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NO. 15.

The Suffrage Question.

JUSTICE CARTER'S DECISION.

BY PROF. S B. BRITTAN.

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 the fancy of women with such small straws as 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 begin-

ning 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 title to a single foot of the earth's surface. shall be the first members of that body, and how 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 ences, in the selection of our rulers and the adopneither 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 boundaries at most only interfere with their proper recognition and restrain their exercise. Legal worthy ambition, are but the accepted political inture. While the latter are forever inextinguishain 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 ral rights of the individual, in his political relalaws 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 provided the right to the ballot shall be subsefairly before the Court we readily perceive that a | quently granted by the subordinate authorities of discussion of the dangers of universal suffragegrowing out of a lack of intelligence in the community—is wholly irrelevant. It cannot be presumed to so much as touch the real question, un. less the Judge assumes, by implication, that nearintrusted with such an instrumentality of power.

the misrule in our great commercial centers as in- emanating from the Supreme Bench. Will some tegral in our system, or otherwise as an inevitable power from above or beneath, result of a democratic form of government. In can people. If these evils prove anything, they tures to appear, in "such a questionable shape," contribute to illustrate the danger of a political within the precincts of the Supreme Court? system that puts the ballot in the hands of nearly all bad men while it is withheld from all honoranot justly attributable to the extent of the sufyond controversy by the result of the recent municipal elections, in which the Ring was completesystem, and it would be no less possible if the sufment by insisting on such limitations of our polit- but the claims of justice and humanity are the

ical 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 flud 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 insufficient 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 selfgovernment. 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 Sprosis for an afternoon. We incline to the opinion that the attempt to tickle 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

According to the legal authority under review shall they be chosen? Who shall establish the the Constitution cannot secure the right to the ballot. In the judgment of the Court the Amendment referred to only confers "the capacity to be-come voters. * * It is a constitutional provision until we are authorized to express our prefer- that does not execute itself." Of course not; and we wait to see any form of law that possesses the tion of a specific form of government, there can be 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 nower 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, such arbitrary limitations as are recognized in and the man who should seriously propose to conthis opinion of Justice Carter. They are neither | firm the laws of Nature by a special legislative restricted to particular nationalities nor to certain enactment would be treated as a lunatic. Now if periods in history. Political and geographical the Constitution does secure the rights of citizention was demanded to make that instrument bindrights, however, defined in the interest of an un- ing alike on the individual and the community, we have it in the ratification of the same by the terpretations of our rights under the laws of Na- several States. Where, then, shall we discover the necessity for special legislation to invest the ble, mere politicians may not comprehend the fact | 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 legislationbeyond 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 natutions, really accomplishes no practical result, but only renders it possible for him to become a voter, 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 fuly all men in this country are fit for the ballot neral pall. We are not surprised at the pucrilities whilst all American women are too ignorant to be | and absurdities of crazy politicians, but we certainly did not look for the reappearance of this The Judge reasons illogically when he refers to | infernal dogma, disguised in a legal opinion and

"Some spirit of health or goblin damned," this manner he is pleased to discount our republi- banish the restless ghost that still haunts the can institutions and the character of the Ameri- minds of democratic politicians, and even ven-

It is true that the State may have nower to adopt Justice Carter's narrow political interpreble women. This limitation of the elective fran- tation of our rights. Under an absolute despotchise has probably had much to do in securing the ism one man may determine the political status triumph of political knavery in the caucus and of every other man. In an aristocracy or an oliruffianism at the polls. But if we take New York | garchy a few unscrupulous persons govern the as an example (of late the worst-governed city in many, qualifying their liberties by such arbitrathe country), the systematic abuse of power is ry restraints and absolute limitations as scarcely clearly not the fault of our system. The evils are leave to the millions so much as the shadow of political independence. But the power of either frage; but, on the contrary, they are plainly to be individuals or States to do such things does nothtraced to the culpable neglect of multitudes of our | ing to establish the justice of their deeds. The law-abiding citizens. This is demonstrated be- 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 uply smashed, and the organized gang of political hold slavery for nearly a century, but it never demagogues and public thieves were forced, by a possessed the right for a single hour. No one will righteous and indignant public sentiment, to re- deny that the State has power to do wrong, but, tire from office stamped with the brand of lasting in this acknowledged capacity for evil, we shall infamy. It is possible, then, for even New York look in vain for its justification. Men who beto be governed by honest men under the present | lieve in the divine right of kings and cardinals to enslave mankind, may govern by the mere force, frage were universal. Why, then, should a grave of superior might; legislators may manufacture _Judge—on the fallacious plea of looking after the | the machinery and implements of despotism, and public safety—dishonor our system of govern- states madly sacrifice the liberties of the people;

same through all periods and in all countries, unlists that eventually right will triumph over True, the rights of man may not flud adequate wrong, truth over error, and the demonstration of to suit the caprice of our rulers; they are never patiently wait - and often does - in patience, subverted by imperial decrees, nor can they be of people have so much data to be thus philosophoverthrown by revolution. They existed before heal and wait as the modern Spiritualists; they ent forms of government, and, indeed, under the 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 Ilas sung its death-dirge above our ruined fance 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 Equali Yours truly. 8. B. BRITTAN.

Political Progress.

THE POLITICAL OUTLOOK.

BY JOHN WETHERBEE.

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 domocracy, or he endorses some of the democratic platform. I am the furthest removed possible from the Frank Pierce, James Buchanan, hypoorlical pro-slavery party which carried the demooratic 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 "departure," 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 "experience religion—of which there is no expecony perfume of the other party cal. I feel as if I would like to speak of the polition the subject.

expression of any man-myself included—of any now I fear its hour has passed. account on a subject like the policies of a party or the politics of a nation, where the many and the mighty differ, and have a right to; but all will span that gap. I may help them do it with who read the signs of the times, and who are not crystallized into permanent structures, or who retain in any degree the classicity of thought essential to wisdom, cannot fail of seeing that the present political parties, with their merits and and before 1876. The declaration of rights did not

The party that is to be may find its genesis in the good fractions of both. It may carry one of but not very likely; for the new compound will 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 ansettled and unsatthe subject. What I say may be of little or no consequence, for I aim to direct no one, not wishespecially if they are Spiritialists. I never exthe highest point to be gained by humanity, at

agree to disagree; that is, in a word, toleration. Modern Spiritualism knews 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 activelyin 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 rui it will triumph every

If, when my brother sad, "we must be a political party," his meaning was that we must give our volume as a unit o the Republican movement or to the democraic, or draw wholly from would be injudicious, but political power and incertainty. I will explan this seeming paradox before I fluish the artice, though I will leave the point now.

expression in the statute law; they do not vary truth will be its survival. The philosopher may modified by the election rolubes; they are not knowing that in the end all is well; and no class the State, and they will outlive the State. Thus, | could rationally be happy discounting the maturiwhile the measure of political power passessed ty, that is, living on horrowed capital-eating in and exercised by the people, varies under differ- advance the inture crop-for they know the end is sure. They can say, above all other people (if same government, at different periods, the rights | 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 reliabness is the cardinal sin. This ethical idea finds a pretty expression in the lines of Whittier:

> The gate of licaven 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 these seams are chasms. 1 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 poitical changes that are sure to come to pass.

I do not know but the Republican party may nave 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 telerable 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 robellion 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 fellowship with that party; not even if I should | been born, or that its mission was to overthrow a specific oppression, and had done so; having no eye tation, and which would be only a death-bed re- open to other oppressions. The party that is to pentance, at best. So, while I may be loving the | be must overthrow oppression—be a liberty party Republican party less, I by no means like the in the widest sense. That settles the question for he Democratic party; at with or without " do. more; therefore, not being a renegade, but a radi- partures," can be no substitute; its turn will never come-the world is not given to reversions. cal outlook as it appears to me, and perhaps, at | The Republican party should have said in its the same time, be replying to my brother's words | laureled hour to the other oppressions, large and small, waiting their turn, as the barber says when I am aware that what this thoughtful man said, the last object of his attention leaves his chair, and I have quoted, is of no account, nor is the "next!" but that has not been its wisdom, and

Now what is before us? I do not speak of 1872. The Republican party may span, very likely 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 telerable certainty the issues that will be actively present in demerits, have substantially finished their course, 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 the present names-for instance, Republican- to the inclusion of all human rights, including woman's rights and social rights, and the rights of naturally have a new label. It will be a People's labor, for nothing is settled until it is right. The party; but that name has been used too often as men and women who claim and strive for any of a disguise to be distinctive. But, no matter these unattained rights, may be called, and usuwhence or how it comes, I flid more to interest | ally 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 isfactory state of political matters; and so I have or is the evangelical intention of recognizing taken them as the motive for writing a little on | Jesus as the deffic leader of nations, which is simply a union of Church and State, Church the head. and State the tail, as a pointer prophetically in ing to. I believe in free expression of thought; I | that direction, and suggests the how and why ream independent myself, and expect others to be, ligion will become an active element in politics, and how heresy, which is simply the expression pect or wish all men to think alike, believing that of common sense, will in its varied forms, from necessity, unite against the movement of bigotry least on the subjects of politics and religion, is to 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 priesteraft, known as the ecclesiastical or evangelical system. This great but dying power, aided by gentility 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 both and be a party by ourselves, I should say, danger and agree to disagree on minor points, and and will, that to day it is impracticable and consequently the equatorial line between the hemispheres of political thought, will show Confluence by us in the near future is, to my mind, a servatism 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, No people know beter than the modern Spirit- or in this century. There is, in fact, no radical | that may be.

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 affinities 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, hereny. Politics, as I have said already, will take more or less a religious tinge, just as the R publican party was anti-slavery, and the Democratic pro-slavery during the last two decades. Not that the individuals were an 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 strongth 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 rame 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 (2) 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 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 relections used; I "drafted' Fulton for the purpose, because he has been somewhat conspicuous in accenting 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 strongthen 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

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

Providing for Children.

A rather hard-visaged 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 mis-I have been watching the world at home take. I have been watening the world at home and abroad for at least thirty years. I very, very seldom have met any one, man or woman, who had 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 pianoplaying girls. If parents would take hints from Nature as to the management of their young, the hen 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 hencan speak it, My good boys and girls, I have raised you and scratched food for you up to this: ron 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 paents who shall adopt this maxim toward their rents, 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, Belshazzar would have been a gooddeal more scared than he was."

CULTURED, VERY.-The veteran Dr. Bellows has stigmatized Henry Ward Beecher as "a monophysite of the Autlochian school," whatever

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Spiritualism.

Written for the Banner of Light. MEDIUMS AND MEDIUMSHIP.

ВУ ТИОМАЅ В. ПАŽARD.

Part IV.

How often do superficial or ignorant investigators go to mediums with a lie in their hearts, expecting, at the same time, to get truth in return-a thing as utterly impossible as that the eye of the astronomer should penetrate the heavons on demand of a thick-skulled man, at the very moment that he is pressing his body against the lens of the telescope.

There is no class of persons existing at the present day that the laws and usages of scelety afford so little protection to us to spirit mediums. All sorts of barriers are constantly being thrown in the way of spirits communicating through them, so as to prevent even an approximation to truthfulness. As before intimated, there is not probably one in a score, even of those who believe in the phenomena, that go to mediums prepared to receive the higher truths. If the operator at one end of the battery seizes the wires (as it were) in his own hands, and positively insists upon a spirit telegraphic dispatch, he is sure to fall to get it correctly; and if he receives any, it will probably be but a re-bash or echo of the thoughts that are uppermost in his own mind, or an ironical, ridiculous or deceptive rejoinder from some low and undeveloped spirit who has been attracted to the circle by its congenial atmosphere and surroundings. There is nothing more distressing to the apirit who anxiously waits to speak to loved ones than distrust; and there is certainly nothing more damaging to a medium's powers than that bigotry and pomposity (even of a nominal friend) that sits up erect, and says," Here I am-pump it into me;" meanwhile supposing that he is behaving all the time like a gentleman and a Christian. Alas for all such wisdom and love! The former shuts the door against, all truthful communication, and the latter sends the loving spirit griev-

Contrast the treatment our mediums receive,

and the estimation in which they are held, even by many of their friends, with that which is extended to the clergy of all the popular creedal denominations! Wherever these go, they receive greetings in the markets and public places. They enjoy the chief reads at our feasts, and the highest in our synagogies and churches. Every one bows low when they meet them, and calls them rabbis and reverends, doctors and fathers; and when they enter our houses, they become the observed of all observers; and when they go abroad, conductors of railway cars and captains of steamboats hasten to give them the best seats and borths they have at their disposal, free of charge; and wherever they pray, be it in the pulpit of the church, the cabin of the ship, or at the corner of the street, all how the head and knee in respectful reverence, even though the prayer should be as long as one of those that Jesus said used to be offered in his day, morely to be heard of men. But how when we meet the poor mediums in the market, whither they may have wended their way to purchase, may hap, a morsel of cheap food for their day's sastenance? Who of their kid gloved acquaintance greats them then? Who invite them to their feasts? Who respectfully salutes them as the ministers of the angels? Who open to them, the doors of their houses, except on sufferance, or to "give a scance"? What captain of a steamboat or conductor of a railroad car anproaches them, except to demand their ticket, and see that it is paid in full? They partake of none of the courtesies and privileges that are so lavlably bostowed on the clergy of the popular churches, and in fact are, literally speaking, often as poor and as much despised as was that Elder Brother of their order who used to pour out his anguished soul in the lonely garden of Gethsomane, or give it sorrowing utterance in the pathetic lament: "The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head."

And yet it is from such as these despised spirit mediums, whom the priests and clerical orders of organized religious bodies have, in all ages, persecuted to death whenever and wherever they have had the power, that we have learned all that we know of immortality, or the continued existence of the loved ones that have passed from our matorial sight to another and a happier world. We glorify the astronomer because he has discovered new suns and planetary systems, and dimly defined the laws that govern in God's great material universe; whilst we regard with feelings allied to contempt those mediumistic astronomers who have opened to our knowledge a vast ethereal expanse, alive with countless myriads of immortal souls, in comparison with the sublime grandeurs and glories of which, the most resplendent of material creations fade into nothingness, and when compared with the magnitude of which, all the suns and planets that have yet been discovered, if welded into one, would scarcely make to us, by abundant testimony derived from the immortal denizens of that unlimited spirit-worlds that, within that holy of holies, the soul of every human being there dwells, a spark of divinity that can never die; and that, though this may, through ignorance and temptation, become en crusted with sin and transgression, comparable to the dress-enveloped "diamond dug from Golconda's deepest mine," still, when, by suffering and tears, (prolonged, perhaps, for ages,) this earthly debris is worn and washed away, the soul, however dark its previous state may have been, must commence a joyous career of never-ending progress through the infinite and eternal realms of God's great spiritual kingdom. All these discoveries have been made by spirit mediums, and even the terror of death conquered by their revelations; and xet, such is the influence exerted by early priestly training, a false education, and 'damned custom," that a thousand times more Thonor would to day be accorded by our religious teachers and scientists to the discoverer of a new than to all the spiritual benefactors of mankind on earth. Well, indeed, has Wendell Phillips said that "no man is made wiser 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 cierical 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 the false "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 bewn, and, stimulated by the greed of mammon and the lust of self-aggrandizement, dominion and worldly glory, turn their longing wyee backward toward the tempting "flesh pots" whipped, transported and thrown into miry prished "charches of "Egypt," and meet together in the feath of the count of his peace principles, to fight, or do ship duty. So long as the "Friends or Quakers" results of the spiritual "vineyard." These seem to have mained free, their principles rapidly took root in the British Isles and other places, in spite of bitter persecutions from the ministers of the eatablished churches, who, with the aid of the civil antiorities, caused thousands of them to be flued, with entertaity, and not with optention, and keeps it by lowliness of mind. In Bod alone it can relief the principles rapidly took root in the method of the catablished churches, who, with the aid of the civil antiorities, caused thousands of them to be flued, whipped, transported and thrown into miry prished of the count of his peace principles, to fight, or do ship do very litiseff, so it concelves any other; if it be betrayed, it bears it; for its ground and spring are the mirches any other; if it be betrayed, it bears it; for its ground and spring are the mirches any other; if it be betrayed, it bears it; for its ground and spring are the mirches any other; if it be betrayed, it bears it; for its ground and spring are the mirches any other; if it be betrayed, it bears it; for its ground and spring are the mirches any other; if it be betrayed, it bears it; for its duty. So long as the "Friends or Quakers" reported and through took root in the structure of God. Its crown is meet ness, its life is ever-lated to the civil and the structure of God. Its crown is meet ness, its life is ever-lated to the civil and the principles and the principles and the death by the false "husbandmen" that have

council and convention, to plot with disquised society seem to have become exalted in their heretofore done) into a respectable creedal church, on bis inheritance."

churches under priestly domination. dead whiskey, as a large proportion of the slaves he "church" possesses the necessary powers to inflict its secular penaities.

Perhaps the "Society of Friends" (called "Quakers" from the circumstance of their earlier spirit mediums" being addicted to "trembling and twitching" when the "word of the Lord" came to them, very much as ours do in the presout day when controlled by spirits) exhibits as good an illustration of the workings of "organization" as the history of any other religious body whatever affords. The first "Quakers" arose in the time of Cromwell, during a period of great social, political and religious excitement. Like modern Spiritualism," several mediums, such as George Fox, William Dewsberry, George Fox, Jr., and others, were influenced very much in the same way (unknown to each other) in different ocalities and at about the same period, and were subsequently drawn together from a similarity of views and spiritual manifestations, very much as Spiritualists were and now are.

For gas a spirit medium of very considerable nealing power. He also possessed the clairvoyant and clairaudient gifts, and though almost wholly uneducated, was a powerful inspirational speaker, as were also nearly all the early preachers among Friends, for the reason, no doubt, that no person then presumed to speak in their assemblies "in the name of the Lord" (or spirit, they being interchangeable Scriptural terms), but such as were really inspired.

Whoever has carefully read the earlier journals and biographies of "Friends," cannot fail to notice that-with the single exception that what is considered true inspiration among them is ascribed directly to the Father or individual spirit of God, instead of his messengers or the spirits of departed mortals-their doctrines and belief were almost identical with those of Spiritualists.

This fact is abundantly illustrated in the writings and biographical sketches of the lives and religious labors of Fox, Dewsberry, Woolman, David Sands, Jane Pierson, Joseph Hoag and

I have had in my possession for the last twentyeight years the manuscript copy of a clairvoyant vision of Joseph Hoag, (a preacher in the Society.) that transpired in the year eighteen hundred and five, in which the future of the United States was shown him, with the most remarkable events a blot in its immensity comparable to a fly speck that were to occur, up to a period reaching beon our globe. Nor is this all. They have proved | youd this date, all of which events have so far taken place (the late terrible civil war and the abolishment of slavery included) in the exact order of time in which they are set down in my copy of the vision. In my own experience I have often known "traveling Friends" who came, perhaps, from England, Canada, or some other distant place, into a neighborhood where they were entirely unacquainted and unknown, and there hold what, in Quaker parlance, are called family sittings at the houses of every member of that particular "mouthly meeting."

The course they pursued in order to obtain the proper "conditions" was precisely the same as Spiritualists adopt in their "sittings" or "circles," and so were the results in a very good degree. The inward state of each individual present would be frequently given, as clearly as our clairvoyants could have done the same thing, the only difference being that in the case of the "Friend" mediums, they supposed-in accordance with their educational belief-that they received their inspiration and power of discernment dispecies of tumble-byg, or a five-legged tadpole, prectly from the great Father of spirits, rather than from the Father's "ministering spirits," as our mediums do.

faithful to their spiritual gifts of light, without their physical manifestations, displayed in some instances even to the untying of knots, as is abundantly proved and exemplified in the carlier narratives of the wonderful experiences of Richard Sellar, who had been impressed to serve on board a British man of war, but refused, on so board a British man of war, but refused, or so ship on any limited to end the end of all temptations. As it hears no solution and to weary out all exaltation and cruelty, or whatsoever is of a nature contrary to itself.

