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# The Rebiewer.

### A. J. DAVIS'S "TEMPLE."

discourses on diseases of the brain and nerves, and presents his view of the origin and proper treatment and cure of insanity and crime. Many books have been written upon these evils; but, notwithstanding all efforts to arrest their growth, they are increasing. Modern civilization, instead of diminishing, is augmenting these diseases. Dr. Tuke, in the Manual of Psychological Medicine prepared by himself and Dr. Bucknill, states it as his conviction "that. other things being equal, civilization does, on the whole, tend to render men more liable to mental disease :" and Mr. Davis, in his work, declares that "the infirmity is daily. widening its malign sphere, and involving a larger host of intensely active minds, in exact proportion to the expansion of this magnificent, successful materialism which men 'civilization.'" The theories of insanity, and the oall methods of its treatment which have hitherto prevailed, are inadequate to successfully cope with the growing evil. Practitioners acknowledge it. Dr. A. L. Wigan, a specialist of reputation on mental diseases, in his "Duality of the Mind," remarks that "a large proportion of the works on insanity are the most perfect trash that ever a man wasted his faculties in composing or his time in reading."

An author who would write a treatise on insanity and orimo which would be of positive benefit to mankind, both as a preventive against these evils and as a guide to those who seek for health and rectitude, requires a rare combinanearly so much the ingenuity and patience of the physi-He further adds that a person who would successthe vegetative and animal life of the individual, but also a clear and analytical conception of those which, collectively, constitute mind. He must not only be a physician, but a metaphysician - not, indeed, in the almost opprobrious sense of this term, but in that better sense which designates a lover of truth." These qualifications, and other most valuable ones, such as the clairvoyant faculty, and the ability of entering into the "superior condition"-power which Dr. Bucknill ignorantly ignores-Mr. Davis possesses in a preëminent degree.

Mr. Davis, as the result of his researches into the nature, causes and proper treatment of insanity and crime-for he associates them both as manifestations of disease-clearer-sighted and bolder than Dr. Forbes Winslow, who, in his recent work on "Obscure Diseases of the detail, of a scone or a human personality. The prepared Brain," ventures to express only the "hope that crime re- mind is three hundred millions times higher and more imsults from some latent disease of the brain," in capital let- pressible than the photographic surface plate." tors advises to "ACCEPT EVERY CRIMINAL AS A GENUINE LU-FATIO." He takes deeper and wider views than ordinary Mr. Davis has thus pleasantly narrated, there may be investigators have any conception of. Physicians of the or on the locality or cause of the disease. While some re- | kind need not be; that seven-tenths of the existing causes gard the brain as its seat, others are just as confident that of insanity and crime are preventable by the individuals arly discriminating th threefold division of the human constitution into body, soul and spirit, perceives the source of disease and insanity to be in the "sphere of relations;" that is, in the connecting links between the body and the soul. Here it is, that some persons find their mental atmospheres to become They have not a distinct conception of what is meant by the word "soul." They can conceive the body as made up of its constituent particles, but they do not so magnetic, electric, and other subtile though nameless forces inhering in or emanating from it, and that the aggregate of these forces constitutes the soul. Probably no person, since the paimy days of Greece and Rome. Las done more than Mr. Davis to ascertain and make known the distinctive obaracteristics and dividing lines of the threefold character of man. This, he has been onabled to do by virtue of the extreme sensitiveness and harmonious development of his clairvoyance, and entering into the "superior condition," to obtain knowledge of the subjects he treats of in his latest books. Yet he makes little or no allusion to his extraordinary sources of knowledge in his recent works, but leaves them to be judged of and valued according to their Intrinsic merits. On page 326 of the present volume he remarks that he has"" looked into" every important asylum, hospital and private retreat in the United States ; also one in Paris, and one in Constantinople. On page 147 he indicates that he has become familiar with the individual histories of many asylum-incarcerated persons, and on pages 400-410 are detailed outlines of individual cases of crime and hallucination so minutely, that a reader's ordinary inference would be Mr. Davis has not visited home and foreign asylums and hospitals, nor conversed with their inmates, to learn their visiting them, and traced diseases from their germs, and read the life-lines of persons who never saw him-he return. ed an answer, from which the following extracts are taken by permission. They will interest the reader: method than in the matter ; and, in order to attract as lit." generate in all my readers a profound regard for the practical exclusively. I have purposely and studiously concealed ordinary experience. For this reason you will observe passages in which I do not distinctly say whether they came course of logical reasoning, while the truth is, that both the claifvoyant faculty and the superior condition, with occanature, are constantly employed in the preparation and production of each and all of my work. ed out, Before breakfast I had learned that the needs of the honest trial. world called for a book on the subjects treated of in the "Temple.' During the entire month my mind was (as is common with me for a few weeks before writing) in a very June-disturbed by indefinito influences, and never for tor; and then began the period when clairvoyance was vol-Temple of Akropanamede. Many of these things (intense- countries, in the enjoyment of their ordinary health, but Massona, a croole

