, and expect others to be, especially if they are Spiritualists. I never expect or wish all men to think alike, believing that the highest point to be gained by humanity, at least on the subjects of politics and religion, is to agree to disagree; that is, in a word, toleration.

Modern Spiritualism knows no leader or no authority in this world nor in the other; I would except Truth, but outside of one's own conviction, that word means nothing or means a thousand things to a thousand persons; but modern Spiritualism must mix actively in the issues of life. I feel safe in saying that in its mixing it will act wiser than it, through its exponents, knew. The power behind its throne is greater than the throne itself; though now and then in eclipse, or apparently so, in the long run it will triumph every time.

If, when my brother said, "we must be a political party," his meaning was that we must give our volume as a unit to the Republican movement or to the democratic, or draw wholly from both and be a party by ourselves, I should say, and will, that to day it is impracticable and would be injudicious, but political power and influence by us in the near future is, to my mind, a certainty. I will explain this seeming paradox before I finish the article, though I will leave the point now.

No people know better than the modern Spirit-

ualists that eventually right will triumph over wrong, truth over error, and the demonstration of truth will be its survival. The philosopher may patiently wait—and often does—in patience, knowing that in the end all is well; and no class of people have so much data to be thus philosophical and wait as the modern Spiritualists; they could rationally be happy discounting the maturity, that is, living on borrowed capital—eating in advance the future crop—for they know the end is sure. They can say, above all other people (if they so choose), "Let us eat, drink and be merry, for to-morrow we die," for they know the true reading of that text is, "to-morrow we live." But they know also that they are "their brother's keeper"—that our present benefit generally, and our future benefit always, is in proportion to our disposition to benefit others; hence selfishness is the cardinal sin. This ethical idea finds a pretty expression in the lines of Whittier:

"The gate of heaven is closed to him who comes alone—
Save thou a soul and it shall save thine own."

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

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

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

It looks to me as if the Republican party had been born, or that its mission was to overthrow a specific oppression, and had done so; having no eye open to other oppressions. The party that is to be must overthrow oppression—be a liberty party in the widest sense. That settles the question for the Democratic party; that, with or without "departures," can be no substitute; its turn will never come—the world is not given to reversions. The Republican party should have said in its laureled hour to the other oppressions; large and small, waiting their turn, as the barber says when the last object of his attention leaves his chair, "next!" but that has not been its wisdom, and now I fear its hour has passed.

Now what is before us? I do not speak of 1872. The Republican party may span, very likely will span that gap. I may help them to do it with my vote. But as surely as the skillful analyst can detect and foretell the next year's fruit in this year's bud, so can one foretell with tolerable certainty the issues that will be actively present in and before 1876. The declaration of rights did not stop with white men in 1776; it led logically to all men in 1863. The one insured the other; just as surely does the acquisition of it by "all men" lead to the inclusion of all human rights, including woman's rights and social rights, and the rights of labor, for nothing is settled until it is right. The men and women who claim and strive for any of these unattained rights, may be called, and usually are, by those in possession, or by the thoughtless, fanatics and radicals; but fanatics or radicals, logic travels their road.

I think religion will be an element in politics; it presses some that way now. The question of recognizing God in the Constitution, which means or is the evangelical intention of recognizing Jesus as the divine leader of nations, which is simply a union of Church and State, Church the heart, and State the tail, as a pointer prophetically in that direction, and suggests the how and why religion will become an active element in politics, and how heresy, which is simply the expression of common sense, will in its varied forms, from necessity, unite against the movement of bigotry and superstition. I need not enlarge further in this direction; the hint is sufficient to suggest a coming danger, and one that will make necessarily every sincere Spiritualist a politician. The church will always pull backwards; it has always been the "brakes" on human progress. This is no reflection on the high teachings of Jesus and others, but only on the sham substitute run in the interest of priestcraft, known as the ecclesiastical or evangelical system. This great but dying power, aided by gullibility and conservatism, will dam if it can the rising tide, because, in these so-called heresies and reforms, position in Church and State will see the devil's work. The devil is often a theological substitute for brains, and the reflection is complimentary.

Varied and conflicting as the motives of this retrogressive party will be, it will see a common danger and agree to disagree on minor points, and consequently the equatorial line between the hemispheres of political thought, will show conservatism on one side and Radicalism on the other. My thoughtful friend who has inspired this article will see that in my opinion there will be no downfall of the radical movement in 1872, or in this century. There is, in fact, no radical

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

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

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

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

"Sound the loud timbrel o'er life's dark sea,
For Truth has triumphed, and men are free."

Providing for Children.

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

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

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

CULTURED, VERY.—The veteran Dr. Bellows has stigmatized Henry Ward Beecher as "a moribund of the Autoclave school," whatever that may be.

BY THOMAS R. HAZARD.

said that "no man is made wise by his learning," and how many are there, even in the ranks of modern Spiritualism, that would gladly follow in the footsteps of these *learned* orders of men and clerical persecutors of the mediumistic "servants" that the "Lord" has sent into his vineyard, from time to time, in years past, thousands of whom have been "beaten, killed, stoned" and tortured to death by these "husbandmen" that have usurped dominion and taken violent possession of the spiritual "vineyard." These seem to have forgotten (the mediumistic) rock from whence they were hewn, and, stimulated by the greed of mammon and the lust of self-aggrandizement, dominion and worldly glory, turn their longed-for eyes backward toward the tempting "flesh pots" they once so bountifully partook of in the "serried charcotes of Egypt" and meet together in

Nor were the Friends, so long as they remained faithful to their spiritual gifts of light, without their physical manifestations, displayed in some instances even to the untying of knots, as was abundantly proved and exemplified in the earliest narratives of the wonderful experiences of Richard and Sellar, who had been impressed to serve on board a British man of war, but refused, on account of his peace principles, to fight, or do military duty. So long as the "Friends or Quakers" remained free, their principles rapidly took root in the British Isles and other places, in spite of bitter persecutions from the ministers of the established churches, who, with the aid of the civil authorities, caused thousands of them to be fined, whipped, transported and thrown into military prisons and dungeons, and in some instances hanged. But now comes a change. Certain persons in the

"There is a spirit which I feel that delights to do no evil, nor to revenge any wrong, but delights to endure all things, that it may have power to overcome all in the end. Its hope is to outlive all wrath and contention, and to weary out all exaltation and cruelty, or whatever is of a nature contrary to itself. It sees to the end of all temptations. As it bears no evil in itself, so it conceals none in thought to any other; if it be betrayed, it bears it; for its ground and spring are the mercies and forgiveness of God. Its crown is meekness, its life is everlasting love unfeigned, and takes its kingdom from enmity, and not with contention, and keeps it by the sword. It is the sword alone it can rejoice, though none shall grieve it, and it can conquer life. It is conceived in sorrow, and brought forth without any to pity it; nor both it murmur at grief and oppression. It never rejoiceth but through sufferings; for with the world's loss it is

BY ELIZA M. HICKOK.

Within a castle tall and grand,
 The bravest noble of the land
 Lay dying; and not all the skill
 Of art or wealth, nor power of will,
 Could stay in course the fatal dart,
 Which stilled the throbbings of his heart.
 Beside his rich and stately bed,
 With sorrowing heart, and low-bowed head,
 Sir Roderic sat—his truest friend,
 Who sighed that such their joys must end;
 That nevermore in converse sweet,
 As in the bygone days they 'd meet.
 The dying man, with dimming eye,
 Essayed to speak his last good-by.
 "Roderic, dear friend," he whispered low,
 "One word to thee before I go.
 Remember, once we heard it said,
 That mortals sometimes view their dead!
 If that strange story should be true,
 And I have power to visit you,
 I promise (and thou knowest well
 A promise I will sure fulfill)
 Before to-morrow's midnight hour,
 I'll prove to thee the spirit's power.
 In heaven or under, joy or pain,
 Thou shalt behold me once again."
 Sir Roderic pressed the death-cold hand,
 The death-moist brow he gently fanned,
 He shivered with a timid dread,
 But "Come, I'll look for thee," he said.
 o o o o o o o o o o
 Sir Roderic in his chamber own
 Bai quiet, thoughtful and alone,
 His lamp burned dimly on its stand,
 The midnight hour was near at hand.
 He half-bellered, and doubted too,
 He hoped, yet almost feared to view,
 A ghostly form in raiment white—
 'T was thus his fancy limned the sight—
 Yet calling up his courage brave,
 He whispered softly, "Come, I wait."
 Then suddenly, he raised his eyes,
 And started with a glad surprise,
 To see his friend before him stand,
 Life-like and real, erect and grand.
 "Oh, noble friend," he joyful cried,
 "Methought, erewhile, that thou hadst died.
 How did thy life to thee return
 When I had left thee, yester morn?
 Come nearer to me, closer stand,
 I fain would clasp again thy hand."
 Sir Roderic started from his chair,
 His friend moved backward, "Faire, beware,"
 He said, and shook his head, the while
 O'erspread his face a kindly smile.
 "I'm but a spirit, Roderic, dear;
 To keep my promise, I am here.
 I've striven hard to come to you,
 And say 't is true, dear friend, 't is true
 That life is real beyond the tomb,
 And spirits can to mortals come.
 Remember this, now heed it well,
 Nor fear the truth to all to tell.
 I'll try, perhaps I'll come anon—
 Now farewell, Roderic—" he was gone!
 Sir Roderic stood amazed, yet glad;
 No more his heart felt lone and sad;
 He doubted not the vision clear,
 But joyed to know his friend was near.