Jenuite" and other secret emissaries of the minds, and perhaps smitten, as some of our churches" and foes of religious liberty, how Spiritualists appear to be in our day, with a dethey can best circumvent the new order of Spirit- gree of spiritual pride, and among them George ualists and "organize" them (as has always been | Fox himself. Then they began to think that the "ark of the Lord "required a little steadying with their own dear Judas like selves placed at from their own unbidden hands in its progress its head as expounders of the doctrines that are among the people; or rather, that "the net" to "make wise unto salvation" or destruction, as | which had been "cast into the sea" was gatherthe selfish interest of the usurpers of spiritual ing into the Quaker's "kingdom of heaven" too truths may require. Hitherto, think they, the many "kinds" of fish, and that it was not expe-Lord of the vineyard" has sent only "his ser- dient to wait for the "angels to come forth" (as vants to the husbandmen" he left in charge of Jesus directed in like cases), to "sever the good his vineyard, but this last "great outpouring of the from the bad," or " the wicked from among the spirit" can mean nothing less than "his son" just." So the Quakers formed an association, for and "heir; come, let us kill him, and let us selze the ostensible specious purpose of maintaining 'order" in the society, and appointed elders and It is astonishing to behold in how many ways overseers to judge which "fish" among these this "mystery of iniquity is already beginning to public speakers and members generally, were work" in our ranks, just as it did at a very early good, and which were had. This association of era in the apostolic church, and has done so since course soon hardened into a creedal organization, at every attempt that the "Lord of the (spiritual) under the workings of which spirit intercourse vineyard" has made to rescue it out of the hands was pampered and subjected to the ordeal of falliof the usurping husbandmen (or formal churches ble men, and all freedom of mediumistic thought who have stolen it). Witness the Comesards, the and expression was put to death on the cross of disciples of Waldo, of Luther, of For, of Wesley, of the book of "Friends' Discipline." Soon it was Swedenborg, and others, all of whom commenced found that some of the "fish" that had been their reforms on the same mediumistic plane that drawn into the "kingdom of Quakerism" were modern Spiritualism" rests upon, and as Chris- preaching "inspired" dectrines not compatible tianity originally did, but all of whom experienced | with such stories as those of the "forbidden apthe "falling away " spoken of by Paul almost as | ple," "Noah's ack," or of " Jonah and the whale," soon as they became organized into creedal and other dogmas of Holy Writ. These were judged to be influenced by some "dark spirit," Spiritualism, as a great truth, must be univer- for how, argued the elders, can it be supposed al, and never has or will be brought within the that God will thus contradict the truth of his narrowed limits of any sectarian organization, own "written word?" Of course not, echoed from the fact that humanity requires so much to the rank and file of the newly-formed church, meet its variety of needs and to satisfy the many and so this class of "fish" were thrown aside. peculiar diversities of mind, that it must present or commanded to keep silence in the assemconstantly some new feature, until, by a more blies of the faithful. As the organization parperfect life upon the rudimental sphere, man be- took more and more of the elements of a close comes a more perfect spirit whilst on earth. This corporation, under the guidance of reins held in should not however, deter "Spiritualists" from the one hand of its high priests, or rather "high organizing with all other liberal classes of men for seat" rulers, and the "discipline" of the lash held defensive purposes, in view of the threatening at. in the other, "fish " became very scarce, or more tempts of the Orthodox priesthood to perpetuate and more avoided the Quaker net, until a period their unhallowed power by a proposed amend. arrived when there were few, if any, taken but ment of our National Constitution, that will, in those that had been reared from infancy in the fact, disfranchise and shut out from the polls and staked out creedal waters of the organized society. witness-box every citizen who will not swear that. In fact, under the new order of things nearly all he "solemnly believes" that one is three, and proselytism ceased, and the society commenced three arc one, and that, when under certain con. on its downward path, until (as it has been witditions he swallowed the crumb or the mafer, he tily said by one of their own number), instead of really and truly guiped down his "whole God," one" Quaker preacher "causing" all England to though it be through lips redolent with the fumes | shake as if an earthquake were present, as formof tobacco, to nestle in a panuch filled with orly, it now takes an earthquake to shake a Quakthe unsayory steam of disgusting pork and kill. er." Nor is there probably (with all their many sterling qualities) a religious sect existing to-day of some of the " Orthodox" churches are required | that is more opposed to " modern Spiritualism." believe" under pain of eternal damnation (with the exception, perhaps, of the Swedenborereafter, and of torture and death on earth, when | Rians), than the Orthodox branch of the "Society of Friends." And yet, had the religious sentiment of mankind been sufficiently ripe to have sustained the movement of Quaker "Spiritualism" in its original freedom and purity, it is not probable that there would have been any necessity for the present advent of " modern Spiritualism," the two dispensations being undoubtedly not only alike, but the same with the greater outpouring of spiritual truth that occurred in Judea under the ministry of Jesus of Nazareth and his

> But crushed and crippled as the free outflow of the spirit from the higher spheres has undoubted ly been by the Quaker "discipline," still that small body of Christians, even in the present day is undoubtedly in advance of any other of the formalized churches. Like the Roman Catholic, the Quaker Church still owes most of its vitality to what little spiritual light it allows to enter through the avenues of spirit mediumship, and although, like its great "beastly" predecessor, it s ever on the alert to suppress (if not with fire and faggot like they) with its "discipline" any "medium " (or " witch ") who presumes to speak doctrines in meeting wiser than what has been written, whether in Scripture or in the canonical books containing the doctrines and "discipline" of Friends, consequently there is no more progress in the one Church than in the other, as all that can be communicated from the world of causes must be from recently departed spirits that have not progressed out of the old ruts of Orthodoxy they had been trained and accustomed to run in. when members of their respective churches on earth. It has been my privilege to hold communion with many thousands of the spirits of departed mortals, and I have found that the spiritual light the early Friends acquired through mediumship, has enabled them to progress since they left the earth sphere far more rapidly than most members of either of the Orthodox churches. In fact, I have found that exceptions to progress on their side of the question, about correspond with its opposite in the most of the established persecuting churches, a majority of whose popes. hishops, priests and clergy, I learn, are yet in com-

parative and often in almost total darkness. For the especial edification of some of our selfexalted spiritual "leaders" I will, in closing these lengthy and desultory remarks, refer very tersely to the case of James Naylor, an early mediumistic preacher among the "Friends," who was endowed with great inspirational powers, but who became self-exalted and lifted into "spiritual pride "through the injudicious praise and flattery bestowed upon him by weak "hearers of the Word," very much as I fancy some among Spiritualists have been led astray in the present day. For causes unnecessary to repeat, Naylor was convicted of "blasphemy," and sentenced to be set in the pillory, to be whipped, branded in the forehead, and have his torque bored with a hot iron, and then to be subjected to solitary imprisonment for an indefinite period. Hundreds of influential men of various denominations petitioned Parliament and interceded with the Brotector for a mitigation of his sentence, but the influence of the ministers of religion was too powerful for them, and Naylor underwent the full penalty of his offence in a most aggravated form. He was finally released from prison, and on his way from London to his home in the north of England, he was robbed and maltrested, so that his wounds hastened bis death. About two hours before his final departure from earth-life, he dictated the following touching sentences, which to my mind convey as full and as beautiful an exposition of the doctrines taught by Jesus of Nazareth and Nor were Friends, so long as they remained the early Friends, as is to be found in the same compass of words in the English language:

murdered. I found it alone, being forsaken. I have fellowship therein with them who lived in dens, and desolate places of the earth, who through death obtained this resurrection and eternal holy life."

> Written for the Banner of Light. SIR RODERIC'S VISION.

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 dark Which stilled the throbbings of his heart. Beside his rich and stately bed, With sorrowing heart, and low-bowed head, Sir Roderic ent-his truest friend. Who sighed that thus their loys must end; That nevermore in converse sweet, As in the bygone days they 'd meet. The dying man, with dimming eye,

"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 vieit you, I promise (and thou knowest well A promiso I will cure fulfill)

Essayed to speak his last good-by.

Refore to morrow's midnight hour. I'll prove to thee the spirit's power. In beaven or hades, 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. Sir Roderic in his chamber own Bat quiet, thoughtful and alone.

His lamn burned dimly on its stand. The midnight hour was near at hand. He half-believed, 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 great, 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 les ful cried, "Methought, erewhile, that thou had 'st 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." Bir Roderic started from his chair, His friend moved backward, "Pause, boware,"

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 anen; 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.

SPIRIT-PHOTOGRAPHER, AND NEW

Spiritnal Phenomena.

TESTIMONY FOR W. H. MUMLER, THE YORK SPIRITUALISM.

BY ENNA HARDINGE.

MESSAS. Epirons-About a fortuight ago I made a visit to Mr. Mumler, the "spirit-photographer," with a view of endeavoring to accertain the conditions under which spiritlikenesses might be procured for many interested friends of mine in Europe.

The accusation, trial and honorable acquittal of Mr. Mumler, on the charge of imposture, has become a matter of notoriety in the English and French spiritual ranks, no less than in America. I have been repeatedly asked what I thought of Mr. Mumler's powers and reliability, and how far it would be worth while to invest any considerable fee in

experimental trials of his mediumship. With every possible respect and consideration for the opinions of others, I have always felt it to be my duty to withhold my own until I had personally demonstrated the truth of that which I am required to pronounce upon. The strange and unprecedented character of spiritualistic phanomena renders this course (to my mind at least) obligatory upon one who stands pledged to the public to "speak the truth, and nothing but the truth." Acting upon the endeavor to live out this axiom, I determined to test the nature of Mr. Mumler's mediumship, as far as circumstances

would permit, in my own experience. My first sitting resulted only in the appearance of a female form on my plate, the resemblance of which to a dear, departed friend is not sufficiently striking to justify my acknowledging it as a portrait; but the next experiment was more fortunate. The head which appeared behind my own was not aufficiently clear on the negative to enable me to determine who or what it might prove to be. Fresolved; therefore, to walt until the prints were produced before pronouncing my opinion upon the character of my visionary attendant. Remarking, however, faint indications of a mu sical instrument held by the spirit, I observed that it might not improbably prove to be one of the musicians in whose works I had been interested during my early pursuits as a musician myself. Upon this Mr. Mumier wrote out the name of "Beethoven," and, when the plates were printed, they presented a fine and striking portraiture of this great German composer. Now the facts which render the appearance of this spirit in my photograph significant are these: Dufing my late residence in England I was employed as the musical critic on a London daily paper, besides frequently writing analytical notices of the great symphonics performed at instrumental concerts. In the execution of these duties I was constantly called upon to analyze the works of Reethoven, a master who has ever been the special object of my admiration, and with whose life and gonius I have made myself better acquainted than with that of any other composer. In the performance of my pleasing tasks I have good reason to believe I have been frequently assisted 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. Fow spirits have furnished me with more mark ed tests of presence, identity and guidance than Beethover

My last piece of writing, before embarking for America in the past Autumn, was an account of the "Beethoven Cen tenary 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 still another testimony to the genu ine character of Mr. Mumler's mediumabip

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 return from Europe, permit me to say that it was my inten

tion to have written them some account of my observations upon European Spiritualism and the progress of the cause n England. The severe and protracted illness of my beloved mother, who accompanied me to these shores, has, up to this time, absorbed all my time, and temporarily suspended my literary occupations. I trust that future opportunities will enable me to offer compensation in this direction, and permit me to furnish forth the sketch to which I

allude above. In the meantime, it must be a subject of congratulation to all interested in the diffusion of spiritual knowledge and the glorious light revealed by Spiritualism, to find that our Babbath meetings are more largely attended than ever, and that new media, and the growth of those already developed. seem to result from the numerous circles held in every city, own and hamlet, with astonishing force and rapidity.

In New York City, where I am at present concluding my November's engagement, I find many changes have taken place, even in the one twelvementh since I left it to visit my nativo land. White, shadowy-looking heads, hands, etc . are now being exhibited in the presence of Dr. Blade, something, I should suppose, after the fashion of the marvels recorded at the Moravia circles; but at present my opportunities of observing these phenomena have been too limited to justify my offering any account of them.

Many other media, public and private, abound in Now York, and afford all investigators the means of ascortaining the truth of spirit communion for themselves.

The dectrinal and philosophical phases of Spiritualism are still as highly esteemed in this city as ever; but the audacious utterances of licentiousness and sensuality, proounded in the name and on the authority of "the spirits," have done much to repel high-toned and spiritually-minded thinkers from associative action, and scenes where the pure and holy name of Spiritualism is made an excuse to cover the most outrageous, unblushing animalism. All who love and honor Spiritualism as a means of clevating the soul from the grossness and materialism of earth to the purity and angelic order of heaven, look hopefully, and begin to determine resolutely, that a better state of things shall yet ensue, and that, if necessary, bold and decisive steps shall be taken to separate the noble and exalting philosophy of pure Spiritualism from the shameless doctrines of sensual license that are being crowded upon it. To this end, I watch, walt and labor, and, crying "God speed the day of deliverancel" stand prepared and ready to take my part in the coming exodus.

229 Eest 60th street, New York.

NEW PHASE OF DR. SLADE'S MEDIUM-SHIP-SPIRIT-FACES SEEN.

DEAR BANNER-It is with mingled feelings of awe, astonishment and joy, that I attempt to write you of what my eyes have seen-inexpressible joy to know that we do live after the change called death. All my life have I been seeking for evidence of the soul's immortality. Boveral years ago a good minister, knowing the anxiety of my mind in regard to the soul's future existence, advised me to unite with the church, assuring me that the panacea for a doubting mind would be found within its folds. Ten years I tried faithfully to silence all questioning. But it was of no use, in suite of the will. I could not but see and feel that the church had no bread to give the hungry soul. I tell you this experience, so that you may judge how earnestly I have sought to find the truth.

Twelve years ago it was my good fortune to meet Dr. Slade and wife. I had an intimate acquaintance with them both up to the time of Mrs. 8.'s death. I was with her during her elekness. After the snirit left the body, I dressed it, arranged the hair with the flowers and leaves that so many of your readers have seen in the perfect likeness of Mrs. Blade, exccuted (while under spirit-control) by the Doctor, since her death. After her death, the Doctor was an inmate of my house for some time. The most astounding manifestations were of daily occurrence. Furniture was moved about, bells rung, music heard when no musical instruments were in the room. Many times would there come messages of love and admonitions, and the most eloquent prayers my ears ever listened to. It was not long after Mrs. S. had left us. when I was invited by the Doctor to come to his office at ten o'clock in the morning. We sat down to an ordinary breakfast table, the Doctor and mysolf holding with one hand the slate firmly pressed to the under side of the table, joining our hands upon the top of the table. Instantly there came the cound as if some one were writing. When the sound ceased, I withdrew the slate from underneath the table. Upon the side next to the table was a written letter, lined as straight as if the slate had been ruled. All was punctuated, and some words in parenthesis. The writer seemed cognizant of my surroundings, mentioning circumstances the Dector knew not of although purporting to be written by his wife, my much loved friend

At that time it was promised me that I should see her face to face. Changes came, the Doctor left our city. I only saw him accasionally until I met him here in his home, 210 Wost 43d street, New York, September last. I find the power and development of the manifestations have increased most wonderfully. I have held the slate in my own hand, the Doctor not touching it, both of his hands being upon the top of the table. Upon withdrawing it from the table, I found the slate filled with a message from my brother. It was as much like his diction as the last letter he wrote me, before he fell upon the battle-field.

But with all these manifestations daily occurring and an much as I wished to, I could not believe that it was the spirits of the departed. I said the light of science will yet solve these wonderful facts. But I am happy to confess that I believe that I know the so-called dead communicate with mortals, that I have not yet to walt for the bigoted scientific mind to solve the problem.

Three weeks ago (by direction of the spirit) the Doctor sent out for two yards of black shelf cambrie. I out it in two, sewed it together, and then cut an aperture about eight inches square near one end of the cloth. We then fastened a cord across the room, pinning this curtain upon it. The Doctor and I sat down to the table (the gas-light burning); we had not sat thirty seconds before I felt the clasp of a hand in mine.

But a few moments elapsed when the curtain was moved. as if a person were on the other side. Looking at the aperture, I saw a vapory substance, that obscured the sight of the wall. That passed away. Then there came the full-rised face of my friend, the Doctor's wife. This time, it had the look of marble, but I could distinctly see her features. After remaining a minute or two, it seemed to dissolve into the air. About five minutes passed, when she appeared again. This time she looked as lifelike as when she walked in the earthly body. The color of the bair, eyes and lips, and above all, the happy expression of the face, were as natural as life. I exclaimed, "Oh, I am so glad to see you; for now I do know that we have a future existence." bowed her head several times, and smiled in happy recogni-

I cannot answer where the soul comes in, any more than can tell what light is. I know there is light, for I see light. Bo, I do know we have a future existence, for I have seen one who lives in the spirit-world, from whence, under right conditions, all may return to make glad the heart and convince the reason of constant spirit intercourse with the loved ones who are struggling to play their part upon this stage of life. Not only has my heart been made glad by the sight of the loved ones "gone before," but hardly a day passes but what some one recognizes the face of a friend,

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 that you like brief statements; but I cannot close without telling you how 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 scekers after the New Gospel. If each and all would commit themselves out in the world, and would make but onehalf the noise that other religious denomi-ations do, Spiritualism would to-day be the popular religion of the coun try-which it most certainly is destined to be, is the belief

UNION.

Unite our now discordant bands
To build and bind a freer State:
Unite our hearts to conscerate With love the labor of our hands: Against oppression, crime and war,

Against the cruel, proud and base, Unite our wills in atrong embrace: Unite for justice, peace and law. Unite our minds in heavenly mood To hall and kiss the coming light: Our yearnings for the True, unite, Our loyal worship of the Good,

Unite our powers for noble ends In the best ways our fathers trod; Unite the loves that look to God,

Banner Correspondence.

TROY, N. Y.—Mrs. D. B. Briggs writes: Our heart has the past week been deeply pained to know of a sister's needs being utterly ignored by those who profess to lift up the fallen, and who 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 hearth'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 to sustain our mediums; but do we do this? On the 9th of this month, in the city of Troy, a medium, one that, years gone by, was 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 marcotics and stimulating drink, to become oblivious to her condition, has ever from had to worse, until on the time trans. gone from bad to worse, until, on the time men-tioned above, her spirit took its flight from her earth's sorrows. Instead of Spiritualists performearth's sorrows. 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 from her own wardrobe made ready the body for interment. On the 1th she was buried by the city authorities. Without casting 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—bat who, under pleasant surroundings and among kind, sympathetic friends, would be a most excellent seeing medium—is 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 polsed? A friend writes requesting me to take Annie to my home. Gladly questing 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 some one to lean upon. Ah, brothers and sisters, 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 obtained by lightening the burdens of those not

able to stand alone.

Hoping some true soul who has a home, may esteem it a privilege to give this lone girl one, and belp 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 pitted than blamed, I would say, if you wish to help Annie in any way, leave your contributions, &c., in care of Mrs. Beckwith, 96 Sixth street, Troy, N. Y.

Action! Action! Action!

WASHINGTON, D. C.—"A Republican Offi-lal" 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 the prelude to other attacks on the liberty of con-science, 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 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 even 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 re-

dent, and to members of Congress in their respective States and congressional districts, against the Utah or any other policy designed to give any religionists, As such, a hold on the State; also, to ask 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 equarely and emphatically AGAINST any and every candidate for Congress, for the Presidency or Vice-Presidency, who will not squarely and emphati-cally pledge himself to oppose any measures to interfere with the freedom of religious belief, either directly or indirectly, or any policy which will not let the Mornions and everybody else either directly or indirectly, or any policy which will not let the Mornons 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 prevent any person being denied the privilege of naturalization, and its accruing rights, on account of any religious or other belief they may entertain.