ly interesting to me, and might be to everybody.) I purposely withhold for reasons already given, although I never suppress the substance of any item that in my judgment will be of the least essential advantage to my readers. My object is to detract as little as possible from the importance of the subject-matter under treatment. Therefore I refrain (of Andrew Jackson Davis, in his last book, named "The late years) from mentioning when I observed a fact by clair-Temple," just published by Wm. White & Co., of Boston, voyance or otherwise, except where such mention seems important to the reader's interest in the thought or fact obtained.

" During the month of June, between five and eight o'clock in the morning, I regularly devoted myself to these examinations. About the first of July the small-pox 'broke out' all around us, and, not withing to breathe the air of infection, Mary packed a leather bag, and we visited our friends in Woolstock, Brooklyn and Metuchin, returning to Orange on the first of August, during which month the "Temple" was written, and in September the stereotypers erected it visibly into its present beautiful form.

"When I use the terms 'looked into' I mean clairvoyance, and by 'impression' I mean the conclusions arrived at from the superior condition. If I had written out the cases I thus saw, (see pages 326-352.) the book would have been more popular to the reading public, but less valuable to the world of unhappy and spiritually diseased. My food, during my writing periods, is composed of few simplest articles, and, for bodily exercises, I usually walk toward evening and before eating last meal, an average of six miles, or until I feel that my brain is entirely relieved and returned to a state of indolent thoughtlessness. I thus write you fully, so that you may know how it is that I can write and still keep my health sound and my spirits buoyant and hopeful.

"Most of the passages I quote I have never read. Some I find externally, and quote them because of their adaptation. tion of powers. Dr. Bucknill, alluding to the multiform In most cases, however. I am obliged afterward to hunt up manifestations of insanity, and to the infinite variety of the authors and books, to satisfy myself (if I have a doubt) perplexing circumstances which accompany it, remarks as to the correctness of the quotation made in the course of that "the diagnosis of no other class of diseases taxes my writing. Sometimes I thus quote a passage from my own former books, and from authors well known to me, even when their books are somewhere in the house, and afterfully inquire into it "must bring to the investigation not | wards (sometimes) I look them over to find what I have only a knowledge of the functions which are subservient to thus appropriated. In fact, I do not write by the help of any books, not oven the dictionary, because, at the time of writing, I do not realize any need of such help ; but afterwards I often begin to wonder how it all came, and occasionally feel curious to find the external evidence of the fact-in. my own experience.

"Hoping the blessing of heavenly influence may shine along your path toward summor-land, I remain,

Your friend, ANDREW JACKBON DAVIS." In a subsequent letter Mr. Davis relates that the "shock " hat awaked him on that May morning " was from a guardian spiritual personage, and my learning of the world's needs was by 'impression.'" "If this is vague," he writes, "compare the process with that of photographing. Ask the plato how it takes in. in eight seconds, the whole, even to