BY EMMA HARDINGE.

inspired by the immediate inspiration of the great and good Beethoven, and that many original and unfamiliar views of his compositions were suggested to me by his own communications. Now spirits have furnished me with more marked tests of presence, identity and guidance than America in the past Autumn, was an account of the "Beethoven Centenary Festival," celebrated at Bonn, in August; and when I add that his noble spirit has promised me his protection and guidance, and that all these circumstances are utterly unknown to Mr. Mumler, I think the apparition on my photographic plate may be regarded as a remarkable evidence of spirit-presence, and of another testimony to the genuine character of Mr. Mumler's mediumship.

As this is my first renewal of public communion between my friends who may have been accustomed to greet me through the columns of the Banner and myself, since my retreat from Rome, permit me to say that it was my intention

I do n't know but what this is a long letter to write an editor. It is my first, and I'm not supposed to know anything like brief statements; but I cannot close without telling you how good gratified I am to see the class of minds who are investigating this philosophical religion. Men and women of literary fame and of all ranks of profession are daily seekers after the New Gospel. If each and all would commit themselves out in the world, and would make but one-half the noise that other religious denominations do, Spiritualism would to-day be the popular religion of the country—which it most certainly is destined to be, is the belief of

C. I. C.

UNION

Unite our now discordant bands
To build and bind a freer State;
Unite our hearts to consecrate
With love the labor of our hands:
Against oppression, crime and war,
Against the cruel, proud and base,
Unite our wills in one accord:
Unite for justice, peace and law.
Unite our minds in heavenly mood
To hail and kiss the coming light;
Our yearnings for the True, unite,
Our love of worship of the Good;
Unite our powers for noble ends,
In the best ways our fathers trod:
Unite the loves that look to God,
And the kind thoughts that make us friends!

Banner Correspondence.

A Nymphetic Call.

THIOY, N. Y.—Mrs. D. B. Briggs writes: Our heart has been deeply pained to know of a sister's death being utterly ignored by those who professed to be the friends of the spirit world. We have intercommunion with the spirit world. Can we not extend a broader charity, a deeper sympathy and helping hand to all earth's children? Especially are we told by our spirit-friends who have advanced in all these heavenly attributes, to sustain our mediums; but do we do this? On the 5th of this month, in the city of Troy, a medium, one that years ago by a happy, loved wife and mother, but after the death of her husband, was robbed by his brothers of all earthly possessions, and not being accustomed to labor, sank beneath the weight of these troubles and sought, by the use of narcotics and stimulating drink, to become oblivious to her condition, has gone from had to worse, until, on the time mentioned above, her spirit took its flight from earth's sorrow. Instead of Spiritualists performing the last sad rites of respect and love to the individual, a member of Dr. Baldwin's church, whose faith so many Spiritualists ignore, and feel they are so much in advance of, with her own hands and her own wardrobe made ready the body for interment. Ah, brother, what reflections on any individual, if our philosophy teaches a greater charity, through our sympathetic relations, why, in such cases, is true sympathy in substance withheld?

A daughter about twenty years old, frail in body—but who, under pleasant surroundings and among kind, sympathetic friends, would lose a most excellent feeling medium—in left alone, entirely alone, to fall into the dreadful habit of her mother. From that fact all turn from her, when she so much the more needs the hand of charity and love extended to her in her efforts to reform. How can we expect to aid such, how improve them without the companionship of the pure, the spiritual and firmly possessed? Ah, brother, questioning me to take Annie to my home. Gladly would I, if it were possible without encroaching on others' rights; but I cannot now. It has been my privilege for years to hear others' burdens, and I would not longer care to live on earth were this privilege withheld, so long as I meet so many who need comfort and help. Ah, brother, and sister, if you have not had experience in this way, at the first opportunity embrace it, and, in doing for others, experience the sweet satisfaction obtained by lightening the burdens of those not able to stand alone.

Floping some true soul who has a home, may esteem it a privilege to give this last gift, and help sustain her under the afflictions in the sudden death of her mother, as well as to encourage and help her break away from a habit for which she is more to be pitied than blamed, I would say, if you wish to help Annie in any way, leave your contributions, &c., in care of Mr. Beckwith, 56 Sixth street, Troy, N. Y.

Action! Action! Action!

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

The children of darkness are said to be wiser, in their generation, than the children of light; and, had Spiritualists and free-thinkers used the power they had as voters, no advocate of a State church could ever have had the power to take on preliminary measures. But let us be wiser for the future, and if nothing better can be done or suggested, I recommend the following:

1st. Every friend of free thought, particularly Spiritualists, to sign remonstrances to the President, and to members of Congress in their respective States and congressional districts, against the Utah or any other policy designed to give any religious, as such, a hold on the State; also, to urge Congress to extend the right of appeal, in all territorial cases, to the Supreme Court of the United States.

2d. Failing thus to arrest the evil, let every Spiritualist and every free-thinker vote squarely and emphatically AGAINST any and every candidate for Congress, for the Presidency or Vice-Presidency, who will not squarely and emphatically pledge himself to oppose any measure that interferes with the freedom of religious belief, either directly or indirectly, or any policy which will not let the Mormons and everybody else alone as long as they mind their own business; also, to require of such candidates that they will vote for and execute enactments (if any are needed) to protect the right of appeal, in all territorial cases, to the Supreme Court of the United States.

Although endeavors made by Dr. Mayhew and others to ascertain the approximate number of Spiritualists have failed, I am satisfied that they and other free-thinkers are sufficiently numerous to defeat any Presidential candidate who may be determinedly opposed by them, and in a large number of congressional districts, and in some States, to defeat such members of Congress as may endorse the present proscription policy of the administration; especially as it has made itself obnoxious by working in the interest of railroad and land monopolists, against actual settlers, particularly in Kansas.

Missouri.

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

KANSAS CITY.—A correspondent writes: Mrs. L. H. Perkins and Mr. Levi Dinkelspiel, of Louisville, Ky., will occupy our rostrum at God Temple, Kansas City, during the present month. Next month will be the time for other mediums that may apply. Address J. L. Marton, our Moderator, Kansas City, Mo.

Canada.

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

In conclusion, I have to report that a certain

house in the northeast part of the city is invaded by a spirit, or spirits, who, at certain hours of the evening, make alarming noises, and dance in a vacant room, to an attempt at music, as if produced by the vibration of metallic wires, or the like. This amazing affair has been kept secret for some time, but now it is bursting forth upon public attention."

Illinois.

CORINTH.—William A. Thompson writes: Dear Banner: I discovered a sign on my last issue, informing me that the time is high at hand when I will, according to justice, be entitled to the glorious and welcome visits of your soul cheering pages no more, without renewing my subscription. I cannot bear the thought of doing without the food your columns contain; it is very true, myself and family have suffered severe prosecution, in the last six months, on account of our Spiritualistic tenets; however, we are able to stand it, and intend to persevere in the investigation of the spiritual philosophy if all the skeptics and Orthodox Christians in this part of Egypt hurl their darts against us. We have already stood the charge of a mob (last year) who said they intended to kill all the Spiritualists in the vicinity. We are still alive, and expect to live in the heart-consoling faith of Spiritualism until the laws governing such matters bring about our change and exit from this sphere to the borders of the summer-land. I was a member of a popular Orthodox Church, and, while seeking for truth, then was converted to a more liberal faith, and attached myself to the Universalist Church; was for a while a public advocate of that doctrine. I consider this was a pretty good step toward where I now stand. But in that denomination there was too much priestly power for me, so I have abandoned the advocacy of that doctrine, and have now become a Spiritualist, the responsibility of an avowed Spiritualist. Many things more, dear Banner, I would like to lay before your readers, but it seems prudent for me to desist for the present.