Although endeavors made by Dr. Maybew and others to ascertain the approximate number of Spiritualists have failed, I am satisfied that they and other free-thinkers are sufficiently numerous

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 prescriptive policy of the administration; especially as it has made itself obnoxious by working in the interest of rail-nal. road 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 proclivities, charging him with "infideli-ty," in order to defeat him, and, not with standing their charges, he would have been elected had it not been for one of his own party running an in-dependent candidate against him because 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, ty. After giving some five or six public lectures, he gave us a private one at the house of Bro. Folsom, when we had, as the Methodists would say, a complete "love feast" of good things. During his stay here he received a call from St. Juseph, Mo., to be there on Sunday, 26th, 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 demn 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 Go of Templar's Hall, Kansas City, during the present month. Next month will be the for other mediums that may apply. Address J. L. Martom, our Moderator, Kansas City, Mo.

Canada. LONDON, ONT .- A friend residing 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 extant in Nature, or facts staring us in the face—are more accessible to reason than the liliterate and priest ridden. When the Davenports visited this London, about a year ago, I was much pleased to find the three daily papers published in the city, and the committees appointed to examine the procedure, entirely candid, by admitting the reality of the astounding phenomena presented, by evident invisible intelligences, beyond the comprehension of the acutest intellect of this our earth-life. Even here, we have independent, noble minds insisting upon the rights of manhood, despising the presumption of all preservant, and all irrational theologies and theories in compatible with the conditional despision.

by a spirit, or spirits, who, at certain hours of the evening, make alarming noises, and dance in a yearst room, to an attempt at music, as if pro-

CORINTH.—William A. Thompson writes:

Dear Banner: I discover a sign on my last issue, informing me that the time is nigh 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 persecution, 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 Christiaus in this part of Egypt huri their darts against us. We have already stood the charge of a drunken mob (last July) who said they intended to still all the Spiritualists in the vicinity. We are still all alive, and expect to said they intended to still all the Spiritualists in the vicinity. We are still all 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 many years, all the 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 dectrine. 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 scand square now, shoulder-ing the reponsibility 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 affoat all the time. Has spent but 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.

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, unmindful of priest or press. I must report to the ploneer organ of Spiritualism the successful gathsrings of progressive minds. Many faint hearted thought the Von Vleck 'expose', given here one week previous to the opening of these lectures, 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, ver soon dispelled such weakness by philosophies that disdain rufftonery; therefore the Opera House, where he spoke, continued to 'draw,' Sunday after Sunday, until the last, when it was literally necked. It was a perfect triumph of when erally packed. It was a perfect triumph of wis-dom and truth over error and superstition. Meses Hull follows Mr. Peobles in a course of

lectures here. The waters are verily troubled, and it is hoped the South may be reconstructed on the mental instead of material 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 religious sects they belong? For the enclosed send me the Banner for another year. I would sooner do without my dinners than the paper. Is it not delightful to hold communion with our spirit-friends?

CINCINNATI .- A. M. Carver says: Thomas G. Forster 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. Forster is truly a noble soul, consequently he has noble influences. After the last lecture our dear sister, Miss Lizzle Keizer, gave a réance 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.

istering 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 the services of faithful and proper exponents of the New Philosophy. A good lecturer and test medium might do a good work here."-Religio-Philosophical Jour

FORT SCOTT.—Dr. J. G. Hall writes, Nov. 29, as follows: I arrived at this point from Junction Oity, 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 ar rived here. I have been paid, thunked and blessed by many persons that I have bealed in this town. I treat all diseases of whatever name or nature, and constant aucoers gives confident assurance of cures in all cases possible to be reached by remedial agents, combining clairvoyant powers to locate and diagnose disease. I find here a thriving and energetic people. The population of this place is seven thousand, and it is steadily on the 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

RICHMOND.—G. B. Stebbins 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 fluess,

and should 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 fill-ing some engagements in Michigan, and going to Sturgle to their free church for February

It is a privilege indeed, to turn aside from other occupations and again enter this wide field, so ready for spiritual culture, and ripe for a harvest

I hope to be in New England in May.

Appreciative.

Appreciative.

WAUKESHA, WIS.—A. C. Billings writes:
Let us all thank our good Bro. Hazard for his article in the last Banner, Dec. 2d. 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. him out" entirely.

Massachusetts.

SPRINGFIELD.-Harvey Lyman writes, Dec. 5th: We now hold our meetings in Franklin Hall. Prof. Wm. Denton 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. Mins Jennie Leys spoke for us during November. It think she excels any that I ever heard, in so short at the last three states. rights of manhood, despising the presumption of all priestoraft, and all irrational theologies and theories incompatible with the condition and revelet in compatible with the condition and revelet in the lecturing field. Those who wish a good speaker would do well to theories incompatible with the condition and revelet 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 elations of the universes.

In conclusion, I have to report that a certain has been in the field for eighteen years. He gave

house in the northeast part of the city is invaded | us a grand lecture last Sunday-just what was

North Carolina.

JACKSON-J. Williams says: As I said in my last the leaven is working, and in less than six months I hope to send you many new subscribers; we want a lecturer, we can formish the Portamouth, Va., I will take him down in Bertie Co., (Coleraine) where the harvest is almost ripe. He will do well, I am satisfied.

New Jersey.

VINELAND.—Dr. L. K. Coordey writes: "Mrs. Kingman lectured in Vineland Sunday, Dec. 3d. 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 Decem-

Dr. J. R. Newton, the Healer.

This gentleman, who is world-renowned as a vonderful instrument for the removal of disease by the "laying on of hands," still continues to relieve the suffering, at his office, No. 35 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 incessful, if possible, than 'ever heretofore, in the Haskell, John Blatherwick and Dr. Henry T. Child. 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 or our nearth and happiness than to any other living person—a blessing too great to prize justly. This prompts me to write you a few lines, that you may not think us among the number who receive a blessing, and straightway forget the giver. You know that we owe more to you for our health and 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 thrills me now to think of that hour's joy—it seemed so like withing the dead. For pearly three years previous

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. B. WEBER.

Springville, Eric 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, Me., afflicted with leprosy in her hands, her flugers 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 over.

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 laundice and gall stones.

Mrs. Nancy Snow, No. 11 Way street, Boston, case of chronic rheumatism, was permanently Asa T. Walker, Portsmouth, N. H., who suf-

fered from asthma for twenty years, was perectly cured with one treatment. Alfred McKeuzie, 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.

Alden Burrill, 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 dis-Mrs. John Ransom, Plymonth, 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 Trement Place, Bos-

ton, was on application cured of a cancer. Mrs. William Wallace, Water street, Pittston,

Me, was cured of consumption, after being given over by many old school physicians. Miss Ella Teel, 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. Towns, 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 Rood, Woodstock, Vt., was cured of enilensy. Moses Yeaton, 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 uncontrovertibly for themselves. We would advise alike all

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

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? 'Neath grassy mounds, by dalses, Lilles, and yellow-cups of fairest gold;
Near gray-grown walls, where in wild, tottuous mazes,
Old clustering try wreatnes in many a fold;
Where in red Summer noons
Fresh leaves are ustling,
Where 'nearly large Autumn moons
Young birds are needing—
To the dealth these?

Do they dwell there?

Where do they dwell? In sullen waters, lying
On beds of purple rea-flowers newly sprung:
Where the mad whitpool's wild and ceaseders sighing,
Fres sloping banks, by dark given reeds o'ethung:
Where by the torrent's swell,
Crystal stones quiver,
While sounds the heavy bell
Over the river—
De they dwall there?

Do they dwell there?

No; for in these they slumber to decay,
And their remembrance with their life departs;
They hate a home—nor dark, nor far away—
Their proper home—within our faithful hearts;
There happy spirits wed,
Loving for ever;
There dwell with us the dead,
Parting—ab, 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, Cumden, N. J., Nov

20th, 1871. Officially reported by Henry T. Child, M. D.

The meeting was opened by a conference, in which Benjanin F. Reed, Dr. L. K. Coonley and Dr. Child addressed the audience. At three r. w. the meeting was called to order by the Proeident, Susan C. Waters.

On motion of Dr. Coonley, the Chair appointed the folowing persons as a Business Committee, to arrange the order of business, to consider and report resolutions, and nom-Inste officers for the ensuing year; Stacy Taylor, Susan flux from the world unseen; and he is more suc- Blakisley, Orrin Packard, Lydia A. Schoffeld, Dr. George

On motion of B. F. Reed, a Pinance Committee of five was

On monor of B. F. Rece, a range communication of the same appointed—Dr. Coonley, Mary Henck, S. Minnie Shumway, Eliza L. Ashburner and John F. Chew.

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

The Business Committee reported the following resolutions, which were read and considered separately, and after from the susan way a unanimously satingle.

free discussion were unanimously adopted:

1. Rendeed. That Spiritualism is not simply an announcement that man never dies, sustained by evidence un nouncement that man never dies, sustained by evidence un-mistakable; Its most important testimonies and proofs are, that we are spirits now and 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 romething, know something, but do something for the uplifting of the race; hence the true Spir-itualist must take hold of all the live issues of the hour and work

work.

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

4. Resolved. That, as societies and as individuals, Spirit-

nalists owe it to themselves and to the world to give evilence of the practical nature and tendency of their knowl-

ceigo.

5. Resolved, That in the universal tendencies which now convulse society in the efforts of mankind to become emancipated, physically, mentally, socially and splittually, we discover the best and most healthy indirections that have over been presented to the world; that these are not tending to anarchy, but only to that agitation which must lead to order and harmony.

ing to anarchy, but only to that agination which must lead to order and harmony.

O. 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 oppose them, we can have no respect for feelings of indifference in an hour like this.

7. Resolved. That we skemand free speech, a free press, and the right to proclaim the truth to all mankind, as we believe it is adapted to their noeds.

Dr. Coonley 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 intellectical, the social or the moral world, and they may not understand anything about 'live issues,' without we state what they are. I do not believe that we should not respect persons for their opinions. I approve of the resolutions, and shall yote for them."

Dr. H. H. T. Child remarked: "Lide not think it is the tree."

are. I do not believe that we should not respect persons for their opinions. I approve of the resolutions, and shall vote for them."

In H. T. Child remarked: "I do not think it is the province of any individual, or of this Arsociation or any other, to define what are 'live issues.' All we have a dight to ask its that the roul shall be untrammelled; and as it acts freely, it will find the 'live issues' ell around it. Spiritualists, as a body, have perhaps realized as fully as any others that woman suifrage, the relations of capital and labor, the temperance cause and the peace reform are among the 'live issues' of this day; although I am aware that some timid ones are atraid that we hart Spiritualism by connecting these causes with it. The Spiritualism by connecting these causes and self-and called forth our highest allegists, in an injurious manner. I believe that we have discovered that the most fruital causes of exil are ignorance and self-shees, and that their removal can only be effectually brought about by the diffusion of knowledge among all classes. As to the question of not respecting persons, I agree with Dr. Coonley entirely. If we are true to our highest and hollest natures, we shall not only respect, but love, every human being an achild of our Esther, God. There are times that I can do this, and those not just the times when I am most sensible of the sins that many are committing, and loathe term. Spiritualism has any are committing, and loathe term. Spiritualism has any are committing, and loathe term. Spiritualism has any are committing, religiously, socially and joilteally, in t ing high positions, religiously, socially and politically, in the gardens of whose souls the weeds of vice and crime ing high positions, religiously, socially and politically, in the gaidens of whose rouls the weeds of vice and enume have grown until their odor would compel them to leave respectible associates, were it not that they have found the means, through wealth or position, to procure the vile perfume of false profession and hypocrisy, with which they have partially succeeded in disguising their affensiveness. It is from such as these that spirits would tear away the mark. We are east fort into the world, not to look for the vile and digneting things, but for 'diamonds; we are all to be diamond-hunters. Do you know, friends, that the most essential thing in finding them, next to the existence of the diamond itself, is to know that they are in the locality? For thousands of years, the ignorant inhabitants of those countries where diamonds are found have walked over them, but never discovered a single one. When the first one was found, and its value ascertained, then all who knew it had their attention turned in the proper directions and thousands more were found. The so-called Christian church for many centuries has been teaching that men are all totally deprayed; that there are no diamonds among them; with the light of its levelamp and the penetration of its that the blackest charcost represents them. Spiritualism, with the light of its love-lamp and the penetration of its wisdom, has seen through the darkness, and shown us clearly that, in every human being, as a child of God, there is a diamond. It may be small, just beginning to crystallize; but somewhere, and at some time, it will be brought forward as a bright jewel, shining as the diadem of immertality in the brow of the soul. We are finding these diamonds now every day among the people. Let us go faith carnestly with our work, and endeavor to show all the chile dren of God, first, that they have these jewels of immortality, and then how they may, by good decide and hobbe works, bring them forth, so they may shine not only upon themselves, but upon all around them."

Mrs. Frances Kingman, of Connecticut, delivered an able and cloquent address.

The President then read the following report:

The President then read the following report:

The recurrence of another annual meeting of the New Jersey State Society of Sphitualists and Priends of Pregress, calls for a report of the work done and progress made since our last annual meeting. Dr. H.T. Child has held five meetings; Mosse full, four; Enima Hardings, three; J. G. Fish, six; and, Thomas Gales Forster, one; making nineteen meetings, at which six thousand persons have been in attendance. Ten public circles have been held by test mediums, which were attended by some eighteen hundred persons. The fifteen dollars appropriated by the Board for the purchase of papers containing the report of our second annual meeting has been expended in that way, and the gapers distributed. We have also distributed over two hundred and fifty Spiritualist papers donated by Dr. Child, and again a superior of the purchase of the papers donated by Dr. Child, and again a superior of the papers donated by Dr. Child, and again a superior of the papers donated by Dr. Child, and again a superior of the papers donated by Dr. Child, and again a superior of the papers donated by Dr. Child, and again a superior of the papers donated by Dr. Child, and again a superior of the papers donated by Dr. Child, and again a superior of the papers donated by Dr. Child, and again and the papers donated by Dr. Child, and again a superior of the papers donated by Dr. Child, and again a superior of the papers donated by Dr. Child, and again a superior of the papers donated by Dr. Child, and again a superior of the papers donated by Dr. Child, and again a superior of the papers donated by Dr. Child, and again a superior of the papers donated by Dr. Child, and again a superior of the papers donated by Dr. Child, and again a superior of the papers donated by Dr. Child, and again a superior of the papers donated by Dr. Child, and again a superior of the papers donated by Dr. Child, and again a superior of the papers donated by Dr. Child, and again a superior of the papers donated by Dr. Child, and a

those who doubt, and those who desire to know the dear ministering spirits, with their baptism of regeneration, their heavenly promptings, have swept and grantshed
the garthy takernacles of some of the dwellersyst this mondance sphere. As a result of their labors we have seen, useless and pernicious indulgencies laid aside, and the renovated souls budged by aspirations which only a knowledge
of the facts of a spiritual existence can give. Limited as is
the work we are able to report, neverticless, we feel that
there is much cause for encouragement. Mechtof the time
we have been insertice for want of funds sufficient to prosecute the work vigarously:

We would beglesse to remind you that the New Jercey,
Bata Society of Spiritualists and Friends of Progress,
though bearing a very imposing name, and embracing the
entire State within the area of its legitimate babors, nevertheless, has not a very numerous membership; but if all of Zurich, Switzerland, where she completed her

members of the society would feel themselves, responsible members of the society would feel inconseiver responsible for their proportion of the life, activity and mechiness of the rock ty as well as for their annual membership fice of one diblar, or more as they have been pleased to make it, the former would far more than doubte the influence and efficiency of the society. One experience convinces us that it is impossible to delegate to an Executive Board, all the responsibilities and power of the individuals who compose a neutry.

sponsibilities and power of the individuals who compose a society.

We have, not only among ourselves, but on every side, complaints of the inefficiency of organizations. We hear is said. "They have done nothing; they are lifeless," &c., while the facts are that they have attempted to delegate all their activity and efficiency to a few individual members who are not of the Board, may, many of them to carnest advocates of Spiritualism and workers for human progress; but we point you to the fact that, if they do work, it is not recognized as part of the labor of the organization, either State or national, to which they belong. In our opinion, this very fact has two injusious consequences; one is, to discourage individual effort; the other, to lessen the apparent ability and utility of organizations. Your Board would have taken pleasure in presenting such a report as would have left every individual member credited with his or her entire labors, and made the society to consist of as many workers as members, rather than of so few, as it apparently does mider the present system; but of course we have no statistics at our command to show the amount of that work. Yet as every public helps to pile up the mountain, so all the missionary labor performed by the individual members of our, society helps to sow broadcast the starting facts and glorious truths of this spiritual revelation—helps disseminate a knowledge which shall enrobe the soul with new and more glorious contentions, as the samaline clothes and reclethes the carth with more beautiful and with new and more, glorious, conceptions, as the sunshine clothes and | reclothes| the | earth with | more | beautiful | and

clothes and reclothes the earth with more beautiful and more sublimated vertices. By the cheering love and inspiring words of dear ones who dwell in spirit. He, we are being led as willing students up toward that high table ground of spiritual perception, where life, with its relations, lower and dectiny, stands revealed in such a light as makes "this vale of tears" a cheery antercount to the brighter He beyond. Pludling that there is in the public mind a demand for the consolations that highitualism alfords, we cannot but look forward with many anticipations to the functionary of this Association.

Stacy Taylon, Pres. of the Ex. Com.

BUSAN C. WAITUS Sety.

Evening Series.—At the appointed hour the President

BUSAN G. WATERS See'y,

Evening Session.—At the appointed hour the President called the meeting to order.

Dr. H. T. Child, from the Business Committee, offered the following names as officers for the ensuing year:

President.—Dr. L. K. Coonley, Vineland: Vice Presidents
Dr George Haskell, Ancora: Orth Puckard, Camelan; See retary—Ethen Dickenson, Vineland: Transcrew-Stacy Taylor, Crosswicks: Executive Committee—Edward Vernon, Bordentown; John T. Chew, Camelen; Altred B. Wilkenson, Camelen; John Gag, Vineland: Holen Hartby, Camelen; Dr. Clapp, Tronton: Benjamin F. Reed, Gloinester; George W. Pressy Hammonton; Grover Stewart Newark,

All the parties named above were unanimously elected,
Mes. Kingman delivered an able and relequent address, and,
after a few remarks by Dr Child, the meeting adjourned.

MINNESOTA.

Augual Convention.

The Fourth Annual Convention of the State Association of Spiritualists of Minnesota met at Faribault, Rice Co., Minn., Oct. 27th, and continued in session three days. At half-past 2 o'clock P. M., the Convention was called to order by President Bangs, who made quite a lengthy speech, in xplanation of our coming together, also, on various points of our philosophy. The afternoon was spent in business and in conference, in which very many of the delegates joined. J. L. Potter gave a short sketch of his labors since the June Convention, and spoke encouragingly of our prospects, spiritually and financially. Mrs. M. H. Fuller, of Eik. River, gave a number of tests. An old gentleman (Father Pratt.) who passed from earth-life in August, made good his promise to return to our Convention, and was immediately recognized by a large number in the audience, some of whom were not aware that he had left us. A Committee of Arrangements was appointed to conduct the affilrs of the Convention, select speakers for the various sessions, &c., &c. F. W. Hanscom, of Minneapolls, Mrs. F. C. Car, enter, of Parmington, and Isaac Pope were appointed said committee. At

ton, and rease rope were appended said committee. At 430 we adjourned with a song and music by J. L. Potter, to meet at 7 o'clock F. M., for evening session.