Returning to the book, the circumstances of whose birth found, among other interesting matters, the expression of schools cannot agree either in their definitions of insanity his belief that soven-tenths of the suffering that afflicts manit dwells in the stomach; and yet others, to make sure of who are their victims, and that the remaining three tenths being right, allege that it originates and has its nidus some- of existing evils will gradually be overcome through the where in the nervous system, and decline to be more exact aids derived from science and a more universal knowledge and observance of social justice and human rights. In addition to hygiene and other remedial agencies, he strongly urges the application of congenial, personal magnetism to patients, and recommends that a corps of magnotic healers (especially men and women who are open to the therapeutical influence of invisible physicians) be appointed to and identified with every establishment for the insane and the criminal. It is not unlikely that allopathic alienists and conservative overseers and superintendents clearly catch the idea that every constituent particle has of existing asylums and gaols may laugh at this recomnondation, yet it is a step no further in advance of current nodes of treatment than was that of the celebrated Pinel, when, in the year 1792, he liberated fifty-three of the patients confined in the Bicêtre from the dungeons and chains in and by which it was thought necessary to restrain their fury. Fow, except those who have sought for imformation on the subject, are aware of what was formerly the regular medical method of treating the insane, or of the reasons organization. He has employed his peculiar powers of that justified it in the minds of its administrators. Notice the manner in which Reil advises to receive a patient into an asylum. He writes: "The reception of a lunatic should be among the thunder of cannons : he should be introduced by night over a drawbridge, be laid hold of by Moors, thrust nto a subterraneau dungeon, and put into a bath with cols and other beasts." Lichtenberg, a philanthropist who belleved the truth of the divine axiom. "the rod helps God." urged the employment of coorcion and crueity upon the insane, for the reason that, under the infliction of the lash and the club. "the soul is forced to knit itself, once more to the world from which the cudgels came." Another orthodox means of cure was to keep a patient under water until he was nearly drowned, in order that his extravagant ideas might be destroyed, an object which could not be gained except that they had come under his personal observation. But by obliterating these ideas by a state bordering upon death. "One must blush." says Pinel. "at this medical delirium. discases or their histories. In reply to a friend who desired was to restore." Bubsequently the recognized regular worse perhaps than that of the madman whose reason it to learn from him how he "looked into" asylums without method resorted to to restore the insane to sanity, was modified, and the interior of the patient's body was artistically attacked and medically tormented. A system of physicing, bleeding and vomiting patients came into vogue, and was enforced with merciless severity. Dr. Thomas Munro. The larger proportion of readers of spiritual authors chief physician of Bethelem Hospital, in England, tastified, have, it has seemed to me, taken far more interest in the | before a Committee of the House of Commons, in-1815, that the insane patients of that institution were "ordered to be tle attention as possible to the extraordinary, and thus bled, and, after they had been bled, they take vomits once a week for a certain number of weeks; after that we purge the patients. That has been the practice invariably for very much in my methods that is entirely at variance with years, long before my time; it was handed down to me by my father, and I do not know any better practice." "Angels and ministers of grace, defend us" from such a from clairvoyance or by ordinary perception, and in the mode of ministering to a mind diseased, plucking from the memory its rooted sorrow, and raseing out the written troubles of the brain. Progress has been made, and, within sional mediumship as methods natural and delightful to my a few months, an intelligent writer has admitted that the superintendents of lunatic asylums in the United States are, for the most part, excellent nurses and humane failers A little blography connected with the production of the but declares that they are too ignorant of psychology to be "TEMPLE, may illustrate what I wish to say: About the first of positive benefit to the patients under their care. Let of last May I received a sudden shock which waked me at them haston to relieve themselves of this grave charge, and five o'clock in the morning. I instantly dressed and walk- give the methods recommended by Mr. Davis an ample and Mr. Davis adverts to the injustice of physicians and other persons who, ignorant of Spiritualism, decide, that "mediums" are insane. Many instances of the unimpressibiluneasy and thoughtless condition-about what March is to ity of regular practitioners to the bridence of spiritual phenomena can be found in their books. Dr. Forbes Winslow twelve hours steady enough to be engaged or depended upon devotes eleven pages in his "Obscure Diseases of the for anything. About the first of June I wrote the first chap- Brain"-pages 239-249-to the personal narrative of a young lady, evidently a clairvoyant and an impressional untary, with which I instituted investigation into asylums, medium, taken from the American Journal of Insanity. hospitals, almshouses, &c., &c., continuing at intervals dur- She relates instances of visional premoultion of the deceas ing the entire month, writing nothing but memoranda of of relatives and friends, that were almost immediately afthings seen and conclusions arrived at by reasoning, im- | terwards verified by the event. She saw apparitions of perpressions and suggestions from many worthy persons in the sons that, at the time, she supposed to be living in distant