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

Tennessee.

MEMPHIS.—"A. T. D." writes, Nov. 29th, thus: "As 'the pilgrim,' J. M. Peebles, has just left us for New Orleans, after preparing the way for Memphis to accept the spiritual dispensation, unimpaired of priest or press, I must report to the pioneer organ of Spiritualism the successful results of his visit. Many faint-hearted thought the 'You Vreck' exposed given here one week previous to the opening of these lectures, would prejudice people from further thought of the soul's salvation, save by the atonement; but Mr. Peebles, being equal to the occasion, verily dispelled such weakness by philosophies that declared the influence of the Over House, where he spoke, continued to 'draw' Sunday after Sunday, until the last, when it was literally packed. It was a perfect triumph of wisdom and truth over error and superstition."

Moses Hull follows Mr. Peebles in a course of lectures here. The waters are very troubled, and it is hoped the South may be reconstructed on the moral and intellectual plane, and say yet to the North, 'Come up higher.'"

Ohio.

HARRISBURGH.—E. Manning writes: Can you inform us the number of reviewers who are now engaged in England on the revision of the Bible, and to what religions they belong? For the enclosed I have sent you a paper. I would sooner do it with my dinner than the paper. Is it not delightful to hold communion with our spirit-friends?

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

Iowa.

GOLFAX.—Edith M. Fish writes: "We take pleasure in sending you the enclosed contribution to assist in rebuilding the hall at Ashley, Ohio. The amount is trifling, indeed, but we trust it will indicate our sympathy with the spiritual movement, and assist in inaugurating a system of divine contributions, which would aggregate largely. We are but a small circle here, with little but coldness and denunciation around us; but, fortunately, we live in a very bright world of our own, such as can only be understood by the true Spiritualist. The class of intelligences ministering to us is of a very high order. We would be very glad to have lecturers and mediums passing this way stop and see us. We are sadly in need of the spoken word, of a series of faithful and proper expositions of the New Philosophy. A good lecturer and test medium might do a good work here."—Religio-Philosophical Journal.

Kansas.

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

Indiana.

RICHMOND.—G. B. Stiebelius writes Nov. 25: Messrs. Editors—You have done a good work in publishing "The Poems of Progress," by Miss Doten. It is a book of many rare inspirations, in words of musical rhythm and singular fitness, and would be in every home, helping to educate many to a larger and nobler life. I am here for this month, speaking each Sunday in the beautiful hall over which most fortunately the Lyceum Society of the Spiritualists have control, for its free use on that day. Shall go home to Detroit next week, and have the privilege of filling some engagements in Michigan, and going to St. Louis to their free school for February.

It is a privilege indeed, to be permitted to occupy and again enter this wide field, so ready for spiritual culture, and ripe for a harvest of free thoughts.

I hope to be in New England in May.

Appreciative.

WAUKESHA, WIS.—A. O. Billings writes: Let me thank you good Bro. Hazard for his article in the last Banner, Nov. 21. It appears to me to be faultless throughout. Candid, truthful articles tell. That "Open Letter to Beecher," in a late Banner, was one of the best things of the season. Can Beecher make anything by replying? That "Poor Stuff" that he complains of, (in spiritual literature) will sooner or later "scoop him out" entirely.

Massachusetts.

SPRINGFIELD.—Harvey Lyman writes, Dec. 5th: We now hold our meetings in Franklin Hall. Prof. Wm. Deaton has just closed a course of ten week evening lectures on geology and science. He has done us a great deal of good, and we hope it may be lasting to Springfield. He speaks for us the last three Sundays in February. Miss Temple-Loy spoke for us during November. I think she excels any that I ever heard, in no short time as she has been in the lecturing field. Those who wish a good speaker would do well to give her a call. We have here now one of the "old wheel horses," Thomas Gales Foster, who has been in the field for eighteen years. He gave

us a grand lecture last Sunday—just what was needed.

North Carolina.

JACKSON.—Dr. L. K. Conley writes: As I said in my last—the leaves are working, and in less than six months I hope to send you many new subscribers; we want a lecturer, we can furnish the physical medium. A lecturer will come to Charlotte, Va., I will take him down in Hertle Co. (Colorado) where the harvest is almost ripe. He will do well, I am satisfied.

New Jersey.

VINELAND.—Dr. L. K. Conley writes: "Mrs. Klugman lectured in Vineland Sunday, Dec. 31. She gave satisfaction, and may be classed among the most acceptable yet radical speakers and writers of the age. The three following Sundays we are to have lectures by Mrs. S. E. Warner."

Pennsylvania.

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

Dr. J. R. Newton, the Healer.

This gentleman, who is world-renowned as a wonderful instrument for the removal of disease by the "laying on of hands," still continues to relieve the suffering, at his office, No. 33 Harrison avenue, Boston. The voluminous notices which from time to time have appeared in this paper concerning him would seem to render any lengthy re-statement of our views unnecessary at the present time; but we cannot refrain from once more bearing witness to his remarkable powers, having been the recipients, ourselves, of his curative offices, as well as others of the afflicted. The Doctor's magnetic forces, instead of waning with his increasing years, seem to grow stronger by influx from the world unseen; and he is more successful, if possible, than ever heretofore, in the treatment and cure of multitudinous cases, many of them given over by the regular practitioners. To the rich, his terms are reasonable; the poor, he makes whole "without price." Read the letter below, regarding one of his New York patients. It speaks volumes from two grateful hearts:

DR. J. R. NEWTON—Dear Sir—It is with gratitude that we ever think of you, and a pleasure to remember the day we first saw you—now more than two years ago; since which time, we feel and know that we owe more to you for our health and happiness than to any other living person—a blessing too great to be paid for. This promise I now make to you. I feel that you may not think us among the number who receive a blessing, and straightway forget the giver. You doubtless remember my bringing Mrs. Weber to you to be cured. I brought her in my arms into your office, and in ten minutes she walked out with me. I cannot tell you how it seemed now to think of this hour's joy—it seemed as if I was raising the dead. For nearly three years previous she had been unable to walk a step.

Since we saw you, Mrs. W. has enjoyed the best of health. It is only a little part of the gratitude we feel, that I can express in this letter to you, our dearest earthly friend. Please accept it from your most grateful children.

Mrs. & Mr. J. R. WEBER.

Springville, Erie Co., N. Y., Oct. 25, 1871.

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

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

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

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

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

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

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

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

Allen Burhill, Lynn, Mass., was cured with one treatment of tumor in bowels, and lame knee.

Mrs. M. G. Guild, 42 Austin street, Charlestown, was recently cured of a very large ovarian tumor.

Helen L. Bucklin, 134 6th street, South Boston, was perfectly cured, in a brief time, of hip disease.

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

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

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

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

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

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

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

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

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

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

George Root, Woodstock, Vt., was cured of epilepsy.

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

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

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

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

Spare moments are the gold-dust of time.

"WHERE DWELL THE DEAD?"

Where do they dwell? "Nath grassy mounds, by daisies,
Lilies, and yellow-cups of fairest gold;
Nest grey-green in the shade of hollyhock leaves,
And clustering ivy wreaths in many a fold;
Where in red Summer noons
Fresh leaves are rustling,
Where home-coming swallows
Young birds are chattering—
Do they dwell there?"

Where do they dwell? In sullen waters, lying
On beds of purple reeds newly sprung;
Where the mist whirled a wild and careless sighing,
Frets along banks, by dark green reeds weeping;
Where the silver swells,
Crystal stones quiver,
While sounds the heavy bell
Over the river—
Do they dwell there?

No; for in these they slumber to decay,
And their remembrance with their life departs;
They have a home—nor dark, nor far away—
Their proper home—within our faithful hearts;
Their happy spirits wait,
Loving to live,
These dwell with us the dead,
Parting—ah, never—
There do they dwell!

NEW JERSEY.