Econing Serion—Called to order by the President at the appointed time, and joined in a conference of one half-hour; we then listened to a beture from issae Pope, of Morristown. Motion that at 11 o'cl. ck, Saturday, an informal bajlot be east for President for the ensuing year. Carried, Admiring with good feeling, and removed faith in our cause.

lot be east for President for the ensuing year. Carried, Adjourned with good feeling and renewed faith in our cause, Saturday M. rung Sexion.—Wet at the appointed time, and were called to order, and after transacting some business, and a conference of half an hour, we fistened to a lecture from Mrs. M. H. Poller, of Elk liver. Bue spoke of the accessity of an entire devotion to our cause and of the grand roults that would follow, if each one would live up to the highest light which Spicitualism gives to each individual. An informal ballet for President gave the largest number of votex to Jesse H. Boule, of Stillwater. Motion that the final vote and election of efficers be left till 2 o'check F. M. Carried, Adjourned by singing a song from the "good old Harp."

**Alternoon Sexion.—Called to order at 2 o'clock F. M., when Jesse H. Soule withdrew his name as a candidate for Presidence.

Jesse H. Soule withdrew his name as a candidate for President of the Association for the ensuing year. Upon balloting, Isaac Pope, of Morristown, was elected. The following

omeors were then elected.

Vice Presidenti-Mirs Abbie Rowley, Parmington; Mrs, Abbie Simpleton, Aurora and Mrs, Sanford Niles, Rochester, Treaguer-Sylvanus Jenkins, Farmington.

Cer. and Rec. Secretary—Mrs. Harriet E. Popo, Morris-

town,

Executive Board—E. K. Bangs, Mankato; P. W. Hauscon,
Minneapolis; Mrs. E. M. Welch, St. Paul; C. P. Collins,
Northfield; and H. H. Smith, Osseo

We then listened to a betture by H. H. Smith, on clairvoy-

Bro. Smith has a theory of his own in regard to ance Ac. Bro. Smith has a theory of his own in regard to mediumship and split control, and holds to it with a tenaci-ty worthy of so important a subject. Adjourned. Evening Serien.—Metal Toblock and s. ent. an hour in contenence, after which a becture was given by J. L. Potter, State Agent. We then listened to a souled-certing song, and adjourned to meet at 2 octook. Sunday morting. Sunday Morning Serien.—Called to order by the Presi-dent. A contented of one both was acted upon and if

dent. A combining of one hout was agreed upon, and it was truly a feast to listen to so many, whose souls were

was truly a feast to listen to be many, whose souls were stirred by thoughts from the summer land and we could truly say, "It is good to be heig?"

Dr. J. K. Bailey, of Indiana, gave the morning lecture on "Medium hip." It is a noble theme, and was well received. The doctor's manner of speaking has improved since last we met, and, as he is constantly traveling and behoring in our cause, we hope warm friends will greet, him everywhere, After music and slugging we adjourned to need at two o'clock P. M., at which time the President promptly called the Convention to order, and another heart thrilling, hour the Convention to order, and another heart thrilling hour

o'clock P. M., at which time the Prevident promity called the Convention to order, and another heart thrilling hour of conference fleated away into the realm of the last, At its cloce H. H. Smith give us his views on the flitde. Ho was radical, yet he stock so closely to the version, that no one could find fault with him. Advantance.

Sunday Evening Session—Met at seven o'clock for the last serion, to be epent in conference and speaking. The hall was filled with a quiet, respectful audience, who came to listen and to inquire, as they did in Paults time. "Are those things so?" The first bettine of the evening was by Mrs. Harrist E. Pope; the next by J.M. Potter, who gave the closing address, deep, legical and turibing.

The Executive Board met at different times as occasion demanded, to attent to the affairs of the Association. A motion before the Board that J. L. Potter be elected State Agent for the enenging year was cartied. A motion that Mrs. Pone be paid fifteen dollars for services as Secretary was cartied. A motion that H. H. Smith, Isaac Pope and Harriet F. Pope act as State Missionaries, collecting their own salary, was carried. Our agent gave, the number of four abundred and twents gee as members of the Association, but, upon careful highirs, it is thought that not more than one in five or six who are real Spiritualists are members.

The speakers in the State who have received "Carifficates of Fellowship," from the Association, but, upon careful highers in accordance with the laws of the State are Mrs. M. H. Fuller, Mrs. Mary J. Colburn, William Wakefield, H. H. Smith Isaac Pope and Mrs. Harriet F. Pope, while there are a number of others who lecture in the state are Mrs. M. H. Fuller, Mrs. Mary J. Colburn, William Wakefield, H. H. Smith Isaac Pope and for their respectful the state are Mrs. M. H. Fuller, Mrs. Mary J. Colburn, William Wakefield, H. H. Smith Isaac Pope and Gun, philosophy, and there even to be a deposition of our philosophy, and there even to be a deposition of our philosophy, and there

their kindness in granting return tickets to so many deleates. Our Semi-Annual Convention will be held in Minneapolis,

One Semi-Annual Convention will no neith in Minneapons, June 21st. 224 and 234, 1872.

A moste dealer in town generously loaned an organ for the new of the Convention, for which he has the thanks of every music-loving soul.

The severe fires in the north-west of Minneapta, and the

eganty crops throughout the entire State, have in a measure crippled our resources, but Spiritualists are hopeful, and we are determined in Minnesota to stand by the hanner of ground rights and progression. Dr. Bailey and others plead equal rights and progression. Dr. Balley and others plead carnestly for our spiritual papers, urging all to subscuble who did not take them and especially the Religio Philosophical Journal and Lycoum Lanner. The surfaces in the late fire, in Chicago have collisted the sympathy of every one, and especially every Spirituallet, and we hope material add will be given them, as we are homesick to once ingre greet the stauch old "Religio" Haunter E. Fore, Secy.

Morristown, Minn., Nov. 5th, 1871.

Passed to Spirit-Life:

Propo Lappeer, Mich., Oct. 22d, Mrs. Perthumle Houghson, aged 70 years and 8 months. Bho was a firm Spiritualist. She said to her daughter all was bright, and that the only went to return again. Ser, vices conducted by the writer. Mrs. H. N. ΠΑΝΙΙΤΟΝ,

From Platetow, N. H., Dec. 7th, James Q George, aged 73 years.

Married:

In East Dorset, Vt. Nov. 30th, by Rev. Mr. Faster, U. S. Bates, of South Hingham, Mass., to Miss Marion A. Dayton, of Rast Dorset. theless, has not a very numerous membership; but if all

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MERTIN Fitth Ser menced in Oct. 1, and (except 1) Dec. 24 ar ability, ar V. Tappas and Mrs.

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EF This paper is issued every faturday Mora-ag, one week in advance of date.

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

Bunner of Light.

BOSTON, SATURDAY, DECEMBER 23, 1871.

Office in the "Parker Building," No. 1M WASHINGTON STREET, ROOM NO. 3, Ur STAIRS.

AGENCY IN NEW YORK. THE AMERICAN NEWS COMPANY, 119 NASSAU ST.

WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS. WILLIAM WHITE, LUTHER COLBY, IRAAC B. RIOR

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

Social and Moral Phenomens.

They who in the intidel 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 Spirltualistic views need no setting forth at our hands-Mr. S. B. 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 recite 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 cooperative industry, anti-slavery, and a more liberal policy in legislating 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 endowing 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 rder 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 over. 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 sways over a sea of lava, under the name of Communism or Interof lava, under the name of Communism or inter-nationalism. There are the hot mass fused from the several components which in this country have marifested themselves in a less harmful way, because of the different character of our inway, because of the different character of our in-stitutions, the absolutist 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 dis-pensation promises to be by more natural precesses; but we can hardly expect that it will be free from bloodshed insthe future, as we are painfully aware that it has not been in the past. Comthe decaying forms of freedom's babes, 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

The elements are ripe for a reformation of political parties. The tendency is already apparent in conservative circles. Rationalism should beat to quarter. We need a broader political faith that 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. quent 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 builded with portant that he we structure be builded 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. By this we 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 attenua-tion of Unitarianism—will meet the demand. We are commanded 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

Organization in Boston.

A call has been issued, signed by Dr. H. F. Gardner, M. T. Dole, Wm. A. Dunkles, H. S. Williams, A. E. Newton, Mr. and Mrs. John Woods, Miss M. A. Sanborn, Daniel N. Ford, Benjamin R. Drew and James Foster, setting forth their reasons for believing 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 Elibt Hall, corner of Eliot, and Tremont streets, Sunday afternoon, Dec. 17th, at past two o'clock, to consider the proposition. 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 baid a high tribute to the nature of woman, whom le 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 debase 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 chafe 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 ma 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 confound. will be no service at Music Hall on Sunday aftering 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 cation, and is well developed as a medium. As stands to-day the most potent influence in Chris- an inspirational speaker, she has few equals. tendom. Put no stop to that progress; let the contral 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, planting.

affair in one breath, and then as all-important in our occurrences, transcending reason. the next. To vote is not merely to drop a slip of This is far from an accurate or philosophical between the polls and religion. If it were true marvelous and transcendental. should understand their relation to each other, in | that the ballot is a vile rag and the polls are | But Spiritualists claim that the fact of the consingle tumult, I noticed that it would not have Spiritualism. 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 to freedom, did that make slavery right? [Applause.] If woman is apathetic, wake her from her sluggishness. Not an argument can be urged to woman suffrage. Give these seamstresses, facthe country? Woman is called to take her own ing her power, by her efforts, against your stolid gives the ballot to the negro and keeps it from my tive hall, and denies it to the clear-eyed, intelli- manity." gent woman of the North. I would give the balgent woman of the North. I would give the pat-lot to the negro for his protection; I would give it to the woman that she might protect him and 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 you think the negro is the end? The time will 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 hints not to menced at Music Hall, Boston, with every indicommit himself in its favor.

Mr. Murray then mentioned the names of prominent advocates of woman suffrage in the coun- preliminary attractions, such as select readings try, and, in conclusion, drew a radiant picture of at the hall on Monday evening, 11th, a lecture by affairs when the reform shall have been success- Rev. Mr. Murray, on woman suffrage, Tuesday ful-when the long-lost equality between strength evening, 12th, and one from Julia Ward Howe on

Washington, D. C.

revealed.

The First Society of Progressive Spiritualists meets every Sunday in Harmonial Hall, at eleven A. M. and half-past seven P. M. Wilson Millar. Resident; C. L. Herring, Vice President; O. R. majority of cases highly complimentary to the. Whiting, Scoretary: Richard Roberts, Treasurer. gifted author. "Mr. A. J. Davis writes us: "I re-Friends visiting the city will obtain all needed gard the 'Debatable Land' as a first class literary information by calling on any of the above named | introduction to the 'Summer-Land,' which is officers.

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

This popular advocate of the Spiritual Philosophy closed his present engagement in Boston by years has gladdened the hearts of all-the coma lecture at the above mentioned hall, Bunday afternoon, Dec. 10th, his remarks being a further recitation of his experiences while in Europemediumistic and otherwise. The manifestations occurring at Naples, in the presence of Mrs. Guppy, an English lady there resilling, were spoken of; also, some phenomena which took palace, whither he was invited by the Italian days are celebrated, has adopted, as if by mutual Mediumship-Spirit Faces Seen." Third: Banprince—such as independent spirit-writing, voices, consent, the practice of making offerings of friendhands, the playing of musical instruments, etc., all of which occurred in a brilliantly-lighted salon, us he rarely hold scances in the dark. His visit to Pompell, 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 elequent address with a brief inspirational poem

Owing to the Fair carried out under the auspices of the Woman Suffrage Association, there roon, Dec. 17th.

Jennie Leys will speak there Dec. 24th and 31st. Miss Leys is a young lady of brilliant edu-

The Index on Spiritualism.

The Index, published at Toledo, is a very able and generally a very fair exponent of that theistplucked as a dead branch from an effete civiliza- | ical philosophy which is independent of all sects tion and grafted into a branch of the world's best and positive systems of religion. But it is in error when it says of Spiritualism that "It traces What is it to vote? Men think of it as a trivial its origin, not to reason, but to certain marvel-

paper into the box, or to help make rulers. To statement of the origin of Spiritualism. In the vote is to express your highest conviction of what same sense that the origin and growth of a blade is right-to strengthen the intelligence of the na- of grass is a fact "marvelous and transcending tion; to vote is to rule first yourself, and then reason," so is the origin and growth of Spiritual your fellow-men. The ballot symbolizes public ism. But it is the marked distinction of Spiritorder-and who is more interested in order than unlish that it appeals just as much to the reason woman? Who suffers most from anarchy? But, as do the phenomena of vegetation or of geology. says the objector, the polls are not fit for a lady. With far more justice could we charge against Then make them fit. [Applause.] The sur- theism that "its origin transcends reason." If we roundings are vulgar, say they. I admit it. We rule out revelation, as the Index does, the existare ciphering out a problem with the whole globe ence of God becomes an hypothesis, a grand looking over our shoulders for the result. You and elevating one, but still beset with difficulties know how close, of old time, was the connection and eminently made up of the elements of the

scenes of wild orgies, then I more holdly insist tinuous life of the spirit after the dissolution of that the franchise be granted to woman for our the earthly body is no more of an hypothesis than own salvation. I would introduce our moth- the scientific prediction of the return of a comet. ers into our caucus rooms-into the public halls. Some of the facts and phenomena on which Spir-Why is the holy influence of mother banished itualism is based, may be inexplicable, in the from our politics? To substantiate his objection present state of science, just as a thousand adthe objector takes the ballot dabbled in the cess- mitted phenomena in natural history are inexpool of political corruption, and holding it up, plicable; but because of this it is a misuse of says, Would you have your mothers and wives scientific terms to say that it transcends reason. soil their fingers with that? Instead of the polls The action of the electric telegraph is warvelous, being scenes of disorder, rudeness and disorder but it is accepted by the reason, and does not are the exceptions; and when I have noticed a transcend it. Precisely the same may we say of

The Present Age Out Again.

We are pleased to welcome once more in its full size, our cetemporary, the Present Age, which wonder they want to remain. If a slave objected 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 work in a field where there is so much requirefor negro suffrage that is not equally applicable ment for activity. It is published at 364 Warren avenue, Chicago-New York office, 213 West 23d tory girls and school-teachers the ballot, and it street. Col. D. M. Fox, with Dr. F. L. H. Willis will be the interest of the politicians to see they and Ed. S. Wheeler as Associates, and W. F. are not cheated. [Applause.] Can we afford to Jamieson Corresponding Editor, will with deterdivorce from this government half of the intelli- mination continue the struggle which all liberal gence and two-thirds of the virtue and religion of newspapers must keep up with an opposing world. In his salutatory address the editor says prejudice by the throat, emancipate herself, learn- he shall endeavor to make The Age "A faithful. reporter of the facts of Spiritualism and an expo indifference. Shame on the government that nent of its science and progress, as well as the honest teacher of the spiritual philosophy of nawife; that lifts a plantation negro to the legisla- ture, and the morality of practical sense and hu-

"Not denying the use of any publicayou think the negro is the end? The time will by compromise of truth, or retained at the cost of come when, in the eye of the republic, the Georgia negro will not be considered above the New 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 comcation of complete success. The opening exercises were brought before the public in a series of and beauty shall stand at last acknowledged and 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 solid, and not debatable."

The Holidays.

Again the season of festivity which for many ing 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 goms 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 mon, wherever these 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 preëminently a fitting representative of friendly remembrance. The following standard works for the holidays are published and for sale by Wm. White & Co., 158 Washington street, Boston, Mass. Examine them personally, and see if they are not as represented—reasonable in price, excellent in typographical execution and bluding, 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: "Federati of Italy," G. L. Ditson, M. D.: "Alice Vale." "Helen Harlow's Vow," and "Mayweed Blossoms." Lois Waisbrooker: 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 Pymander," P. B. Randolph.

Mr. Beecher's Dilemma. It is not a little amusing to read Henry Ward ence to his faith in Spiritualism. He is, like Easign Stebbins on the Prohibitory Law, for the spirits, but against recognizing them. He says there are wonderful secrets wrapped up in scientific men in Great Britain who have manifeeted 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. and have not the means to attend the popular This is all right enough, and about what must be 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 be 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, begun a Convention in the nterests of this reform at Washington, D. C., in Masonic Hall, by those who seek suffrage through Dec. 11th, but was refused the ballot. special constitutional amendment. Speeche were made during its sessions-which lasted till Saturday evening, 9th-by Rev. James Freeman Clarke, Julia Ward Howe, Lucy Stone, Representative Hoar of Worcester, Col. T. W. Higginson, Mary A. Livermore, Mts. Burleigh, and station at Jefferson Market, New York, on Monothers. The Convention did not seek to press its day night, Dec. 4th, where he was confined, with tented itself with a resolution calling on that body to extend suffrage at once to the women of the Cerritories and District of Columbia

A Woman Suffrage Convention was held at littsburgh, Pa., Friday and Saturday, Dec. 2d and d, which was unusually harmonious and successful, and seems to have made a decidedly favorable impression on that staid and conservative

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 holden in Washington, D. C., January 10th, 11th and 12th.

"The Bible of the Ages."

We learn that Giles B. Stebbins, well known s a writer and lecturer, has in press a work, entitled "The Bible of the Ages-with chapters therefrom." The author has been carefully culling the materials for some time, and it will be a valuable standard work when published. It will contain extracts from Vedas, Buddha, Confucius, lencius, 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 Bibliolatry, 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 en of Prof. S. B. Brittan, in which he reviews, n an able manuer, the legal rulings of Chief-Justice Carter, in the case of woman suffrage in the District of Columbia. The reader should give t 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 advanlage 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 of 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 polygamy.

G. L. Ditson, M.D., of Albany, N. Y., has just in type, crowded out this week for want of room.

ALL SORTS OF PARAGRAPHS.

CONTENTS OF THIS NUMBER OF THE BANNER. Virst page: "Justice Carter's Decision," by Prof. S. B. Brittan; "The Political Outlook," by John Wetherhee. Second: "Mediums and Mediumship," Part IV, by Thomas R. Hazard; Poem-Sir Roderic'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 ship at such times; and in connection with 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. E. Toby. 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 classer.

Baldwin, the Prince of Clothiers in New ork, 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.

Bee Mrs. S. A. R. Waterman's card in anther column.

A MINISTER'S HOARD.—A Methodist minister who recently died at the West, did not lay up all 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 Beecher's card in the New York papers, in refer- decide, or some of his disinterested brethren, who don't want (oh no!) any of the Mormon lands.

BOFFIN'S BOWER.-This is the name given to the institution in the interest of the poor working their actions, and he cordially commends those 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 hoarding-houses among strangers. lectures and concerts, nor to buy the magazines expected of a man in his position. There is his 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 shopgirl 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.

> Hearth 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 Spoffard and others.

> Miss Jennie Collins attempted to vote in Ward 1, Boston, in the municipal election, Monday,

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

A prisoner froze to death in a cell of a police no fire in the room, or even in the building

INDIAN AID SOCIETY.-The Indian Aid Soclety 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 tralitional 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 proceed-ings, the State Register declares, "were charac-terized with good sense, dignity and the best of order." A Richmond (Va.) woman voted at the late

A Richmond (Va.) woman voted at the late election. Her ballot was deposited with this indersement: "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, drop this vote in the ballot-box."

It has been judicially decided in England that a married woman living apart from her bysend in

married woman living apart from her husband is entitled to vote at municipal elections. The New York Times says: "The independence

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 interest-

ing 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 titlepage: "It will assuredly come, that time of a new, immortal evaugel." 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 leserves—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 measures among themselves for the extinction of 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, returned from Cuba. We have a letter from him, and the pecuniary trlumph of the movement is undeniably assured.