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afterwards ascertained that they had die ; at or about the exact time when their apparitions or guosts had appeared o her. The only comment that the American editor and Dr. Winslow make upon her experience is to call it "a singular hallucination." Shallow is the philosophy that can liscern in such facts only "singular hallucinations;" that can see in them no evidence tending to prove the continued though changed existence of that part of a human boing which, before the chemical change of death, is invisible. It is to be hoped that the day is not far distant when a knowledge of Spiritualism and of psychological influence will be acknowledged as an essential among the pre-requisites for a superintendency of an asylum for the insanc. Let ignorance of it operate, per se, as a disqualification for the office. Here a word might be addressed to these who are desirous or willing to test the efficacy of Mr. Davis's recommendation in the treatment of the insane, by suggesting to them to open communication, by letter or otherwise, with Dr. Edward Mead, of Boston. Having made instally a specialty in his studies, and having been the superintendont of an institution for persons of doranged minds, he proposes, if sufficient encouragement is given, to open a home for the insane, where the latest and the most improved and humane means of cating for and curing them will be adouted. Mediums and other Spiritualists may find in "The Tem-

ple "much that will interest and instruct them, and perhaps may come upon explanations of phenomena experionced or witnessed by thomselves, very different from what they have been accustomed to entortain. Mr. Davis testifies that spirits can photograph themselves and telegraph their thoughts to mediumistic minds; but he does not admit that they can enter into and occupy the bodles of mortals. He unequivocally deales the theory of obsession. The facts that are supposed to sustain it, he regards as illustrations of psychological influence.

He treats at some length on "the double," an instance of which phenomenon was recently brought to the attention of the readers of the Bannor, through its manifestation in the practice of Dr. George W. Keith, of Boston. Mr. Davis proposes two explanations : one, that the supposed "double" is a mistake on the part of the observer, in taking one person or spirit for another whom he resembles. Another explanation is, that the "double" is the shadow of the person reflected from or in the atmosphere or wther. But, in another part of his book-page 314-he alludes to the ability of a positive person, morely by his will, to send his image through space, and thereby to impress his appearance upon the inner sensibilities of another person-a power which perhaps will be accepted by some minds as a third explanation of "the double."

The book will excite discussion. Mr. Davis very frankly. admits his own liability to be mistaken, both in his perception and his judgment, and naively intimated that his capacity is not yet exhausted in that direction. An instance of slight mistake occurs on page 367, where he credits the State of Massachusetts as being the dwelling-place of the rich physician who exacted from his poor old mother, ninety years of age, the fee for a professional visit that he made to er, and, after her death, sought from his poor, hard-working farmer brother, who had taken care of her in her last days, payment of a further sum of three dollars, for "horse conveyance of myself and wife to the grave," (for thus his bill was written,) although the horse was his own. As it appears that this wealthy physician was a resident of Hillsborough County, and as there is no county of that name in Massachusetts, it is evident that the Bay State is not entitled to any share in the glory or shame of that trans-Descent is easy," is the proverb: are in the carping mood, we would suggest that this book, like all the other books written by Mr. Davis, is deficient in its index, or table of contents. He is a voluminous writer, has treated on many topics, and presented, them in various points of view. For a long time to come, his works will be library of reference for persons seeking information on the philosophy and phases of Spiritualism. Books of referenco should have such ample and complete means of reference that any topic in them may be readily found, even by the casual inquirgr. To secure this result, it may be necessary to catalogue the same matter, repeatedly by its principal words, under different lotters of the alphabet. A person onsulting the "Contents" in "The Temple," for dark circle operators, would not find the subject tabulated by any of these words. Not every Spiritualist, and fewer outsiders, know that these performers are to be looked for under the title of Diakka. Among the medical recipes of which there are about thirty pages, is a preventive against catching cold - very useful during the present wintry weather. It is not indexed under any of its principal words. If one had wit enough to associate the subject with -" liability "-- to catch cold, he could find the recipe by referring to that word. It is true that, to tabulate "contents," and to complie an "index." is drudgery. The horses of the sun spurn being harnessed to the plow; but "In the older days of art, Builders wrought with greatest care Each minute and unseen part; For the gods are everywhere." Mr. Davis closes his book by describing some of the changes in the human organism that accompany the transition from the outward to the interior life. Pythagoras and Shakspeare have compared this world to a stage, whereon | many play their parts. It is not unlikely that Mr. Davis was in sympathy with the thought when he entitled his it so. We told you so twice or thrice before.] ast chapter "What happens when Nature rings down the curtain upon individual life." In other of his works, espesinily in the first and fifth volumes of his "Great Harmonia," in glowing and rhythmic words, he has also described the great change. In all of them, he clearly sees, and, filled with profoundest joy, makes known to the world that the death of the body is the birth of the soul; that the setting of sense is the rising of truth. Thereby he has not only taken the sting from Death, and disrobed it of its terrors, but has transformed it into a beauteous angel, whose office is to usher mankind into nobler and serener spheres of being. The world owes gratitude to Mr. Davis and his angel friends, and this volume has increased the debt. Boston, 1871. ALFRED E. GILES.