Third Annual Meeting of the New Jersey State Society of Spiritualists and Friends of Progress.
Held at Plum-street Hall, Camden, N. J., Nov. 20th, 1871.

Officially reported by Henry T. Child, M. D.

The meeting was opened by a conference, in which Benjamin F. Reed, Dr. L. K. Conley, and Dr. Child addressed the audience. At three P. M. the meeting was called to order by the President, Susan C. Waters.

On motion of Dr. Conley, the Chair appointed the following persons as a Business Committee, to arrange the order of business, to consider and report resolutions, and nominate officers for the ensuing year: Stacy Taylor, Susan Blackley, John Blackley, Lydia A. Schofield, Dr. George Haskell, Orrin Packard, and Dr. Henry T. Child.

On motion of B. F. Reed, a Finance Committee of five was appointed—Dr. Conley, Mary Hester, S. Minnie Shumway, Elizabeth A. Abbot, and John F. Chew.

During the absence of the Business Committee Susan C. Waters addressed the meeting.

The Business Committee reported the following resolutions, which were adopted unanimously, and after free discussion were unanimously adopted:

1. Resolved, That Spiritualism is not simply an announcement that man never dies, sustained by evidence unimpaired; it is most important testimonies and proofs are, that we are really now here.

2. Resolved, That Spiritualism is not alone a belief, but a practical work, and in order to prove our allegiance to it, we must not only believe something, know something, but do something. It is not enough to know the truth, but we must take hold of all the life issues of the hour and work.

3. Resolved, That we recognize Truth as immortal and eternal, and our knowledge of it as gradual and progressive, and each day should find us gathering some new truth and scattering it broadcast over the world of humanity.

4. Resolved, That, as societies and as individuals, Spiritualists are bound to the world to give evidence of the practical nature and tendency of their knowledge.

5. Resolved, That in the universal tendencies which now convulse the world, it is our mission to become channels of light, physically, mentally, morally and spiritually, we discover the best and most healthy indications that have ever been presented to the world; that there are not tending to destroy, but only to that agitation which must lead to order and peace.

6. Resolved, That in the great conflict of ideas which is now going on, while we honor those who nobly stand forth in the front of the battle, and respect those who honestly quote their own knowledge with respect for feelings of indifference in an hour like this.

7. Resolved, That we demand free speech, a free press, and the right to proclaim the truth to all mankind, as we would have others do for us. Dr. Conley said: "I would like to know what is meant by 'live issues.' I think there are many persons who are not aware of any great excitement in the intellectual, social, or political world, and they may state what they are, I do not believe that we should respect persons for their opinions. I approve of the resolutions, and shall vote for them."

Dr. H. T. Child remarked: "I do not think it is the province of any individual, or of this Association or any other, to define what are 'live issues.' All we have a right to ask is that the soul shall be untrammelled; and as it acts freely, it will find its own way. I believe that Spiritualism is a body law perhaps realized as fully as any other of the human endowments, the relations of capital and labor, the temperance cause, and the peace reform are among the 'live issues' of this great world. That Spiritualism has been once afraid that we hurt Spiritualism by connecting these causes with it. The Spiritualism that has thrived on our souls with a new life, and called forth our highest allegiance, has been the elevation of man, by the relation of all the conditions which affect him, either collectively or individually, in an injurious manner. I believe that we have discovered that the most fruitful causes of evil are ignorance and selfishness, and that the removal of only these two evils, without any other, would do more for the world than all the other reforms combined. I do not believe that we should respect persons for their opinions. I approve of the resolutions, and shall vote for them."

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

In quoting from the Banner of Light, care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open to the correspondence of those who think, when not too personal, but of course we cannot undertake to endorse the various shades of opinion to which our correspondents give utterance.

Banner of Light.

BOSTON, SATURDAY, DECEMBER 23, 1871.

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No. 134 WASHINGTON STREET,
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LUTHER COLBY, LUTHER COLBY, ISAAC B. RICE,
LUTHER COLBY, LUTHER COLBY, ISAAC B. RICE.

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

Social and Moral Phenomena.

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

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

They altogether certify that the freedom time of man is come; that the members of the family are become of age, and are competent to think and act for themselves. They represent the individualism of the time. For these and other reasons it is necessary that the ideas themselves should understand their relation to each other, in order to act together. The writer detects the divine harmony that lies in the order of this new and latest development. Fifty years ago these ideas would not have got a hearing, and Authority would have remained a more tyrannical master of the field than ever. And he notices, too, that there is the same operation going on in the mind of Europe as of the United States. We quote his language:

"There every phase of the manifestation of Rationalism has been put down by the authority of the church, until the whole combustible mass is aflame beneath the foundations of society. Europe at this moment, rocks and waves over a sea of lava, under the name of Communism or Internationalism. There are the hot mass fused from the several components which in this country have manifested themselves in a less harmful way, because of the different character of our institutions, the absolute principle not having yet concentrated its power upon us. The two forces are identical, both in Europe and America. With us the development from the old to the new dispensation promises to be by more natural processes; but we can hardly expect that it will be free from bloodshed in the future, as we are painfully aware that it has not been in the past. Communism in Europe, the voracious gas evolved from the decaying forms of freedom's babies, birth-strangled by the double-knotted cord of Church and State despotism, must pioneer the work that shall establish the rightful reign of Rationalism—but at what cost, let its incipient manifestation in Paris prophetically suggest. We, here, must prepare to bear some of its burdens, and to suffer for some of its ills.

The elements are ripe for a reformation of political parties. The tendency is already apparent in conservative circles. Rationalism should beat its quarters. We need a broader political faith than we have had. We need a political faith that shall be a political religion, although we do not mean thereby an established church of the ancient sort. This thought, however, cannot be discussed here, but may form the basis of a subsequent article.

In our enumeration of radical ideas, we do not assume to determine the proportion of good and evil, or of rationality in either. They all have both, in greater or less degree. We speak of them only in the aggregate, as entering largely into the foundation of the new dispensation. How important that the new structure be built with care and skill! How important that it be endowed with a right spirit—with a religious spirit—for religion is to the body politic what the soul is to the natural body. If this word do not mean a religion of dogmatism and supernaturalism, but of rationalism and naturalism. The old system in none of its dilutions—not even its latest attenuation of Utilitarianism—will meet the demand. We are commended not to put new wine into old bottles. The converse of the rule follows. We are to have a new heaven and a new earth. Let us rejoice.

Organization in Boston.

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

Lecture on Woman Suffrage by Rev. W. H. H. Murray.

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

It is objected that suffrage will unsex woman, though no facts are adduced to support it. If woman's virtue is the same as man's in its nature, if she sails the same rough sea that he does, how can it be that the motives which ennoble him will debauch her. Against the charge that public labors unsex women, I can array a column of facts. I lead you into the school-houses, where delicate women chase their lives out against the roughest element in the community—are these teachers, as a class, masculine, coarse, unfeminine? From Aspasia to Anna Dickinson has the sex ever been disgraced by appearing upon the platform? Tell me if those brave women who walked among the hospitals were unsexed by their labors amid a rude soldiery? Turn to the Orient, to the ladies who left the refinement of New England; ask the wives of your missionaries if they have been unsexed by their labors. If woman can wash the dirt from the Arab of your streets, if she can educate your children, I submit she can pass, leaning upon the arm of a husband or brother, and cast a ballot for liberty, without loss. To the assertion that the chivalrous feeling of man toward woman will cease, I answer that it will not be so unless she ceases to be womanly. History shows that chivalry increases in proportion as the station of woman is elevated. The error lies in confounding two totally different civilizations. Modern civilization is based on the equality of the sexes; woman's intellect is acknowledged. She has more than refuted the assertions of her enemies, and stands to-day the most potent influence in Christendom. Put no stop to that progress; let the central idea work out its own effect. Consider what she has been socially, and then predict what she can do in political life. Away with this objection, plucked as a dead branch from an effete civilization and grafted into a branch of the world's best planting.