Spiritualist Lyceums and Lectures. MERTINGS IN BOSTON.—Music Hall.—Free admission.—The Fifth Series of Lectures on the Spiritual chilosophy commenced in this elegant and spacious hall Sunday afternoon. commonses of Lectures in the Spiritual thiosophy commenced in this elegant and spacious hall Sunday afternoon, Oct. I, and will be continued every Kunday, af 34 Franciskit, except Dec. If and Feb. II.) Miss Jennie Leys will lecture Dec. Is and 31, to be followed by other speakers of known ability, smoone whom are Thomas Gales Forster Mis. Cora L. V. Tappan, Mirs. Nelle J. T. Brigham, Prof. Win. Denton, and Mirs. Emma Hardinge. Reserved seats for the remainder of the term, at a reduced price, can be procured of Mr. Lewis B. Wilson, Trensurer, 153 Washington street, or at the hall. Donations are solicited.

Eliof Hall.—The Children's Progressive Lyceum, meets at 104 A.M. Religlo Philosophical Club (conference) at 74 P. M. John A. Andrew Hall, corner of Chauncy and Fiser streets.—Trest circle at 119 A.M., Mary Cartisle, medium. Lecture and answering questions at 24 and 34 r. M., Mys. Mary Cartisle, medium. Lecture and answering questions at 24 and 34 r. M., by Mrs S. A. Temple Hall.—The Roylston-street Spiritualist Association.

rivya.

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

Boston .- Eliot Hall .- The exercises at the Children's Lyceum, Sunday morning, Dec. 10th, were of the musical order, opening with the grand banner march, followed by the reading, by Dr. Dunklee, of Lizzie Doton's poem, "The Angel of Healing." and songs by Charles W. Sullivan, Edna S. Dodge, Hattle C. Richardson, Maria Adams and Estella Cougins. 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 planist, Miss Emma G. Ressenden-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 Eliot Hall, Bunday 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 Lycoum 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 colla tion comprised the attractions of the occasion, which was fully patronized and much enjoyed.

John A. Andrew Hall .- The circle by Mrs. Mary A. Car lisic, and lectures afternoon and evening by Mrs. Sarah A. Floyd, were well attended Sunday morning, afternoon and

The series of assemblies established by the members of this society, at Ellot Hall, on Wednesday evenings, are well

attended and very pleasant rounions. Temple Hall .- J. H. Bickford, Secretary, writes: "The meetings at Temple Hall continue as attractive as usualthe 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 forencen, and their hope will be strengthened in regard to the hereafter.

Dec. Sd, Mrs. Bowditch occupied the deak, and gave great satisfaction. In the afternoon there was a general circle, and sonal observations cover life and experience in every counin the evening a conference. The meetings are very harmonlous, and continue to attract large and attentive au diences."

The Temple Hall Lycoum, 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 conclude the story of his Harvard experiences at this place Sunday evening. Dec. 10th, in the presence of a large and approclative audience, ending his lecture with a fine inspirational poem of some twenty minutes' duration. Miss Pittman, a teacher at Marblehead, varied the exercises by reading (to the evident pleasure of all) "The Creed Bells" and "Queen May." J. Frank Baxtor, of East Weymouth, and Miss Sampson, of Plymouth, conducted the singing, and Mr. Baxtor 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 Charlestown Poor Barm, 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 denate a lecture to these people, can address him 39 Mystic street, Charlestown, and he will make the necessary arrangements.

EAST ADIROTON .- Phenix Hall .- Lilla H. Shaw, Guardian, writes : "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, Cora Beal, Clara Wheeler, Hattle Merrill, Ira Lowell, Lilla Shaw.

. Gurney, each gave us fine criticisms. At the time for the grand march, even the smallest group succeeded in | tale for holiday reading. keeping in perfect step. Beldom have we enjoyed a march

A motion was made after the target march to draft resolu tions 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.'"

MILYORD. - Washington Hall .- Henry Anson, Recording Secretary, reports as follows: "The Children's Progressive Lycoum 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 Masterson, Effic Wil liams, Lillian Smith, Alta Smith, Effic Adams, Netta Anson Minnio Williams, Mary Revel, Master Freddie Read, 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 Masterson and R. C. Harrington. The officers and members voted to have a Christmas Tree and a grand festival on Christmas

In the afternoon and evening, Mrs. Emma Hardinge 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 Docember. He reports the Children's Lycoum in Tolodo 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 favorité with the Chelses people.

Lois Waisbrooker can be addressed at Laons, Chatauqua 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 Welles's Hall, Lowell, Dec. 17th.

B. F. Richardson, the blind tranco medium, will answer calls to lecture or hold circles Sundays and week evenings will also attend funerals. Address 75 Harrison avenue,

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 209, Stoneham, Mass.

Mrs. Nellie J. T. Brighaam 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 Jonnie Loys closes a very successful engagement in Plymouth, Sunday, Dec. 17th.

Mrs. Frances Kingman 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. S. Townsend Hoadley's address for December is

shire, Vermont and Massachusetts, after December 28th. Address her care of Dr. H. C. Colburn, Centre Strafford, N.

Mrs. Jennett J. Clark lectured in Middleboro', Mass. Oct. 12th; North Scituate, Nov. 20th; Plympton, Dec. 7th. She will speak in Stoneham, Mass., Doc. 17th, Will answer calls to speak at funerals. Address, 1233 Washington street, Bos-

Horace Seaver, editor of the Boston Investigator, will lecare 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 AFFIRITIES.-In a remarkably neatvolume 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 continent 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 hings, is also a scientific truth, the fact cannot be appreclated by the world too soon, nor its immense sweep of consequences be 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 hurtfully and the more beneficially, in proportion as we theroughly study and understand the subject."

Mrs. Woodhull justly characterizes the story as "chaste 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 in these days, and Mr. Niles's neat 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 raise many problems worthy the study both of the philosophe and of the practical friend of his race.

SPHINX; OR, STRIVING WITH DESTINY, is the capitivating title of a German novel, whose translation we have in elegant form at the hands of Auber Forestier. The author is Robert Byr. It is illustrated in spirited style, and must be read in order to extract the mystery that forms the Sohing. 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 "Jaran in Our DAY." No more accomplished or competent compiler could be found than this distinguished traveler, whose pertry 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 shead of all is Perenson'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 Governoss," illustrating a beautiful tale by the author of "Kathleen's Love-Story." The double-size, mammeth colored steel fashion-plate is a gem of leveliness. 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. Ann S. Stephens, Address, Chas. J. Peterson, 306 Chestnut street, Philadelphia. SPORTS AND GAMES, for January. This is a magazine of amusements for all seasons. Published by Adams & Co., 25 Bromfield street, Boston.

Lee & Shepard publish the third in the "Little Prudy Flyaway Series," by Sophic May, the title of which is Aunr MADOR'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 "Reckening Series" is likewise issued by the same publishers, who, in fact, are headquarters for juvenile literature. The title of this is THE TURN-ING WHEEL, by Paul Cobden, 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 heliday present for a bright boy or girl.

RUNY DUKE, by Mrs. H. K. Potwin, is another issue of the senson by Lee & 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 The consideration of the creed of the Episcopal Methodist scenes of coveted tranquility as well as of excitoment. Church was renewed. Daniel G. Wheeler, Ita F. Lowell Farmers, a parsonage, love-making, the early trials in life, ther feetures combine to make

Avong 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. . C.," 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 poople of the present and the landscape with its associations, and weaving together a story that for freshness, vigor, poe try, and genuine humor cannot very easily be beaten by any one of the most popular writers of the day. It is only no cessary to add that Lee & Shepard publish this handsome ook for the helidays, for which it is strikingly appropriate,

Lou. H. Kimball's Lyceum Banner.

MESSRS. EDITORS-What is to hinder us (your eaders) from making Mrs. Lou. H. Kimball a Christmas present? We have not forgotten the days of the Sanitary Commission, when a large sum of money was raised by ten-cent contributors; and within the memory of us all is the fact that a ship was purchased and sent on a foreign mission by the dimes given by Sunday-school children. There are many, no doubt, who have sent her a much larger amount; but the additional ten cents will hardly be felt by the poorest, while the thought of having been remembered by so many will increase the value of the gift. Who is ready to carry around the hat in circle or family, to aid the dear little Lyceum Banner, whose bright, pleasant face we have not seen, previous to writing this, Dec. 5th, since the Chicago fire?

Yours for the happiness of the children and their guardians,

A READER OF THE BANNER OF LIGHT. [The writer of the above enclosed fifty cents to start her proposition on a practical basis. We also record the receipt of \$1,00 for Mrs. Kimball, from "A Friend."]

A Card from Austin Kent.

Permit me to give credit in the Banner: From "Lewiston," (sent through S. C. Crane,) \$1,00; "A. Friend," in Shaster, County, Cal., (through S. C. Crane,) \$1,00; To me, "A Friend," Elizabeth, N. Y.,50 cts. I believe I have written all others who have sent money directly to me, which amounts in all to about \$2500.

My deepest thanks to all, Austin Kent, Stockholm, St. Lawrence Co., N. Y., Dec. 4, 1871.

BUSINESS MATTERS.

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

SEALED LETTERS ANSWERED by R. W. Flint, 34 Clinton place, one block west of Broadway, New York. Terms \$2 and 3 stamps. Money refunded when not answered.

Mrs. M. S. Townsend Hoadley'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-written. It is founded on facts.

The "WAYERLY MAGAZINE" will begin its new volume, on January 1st, with a story by EMMA HARDINGE-BRITTEN, the popular lecturer and medium. She will probably be a regular written will probably be a regular written. She will probably be a regular written. It is founded on facts.

Example for the Ladies. MRS. T. M. SCULLIN, Troy, N. Y., has used her "dear friend," a Wheeler & Wilson Machine, since 1858, in dress and cloak-making. The last x months she earned \$332, and the year before,

821 for 85.25.-THE ILLUSTRATED PHRE-TIAN UNION a year, \$3; The Christian Union 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 8. R. Wells, 389 Broadway, New York. Local Agents wanted.

IMMORTALITY DEMONSTRATED, by CHARLES II. FOSTER Test Medium. A future life clearly proved to eyes and ears, by the most wenderful 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 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.

D9. C. H. FOSTER.

DR. EDWARD MEAD has taken rooms No. 6 and 7, at No. 2 Hamilton Place, opposite Park-street Church, Boston, and may be consulted in 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 5120, New York City.

D23. York City.

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

MRS. GADE, 599 Broadway, office 18, New York, Clairvoyant and other Manifestations of Spirit-uali m; Medical Examinations and Treatment.

SEALED LETTERS answered by J. William Van Namee, Box 5120, New York City. Terms, \$2,00 and three stamps. Money refunded when not

SPIRIT COMMUNICATIONS by sealed letter, \$1 and four stamps, Address, M. K. CASSIEN, Newark, N. J. 3w.D23.

SPECIAL NOTICES.

HOW TO LIVE. There are but few who seem to know How they on earth should seek to live; With blessings though their cup o'erflow, But little to the poor they give;

withe 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"
"Co.some poor BOY—"from head to feet,"
Which they have bought at Ground; FERNO'S,
Corner of Beach and Washington street
L—lw While those of large and generous heart,

RICHARD ROBERTS,

BOOKSELLER, No. 1026 SEVENTH STREET, ABOVE NEW YORK AVENUE, WASHINGTON, D. C.,

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SPIRITUAL AND REFORM WORKS Published by William White & Co.

AUSTRALIAN DEPOT

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No. 96 Russell street, Melbourne, Australia, Hasfor sale all the works on Spiritualism. Liberal and Re-form Works, published by William White & Co., Boston, U. S., may at all times be found there.

HERMAN SNOW,

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U. S. currency and postage stamps received at par. Address.

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No. 614 North Fifth street, St. Louis, Mo. FREE PROGRESSIVE BOOKSTORE D. S. CAD WALLADER. No. 1005 Race street, Philadelphia, Pa.,

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ADVERTISEMENTS.

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

Advertisements to be Renewed at Con-tinued Rates must be left at our Office before 18 M. on Monday. GEORGE P. ROWELL & CO., 40 PARK ROW,

S. M. PETTENGILL & CO., 37 PARK ROW, Are our authorized Advertising Agents in New York. A NEW BOOK

BY THE AUTHOR OF " BRANCHES OF PALM." ALLEGORIES OF LIFE.

BY MRS. J. S. ADAMS.

CONTENTS: 1. The Bells; 2. The Height; 3. The Pilgrim; 4. Faith; 5. Hope: 6. Joy and Sorrow; 7. Upward; 8. The Oak; 9. Truth and Error; 10. The Tree; 11. The Two Ways; 12. The Urns; 13. Self-Exertion; 14. The Vines; 15. In the World; 16. Faith, Hope and Charlty; 17. Golng Forth; 18. The Feast; 19. The Lesson of the Stone; 20. The Seeds; 21. Only Gold; 22. The Sacrifice; 23. Strangers.

A very appropriate and beautiful Holiday Glft. Book. Tastefully bound in Cloth. Price, 91,25, on receipt of which it will be mailed to any address postpaid.

Dec. 23.—3wis ADAMS & CO., 21 Bromfield St., Boston.

MRS. S. A. R. WATERMAN, No. 67 Mulbery street, Newark, N. J., Psychometer and Medium, will answer letters (scaled or otherwise) on business, to aprix friends, for tests; delineations of character, etc. Terms \$2 to 5 and three-cent stamp. MRS. HERSEY, Wakeful Clairvoyant, has re-turned to winter quarters, is Warrenton street, Boston. Ludies 50 cents; gents 31. Letters enclosing \$1 answered.

WANTED. To energetic men and women we give employment that pays from \$4 to \$8 per day. Address J. LATHAM & CO., 22°2 Washington street. Boston, Mass. 6w—Dec. 23.

MRS. COHN, Trance, Business and Test Medium, 302 West 44th street, near 8th avenue, New York. Hours, 10 A. M. to 4 P. M.

MRS. C. H. WILDES, (formerly Mrs. Armstead,) 534 Washington street, Boom 1. Office hours, 10 to 45. Circles, Friday afternoons, at 3.0 clock.

Dec. 23.—1w*

2.

DON'T BUY OF BALDWIN. THE CLOTHIER,

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THE CLOTHIER.

IF HE FAILS TO NAME

LOWER PRICES THAN ELSEWHERE.

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DONT TAKE YOUR BOYS

TO THE FAMOUS CORNER,

Unless you feel sure of Polite Attention. Stylish Garments, and Low Prices.

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UNLESS YOU KNOW THAT IT WILL BE

TO YOUR ADVANTAGE TO DO SOI His sales I ave reached OVER SIXTEEN THOUSAND

DOLLARS IN ONE DAY, at tetall,

C. O. D.,

and are increasing. There is no place where you can find prices to low and such unwearying attention.

GOODS EXCHANGED IF NOT SATISFACTORY.

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CHRISTMAS IS COMING !- The Chromo has come, and will be presented with every Child's Suit bought of us before

The Positive Power

DR. STORER'S GREAT DISCOVERY, Nutritive Compound,

PATHOLOGICAL CONDITION

GENERAL DEBILITY, where there is weakness in the action of all the organs, a negative state of the body, impurfect breathing, feelele pulse, cold extremities, poor digestion and general lifelessness, demonstrates beyond all controversy that it is the medium of increased

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GOLDEN PENS AND PARLOR GAMES, The Magic Comb, and Voltaic Arms Soles, and States of Comb, and States of Comb, and Voltaic Arms Soles, and States of Comb, and States of Com

A NEW LIFE

is developing its power in your being. I cannot account philosophically for all the effects wrought by the Nutritive Compound. TESTIMONY BEYOND ALL

QUESTION demonstrates to every unprejudiced mind that we live in an era when Spiritual Forces are employed in an extraordinary manner. Not only producing the "Modern Miracles" of physical manifestations, inspiring utterances of profound wisdom in religious, political and social councils; revealing the nearness of the spiritual, world, and the immediate presence and influence of our friends, its inhabitants; but also in the Cure of Bodily and Mental Suffering by the application of the heating hand or the vital ungnetism of adapted remedies.

The discovery and application of the Nutritive Compound to the restoration of enfectled shid diseased suferers—a large propertion of whom are women—is a part of this good work, and I should fail to express the full ground of my confidence in its value, if I did not admit that, in ad-

confidence in its value, if I did not admit that, in ad of my comments in its value, it is not as a summer to the instruction as a curative agent, it is also the medium of Spiritual Life and Vital Energy to those who employ it. As

ONE OF THE GREAT SPIRIT UAL AGENCIES

in combating disease. I offer it to those who can accept the spiritual philosophy of our relations to the source of all strength, as well as wisdom; and to those who do not, I USE IT, TEST IT, AND ACCOUNT FOR

ITS EFFECTS as you choose; but its beneficent power you will certainly be compelled to acknowledge and be grateful for.

THE "NUTRITIVE COMPOUND" Is NOT IN BOTTLES, but packages, which, when

dissolved in water, make ONE PINT of Restorative.

Full directions for use accompany each package of the Restorative. Mailed, postpaid, on receipt of the price Price \$1,00 per package. \$5 for six packages; \$9 for twelve.

Address. DR. H. B. STORER, Office 131 Harrison Avenue, Boston, Mass.

For sale Wholesale and Retail by William White & Co., at the Banner of Light Office, 158 Washington street, Boston, Mass.

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CLAIRVOYANT AND MAGNETIC PHYBICIAN, No. 229
East. 38th street, New York, gives Magnetic treatment and hapb medicines. Trents all kinds of diseases. Is very successful in Fevers, Rheumatism, Neuralgia, Nervous Debility, Liver Complaint, Wesk and Sore Eyes, Falling of the Womb, Ulcers and Tumqra, Brouchitts and Scrofula. Examines patients at a distance by name, age and residence. Price of examination and medicine, \$1,00 and two stamps.

Dec. 23.—4vis

B. F. RICHARDSON,

THE Blind Medium, has taken rooms at 75 Harrison avenue. Boston, where he will give private sittings daily. He will also diagnose the disease of any one who calls upon him. Those suffering from Dyspepsia will do well to call, as he has discovered a sure antidote. Office hours from § A. M. until 9 P. M.

1872.

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OLDEST SPIRITUALISTIC PAPER IN THE WORLD.

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1822, will be entitled to one copy of the

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The WEEKLY is a large, sixteen page paper, devoted to **SPIRITUALISM**

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MESSAGE DEPARTMENT, Which has contained, for nearly diffeen years, SEVERAL

THOUSAND MESSAGES from spirits to friends in earth life, given through the mediums ip of Mrs. J. H. Conant.

Will still remain a prominent feature of the paper. In forwarding orders, patrons are requested to be particular in stating whether Woodbill'LL & CLAPLIN'S WEEKLY is also desired, or only the BANNER OF LIGHT. Remember, \$3 00 will pay for both for one year, when ordered at the same time.

Bend subscriptions to WILLIAM WHITE & CO., Banner of Light Office, 158 Washington street, Boston, Mass.

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S. B. BRITTAN, M. D., WHO has devoted many years to the scientific study and practical application of Electricity, Magnetism and other Subtile Remedial Agents, continues his office practices to No. 166 Clinton Avenue, Newark, N. J., where he may be consulted daily, and is prepared to treat all chronic discases by improved methods and the use of the most agreeable and efficiencies remedies. IDL BRITTAN supplies Family Medicine Chests, containing such an assortment of his

ELECTROPATHIO REMEDIES as will care not to successfully treat all ordinary case of liness without the aid of a physician. These Remodies are ear fully prepared without the application of heat, but up in elegant Black Walnut Cass, and accompanied with all necessary directions. Persons who cannot come to Newark may have a course of treatment oreactibed and remedies forwarded by express to any part of the country.

[17] Send for a Circular.