# free Thought.

### THE TWIN RELIC AGAIN.

Mysans Entrons - In your first note attached to my com-munication you say, "The writer leaves wholly out of view the consideration that a practice may be legal in Salt Lako City, and linegal in Boston." Not at all; the queenion in not what may be but is, polygmany legal there? Will the Banner plasse inform us when and how polygamy was le-galized in the Territory of Uthe? galized in the Territory of Utah? [If a practice is not made illegal by the laws of Litah, we

assume that it is legal under there laws. Now polygamy argue against polygamy, because of certain offences, he has not been made illegal,]

Again you say, I "ignore the fact that the essence of the crime of bigany is its fraudulent intent." I cannot ignore it because it is not a fact. My critic should know that in point of law it would not serve the bigamist one grain, should he prove to the court that big and every one, concerned not only were thoroughly informed in relation to the matter, but advised and counseled to his marriage with a second woman. with a second woman.

(We were not speaking of the legal construction put upon bigamy by any particular State, but of the simple fact that its essence as a crime or offence against human rights consists in its fraudulent intent. If our correspondent chooses to centend that polygamy is a technical grime whether committed in Utah, Turkey or Massachusetts, then to argue

the point with him would be an absurd waste of time. More than three-fourths of the people of the globe are at this day polygamists, and polygamy was sanctioned ex-

plicitly by the Old Testament, and tacitly by the New. We think polygamy is opposed to the highest civilization; we distinctly oppose it; but we have respect enough for Abraham and Isaac, and even Mahomet, not to prenounce it a crime in the sense of an infraction of divine laws. It may be of life.

be technically a crime in Massachusetts, but it is not one in Utab.1 Again: "There is nothing in the Constitution of the United States to show that a Polygamic State has not a per-fect right to legalize polygamy." What has that to do with Utah, which has not legalized polygamy? A dd that being the case, Utah being a territory of the United States, why is not

the marriage of one man to several women, just as much here as anywhere clie? biaamu [The marriage of one man to "several women" is not

blgamy," but polygamy. Our correspondent would seem to be unaware of the fact that a bigamist is a person who has two wives or husbands at once,]

And why should it not be proceeded against, according to the common law of the country? [Simply because the territorial laws of Utah do not provide for the publishment of bigamists or polygamists, where the essence of a criminal intent, namely, fraud, in the case, is wanting. The "common law of the country " is a very vague and unmeaning expression.]

is waiting. The "pointion has of the country" is a very vague and immeabling expression.] You say: "Polygamy is not defended on the ground that the Mormon religion approves it, but on the simple ground that a territorial community who choose to practice it, whether for religions, or physiolegical, or any other reasons, have a perfect right to do so." Again : "Polygamy is legal in Utah simply because the people have established it." Does the mera practice of a system or art by any number of people legalize that system? What establishes a thing? Webster says: "Established : set, fixed firmly, founded, or-dained, enacted, ratified, couffrued." but nowhere says "practiced." I have always understood that our territo-ries are special children of the general government, and though necessarily framing some local laws for the time be-ing, are specially held amegable to the common laws of the country, in cases not provided for by their own statutes. Now will the Banner still contend that because a partien of the citizens of a city in one of our territories commence practicing a crime, called bigamy in every State in the unit, that that fact legalizes that right to interfere in the matter? I confess the Banner here "this got beyond our depth." You say: "We are considering polygamy in ifs

not of offences having no reference to it whatever. As well might our correspondent argue sgainst simple marriage, or against bachelorhood, because married men and bachelors have been known to reduce innocent girls or to run off with ather men's wiver. If Mormon Elders do such wicked

NO. 16.

her. As any logical mind will at once see, by this last course of reasoning, under which our correspondent would might argue just as reasonably against all marriage, or in-

We have, published all of our correspondent's remarks that are pertinent to the points he would controvert. For the rest of his communication we have no room. It relates principally to a parallel between the defences that used to be made for slavery, and those which are now made, not for the practices, but the rights of the Mormons. He also dofends President Grant and the Methodists, and is in favor of an eradication of the evil of polygamy, in which last reform we are heartily in sympathy with him, only we would have it done by fair and legal means.]