What is it to vote? Men think of it as a trivial affair in one breath, and then as all-important in the next. To vote is not merely to drop a slip of paper into the box, or to help make rulers. To vote is to express your highest conviction of what is right—to strengthen the intelligence of the nation; to vote is to rule for yourself, and then your fellow-men. The ballot symbolizes public order—and who is more interested in order than woman? Who suffers most from anarchy? But, says the objector, the polls are not fit for a lady. Then make them fit. [Applause] The surroundings are vulgar, say they. I admit it. We are clashing out a problem with the whole globe looking over our shoulders for the result. You know how close, of old time, was the connection between the polls and religion. If it were true that the ballot is a vile rag and the polls are scenes of wild orgies, then I more boldly insist that the franchise be granted to woman for our own salvation. I would introduce our mothers into our caucus rooms—the public halls. Why is the holy influence of mother banished from our politics? To substantiate his objection the objector takes the ballot dabbled in the cesspool of political corruption, and holding it up, says, Would you have your mothers and wives soil their fingers with that? Instead of the polls being scenes of disorder, rudeness and disorder are the exceptions; and when I have noticed a single tumult, I noticed that it would not have occurred if women had been there.

But you say women do not desire to vote. I am not discussing wishes, but rights. Men have treated women like dolls so long that I do not wonder they want to remain. If a slave objected to freedom, did that make slavery right? [Applause.] If woman is apathetic, wake her from her slumber. Not an argument can be urged for negro suffrage that is not equally applicable to woman suffrage. Give these seamstresses, factory girls and school-teachers the ballot, and it will be the interest of the politicians to see they are not cheated. [Applause.] Can we afford to divorce from this government half of the intelligence and two-thirds of the virtue and religion of the country? Woman is called to take her own prejudice by the throat, emancipate herself, learning her power, by her efforts, against your stolid indifference. Shame on the government that gives the ballot to the negro and keeps it from my wife; that lifts a plantation negro to the legislative hall, and denies it to the clear-eyed, intelligent woman of the North. I would give the ballot to the negro for his protection; I would give it to the woman that she might protect him and herself too. The reform is in exact harmony with the age. The ballot is an ever-enlarging circumference. Four millions stand just inside, but do you think the negro is the end? The time will come when, in the eye of the republic, the Georgia negro will not be considered above the New England woman. An attempt has been made in this city to array religion against this movement. Strong lungs and loud words can always obtain hearers and applause. It has been said that only a few half-crazy men are in favor of it, and the speaker himself had received several blows not to commit himself in its favor.

Mr. Murray then mentioned the names of prominent advocates of woman suffrage in the country, and, in conclusion, drew a radiant picture of affairs when the reform shall have been successful—when the long-lost equality between strength and beauty shall stand at last acknowledged and revealed.

Washington, D. C.

The First Society of Progressive Spiritualists meets every Sunday in Harmonia Hall, at eleven A. M. and half past seven P. M. Wilson Miller, President; C. L. Harrington, Vice President; O. R. Whittier, Secretary; Richard Roberts, Treasurer. Friends visiting the city will obtain all needed information by calling on any of the above named officers.

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

This popular advocate of the Spiritual Philosophy closed his present engagement in Boston by a lecture at the above mentioned hall, Sunday afternoon, Dec. 10th, his remarks being a further recitation of his experiences while in Europe—mediumistic and otherwise. The manifestations occurring at Naples, in the presence of Mrs. Guppy, an English lady there residing, were spoken of; also, some phenomena which took place through his own magnetic aura at the palace, whither he was invited by the Italian prince—such as independent spirit-writing, voices, hands, the playing of musical instruments, etc., all of which occurred in a brilliantly lighted salon, as he rarely holds séances in the dark. His visit to Pompeii, and the impressions he there psychologically received, were vividly described. Leaving Naples, he visited Rome, where he remained two and a half months, and where he found, as in Florence, Milan, and other Italian cities, and Europe generally, Spiritualism gradually extending its power in all classes of society, from the king to the peasant, and embracing in the ranks of its believers a large share of the artists and men of letters. He gave many remarkable tests while in Italy, conversing freely, while under influence, in the language of that country; while, in his normal condition, he was hardly able to make known his slightest wants in that tongue.

He ended his remarks by a comprehensive summing up of the aims of Spiritualism, and the results certain to flow from its final triumph. Those accustomed to sneer at its manifestations now found themselves confronted by something which could not be put down by ridicule, but was beginning to be recognized and studied, even as the facts of science are examined and made the subjects of arrangement. Science, the test acid of all earthly things, hand in hand with free reason, would finally have compassed the great question of man's immortality; but the great mass of humanity could not wait for its slow deductions, and so Spiritualism had come to answer the demand at one bound. By-and-by Science would come tolling in, and announce its adherence to the spiritual knowledge, rather than faith. He declared that all the recent liberal movements among the European nations were the result of the active efforts of the spirit-world upon their rulers, and that the time would come, under its benign influence, when justice would rule between man and his brother, and earth repose in the sunlight of divine harmony. He closed his eloquent address with a brief inspirational poem.

Owing to the fair carried out under the auspices of the Woman Suffrage Association, there will be no service at Music Hall on Sunday afternoon, Dec. 17th.

Jennie Leys will speak there Dec. 21st and 22nd. Miss Leys is a young lady of brilliant education, and is well developed as a medium. As an inspirational speaker, she has few equals.

The Index on Spiritualism.

The Index, published at Toledo, is a very able and generally a very fair exponent of that theological philosophy which is independent of all sects and positive systems of religion. But it is in error when it says of Spiritualism that "It traces its origin, not to reason, but to certain marvelous occurrences, transcending reason."

This is far from an accurate or philosophical statement of the origin of Spiritualism. In the same sense that the origin and growth of a blade of grass is a fact "marvelous and transcending reason," so is the origin and growth of Spiritualism. But it is the marked distinction of Spiritualism that it appears just as much to the reason as to the phenomena of vegetation or of geology. With far more justice could we charge against theism that "its origin transcends reason." If we rule out revelation, as the Index does, the existence of God becomes an hypothesis, a grand and elevating one, but still beset with difficulties and eminently made up of the elements of the marvelous and transcendental. But Spiritualists claim that the fact of the continuous life of the spirit after the dissolution of the earthly body is no more of an hypothesis than the scientific prediction of the return of a comet. Some of the facts and phenomena on which Spiritualism is based, may be inexplicable in the present state of science, just as a thousand admitted phenomena in natural history are inexplicable; but because of this it is a misuse of scientific terms to say that it transcends reason. The action of the electric telegraph is marvelous, but it is accepted by the reason, and does not transcend it. Precisely the same may we say of Spiritualism.

The Present Age Out Again.

We are pleased to welcome once more in its full size, our contemporary, the Present Age, which since the Chicago fire has been issued as an extra, gradually increasing its borders until No. 1 of Vol. VI. lies on our table looking as if it meant war in a field where there is so much requirement for activity. It is published at 364 Warren avenue, Chicago—New York office, 213 West 23d street. Col. D. M. Fox, with Dr. F. L. H. Willis and Ed. S. Wheeler as associates, and W. F. Jamieson Corresponding Editor, will with determination continue the struggle which all liberal newspapers must keep up with an opposing world. In his salutatory address the editor says he shall endeavor to make The Age "A faithful reporter of the facts of Spiritualism and an exponent of its science and progress, as well as the honest teacher of the spiritual philosophy of nature, and the morality of practical sense and humanity."

"Not denying the use of any publication, nor the excellence of some, there is yet left a portion of the field of action unoccupied, where a good work may be done, if the liberal Spiritualists of the time can be induced to second our efforts." Conceding liberty to others, we shall preserve and exercise it ourselves, and at once frankly repudiate help that must be bought by compromise of truth, or retained at the cost of freedom of speech. * * * Aspiring to preserve the good and develop the better, we ask the help in every way of all true hearts and clear heads, in our effort to establish the supremacy of the best."

Woman Suffrage Fair.

On Thursday, Dec. 14th, this enterprise commenced at Music Hall, Boston, with every indication of complete success. The opening exercises were brought before the public in a series of preliminary attractions, such as select readings at the hall on Monday-evening, 11th, a lecture by Rev. Mr. Murray, on woman suffrage, Tuesday evening, 12th, and one from Julia Ward Howe on Wednesday evening, 13th. The display of articles is very fine. The fair will be kept up for two weeks, ending Dec. 23d.

"The Debatable Land."

This grand book, which is having a rapid sale, has elicited comments from all quarters, in the majority of cases highly complimentary to the gifted author. "Mr. A. J. Davis writes us: 'I regard the "Debatable Land" as a first-class literary introduction to the "Summer-land," which is solid, and not debatable.'

The Holidays.