[28] Send for a Circular.

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MESMERIST, CURATIVE AND SCIENTIFIC. BY WILLIAM DAVEY.

Here the student will find his guide, the sick man his hope, the healt) y man his somative power, the physician an important sid the philanthropist a new field for labor, and the man of science materials to fear the most sublime structure the world has ever seen.

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street, Boston, Mass DR. J. M. HOTALING, CLAIR VOYANT AND ECLECTIC PHYSICIAN,

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D. HOTALING is a regularly educated bysic an, a graduate of two Schools of Medicine, and having had tourteen years experience as a Medical Chairvoyant, is treatine every phase of disease with astonishing results. All kinds of Chronic Diseases, Weakness and Irregularities, treated successfully, delicately and confidentially. Many cases cured without medicine. Free medical examinations for the poor, Wednesday, from 8 to 12 A. M. Invaids at a distance enclose \$1,00 and a lock of hair, with full name, age and reddence plainly written, and receive by mail complete diagnosis of case, with advice concerning treatment. Consultation free, Send stamp for circular.

DO THE EFFECTS LAST P

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

DR. H. B. SYORER—Dear Sur: It is now near three months since I took the fourth package of your Notritive Compound, and I have not experienced the slightest symptom of a return of the disease of which it cured me-is most distressing case of Leucorrhon. It is easy to say, "It acted like a charm," but that would not convey the half I would say for it. I wish that I could make known to every suffering woman in the world what it has done for me. I can heartly say that in my case it has done all that you claim for it,—Mes. C. I. K., Bugton, O. Pec. 24.

BEST OR WORST. IF the old school practice has done its hast or worst to cure you and failed, would it not be well, would it not be rational, would it not be far-tional, would it not be Christian like, to try some of Nature's simple restoratives—something from the herbal kingdom, produced by the hand of Providence 2. It so, procure the Great Medical Trentise "ON FOREIGN AND NATIVE HERBAL MEMBELES, of 4s octave pages, wherein the planta designed for the cure of every form of chronic diseases are named and illustrated. Six or cight copies of this valuable work will be sent free, rostage prepaid, to any person who will judicionally distribute them in his locality. Address Dr. O. PHELIES BROWN, 21 Grand street, Jersey City, N. J. Dec. 23.

A MONEY-MAKING BUSINESS.

Number of Applicants Limited. \$600 THE FIRST YEAR, with an annually increasing mean at home, for male or feunde. Number limited to each county. Send directed and stamped envelope for a return answer, and enclose-fifty cents for a sample. Worth five times the cost for your own use, If your application is not accepted. Address G. C. BARNEY, 28 West 12th st., New York. Dec. 16.—4wis.

SPIRIT PHOTOGRAPHS W. H. MUMLER.

Information how to proceed by those desiring a picture, without being present, and a beautiful specimen sent to any part of the world on receipt of 25 CENTS Address, W. H. MUMLER, Dec. 16 -2wis* 170 West Springfield street, Boston, Mass. NEW EDITION.

Planchette Song, SET THE TRUTH-ECHOES HUMMING. Words by J. O. Bannett, music by S. W. FOSTER.
Price 30 cents.
For sale wholesale and retail by the publishers, WILLIAM
WHITE & CO., at the BANNER OF LIGHT BOOKSTORE,
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THOMAS GALES FORSTER recommends
BARNEY'S REMEDY; WM. WHITE & CO., 159 Washington street, Boston, sell it; and THE PROPRIETOR warrants it to cure any case of Hestache or Neuralgia. See ad
vertisement on 7th page this paper.
Dec. 2.—titsow

MEDICAL ELECTRICITY scientifically appoliced for the relief of acute and chronic diseases by Dit.

O. K. CHAMBERLIN, 7 West 14th street, New York, Nine numbers of the Bictircal Era forwarded, 50 cents.

Nov. 23.—17wis

Message Department.

Each Message in this Department of the Banner of Light we claim was spaken by the Spirit whose name it bears through the instrumintality of Mrs. J. H. Conant,

while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good er evit. But those who leave the earth-sphere in an underveloped state, eventually progress into a higher condition. We sak the reader to receive no doctrine put forth by applition those columns that does not comport with his or her reason. All express as much of truth as they perceive called the property

The Banner of Light Pres Circles. These Circles are held at No. 158 Washington Street, Room No. 4. (up stairs,) on Monday, Tubeday and Thurs-lay Aptendoors. The Circle Room will be open for visitors AY AFTERMOORE. And circle moons was expected, three o'clock, the o'clock, the o'clock commence at precisely three o'clock, the which time no one will be admitted. Beats reserved

after which time no one will be admitted. Beats reserved for strangers. Benations solicited.

Mas. Comant receives no visitors on Mondays, Tuesdays, Wednesdays or Thursdays, until after six o'clock r. m. Bhe gives no private sittings.

Denations of flowers for our Circle-Room are solicited.

The questions answered at these beaness are often prepounded by individuals among the audience. Thus read to the controlling intelligence by the chairman, are seal to be correspondents.

ant in by correspondents.
SEALED LETTERS -- Visitors at our Free Circles have the realized lattrest — visitors at our error circum may the privilege of placing a scaled letter on the table for answer by the spirits. First, write one or two proper questions, signing full name to the same; put them in an envelope, scalit, and address to the spirit with whom communication is desired. At the close of the scance the Chairman will return the letter to the writer, with the answer (if one is given) on the answer.

Invocation.

Holy Spirit, we have assembled in thy name, to worship thee. Vonchsafe to us a knowledge of thy bruth, and to these mortals, blissful assurances of the life to come. Amen.

Questions and Answers.

CONTROLLING SPIRIT,-I am ready to answer

your questions, if you have them. Ques .- "J. M. II.," of Michigan City, sends the following: "I believe that the growth of vegetation has always been considered a great mystery. I have many times heard learned clergymen state that no one could account for or explain how a blade of grass was formed or made to grow. My impression is, that it is formed in the same way that the silver-tree is formed. We know that, by putting silver into its natural solvent, nitric acid, it is decomposed, and seems to disappear, leaving the neld as transparent as before. Yet we know that the silver is all there, although it is imperceptible to the eye; and, by letting it stand quiet for a time, we find there is a certain point to which the particles of silver are attracted and deposited; and, instead of that deposit taking the form of minerals, it takes the form of vegetation. Now, I believe that all yegctable matter, after decomposition takes place, is held in solution, so to speak, in the great dissolving reservoir, the atmosphere, the same as the silver is held by the acid, and is again materialized or re-formed in the same way. And as I also believe that everything in the universe is governed by the laws of attraction and repulsion, I am led to the conclusion that, when the seed containing the germ of a plant is properly placed in the earth, so as to receive the necessary heat and moisture, it becomes a little battery, possessing a magnetism peculiar to itself, which enables it to attract its own kind from this general reservoir, at the same time repelling every other kind of matter, thus producing, at every repetition, the same vegetable formation. Am I right? If not, wherein do I differ from the truth?"

ANS-You are right-wholly so. Q.—Is God an individual being?

A.-Yes; God is an individualized being. God is the all of being, individualized through the forms of matter, through the conditions of life, having all forms, having all names, being an ever present power-an individualized power, according to the condition or sphere of the thing to be individualized.

QR.-(From the audience.) We would ask the intelligence if it knows of the great fire in Chi-

A .- Yes: we do know something concerning it. from the fact that we have received many spirits from that locality.

Q.-And did you receive the information from them?

A .- No, not altogether. All such incidents that are transpiring in this grade of life, this mortal sphere, are taken cognizance of by certain inhabitants of the spirit-world. There are those whose business it is to make themselves acquainted with what is going on generally, letting alone specialities except when they cover over a large area of mind or matter; and it is not only their business to make themselves acquainted with these incidents, but to give them broadcast. The facilities for distributing information in our life are better than yours. Yours are exceedingly good for your condition; ours exceed them. I'erhaps we might receive intelligence of the Chicago fire this second, and the next, it would be wafted to some one of our friends traveling in Jupiter.

Q.-Is it not possible for you to acquire a knowledge of these things by clairvoyant perception, rather than by communication? and if so, how is this power attained?

A: It is acquired by study, by communication, by traveling from point to point, to make ourselves acquainted with what is going on in different localities. Some are so exceedingly gifted in clairvoyance, the exercise of their clairvoyant power reaches out to any distance, in any direction they may desire it to. It brings them whatever they may desire to attain.

Q .- Those who communicate, then, must receive from those who perceive, must they not? and is not all such communicated information liable to mistake?.

A .- Yes, certainly.

Qu-Swedenborg claims to have known what was taking place thirty or forty miles away, having perceived it, not having received the information from any exterior source.

A .- Yes, because perception ignores time and Oct. 10.

Ann Carney.

"I have been told to come here again, to give all the information I was able to concerning myself. I would say, I gave all when I was here last. I told you my name was Ann Carney, and I had come from Nova Scotia to meet my brother, James Carney, who lived in Lynn; and I was on board the train that met with an accident. I was killed. I do n't know why my body was not recognized, except that James did not expect me so soon; but now that he knows I left home for Massachusetts, it seems very strange to me that he do n't make himself acquainted with the cir. enmstances. Good-day, sir.

Willie Demerest

I used to live on earth. I used to live in New York City, at No. 11 King street; I died there. I dled of diphtheria. My name was Willie Demerest. I've tried a good many times and a good many ways to reach my father and mother. I do n't seem to be successful; and I wish, if they get my message, they would go to the medium, Mr. Foster, and I'll be sure to make myself

known so they cannot be mistaken. Do n't for similarly conditioned or in a receptive condition get, sir; Willie Domerest, No. 11 King street.

Henry B. Edgarton.

name was Henry B. Elgarton. My father went | may not be aware that they are mediums-that to see some mediums in New York State, through I the ideas which come into their brains and are whose mediumship we can make ourselves visi- spoken by them, are given by the brain of some ble. I was fortunate enough to be able to make far-distant spirit; but so it is. You are all links myself visible. My father made this mental in- in the mighty, unbroken chain of life. There is a quiry:" My son, if this is indeed you that I see, spiritual telegraphy going on throughout the difgo to the Banner of Light, and send me word of ferent ramifications of human life perpetually. the fact through that paper." Yes, father, it was me, it was me; and you need n't be ashamed to own you've seen me, at any time, or at any place, because these are facts that are going-to be more generally known pretty soon than they are now. Now, father, if you'll go again, I'll not only show you myself, but I'll show you the representation of the compass you gave me, so that you'll recognize it without fail. Oct. 10.

Seance conducted by Father Fitz James; letters answered by "Jennie Johnson."

Invocation.

earth, whose tender mercles for sake us never, not so much in the shadow as we appear to be, or as even in the hour of affliction, we pray thee for we really are in the sight of the angel-world. To wisdom with which to understand the wherefore his, whilst struggling through time, it is a reality, pure gospel of truth to those who are spiritually existence; but when we pass on to that which is darkened; and may every day be unto us an holy more perfect, and so clear, so full of power, so full of all ages. May our labors with a struggling huacceptable to our own souls. Amen. Oct. 17.

Questions and Answers.

Oves -A correspondent asks: " Is it not oulte probable that the gentle breeze which is felt in the circle, fanning our hands and faces with delicious coolness, is the origin of the belief of the Holy Wind, Holy Gust or Holy Ghost, or, as Mr. Parkhurst defines it, 'air in motion '? This phenot, therefore, have been supposed that the ! Holy Breeze 'was speaking? This Holy Wind accompanies all spirit-manifestations, May it not, therefore, be fair to suppose that this gentle evidence of spirit-presence is the 'Holy Breath' of the ancient pagan traditions, and the Holy Ghost 'or 'Air in Motion 'of the Christian theology?"

Ans.-That theory is perhaps quite a rational one, yet it is not to me a truth. The presence of any thing, any power, any substance that is not peculiar to the earth's atmosphere produces commotion when it enters that atmosphere. This seems to be a law of atmospheric life or conditions. It is similar to what takes place wherever there is a seeming vacuum, or wherever there is a preponderance of heated air, and there quickly comes the opposing force-cold air, which, rushing in, displaces the caloric forces, disseminating them, distributing them to a further limit.

Q -If it is proper to speak of God's Holy Spirit, are we not authorized to believe that he has spirit-form?

A.-Yes; it is impossible to conceive of God aside from form, because your human minds measure and conceive of all things by form. Even the impenderables with which the scientist grapthey are; but this God of which he reasons pos- him to know it is all right I should come. forms, a self existent, formless presence or power, exists in Nature and throughout illimitable uniformless, my God will ever be a personal God.

tending some sixty degrees each side of the equator. Is this true?

not in the form of a belt, but of a sphere; a spirit- it. "Ask, and ye shall receive." nal planet in all respects, save spirituality, like your own. And yet you have the spirit-world amongst you—spirits who have never left the arch. Millions of them are your guests daily. ter, Tenn. My name is Alice Hooper. I took They live here; they have their dwellings here; their attractions are here; this is to them their snirit-world, and the first sphere which every spirit occupies for a longer or shorter time after death. Q.-(From the audience.) When does mind or

spirit begin to exist?

A -We do not know.

Q -Are there two distinct sexes in the spiritland? and, it so, do they have offspring?

A .- There are two distinct sexes in the spiritland, and they do produce offspring, but not after the manner of earthly production. These offspring are of the spirit, spiritual, while those you have are of the earth, earthy. There is a wide -an entire difference between the two. One is gathered to the male and the female by a pure. spiritual love. It may be that the male and the female shall come to the earth by the law of attraction, and shall gather from this plane their offspring. It becomes theirs by the holy law of love. They guard it, they guide it, they nourish

t, they become spiritual fathers and mothers to it. Q:-How is it that spirits do not take better care of their mediums? Some are in want, while others have plenty of this world's goods.

A.-Why are not the flowers alike beautiful? It seems to be the order of Nature in spiritual or mental things, as well as in material, physical things, to create diversity, variety, thereby giving beauty, nower-such as never could exist were things otherwise than they are. What would you ever know about the joys of health if you had never been sick? Absolutely nothing at all. What would you ever know of the joys of a peaceful mind if you had never been unhappy? Positively nothing at all. Heaven and its joys are measured by hell. They who for years are deprived of that which would be did they possess it a comfort to them, are just as sure of compensation at some time in the course of their existence as they are sure of immortality. There must always be the the good and the bad, green fruit and ripe fruit. not expect to be always right; some of the fruit marches on to perfect ripeness, richness and

Q.—Can a spirit control three or four mediums at the same time?

beauty.

A.—Yes, it can; as many mediums as it finds

to it. A positive mind, such as a Daniel Webster, for instance, can, while speaking before the congress of spirits in the spirit-world, influence an almost infinite number of minds here; and My father's name is James R. Edgarton. My | yet these minds, these persons thus influenced, Oct. 17.

Hulda Corson.

How beautiful it is to be permitted by an allwise God to return to those we love after we have been separated from their mortal sight! I passed between seventy seven and seventy-eight years here in the body; and in looking back over the time, as I am sometimes able to, it seems to me like an unreal state of existence from which the soul has passed—a dreamy, shadowy, uncertain way over which it has come-a sort of a pilgrimage to the glorious Mecca of the spirit-land; but a wise God giveth us to feel, while we are making that Oh, thou whose loving kindness is over all the pilgrimage, that it is the real life-that we are not of things, for wisdom with which to preach a and we consider ourselves as living in a tangible day, and may every deed be unto us an holy sac- of life-and look back-then it is that we see rament in remembrance of the good and the true what we have been, and we wonder-many of us -why we did as well as we did; and we know manity be acceptable in thy sight, and, therefore, that, had we not been guarded and led by the hand of Infinite Wisdom, we should never have reached this glorious spiritual state. It is a blessed thing to carry with us the belief that we can retrace our spiritual steps, and come again to those we love, sending messages of cheer and of consolation to those who are still struggling with the shadows. I carried such a belief, such a holy faith with me, and it was like a telescope, through which I could see and understand many of the nomenon always accompanies the laying on of conditions that surround me as a spirit; and, like hands. It accompanies spirit-voices. May it a beautiful star, it was to light me over the way, and make glad my spirit in passing through the change.

I wish that my dear ones who remain should cherish this faith-should strengthen it-should make it great within their souls, and never forget to be grateful that they were privileged to live on earth in the nineteenth century, privileged to receive messages from the spirit-land, privileged to have borne within their souls this holy faith, which will be better than silver or gold to them when they shall come to part with the body. Aunt Hulda Corson, of Glen Beulah, Wisconsin.

Thomas Kelley.

I have a brother in Boston; that is what I come here for, with a hope that I may find him, and get some communication with him. I came to this country five years ago, from Belfast, Ireland; my name, Thomas Kelley; my brother's name is James Kelley. The last time I was here in Boston he had to help me. I could not find anything just fit for me to do here, so I went West. I got money from himself and I went West, and there I do very well. I have, when I come to this country, two cousins in Chicago. It was there I went. They got me a good place, and I got along very ples, which he analyzes, are first brought into | well, so I was able to pay back the money I borform ere he can deal with them. He gathers rowed of him. So, then, it is not to make myself them within his crucible, he makes them into any better off that I come here; it is for himself I form, then he analyzes them, and be tells us what come. I want him to know I can come; I want

sesses all forms, and yet exists outside of all | The first person I met that I knew anything about in this new spiritual world was one of the creating for itself all the beautiful variety that fathers of our church. He was gone before me some hours. He was burned to death, and so was verses. It is possible that the human mind, in I. I asked him about how it was withus, whether an advanced state, realizes God in a different we were going to find ourselves better off than we sense from which it realizes him at the present day, but I do not believe it. I believe we shall follow the light that was coming into his soul, ever measure our God by ourselves, and this is whichever way it led, and he would advice me to all we shall ever know of the Divine Power that do the same. I followed his advice; I learned about this place, and have come here. I would say to my brother that I want he should make Q .- According to some spirits, the first spirit- himself acquainted with these things, about this sphere belts the earth at a distance of a hundred—coming back, and there's no better way for him to miles or more from the earth's surface, and ex- do it than through the Catholic Church. They know all about it. I do n't ask him to come here, or anywhere else. Go to the church and he will A .- To me it is not true. The spirit-world is find they will give him some information about Oct. 17.

Alice Hooper.

cold during the closing months of the war, when the lieadquarters of many of the Union Generals were in Winchester, and they demanded many of the best residences, and among the rest demanded my father's. Perhaps it was just and right; I suppose it was, but it was very hard. I took sick, and my mother took sick, and we died. I lingered for some months in consumption, and now I wish that my father and brothers who remain, may feel reconciled to the changes that have taken place with them and with us; for the happier they are, the happier we are, for we are still bound to them by ties which we cannot break if we would.

Mother and I have a request to make of father, and that is, that he will care for old Aunt Julia. Seek her out—he can do so, she is in New Orleans -and take care of her. Do it because we wish it, if nothing else, and we shall be happier. Oct. 17.

Walter Montgomery.

We tread the boards of time's stage until the ever faithful and wise Stage Manager above bids us make our exit, and then we are gone. Some of us go on beds of down, some of us go upon the highway, some of us upon the byway, some of us go upon the decks of some good old ship; but it is all the same. When we are called to tread the boards of a higher stage in life, the Manager never asks, "How did you come? Did you come through a long sickness, or did you make a speedy exit from yonder lower stage?" It is never inquired of us. Neither do any of our brother-actors make any such inquiry of us. It is enough that we are there, and they give us the right hand of true spiritual fellowship, and claim us as brothers. As I have made little or no observation concern-

ing the geography of the spirit-world, of course I must remain quiet upon that subject, notwithstanding I know many of my friends would quesrich and the poor, the happy and the unhappy, tion in that direction immediately. It will be sufficient for them to know it is a tangible world, a You are all the fruit of the tree of life. You can- real world, wherein you act just as really as you do here; and it is no more a world of rewards will get worm-eaten and blasted, while some and punishments than in this life, but it is a world fitted to the needs of the soul, answering to the demands of the soul, fulfilling the desires of the soul for something higher and better. Having thus informed my friends I am in a condition to communicate with them, I shall make my exit | all right.

again from the stage of mortality. Walter Montgomery.