## TRUTH.

#### BY LEANDER SCOTT.

There B; absolutely, nothing faile; with the eight of physical eyes, with the hearing of physical ears, in the feeling of physical life, man has seen, heard and felt all that there has been, all that there is, and all that there ever can Every thought has been an infinite manifestation of all

thought ; every word has been an expression, infinite, of all the past, present, and future.

Every act of life has, without let or bindrance, reached through all the elemitics; every net of life has been as old as it has been new; and as new as it has been old. . It is not true that man is ignorant; he knows all-and

that is all. It is not true that man has done little; he has done all-

and that is enough. There never has been, there could not be any such thing

as singleness of heart, feeling, thought or action.

There is every reason to believe that every mathematical problem presented to the mind of man has existed over. It is not unreasonable, judging from evidence, to believe that every manifesto of geometrical science has been, and is, the science of the universe-ferever; and everywhere known and recognized,

It is not unreasonable to believe, and to declare the truth that every note of music centains, and bolds within tiself. infinitely, every note of music known to the scale, and to the science.

The music of the birds, the music of the human voice and the music of the spheres, all the music of heaven and earth is given in the utterance of what seems to be a single note. Every note of grief's wailing, every note of joyful song has been alike-given in infinite life for infinite good. As in the natural scale in the note-book the first and the jast notes are alike, to it must be with every note between.

There is but one voice, one tone; and that is the voice and tone of infinite harmony. There is no beginning nor end to music; and every note

is of the same material; and so is absolutely the same, The science of chemistry shows that the flowers of th

#### HER BIRTHDAY.

"Next week is my little one's birthday,' I said, as I stitched away At the daipty white dress I was making; "She is two years old in May."

And I thought how fair and dainty Would my two year-old darling he, In the dress like a web of snowflakes, As white as white could be.

To day is my darling's birthday ;

In her new, white garment drest. She lies in the parlor yonder. With a lily on her breast.

Still I know it is not my darling In the little casket there : She is keeping her birthday in Heaven, Where the sinless angels are.

They have given her a new white garment, Not made by earthly hand ;\* id crowned her with fadeless flowers In the sunny spirit-land.

A New Orleans paper, the Magnolis, is edited by Madamo

earth and the stars of beaven are of the same material ; yea matter? I contest the bundler here "has not beyond our " depth" You say: "We are considering polygamy in its legal aspects," and open and undiguised polygamy, in a polygamous community, has not the elements of a crimo under the statutes." Let us see how this incomping will more, it shows that all things are of the same material; and that they are in the same place at the same time-for ever and forever-the same in every respect.

work : A polygamone community, according to your theory, is a city or town where a majority of its people openly prac-Mathematical science runs itself from one to naught, and plurality wife-system.

[Do not frame theories for us, for which we give you no authority. A polygamous community, according to our theory, is not a city or town, or a ward or street of a city or town ; but a State, either actual or potential, in the form of a territory. Therefore, your illustration of a town in Massa-

chusetts defying the laws of the State is wholly inapt and pointless. What we assert is, that if a large majority of the ing of attraction that seems to go out to love for 1 ove, is a people of a State chose to sweep away all marriage laws shatever, they could do so for all that the Constitution of the United States says to the contrary. And so if a State chooses to abolish all penalties against polygamy, it can undoubtedly do to ]

nonbtedly do so j. The people of a certain town in Massachusetts, gathered there, it may be, for the purpose, go into the business ; they do so openly and undisguiard, claim it a part of their re-ligion, and christen the child polygamy. There is not a word in the Constitution about polygamy, buthing in the statutes of Massachusetts ab ut polygamy, it no, we have statutes sagainst adultery, but you say adultery is an offence "wholly outside of marriage and in violation of it; true, we have have against bigamy, but you say "That the cerence of the crime of bigamy is in its fraudulent intent," the italies being yours.

italics being yours.

italies being yours. Consequently you are very consistent when you say, "However we may deplore the existence of polygamy, we have no right to say that it shall not exist in a Brate where a majority desire it." Indeed you have made out quite a case. What is to hinder Massachusetts from becoming an other Utah, and Boston a Salt Lake ?