Again the season of festivity which for many years has gladdened the hearts of all—the coming of Christmas and New Year—is upon us, and the happy interchange of good wishes for the future will soon be upon every lip. Some one has beautifully said that these holidays are like gems set in rings—they constitute a glittering memory which we may bear about with us in the rapid circle of revolving years, from childhood to old age. The whole race of men, wherever these days are celebrated, has adopted, as if by mutual consent, the practice of making offerings of friendship at such times; and in connection with the present anniversaries, we desire to call the attention of the reader to the fact that a well-printed and bound book—and especially one filled with liberal sentiment—is precisely a fitting representative of friendly remembrance. The following standard works for the holidays are published and for sale by Wm. White & Co., 134 Washington street, Boston, Mass. Examine them personally, and see if they are not as represented—reasonable in price, excellent in typographical execution and binding, and full of the living inspiration which the future shall bring yet more closely to the hearts of men: "Poems of Progress," and "Poems from the Inner Life," gilt, by Miss Lizzie Doten; "The Voices," gilt, by Warren Sumner Barlow; "Hesperia," Mrs. Cora L. V. Tappan; "Debatable Land," Robert Dale Owen; "The Temple," A. J. Davis; "Exeter Hall," "Seers of the Ages," J. M. Peebles; "My Affinity," Miss Lizzie Doten; "Federation of Italy," G. L. Ditson, M. D.; "Alice Vale," "Helen Harlow's Vow," and "Mayweed Blossoms," Lois Walbrook; "Radical Rhymes," Wm. Denton; "The Golden Key," Miss Nettie M. Pease; "The Spiritual Harp," gilt; "Looking Beyond" and "Spiritual Pilgrim," J. O. Barrett; "Strange Visitors," "Modern American Spiritualism," Mrs. Emma Hardinge; "Real Life in Spirit-Land," Mrs. Maria M. King; "Future Life," "Vital Magnetic Cure," "Divine Pyramider," P. B. Randolph.

Mr. Beecher's Dilemma.

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

Woman Suffrage Conventions.

On Friday, Dec. 8th, began a Convention in the interests of this reform at Washington, D. C., in Masonic Hall, by those who seek suffrage through a special constitutional amendment. Speeches were made during its sessions—which lasted till Saturday evening, 9th—by Rev. James Freeman Clarke, Julia Ward Howe, Lucy Stone, Representative Hurl of Worcester, Col. T. W. Higgins, Mary A. Livermore, Mrs. Burleigh, and others. The Convention did not seek to press its cause before a committee of Congress, but contented itself with a resolution calling on that body to extend suffrage at once to the women of the Territories and District of Columbia.

A Woman Suffrage Convention was held at Pittsburgh, Pa., Friday and Saturday, Dec. 21 and 22, which was unusually harmonious and successful, and seems to have made a decidedly favorable impression on that staid and conservative city.

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

"The Bible of the Ages."

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

Two Noticeable Articles.

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

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

An Elegant Gift Book.

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

The Mormon Question.

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

G. L. Ditson, M. D., of Albany, N. Y., has just returned from Cuba. We have a letter from him, in type, crowded out this week for want of room.

ALL SORTS OF PARAGRAPHS.

CONTENTS OF THIS NUMBER OF THE BANNER.

First page: "Justice Carter's Decision," by Prof. S. B. Brittan; "The Political Outlook," by John Wetherbee. Second: "Mediums and Mediumship," Part IV, by Thomas R. Hazard; Poem—"Sir Rodolfo's Vision," by Eliza M. Hickok; "Testimony for W. H. Mumler, the Spirit-Photographer, and New York Spiritualism," by Emma Hardinge; "New Phase of Dr. Slade's Mediumship—Spirit Faces Seen," Third: Banner Correspondence; "Dr. J. R. Newton, the Healer," Poem—"Where Dwell the Dead?" Report of Annual Spiritualist Conventions in New Jersey and Minnesota. Fourth and Fifth: Usual editorial matters, movements of speakers, etc. Sixth: Message Department; "A Word from a Southerner," by C. L. Toly. Seventh: Business announcements. Eighth: "Editorial Correspondence," by Warren Chase; "Western Locals," by Cephas B. Lynn; Letter from New York, etc.

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

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

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

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

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

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

Miss Jennie Collins attempted to vote in Ward 11, Boston, in the municipal election, Monday, Dec. 11th, but was refused the ballot.

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

A prisoner froze to death in a cell of a police station at Jefferson Market, New York, on Monday night, Dec. 4th, where he was confined, with no fire in the room, or even in the building.

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

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

Items concerning Woman Suffrage, etc.

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

A Richmond (Va.) woman voted at the late election. Her ballot was deposited with this indorsement: "By the Constitution of the United States, I, Mrs. A. Whitehead Bodeker, have a right to give my vote at this election, and, in vindication of it, I drop this vote in the ballot-box."

It has been judicially decided in England that a married woman living apart from her husband is entitled to vote at municipal elections. The New York Times says: "The independence of women has reached a point in Sweden which will rejoice the hearts of many here. In the Enskilda Bank of Stockholm, women have been employed as clerks for the last seven years, and their work has, we are told, given entire satisfaction. The innovation was introduced by the founder of the bank, who had spent his early life in the Swedish Navy. It is a step in the right direction."

"The Evangel of Spiritualism."

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

Fair for Our Dumb Animals.

This project, at Horticultural Hall, Boston, is meeting with the favorable patronage it so fully deserves—the receipts at the door already covering the rent of the building for the whole two weeks during which the fair is to continue. Four thousand dollars have been received at one table alone—"Justice"—presided over by Mrs. William Appleton. The refreshment department had received, up to Dec. 11th, \$1100. Music on alternate nights by Gilmore's and the Germania Band, adds greatly to the pleasure of those attending, and the pecuniary triumph of the movement is undeniably assured.

Spiritualist Lyceums and Lectures.
Harvard.—*Music Hall.*—Free admission.—The Fifth Series of lectures at the Spiritualist Lyceum, commenced in this elegant and spacious hall Sunday afternoon, Oct. 1, and will be continued every Sunday, at 2 1/2 o'clock, except Dec. 11 and Feb. 12. Miss Jennie Leys will lecture Dec. 14 and 21, to be followed by other speakers of known ability, among whom are Thomas Gales Foster, Mrs. Cornelia V. Fennell, Mrs. J. C. Briggs, Prof. Wm. Brewster, and Mrs. Emma Harding. Reserved seats for the remainder of the term, at a reduced price, can be procured of Lewis B. Wood, Treasurer, 134 Washington Street, or at the hall. Donations are solicited.
Elliot Hall.—The Children's Progressive Lyceum, meets at 10 1/2 A. M. at the Spiritualist Club conference at 74 P. M. **Andrew Hall.**—corner of Channing and Essex Streets.—Text circle at 10 1/2 A. M. Mrs. Mary Carline, medium. Lecture and answering questions at 2 1/2 and 7 1/2 P. M., by Mrs. S. A. Floyd.
Temple Hall.—The Boston-street Spiritualist Association meets regularly at this place (No. 18, up stairs). Circle morning and afternoon; evening, lecture.

Boston.—*Elliot Hall.*—The exercises at the Children's Lyceum, Sunday morning, Dec. 10th, were of the highest order, opening with the grand banner march, followed by the reading, by Dr. Dunklee, of Lizzie Doten's poem, "The Angel of Healing," and songs by Charles W. Sullivan, Edna S. Dodge, Hattie C. Richardson, Maria Adams and Estella Cogges. Notice was given that two weeks from that day "The closing year and its lessons" would be considered as a question in the groups. Wing movements were well executed, some remarks upon the teachings of the spiritual philosophy were rendered by Mrs. Abbie N. Burnham, and the meeting closed with singing. The orchestra—five pieces from Carter's Band, and the Lyceum pianist, Miss Emma G. Fossenden—performed during the services the "St. Quentin March" and "Spring Song."
A notice was given that a meeting of all friends of a liberal organization among Spiritualists would be held in Elliot Hall, Sunday afternoon, Dec. 17th, at half-past two o'clock, to take steps to perfect the movement, if deemed expedient.
Children's Party.—The regular monthly assembly for the enjoyment of the children connected with this Lyceum took place on Thursday evening, Dec. 7th, ending at 11 o'clock. Many adults participated, and 175 children. Dancing, games, social converse, electrical experiments and a collection comprised the attractions of the occasion, which was fully patronized and much enjoyed.
John A. Andrew Hall.—The circle by Mrs. Mary A. Carline, and lectures afternoon and evening, by Mrs. Sarah A. Floyd, were well attended Sunday morning, afternoon and evening, Dec. 10th.