Séance conducted by Anna Cora Mowatt; letters answered by " Birdie."

Invocation.

iopes, and by ignorance all our fears, we come to thee this hour with prayer and with praise. We through the darkness of our own ignorance, and for strength with which to bear all the trials incithat we ever may rely upon thee; that we ever us, that we can well bear them, since thou hast recently afflicted by fire, who have lost their their needs, caring tenderly for them. Do thou speak peace to their souls; and may they feel brother, Jacob Stevens, of Port Huron, Mich. that even in this affliction thou hast blessed them, and opened unto them another window of heaven. We praise thee, oh Bountiful Spirit, for the loving kindness and tender mercy that thou hast always ters answered by "Wooney." extended toward us. We praise thee for the bright light which thou hast given us concerning thyself. We praise thee for the beauty with which thou hast decorated every sphere in which we have had our abode; and oh, Mighty Spirit, we ask thee for these thy children who have gathered here to learn somewhat of the other life, that they may turn within and not without, asking to know of thee. May they read the scriptures of their own life, and thus stand face to face with thee. Bless us this hour; inspire us with wisdom, with

Bless us this hour; inspire us with wisdom, with truth and with love, so that we shall thus stand near to thee.

Oct. 19.

Questions and Answers.

Tasaday. Oct. 39.—Invocation; Questions and Answers; Marchause. Portsmouth, Marchause.

Ans.—When we consider that everything has its soul, we can but come to the conclusion that everything is a living, thinking, sentient being, from the atom to the soul, from the pebble under human feet to the worlds dancing in space; but how far each one of these souls can choose the orbit in which it is to move, it is not possible to say. Seeing we know from experience that we have not chosen our own, and that there is a power guiding us whether we will or no, forcing us into one condition of being or another without consulting us, it is fair to infer the same concerning of the period of loston. Thursday, Nov. 19.—Invocation; Questions and Answers; Edward II. Walker, of Ruffillo, N. Y., to his descendants in England.

Thursday, Nov. 2.—Invocation; Questions and Answers; Stanley Sergent, of Morris, N. Y., to his descendants in England.

Thursday, Nov. 1.—Invocation; Questions and Answers; Stanley Sergent, of Morris, N. Y., to his descendants in England.

Thursday, Nov. 1.—Invocation; Questions and Answers; Stanley Sergent, of Morris, N. Y., to his descendants in England.

The morrism of Morrism of Nove Control of Service William Alley, to file day Nove Selloy Service William Alley, to file day Nove Selloy Service Service Wi sulting us, it is fair to infer the same concerning worlds in space. We do not believe that Infinite Wisdom has bestowed more upon the world thanupon the soul of the human body. Q.-Pone says:

"All is but art unknown to theo;
All chance, direction which thou canst not see;"
All discord, harmony not understood;
All partial ovil, universal good."

Is he correct? If so, what becomes of free agency? A.—Poets often speak greater truths than they know. What becomes of free agency? So far as the general whole is concerned, it is shut out of being. Oct. 19.

Maggie A. Thomas.

It is a glorious thing to feel this assurance, that there are conditions of being in which the soul is perfectly understood, and that while souls grope in darkness, being perpetually misunderstood by their fellows here, there is another life that will show what they are, and will give them due credit for all their virtues. Here the goodness of life is measured by an imperfect standard, an untruthful one. There, there can be no mistake made. When leaving my mother thirteen or fourteen years ago, she said to me, "Maggie, remember there is a God before whom you and I will one day stand in judgment." My answer was, "Mother, I believe it; and more than that, I believe that we are being judged continually; and that this God is not the partial God which the Church supposes him to be, and I am not afraid to trust myself with him whenever called." My mother was a rigid religionist. I was not, and I wandered far from her rule of right; but to-day I come back from my recently found home in the spirit-world to assure her that it is well with me. The kind angels have told me, and I believe them, that I am no nearer God than I was when on earth; that I am safe in the keeping of a Divine Power that will never do wrong by me, and that whether I was a religionist or no, it matters not, I shall be dealt justly with. If I sin, I shall suffer, suffer until the sin is dead, and I am left alive to praise God. "The wages of sin is death," says the pastor, but he made a mistake in supposing it was the sinner that was to die instead of the sin.

My mother, when she shall hear of my death, that the conditions which were denied me on the earth I shall gain in this spirit-world, and that I and tender Spirit who watches even the falling sparrow and the failing leaf. I was twenty-seven years old. I was born in Blue Hill, State of Maine. expect my message to reach my mother, Mrs. Margaret Thomas. I died twenty-four hours ago, in the city of Chicago, Ill.

James Devine.

I have been trying for the last seven years to get back here with some word to my mother and two brothers. I want 'em to know that I live. I communicate with me. I've a great many things I would like to say that I cannot say at this place. I find this new world very much like the one I left, only it's not the same. Well, there's not the same way of thinking about God they have here. It's a different kind of a way they think about him. And it do n't make no kind of a difference what you are; they will all tell you, you are to be saved anyway; and if you do bad, you've got to suffer until the bad is all gone out of you, and you are all right and good. It is eight years the present month since I went away from here. lived in Boston, on High street. My name was James Devine. I don't know about finding any I've quite an anxiety to communicate some things to them, but if they do n't want to hear them, it 's Oct. 19,

Nathan Stevens.

Good-day, stranger. (To the Chairman.) I feel kind of awkward about this coming back. I thought I should know all about it when I got on the other side. I always reasoned that I'd find it plain sailing, but this getting back is pretty hard business after all. I had to fight my way, and Thou Great Spirit, in whom we centre all our learn a heap of things before I could get round right. I was a Spiritualist before I died. Three years ago, I told my brother, who was as much come to ask thee for those things which we need, the other way in faith, that I should come back and to praise thee for those bountiful blessings to him when he needed me most, and here I am. that thou hast already bestowed upon us. We He's lost every dollar he was worth, and he don't ask thee, oh Lord, for wisdom that shall light us know which way to look for aid. He 's absolutely, mentally and physically, a picture of despair. bring us out triumphant over all. We ask thee True to my promise, I am here, Jake. I see all you've passed through, and there's only one way dent to being and to life. We ask thee for faith, so for you to look with any expectation of aid, and that is-to the good spirit friends whom you have may feel that our burdens are none too heavy for denied again and again. I do n't mean me, Jake. I mean those that have guarded and guided you imposed them upon us. We ask thee to send ever since you were born. Turn to them; they ministering angels of love, of wisdom, and of will help you; they will bring you out of it; they power, to guard and to bless those who have been will show you where you can find material aid; they will set you on your feet, and start you all wealth and their friends, and who are bowed right again. I could say a great deal more, but it down in deep distress. Oh, may they feel that aint necessary. I've kept my promise. Now, if thou art with them even now ministering unto there is anything further wanted from me by Jake, let him call for it. Nathau Stevens, to his

Scance conducted by Archbishop Whately; let-

MESSAGES TO BE PUBLISHED.

Monday, Oct. 23.—Invocation: Questions and Answers; Jaot. William Madigan, 34th Mass. Reg.: Dr. William Weschneft, to Mrs. Agnes Chesterfie d; Maggie Dane, to Mrs. Alizabeth Williams, of Chicego, III.; S. S. Soule, to S. F. Lapan; Georgie Barrett Davis, of Manchester, N. II., to her ather.

father.

Piterday, Oct. 24.—Invocation; Questions and Answers; William Jarvis, of 1st Mich Cavalry, to bis family; Capt. David Edding; of New Bedford, to friends; Frank Tallot, of Springfield, to his mother; Dr John Dix Fisher, of Boston, to Mrs. Margaret Amory, of New York.

Thursday, Oct. 26.—Invocation; Questions and Answers; Alice Barron, of Chicago, III; Peter Jannings of Windsor, Conn., to his son William Jennings; Major Henry Constantine Smith, U. S. A.; John Campbell, of Sumerville, to William White.

Manday, Oct. 20.—Invocation; Questions to William

ther; "Old Rat Trap Adams;" Marion Wallace, of Lowell, to her mother. Tuesday, Nor. 14.—Invocation; Questions and Answers; George Pettugrew, of Portsmouth. N. II.; Samuel Raite, of Portsmouth, N. II.; Annie Williams, to her mother; Frank

Kench.
Thursday, Nor. 16—Invocation; Questions and Answers;
Henry L. Lewis, of Fredericktown, Penn; Sophia Faxon, of
Boston; Alice Weaver, to friends; George A. Dakin; Mamie Boston; Alice Weaver, to friends; George A. Dakin; Mamie Emeison.

Monday, Nor. 20 — Invocation; Questions and Answers; Dennis Dale, of New York City; Mary Cline, of Lowell, Mass., to her sister; Thomas Lille, of Boston, to his son.

Tuesday, Nor. 21. — Invocation; Questions and Answers; Nellie Roberts, to Cecil Roberts, of Cambridge; Abraham Cumeron, of New York City, to his brither; Sarah Sargeani; of Chicago, ill., to her mother; Charles Diezens.

Thomas Nesmith, of Lowell, Mass.; Sarah Caswell; Walter Montgomery; Danlel Radellife, of Boston, to his wife; John MacGowan, of Glasgow, Scotland, to his son in America.

Monday, Nor. 21.—Invocation; Questions and Answers; Abjgail Hunter, of Hunterstille, Ala., to her sers, Capitan Thomas Hunt; Annie Ulinan, of Cincipnati; Maria Kingman, of East Boston, to her mother; William Thompson; of East Boston, to her mother; William Thompson; of East Boston, to her mother; William Thompson; of

langor, Me. Tursday, Nor. 29.—Invocation; Questions and Answers; teorge C. Goodwin, of New York City; Annie Talbot, of princileld, Mass., to her mother; Lydia J. Brd. of Dorcheser, Mass.; Themas Knox, of Pembroke; Willie Angler, of Boston
Monday, Dec. 2.—Invocation; Questions and Answers; ien. Robert Anderson, to friends; Georgiana Bryant, of Boston, to her daughter.

Tuesday, Dec. 5.—Invocation; Questions and Answers; Daniel Page, of Hampton, N. H., to his son Jemes; William Jones, of Portsmouth, N. H.; John Barker; Thomas Hammond, of Albany, N. Y., to his mother and sisters; Dr. John Stearns; of New York, to triends; Clara Bryant.

Thursday, Dec. 7.—Invocation; Questions and Answers; Lulu Hooper-of Jamaica Plain, Mass., to her mother: Bon. Waters, of Boonesvile, Mo., to his brother Joshua; Water Scott Hunter, to Thomas J. Hunter; Albert, to Victoria of England.

Monday, Dec. 11.—Invocation; Questions and Answers;

Monday, Dec. 11.—Invocation; Quest'ons and Answers; Delphina Staples, of Kittery, Me., to ber brother. Inport, La., to her mother; Jean Paul Brittan

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free Thought.

A WORD FROM A SOUTHERNER.

MESSRS, EDITORS-In No. 11 of the Banner of Light, dated Nov. 25th, you ask, "Have the Mormons any rights?" and Warren Chase has an armay feel thankful and satisfied, may know that I | ticle on "Persecuting, the Christiaus." I am no have entered upon a broader and a better life, lawyer, but I will say that every word in those ". two articles is logical, truthful, just. Now, my dear brothers, why is all your sympathy given to shall never pass beyond the care of that loving the Mormons and Indians? Are not the people of the subjugated South worse oppressed than either? Would the Government which "packs" a jury in one case hesitate to do so in another? You contend for the rights of the Indian, of the Mormon, and suffrage for the women. You are right; in a few years, everybody will say so too. But what about the disfranchised, downtrodden South? What is to become of the Southern people, deprived of the habeas corpus, deprived of the ballot, deprived of every privilege but that of paying taxes? Does government derive "its just want 'em to know that I can come back. I want powers from the consent of the governed"? Are em to know that at first I was not very well sat- representation and taxation inseparable? If isfied with what was done with what I left, but those who labor and think, male and female, do after a bit I got satisfied, and I'm now feeling all | not work and join hands, all over the country, right about it. Now, I wanted it to go to the despotism will crush the American people as Church entire. It was n't much, to be sure, but it never were people crushed before. I know yours was all I had, and I'm all right about it now. I is not a political paper; but suffrage and equal would like to have my mother or my brothers rights-political and religious-are political questions, and you often discuss them. Would to Heaven all the honest Northern people knew the horrible condition of the South - plundered and robbed by the vilest of the scum of the North. Beings whom 't were base flattery to call men, beings you would spurn from your doors, are allowed to steal, to murder, and to commit any and every crime, and cry "stop thief," "mnrder," ku-klux," etc., etc. When the depopulated South has no more left to be stolen, will they not turn on their old homes, and, joining with the rich, vile already, there make a hell of the North too? Yes, when we have given up all, they will-seek other fields. When the "whiskey rings," "railroad way for my folks to communicate with me. They | rings," "bondholders' rings," and all the other must find that out for themselves. If they do n't vile rings unite, with all their unearned millions care about it, it's all right; I've nothing to say. in one hand, and the sword in the other, what chance will honest poverty have with them?

Yours for the right, Norristown, Ark., Nov. 25, 1871. C. E. TOBEY. Practic

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Oct. 7.

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8w-Nov. 4. J. WILLIAM VAN NAMEE, M. D.,

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Morday during the winter. Dec. 9. DR. JNO. A. ELLIOTT, THE HEALER,

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Va. dium, 109 Fourth avenue, cast slife, near 12th street, New York. Hours from 2 to 6 and from 7 to 9 r. m. Circles Tuesday and Thursday evenings. Dec. 2. SARAH E. SOMERBY, Magnetic Healer, Clair-

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"Be not moved away from the hope of the Gospel, which ye have hearl, and which was preached to every creature which is under heaven; whereof I, Paul, am made a minister."

THE WEST.

Warren Chase, Corresponding Editor. Omos at his Spiritual, Referin and Liberal Bookstore, 614 North Fifth street, St. Louis, Mo. Captes at the Banner of Delt, including back num-

GOING THE WAY OF ALL THE EARTH. He

We were never initiated into the mysteries of the Young Men's Christian Association, of St. Louis, but we have long known that it was laboring under a lingering disease, that, although slow, was almost sure to be fatal, and we are now credably informed that it has gone the way of all the earth; and, as corporations have no souls, it will not put in an appeararce in the spirit-world. We were not invited to its funeral, although we should have been glad to attend, and would willingly have delivered an eration on its history, life and uselessness. It was a failure here, and its failure owing largely to the popularity and induence of the old Roman Catholic Church, which has a large property and numerical basis in the city, and has thereby much power over the respeciability and standing of both individuals and sorleties in our city

It curbs Orthodoxy as no other power can, because it is its own mother, and, wherever strong enough, it uses the hemlock in true Yankee mother style; and, where it is not strong enough to chastise properly, it never scruples to unite: with weaker powers equally at variance with its authority, and, by such aid to cripple its once

Protestantism is a sort of middle ground between Catholicism and rationalism, and has longbeen the "debatable land" between the two, and our Catholic opponents have long been anxious to destroy it; but, failing in the single banded contest, have of late joined with the liberals in many localities, and ousted the Bible from public schools, and then turned upon the "Godless schools," and solicited aid from all who claim to be Christians, to assist them in dividing the pullie school funds among the sects, in which division they would get (at least, in this city) the lion's share. In this move, they could not get the assistance of the Young Men's Christian Association, nor of many Protestants, so far as we can learn, and do not seem likely to succeed in this second great move, which of course would be fatal to our schools and to religious liberty in this; and justice, the priest often being the greatest the grand Lyceum celebration in Cleveland, Ohio, country. There is a constantly renewed effort to sectarianize us in this country by one or the other of the grand divisions of Christianity; but, so far, the liberals have been able to ward off the fatal calamity. Recently, the Protestants seem to renew the conflict with increased energy, in an effort to get their God and Christ recognized in the national constitution and laws of Congress: but the movement is yet feeble, and not, apparently, of much importance; and yet it may grow into proportions that will endanger our republic. Those who were in the eyes of the Church the can institutions, if the sects, under the leadership of a Christian President, can get the endorsement of one of the great political parties. In such case, they will compel the liberals to put the opposing party into power, which they can easily do when it becomes necessary to do it to save the - inside, that must be kept clean and pure, sacred shrine of religious liberty guaranteed to us by our fathers, and which many of them (including our own father) sealed with their blood on the battle-field.

We did not deem the death to which we refer at the head of this article, of much importance; but it may require even more vigilance on the part of liberals, since the Catholic power in the city has thereby silenced one of its enemies, and, no doubt, will be more arrogant and aggressive than before. It already almost muzzles the press, present. and chokes down the voice of the Protestant pulpit in our city; and, with its twenty-two churches and millions of wealth, it has a power here that will require some mighty revolution to put it into the "meek and lowly" position which it should occupy to be like its founder, or, rather, its hu-

THEY BEGIN TO SEE THE TRUTH.

The London Enquirer (religious) says: "The activity of modern science is making many theological questions obsolete." This is acknowledging a truth that we have long seen must come, and when science acknowledges the truths of spiritlife and intercourse, as it soon must, the whole fabric of Christian and pagan superstition must fall. When it is made plain that their gods, so far as they were spiritual at all, were only human spirits, and their inspirations only spiritual impressions, their fallibility is accounted for, and their incarnations become only human generation in which was involved mediumship. Their miracles become only spiritual or natural phenomena, or more largely fables. . Human redemption draw oth nigh, under the auspices of science, but cannot be complete till she has emancipated herself from subserviency to Christianity. Science dug a geological ditch, and theology fell into it, leaving by the fall its chronology and history of creation and all its authority pertaining to the earth and its history. Science built a tower of astronomy and vanquished the gods, taking possession of their residences on the planets in the sky, and superstition became godless, having no place for a residence, a king or a kingdom, and the earth ceased to be a footstool for an angry God to kick about. With the earth-emancipated and heaven-captured, theology was and is fast losing its hold on spiritual existence, and although they still preach of the second coming of Christ, as he had no place of residence to come from, his visit was indefinitely postponed. Now all that remains for science to do to complete her work is to fully establish the spiritual existence of man in the ethereal regions of space, and the relations of spirits to mortal life, which she can do whenever she dares to do it.

BIBLE IN SCHOOLS.

We see by the papers that a number of children have been turned out of school at Hunter's Point, N. Y., for refusing to read the Bible in school. These children are, no doubt, taught under Catholic parents and at home that it is wrong, if not wicked, to read the Protestant translation of the old Book-and act by instruction. To force the reading under such circumstances, is a violation of the fundamental principles of our Govern ment, which guarantees the religious rights of conscience in all cases where no other party is in-.jured. If the Protestants wish to make this issue for the trial of their strength, and begin the war of bigotry against liberty, they can inaugurate it as soon as they please, and take the consequence in their fate, like that of the slaveholders in their contest for tyranny and aristocracy. We shall be found on the side of Catholicism in this issue, and when the victory is won, as it surely will be -if the Catholics feel that they have gained the victory and can trample down the principles of this Government, they will soon learn their weakness, and fall, like their enemies, the Protestants,

in a conflict with freedom. These straws at Utab. Hunter's Point, and a few other places where the Protestants are feeling the public pulse to see how far they can be sustained in their efforts to THE COMPREHENSIVE GROUND OF RADICALISM. sectarianize this Government, ought to be sufficient to arouse the spirit of 1776, and put every true American on his guard, for they certainly show us that we have got to guard this sacred shrine of liberty, and, if need be, defend it against the tyrants who, in the name of Christianity, are forward to the present era of spiritual freedom. seeking to sap the very foundation of our repub-

SIN.