The series of assemblies established by the members of this society, at Elliot Hall, on Wednesday evenings, are well attended and very pleasant reunions.
Temple Hall.—J. H. Bickford, Secretary, writes: "The meetings at Temple Hall continue as attractive as usual—the interest enhanced by the fine singing under the direction of Prof. Hudson. Mrs. Bowditch is engaged for the present month, and the prestige of this gifted lady is a sufficient guarantee of success. Let those of inquiring mind come to this hall in the forenoon, and their hope will be strengthened in regard to the hereafter."
Dec. 3d, Mrs. Bowditch occupied the desk, and gave great satisfaction. In the afternoon there was a general circle, and in the evening a conference. The meetings are very harmonious, and continue to attract large and attentive audiences.

The Temple Hall Lyceum, under Conductor McGuire, is in a prosperous condition, and has a good library.
The Society at this hall, in addition to three services on Sunday, hold a conference each week on Wednesday evening, and a course of social assemblies on Tuesday and Friday evenings—all of which are well attended.
Chelsea.—*Granite Hall.*—Dr. F. L. H. Willis concluded the story of his Harvard experiences at this place Sunday evening, Dec. 10th, in the presence of a large and appreciative audience, ending his lecture with a fine inspirational poem of some twenty minutes duration. Miss Pittman, a teacher at Marlborough, varied the exercises by reading (to the evident pleasure of all) "The Creed Bells" and "Queen May." J. Frank Baxter, of East Weymouth, and Miss Sampson, of Plymouth, conducted the singing, and Mr. Baxter also gave several recognized tests to the audience at the conclusion of the lecture. The whole evening proved an occasion of the highest interest.

Mrs. Abbie N. Burnham, having kindly volunteered her services, will address the occupants of the Charleston Poor Farm, Malden, on Sunday afternoon, Dec. 24th, at half-past two o'clock. This is a good example for others to follow, who can find the time to spare. J. B. Hatch gives notice that any of our Spiritualist speakers who are willing to donate a lecture to these people, can address him 39 Myrtle street, Charlestown, and he will make the necessary arrangements.
East Abington.—*Phenix Hall.*—Lilla H. Shaw, Guardian, says: "Dec. 10th, the look of interest on every face at the beginning of the exercises deepened more and more till the close. The singing, silver-chain recitations and wing-movements were much as usual. Recitations were given by Olive Holbrook, Arthur Wheeler, Clara Beal, Clara Wheeler, Hattie Merrill, Ira Lowell, Lilla Shaw.
The consideration of the creed of the Episcopal Methodist Church was renewed. Daniel G. Wheeler, Ira F. Lowell and E. J. Gurney, each gave us fine recitations. At the time for the grand march, even the smallest group, succeeded in keeping in perfect step. Scoldon have we enjoyed a march more."

A motion was made after the target march to draft resolutions on the death of a member of Temple group, Edwin A. Hollis, and a committee of three was appointed. The session closed by singing, "Waiting by the River."
Milford.—*Washington Hall.*—Henry Anson, Recording Secretary, reports as follows: "The Children's Progressive Lyceum assembled at the usual hour, on Sunday, Dec. 10th. After the opening exercises were gone through with, we had speaking and reading by Misses Anna Masteron, Emma Williams, Lilla Smith, Alta Smith, Edna Adams, Nettie Anson, Minnie Williams, Mary Revell, Master Freddie Reed, Mr. Edwin Snow, Eben Brown and Henry Anson. Remarks were made by Henry Anson and S. B. Felton. A song—"From Shore to Shore"—followed, by Mrs. Maria Masteron and R. G. Harrington. The officers and members voted to have a Christmas Tree and a grand festival on Christmas Eve.
In the afternoon and evening, Mrs. Emma Harding lectured before the Spiritualist Association to good audiences, leaving a desire with the people to further listen to her. She is engaged to speak for us again Sunday, Dec. 17th."

Movements of Lecturers and Mediums.
E. S. Wheeler will speak in Painesville, O., the last two Sundays of December. He reports the Children's Lyceum in Toledo as being in highly successful operation.
J. G. Fish has established a circuit of towns in close proximity, among which are Albion and Byron, N. Y., in which he speaks regularly. The arrangement, which was originally made for one year, has proved eminently successful, and points out an example which could be profitably followed in other localities.
J. Frank Baxter, a trance speaker, will lecture in Granite Hall, Chelsea, Sunday evening, Dec. 17. He is a great favorite with the Chelsea people.
Lola Walsbrook can be addressed at Laona, Chataqua Co., N. Y., till further notice.
Mrs. S. A. Rogers, trance and inspirational speaker, has changed her address from Haverhill to Lewiston, Me.
J. William Fletcher, of Westford, Mass., will speak in Weller's Hall, Lowell, Dec. 17th.
B. F. Richardson, the blind trance medium, will answer calls to lecture or hold circles Sundays and week evenings; will also attend funerals. Address 75 Harrison avenue, Boston.

C. Fannie Allyn will speak in Baltimore, Md., during December; in Wilmington, Del., during January; in Philadelphia, Pa., during February; in Vineland, N. J., during March; in Worcester, Mass., during April. Permanent address, Box 202, Stoneham, Mass.
Mrs. Nellie J. T. Brigham is lecturing in Troy, N. Y. In addition to her other engagements, she is to speak in Florence, Mass., Jan. 7; in Hartford, Conn., Jan. 14, 21 and 28; in Salem, Mass., during April.
Miss Jennie Leys closes a very successful engagement in Plymouth, Sunday, Dec. 17th.
Mrs. Frances Kinsman is lecturing in New Jersey and Pennsylvania. Her address for the present is care of Dr. H. T. Child, 634 Race street, Philadelphia, Pa.
Mrs. M. B. Townsend Headley's address for December is care of Sarah Todd, Lynn, Mass. She is engaged to speak in Milford, Mass., the first Sunday in January, and the third in Cambridgeport.
Mrs. Fannie T. Young, who has been on a lecturing tour West, is coming East for the winter and spring. She will be ready to answer calls to lecture in Maine, New Hamp-

shire, Vermont and Massachusetts, after December 28th. Address her care of Dr. H. C. Colburn, Centre Strafford, N. H.
Mrs. Jennett J. Clark lectured in Middleboro', Mass., Oct. 12th; North Scituate, Nov. 20th; Plymouth, Dec. 7th. She will speak in Stoneham, Mass., Dec. 17th. Will answer calls to speak at funerals. Address, 1233 Washington street, Boston.
Horace Sawyer, editor of the Boston Investigator, will lecture in Social Hall, Harwich Port, Mass., on Sunday, Dec. 24th, forenoon and afternoon. The public are cordially invited to attend.