Nearly every person has meanings for the aboveterm, differing in some respects from all others. Few persons consider that to be sin in themselves which they term such in others. The word has no definite meaning, as trespass has, which is always taken to be intruding on the rights of another. Many persons talk largely about sinning against God, when there cannot possibly be any sin against God while he is infinite and we are finite. Neither can there be any trespass on the rights of God, so we never have any such to account for, "Orlginal sine," about which we hear so much, exist only in the minds of those who are made to believe in them by theological teachers. Trespasses upon the rights of our fellow-beings may be called sins by those who choose to term them thus, and he settled with the parties injured and their friends, as all such can be forgiven, but not by God, against whom they are not committed. All trespasses (or sins) of this kind can be forgiven, as is asserted in the sayings of Jesus. When sufficient atonement is made, even though the injured party may not forgive, yet the public will, and so will the internal judge which dwells in the soul of the aggressor. There is one trespass, or sin, which no second party can forgive, and which the Scripture terms sin against the Holy Ghost. Every person's Holy Ghost is his or her own soul, and if the trespass be against it and its knowledge of right and wrong, it will scarcely be forgiven in this world or the next. Such sins have to be outgrown and buried in good deeds, so as to of November. The Society and Lyceum were orseldom come to the surface, and be met in the ganized over three years ago, by A. A. Wheelock thoughts or memory, as the soul is sure to condemn it every time it comes up for judgment. Direct reparation is the first work of every trespasser, and where that cannot be effected, the extension of charity to the needy is like healing balm to a guilty soul. The catalogue of sins which the priest makes the ignorant devotee confess and atone for, is simply an outrage of decency sinner, and needing most expiation.

that, avoid injuring any persons so as to require forgiveness from them, and neither God nor man can take vengeance on you. Persons may and often do succeed in this course of life completely. and yet are most severely condemned and terribly abused by these whose lives are all covered with sears and running sores that will not heal. greatest of sinners, have often been the best of men and women, and those who are most thoroughly condemned by the wicked persons that best of the crowd. It is not the outside, but the

New York City. From our special correspondent.

EDITOR BANNER-Last week I wrote you announcin

the fact that a committee of the friends of Mrs. Tappar contemplated the organization of a new society, with her as the regular preacher, and expected to commence to-day at Lyric IIall. The illness of one of the active members of the committee interfered with and prevented the consummation of their plans, and the matter is postponed for the and undoubtedly, by another season, regular lecthe regular preacher, and expected to commence to-day at This movement is not designed as an opposition to any

It is known to all familiar with the progress of liberal ideas, that Mrs. Tappan is one of their most able and adanced, as well as eloquent representatives, spiritual, exalted, humane, one who commenced her public ministrations here some fifteen years ago, creating at that time a profound sensation, and almost universal expressions of wonder and commendation from the press, and thinkers generally at that time, (then a child, almost, in years, not out of her teens). The distinguished poet, critic and scholar, the lamented N. P. Willis, said of her, in an editorial in his journal, among other equally approving words; "Believe what you will of her source of inspiration, whether slie speaks her own thoughts, or those of other spirits, it is as sensation to convert the world to some a nearly supernatural cloquence as the most hesitating faith dogmas, the rationalist regards him with could reasonably require. I am, perhaps, from long study and practice, as good a judge of fitness in the use of language as most men; and, in a full hour of close attention, I could detect no word that could be altered for the better, none indeed (and this surprised me still more) which was not used with strict fidelity to its derivative meaning. The practical scholarship which this last point usually recuires, and the curiously unhesitating and confident fluency with which the beautiful language was delivered, were critically wonderful. It would have astonished me in an extempore speech by the most accomplished grater in the world." The Auburn (N. Y.) Advertiser said, among other things : The laudatory articles of the first-class journals of New York, and their reports of her addresses, had given us an

exalted idea of her wonderful genius. We were disappointd. She was more, to our mind, than all these encomiums called for, Her rhotoric is chaste, cultivated, exquisite; her language is selected from the most classical models her ideas were arrranged in the nicest logical form, and were eloquently expressed. She is a heautiful woman with a splendid mind. We can say no more; and what we have written may sound like fulsome praise, but we do n't begin o express our admiration of her wonderful endowments. Just the same,
To get a correct idea of her, one must see and hear her:

Kirtland, Ohio: This is another centre from To get a correct idea of her, one must see and hear her; and then, if they wish to know the feebleness of words, let hem try to describe her."

Another prominent journal of the time was equally enthusiastic in expressing its appreciation of Mrs. Tappan's ability, from which we extract a single line : "Philosophers have heard her reason with astonishment, and orators have listened to her declamations with boundless enthusiasm." The Troy Times there said: 0 0 0 "Her flights of elocution are bold, lofty, sublime, and beautiful beyond description."

The Boston Gazette added its testimony: 0 0 0 "She will discourse, by the hour, upon the most occult sciences, never lacking a word, never making a mistake, and never peating what she said before. O O We have heard things from her lips which appeared to us to be beyond nere mortal power. In prayer especially the phaseases a power and sublimity which we believe have never been

So we might continue; but want of space in your crowded columns prevents, and we must content ourself with these few extracts. They would possess no special interest at this time, if Mrs. Tappan had lost any of her rare powers of thought and elequence in her periods of spiritual exaltation, or had withdrawn from the rostrum; but, as we expect So we might continue; but want of space in your crowded tion, or had withdrawn from the rostrum; but, as we expect to have her permanently with us, and confident of her ability to sustain herself as a teacher among the ablest and most prominent, we transcribe the above, and hope you will

P. S .- N. Frank White occupies the desk at Apollo Hall this month.

The ladies of Sorosis gave an entertainment to their gen lemen friends last evening, at Delmonico's, on 5th avenue. Mrs. Wilbour presided with grace and dignity. Her introductory remarks were artistic, witty and appropriate. About half a thousand sat at the tables, and the speech-making continued until the small hours of to-day. Dec. 10, 1871.

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

Grand beyond human conception has been the career of the religious idea. The study of its evolutions is most profitable. The different types of religion that have graced the historic page, all had their mission-all aided humanity in the march

There are thousands of people, to-day, however, who do not enjoy spiritual freedom-thousands who will not credit the earlier forms which the religious idea assumed, as having exercised beneficial influences upon mankind, or as ranking among the essential factors of religious pro-

This state of things is lamentable. Bigoted priests have a laborious task to perform, viz.; thinkers desire to know why it is that great claims are made for a religion that grew up out of local conditions, and which had, evidently, but a local mission to perform-which mission, radical and unprejudiced scholars say, it has already fulfilled. Thinkers want to know why Christianity is the only sacred system; they say that no longer will they shut their eyes to the facts of history.

Freedom-freedom! Oh, give us liberty! Do not chain us to a creed; do not circumscribe our activities within the limitations of any one of the historic religions! Give us the privilege of going above creeds, beyond definitions, out into the domain of spirit, the realm of ideas, the sphere of causation, that we may learn of the qualities of all religious systems-that we may understand the philosophy of their birth and decline; also, that we may gain wisdom to prophesy as to the developments of religious thought which are to bless coming generations.

It is thus free-thinkers and Spiritualists talk. PAINESVILLE, OHIO.

This is a thriving little city of some four thousand inhabitants. The distance from Cleveland is thirty miles. Pleasant was our solourn with the Spiritualists of this place during the month and his estimable lady. The officers at the present time are as follows: Hon. Milo Harris, President; Mark Burnham, Secretary; Wm. Pettengill, Treasurer. Bro. A. G. Smith has been Conductor of the Lyceum ever since its inauguration. At first, the friends maintained speaking; but of late, the energies of the liberals have been directed upon the Children's Progressive Lyceum. Sept. 19th, (an account of which the Banner of Above all things, avoid scarring the soul with Light was the Irst to print, the Painesville Ly violence to the conscience within, and next to country of the conscience within the country of the country

Bro. Smith has efficient co-workers in the Ly-ceum, among whom are Miss Whitmore, the Guardian, Mrs. Dewey, a faithful worker, Messrs. Wadsworth, Dewey, Colby, and others. Mr. Col-by's postle readings are considered by many as

decidedly unique.

The Lyceum meets in Wilcox Hall, which is leased by the Spiritualists. The average attendance is fifty scholars. The school is in excellent discipline, excelling in the calisthenic exercises. Bro. Smith sermonizes a little every Sunday in a manuer adapted to the comprehension of the children.

In elecution, also, the scholars of the Painescarp for the gossipers, are often the purest and best of the crowd. It is not the outside but the

of perfection. Miss Stella Smith recited one of Gerald Massey's poems, prior to one of our evening lectures, in an inspiring manner.

Long shall we remember the children of the Painesville Lyceum. Conversing with the officers of the school, about the struggle to keep up the interest, we were told that the children rally with a will around the Lyceum, rejoicing in its successes and sorrowing over its defeats. What a lesson is this for us all! son is this for us all!

The Painesville friends have been true to the

tures will be supported.

other existing association; but believing that one of the many pulpits and restrums of this city should be occupied a permanently by a woman, and that here at least there is room enough for all the workers in the vineraris of truth. World's Crisis, of Nov. 4th, lays down the proposition with emphasis. The Elder says the evidence is perfectly "overwhelming." Sensations abound. Alexis, of Russia, has convulsed the nation. Of course there will not be any military dis-play when the "Prince of Peace" arrives. The play when the cond Adventists in Kansas say that Jesus is to have his headquarters near St. Louis. This will be an additional argument in favor of removing the National Capital. Jesus is best appreciated by the great mass of thinkers outside of the churches. They shrink from the crude notion of spiritual things presented by the World's Crisis. Instead of looking upon the Nazarene as a big churches. and tenderness, and feels that, in reality, all talk about his "second coming," is so much nonsense; for, according to the modern idea, truth, and the good qualities of great souls, are always with the

Passed to the spirit-land from Jefferson, Ohio, Oct. 12th, Mr. W. H. Crowell. Bro. Crowell was well advanced in years, and resided for a long time in Geneva, Ohio. Spiritual lecturers always ound a resting place in his cheerful home. We have pleasant memories of days spent beneath his roof. Our arisen friend was a firm Spiritual ist—the Banner of Light always graced his table. To-day it will breathe words of comfort and cheer to his companion. O. P. Kellogg preached the funeral sermon in Jefferson, to a large concourse of people. With many others, we tender our heartfelt sympathies to Mrs. Crowell, and Henry, and Ruby, and the dear grandchildren.

Thompson, Ohio: Here the liberals and Spiritualists have speaking at frequent intervals. A Lyceum is in full operation. D. W. Hull broke the bread of life to the people a short time ago, in a most able manner. In the absence of speakers, the Banner of Light performs its mission of love

Kirtland, Ohio: This is another centre from which radiate radical thoughts. A Lyceum flourishes here. A. A. Wheelock was the last speaker. When meeting our good brothers and sisters from the country, we tell them all about the Banner office, and take their "renewals" for the oldest Spiritualist newspaper in the universe; we also sell them copies of that excellent work, "Biography of J. M. Peebles"—after which they take up their homeward march, full of rejoicing. Norwalk, Ohio: A. J. Fishback has been lecturing here, meeting with excellent success. He has been recogaged for three months.

Good logic and first-class wit—"A" is in favor of settled speakers. The arguments of the oppo-

of settled speakers. The arguments of the oppo-nents to that system have, of late, bothered him. But the other morning he awoke early, and lo! a brilliant idea flashed upon his mind. Meeting his daily antagonist, (on that particular point,) he-talked like this: "You claim that a speaker will tell all he knows in a month. Nonsense! Why do n't you suggest that we change the editors of

in its original size, looking as neat and fair as one can imagine. Mr. Francis is still searching after God. His articles on that theme-"A Bearch after God "have elicited all sorts of comments. Many declare that the essays contain much valuable information; a few regard them as a series of conglomerated-nonsense. Meeting Mr. Francis in Chicago, some months ago, we stated to him what the infernal and promiscuous public said. Laugh-ingly, Mr. Francis said he was aware of that fact. we both laughed. The "Search after God" will still go on. tell. But one thing we promise: after the articles are completed, we shall give them careful and discriminating study. E. V. Wilson, of the "Fron-

ther Department," is in a peaceful state of mind. He still holds out the branch of peace. We have already taken our "piece" Bro. Wilson's tribute to A. B. Whiting, transferred to this column, was a creditable production—creditable to E. V. Wilson's head and heart

son's head and heart Susie M. Johnson lectures in Port Huron, Mich., during December; in Bay City, Mich., during Jan-uary. Miss Johnson's lectures in East Saginaw,

has few superiors as a speaker.

W. F. Jamieson lectures in East Saginaw,
Mich., during January. This brother's labors are crowned with success; everywhere he is highly poken of; his intellect is admired, and his social

qualities are A No. 1.
O. P. Kellogg speaks in Corry, Pa., during December. This brother will be blessed in heaven.
Long and fathfully has he labored for the cause

of Spiritualism.

The Present Age-small edition-has greated us once or twice since the Chicago fire. The tone of the editor-in-chief is hopeful. E. S. Wheeler, asthe cuttor-in-chief is hopeful. E. S. Wheeler, associate editor, always writes as he talks—to the point. Mr. Wheeler is a valuable acquisition to any journal. The numbers of the Age, immediately prior to the great fire, were first class. May the future of this journal be bright.

Dr. E. C. Dunn lectures in Bay City, Michigan, during December, Bro. Dunn, is measing with

during December. Bro Dunn is meeting with marked success in his labors. Up with the times, and possessing the genuine spice of young America, he is a growing favorite with the people.

Spiritual matters have been lively in Memphis,

Tenn. Bro. Peebles lectured on "Spiritual Dam-nation." He was reviewed by one of the clerical nation." He was reviewed by one of the clerical lights of Memphis. Mr. Peebles then reviewed his reviewer. The Memphis Avalanche gave a report of the lecture, occupying four columns. That's the way to do it. Moses Hull is now lecturing in Memphis. The prospects are that a de-bate on Spiritualism will be forthcoming. Mr. Peebles has gone to New Orleans, La.

Giles B. Stebbins lectures in Sturgis, Mich., during February, 1872 Dr. H. P. Fairfield is in Ohio.

What the girls can do: At Brinton, Pa, a paper entitled "Little Things," is published. It was started about six months ago, and is issued monthly. Five young girls, do the entire work—write the "copy," set up the type, read "proof," make up the "forms," etc. "Little Things" is sent to any address one year, for seventy five cents. Direct communications to "The Misses Lukens, Brinton, P. O., Pa." The Crucible is as spicy as ever.

Selling rapidity—Lizzie Doten's last volume of poems; Davis's "Temple"; Barrett's "Looking Beyond," and the "Seers of the Ages," by J. M.

After Jan, 1st, 1872, The American Spiritualist will be issued weekly.

The Free Religionists held a convention in Detroit, Mich., Dec. 7th and 8th.

The Michigan State Convention of Spiritualists took place in Battle Creek, Dec. 8th and 9th.
The Spiritualist Society of Cleveland, Ohio, is

reorganizing.
All over the West the liberals and Spiritualists are anxious to hear Prof. William Denton, Married, in East Saglnaw, Mich., Nov. 30th, Mrs. Hattie Bardy, daughter of Mrs. Sarah A. Horton, of Mussachusetts, to S. H. Jackson, Esq. of Flint, Mich. We met the happy couple in a railway coach—not very romantle, to be sure; but they were so happy." "You know how it is," etc.
Correspondents will please address us at East
Saginaw, Michigan, Box 1092, during December.

Matters in this Country and Europe. The Grand Duke Alexis returned to New Yark from his Philadelphia reception, Tuesday, Dec. 6th, and remained at the Clarendon Hotel, attending on Wednesday evening, Dec. 6th, the opera at the Academy of Music, to hear Mile, Nilsson in " La Traviata." To give an idea to his father how he was received and entertained here, five hundred copies of was received and entertained here, five hundred copies of POEMS OF PROGRESS. account of the parade and review on his arrival, were sent

On the morning of Thursday, Doc. 7th, he left New York with a suite of nine persons, had public receptions along A LIBRARY IS NOT COMPLETE WITHOUT IT. the route at Bridgeport, Conn., and Springfield, Mass., where he examined the manufactories of arms, and arrived at Boston at ten r. m , being escorted to the Rovere House. He was formally welcomed on Friday morning by Mayor Gaston at the City Hall, and by the Governor at the State House; went to Cambridge to view the University, and was afterwards received with honors due his rank by Admiral Steedman, at the United States Navy Yard, Charlestown. In the evening he attended a grand ball in his honor at the Boston Theater, which was splendidly decorated for the oc-casion. On Saturday morning he went to Lowell to inspect casion. On saturacy morning no went to Lowell to inspect the mills, returning to Boston in the afternoon to visit. Music Ilall and listen to the strains of twelve hundred voices from the children of the public free schools in a song of welcome by Dr. Holmes. In the evening a banquet was tendered him at the Revere House, Hon. Robert O. Winthrop presciling; addresses being made by Gov. Claffin, Mayor Gaston and heavy recombent, grantlemen, and a new positive of the contract was the contract of the contract and many prominent gentlemen, and a poem delivered by O. W. Holmes. This occasion terminated the feativities in

O. W. Holmes. This occasion terminated the feativities in his honor by the city.

On the evening of Sunday, Dec. 10th, he attended a concert in Music Hail by the Theodore Thomas orchestra, assisted by the Handel and Haydn Society. On Monday, Dec. 11th, the Duke, in an unpretentious manner, proceeded to make a tour of the city, visiting Fort Hill and other places of interest, and in the evening gave a banquet at the Revero House to several of the gentlemen who had taken a prominent part in his reception.

The Mexican revolutionists have captured Saltillo.

The Yench Assembly reflected the officers of last term,

The French Assembly redected the officers of last term, but has not yet acceded to the pressure to remove its sessions to Parls. M. Biron has been appointed ambassador to the German Empire at Berlin.

Cuba, having slaughtered eight school children, is quiet In Spain, great excitement exists over the late message of President Grant. In the election to the Cortes, Dec. 11th, the republicans have triumphantly elected candidates in twenty-three of forty-eight capitals of provinces and in forty-three smaller towns.

Note from a Sufferer.

The following note speaks for itself. The writer is the medium Dr. Dake wrote to us about having been burnt out at the Chicago fire, and who was sick and in great need of

WM. WHITE & Co., Boston, Mass.—Dear Brothers.—Accept my heartfelt thanks for your kind donation of six dollars. It is a God-send just now. I shall purchase some coal immediately. May the good angels bless you, and all the noble souls who so generously responded to the suffering ones in this, our stricken city. May the angels write your names down like "Abou Ben Adham's " in a "Book of Gold," and the dear Banner be unfurled with its loved communications o'er all the world. My health is peor, owing to that terrible night of horror and suffering—nothing in the annals of history exceeds it. Hope I shall regain my health sometime this winter, so as to be able to assist myself. May success ever attend you, and the blessings of the dear invisibles rest upon you ever. Fraternally yours. Many E. Weers.

Chicago, Dic. 2d, 1871. WM. WHITE & Co., Boston, Mass .- Dear Brothers-Accept

Suffrage Convention at Washington. The National Woman Suffrage and Educational Committee will hold a Convention at Lincoln Hall on the 10th, 11th and 12th of January, for the purpose of urging upon Congress the passage of a "Heclaratory Act." during the coming seasion. 12th of January, air the purpose of anging about configures the passage of a "licelaratory Act." during the coming session.

Friends of Equal Rights are earnestly invited to make early arrangements for being present at this most important gathering.

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IGABELLA INSCRIER HOGKER, Chairman of Ex. Com.

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