New Publications.
Goethe's Elective Affinities.—In a remarkably neat volume of 325 pages Mr. D. W. Niles, No. 8 Bromfield street, Boston, has published "Goethe's Elective Affinities," with an introduction by Victoria C. Woodhull. "The leading thought of Goethe in this story is well stated by Mrs. Woodhull as follows: 'It is, that there is a chemistry of the mind, and that 'elective affinities' are as powerful and legitimate in the realm of human sentiment as in the realm of matter. If this fundamental thought of the man who has proved to be the seer or prophet of science in so many other things, is also a scientific truth, the fact cannot be appreciated by the world too soon, nor its immense sweep of consequences too clearly foreseen and provided for. It will affect the whole scope of morals and social order, whether we accept it in our theories or not, and the less hurriedly and the more beneficially, in proportion as we thoroughly study and understand the subject.'
Mrs. Woodhull justly characterizes the story as "chaotic and simple," and remarks that it will probably be objected to as "too mild and unpronounced," rather than as too radical. There will probably be found in it too little "audacity of speculation to suit the already stimulated palates of our modern and progressive community."
All that so great a student and so inspirational a mind as Goethe could utter is worth attention to these days, and Mr. Niles's next edition of one of the most characteristic productions of the "many-sided German" is a timely and valuable contribution to the literature of the day. It raises many problems worthy the study both of the philosopher and of the practical friend of his race.
Sphinx; or, Striving with Destiny. is the captivating title of a German novel, whose translation we have in elegant form at the hands of Aubrey Forester. The author is Robert Byr. It is illustrated in spirited style, and must be read in order to extract the mystery that forms the Sphinx. We have not read it ourselves, but the author enjoys a reputation at home that has warranted the present translation. Published in fine style by George MacLean, Boston and Philadelphia.
Charles Scribner & Co. have just projected a "Library of Travel," with Bayard Taylor as the editor; and we have before us the initial volume, under the title of "Jaxax is Our Day." No more accomplished or competent compiler could be found than this distinguished traveler, whose personal observations cover life and experience in every country of the world. In this handsome and convenient volume we get all there is to Japan in a compact form, illustrated with sufficient liberality to give us a clear and impressive idea of Japan and Japanese, the country, the people, and the institutions. Other volumes of like character are to follow, and they will make a valuable library for the young.
Again ahead of all is Peterson's Magazine for January. A lady's book could not be handsomer. "I Wonder if I Could Dance," the principal steel-plate, is most charming. Another steel-plate is "The New Governors," illustrating a beautiful tale by the author of "Kathleen's Love-Story." The double-size, mammoth colored steel fashion-plate is a gem of loveliness. Then there is a superb Berlin pattern, in colors. Two novelettes are begun in this number: "The Island of Diamonds," by that favorite writer, Harry Danforth, and "Bought with a Price," by Mrs. Anna S. Stephens. Address, Chas. J. Peterson, 200 Chestnut street, Philadelphia.

Spirits and Games. for January. This is a magazine of amusements for all seasons. Published by Adams & Co., 25 Bromfield street, Boston.
Leo & Shepard publish the third in the "Little Frudy Fly-away Series," by Sophie May, the title of which is *Aunt Mamma's Story*; and it has the full juvenile flavor of the other volumes of this favorite writer. A pretty story, set off with fair type and fine illustrations.
The third volume in the "Bookkeeping Series" is likewise issued by the same publishers, who, in fact, are headquarters for juvenile literature. The title of this is *The Travelling Wreath*, by Paul Golden, whose predecessors in the same series—"Who Will Win?" and "Going on a Mission"—have proved so popular. It is a fine story, and issued in a style of striking beauty, making it a choice holiday present for a bright boy or girl.
Ruby Duke. by Mrs. H. C. Potwin, is another issue of the season by Leo & Shepard—a pleasant and lively story, told in a fascinating manner. It is crowded with variety, both in incident and character, and carries the reader among scenes of coveted tranquility as well as of excitement. Farmers, a paragon, love-making, the early trials in life, and sundry other features combine to make it a delightful tale for holiday reading.

Among the Brigands is the name of Prof. James De Mille's last book for the boys, of whom nothing more need be said than that he is the renowned author of "The B. O. W. G." and other favorites which the boys know vastly more about than we can pretend to. This is a branch from the "Young Dodge Club" stem, and is worthy of a high place on any choice tree. In narrative, and slightly dramatic form, the author takes the reader to Italy, and through its classic lands, opening his young eyes on the cities and fields and ruins of antiquity, sketching with graphic facility the people of the present and the landscape with its associations, and weaving together a story that for freshness, vigor, poetry, and genuine humor cannot very easily be beaten by any one of the most popular writers of the day. It is only necessary to add that Leo & Shepard publish this handsome book for the holidays, for which it is strikingly appropriate.

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Example for the Ladies.
Mrs. T. M. Sullivan, Troy, N. Y., has used her "dear friend" a Wheeler & Wilson Machine, since 1858, in dress and cloak-making. The last six months she earned \$322, and the year before, \$117.
\$21 for \$5.25.—THE ILLUSTRATED PHRENOLOGICAL JOURNAL, a year, \$3; THE CHRISTIAN UNION, a year, \$3; two fine Oil Chromos, "Wide Awake" and "Fast Asleep," mounted, worth \$10; and Marshall's Engraving of Washington, worth \$5, will all be sent for \$5.25, by B. R. WELLS, 389 Broadway, New York. Local Agents wanted.
IMMORTALITY DEMONSTRATED. by CHARLES H. FOSTER, Test Medium. A future life clearly proved to eyes and ears, by the most wonderful and convincing tests. All evidences of the presence and positive existence of spirits given in the strongest light, and every requisite examination permitted. Those desiring to communicate with their dead, either for advice or to test the truth that we live again, can do so by applying at 16 East Twelfth street, New York.
Dr. EDWARD MEAD, has taken rooms, No. 6 and 7, at Hamilton Place, opposite Park street Church, Boston, and may be consulted in diseases of the brain and nervous system. Charges moderate.

J. WILLIAM VAN NAMEE, M. D., will examine by lock of hair until further notice for \$1.00 and two three-cent stamps. State full name, age, and one leading symptom. Address Box 512, New York City.
MRS. GADRE, 599 Broadway, office 18, New York. Clairvoyant and other Manifestations of Spiritualism; Medical Examinations and Treatment.
SEALED LETTERS ANSWERED by J. William Van Namee, Box 512, New York City. Terms, \$2.00 and three stamps. Money refunded when not answered.
SPIRIT COMMUNICATIONS by sealed letter, \$1 and four stamps. Address, M. K. GASSER, Newark, N. J.

SPECIAL NOTICES.
HOW TO LIVE.
There are but few secrets to be known
How they on earth should seek to live;
With blessings though their cup o'erflow,
But little to the poor they give.
While those of large and generous heart,
Mindful of the unfortunate,
Will often something good impart,
To reconcile them to their fate.
Perhaps will give a suit of "Clothes,"
Which they have bought at LEONARD FENNER'S,
Corner of Beach and Washington street
Dec. 23.—1w

RICHARD ROBERTS,
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LIBERAL, SPIRITUAL AND REFORM BOOKSTORE.
Western Agency for the sale of the
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To energetic men and women we give employment that pays from \$4 to \$8 per day. Address J. LATTIM & CO., 224 Washington street, Boston, Mass. 4w—Dec. 23.
MRS. COHN, Trance, Business and Test Medium, 108 1/2 N. 4th street, near 8th street, New York. Hours, 10 A. M. to 4 P. M. 4w—Dec. 23.
MRS. C. H. WILDES, (formerly Mrs. Armistead), 551 Washington street, Room 1. Office hours, 10 to 12—1w

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Full directions for use accompany each package of the Restorative.
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DR. A. B. SMITH,
CLAIRVOYANT AND MAGNETIC PHYSICIAN, No. 229 East 35th street, New York, gives Magnetic treatment and high medicines. Treats all kinds of diseases. Is very successful in Fever, Rheumatism, Neuralgia, Nervous Debility, Liver Complaint, Weak and Sore Eyes, Falling of the Hair, Croup, Bronchitis and Scrophulous. Examines patients at a distance by name, age and residence. Price of examination and medicine, \$1.00 and two stamps.
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as you choose; but its beneficent power you will certainly be compelled to acknowledge and be grateful for.

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ALL forms of disease treated successfully. Most cases cured without medicine. Dr. Keith is having wonderful success in treating patients with the use of his Magnetic Conductor, magnetized and medicated powders, appointing hours for sitting passive to his influence, directions in regard to diet, and in the treatment of four to six hours each day in the peculiar phase of healing. A slight remuneration for time employed, five dollars sent in advance will insure thorough treatment for one month. Patients cured or greatly benefited are expected to send, at their option, an additional sum.

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MRS. MARSHALL. Spiritual Medium, 19 Temple place, Boston. Hours, 10 to 12, and 2 to 5.

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Miscellaneous.

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Will be a most interesting feature, as some of the ablest
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All sent one year
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PHYSICIAN,
Pavilion, No. 67 Tremont street, (Room No. 5.)
BOSTON.

J. ROLLIN M. SQUIRE.
ATTORNEY AND COUNSELOR AT LAW,
No. 30 Court street, Room 4, Boston.

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Through the "most ancient angel," Wonderful Manifestations
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Central and South America, and the great unexplained
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tribunal of public judgment; the secret things of the movement
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The VOICE OF NATURE, in its unchangeable and glorious attributes,
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3.—Nebulous Theory: 4.—Old Theory of Planetary Motion:
5.—Planetary Motion: 6.—Origin of Motion: 7.—Cause
and Origin of Motion: 8.—Origin of Life: 9.—Cause and
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