[Plainly nothing whatever is to prevent Massachusetts being like Utah if a majority of the people choose to have

Why not invite our Mormon brethren to return and occu-py some of our sparsely settled counties, outvote the na-tives, and establish polygamy? Would'I be simple enough to stigmatize a Turkish gentleman, who may have more than one wife, as a criminal like these bigamists? Should said Turk, after becoming an American citizen, as are the Mormone, take to himself several wives, we are "simple enough" to stigmatize him as a bigamist, and so would the laws of every State of the Union. Pray why not?

[But we were speaking of a Turk, and not of an American citizen. You seem to contend that polygamy has in it the. essence of a crime independent of statute laws-and we contend just the contrary-and all history, sacred and profane, is against you, and the practice of all un-Christianized nations is against you.]

Would the Banner be simple enough to stigmatize the Would the Banner of simple choign to submatize the cannibal gentleman, or human sacrificers, as criminals, who may come to this country, become clitzens, obtain a na-jority of votes in some town or State, and establish, their social and religious system, and commence feeding on the missionaries sent them? It is their religion, the custom of their country, and not a word in the Constitution or statute laws against cannibalism.

[To class polygamy with cannibalism, theft, or any crime against humanity, is simply childish and absurd, What a libel is it on human nature to suppose that when the great roligions, which at this day have most infinence upon the most advanced portions of the race-the Jewish and Christian-sanction polygamy, that it has the same essence of oriminality, abstractly considered, with cannibalism and other gross crimes []

other gross crimes 1] Again mays the Banner: "Polygamy is a matter affecting the parties to it, and not an outrage on the rights of out-siders." Ask thore scores of men who, being bleet with wives and children, have bad their homes invaded by Mor-men Elders, their familes broken up, their wives and math-ers taken to Bait Lake; too late awaking from the dream, to find they had become what-I will not mame it, it might grate harehy on your ears. This is not mero fancy; the writer is speaking of what he knows, and is prepared to give names of parties, residents of this fate and this city, who have thus had cause to curse the whole race of polygamists and their defenders to the blitter end. Ask that hueband who killed that prince of polygamists among the Mormons, Parley P. Pratt, one of their twelve, whether it is not an out-rage upon outsiders. FWe were speaking of the simple fact of polygam. and

from naught to obe-teaching at every step that there is no manner of difference in, nor end to, either. Gravitation is love; and it never, for one moment, leaves nor forankes its self-its own; it is universal and infinite; It could not go to difference ; it does not point to personal-

Attraction and repulsion is one and the same : every feelfeeling of hatred to all in love that is hated.

There is no sign of love that is not a sign of hatred, also, Every utterance: expressive of ignorance, is a complete and full declaration of knowledge; for a man must know himself lunorant before he can tell of it.

No man, no woman or child has felt more, or less; has known more or less, ever,

All the seeming difference shown in Nature, in life, comes of selfishness in feeling; and selfishness in feeling is evidence of openeis and not of personality ; of influitude, and not of finitude.

The recently and the precenting world is one, and one only.

The idea that in the moral world somethings are true and others are untrue, is built mon the s possition of an absolute difference in things; or, in other words, of no infinitude. It belongs to Orthodoxy; it is the gift of scarkness, for wee and pain, and I do not like it.

Truth does not, as I have shown, exist in relations; it exists in infinitude; and every effort to search after it is, only a natural manifestation of ignorance and desire.

Truth has no relation to anything; it is all things, which one and the isme everimere

I feel not always peacefully, but most sensitively the fores of every faculty of my being. I am joyful or sorrowful always ; and ever, in the experiences of life-varied and alternating as they seem to be-I have much reason to believe that every loy, and every pang, too, of all the world and of all the universe is inine. There is for me a peculiar feeling of satisfaction, a real sense of pleasure in all pain and suffering after all, an experience that seems to deepen with my life and years still more and more."

Thave spoken of my own experiences and feelings to show hew true it is that disbellef, in what almost everybody accepts as truth, affects the moral and religious character of life; and further, to show how true it is that bellef in a doctrine to which the people are almost universally infidel. does not necessarily disqualify a person respecting manhood and all the noble instincts of the human heart.

"I defire to show, too, if possible, that I have, and ought to have, a right to the use of all the adjectives of the language In which I speak without being accused of inconsistency on the ground that I reject in toto the idea of differences, &c. "We shall ere long feel the need of a new language, a language simpler in construction, purce in diction and holler in meaning than the old vernacular tongue of our spiritual childhood.

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I am a Spiritualist ; and in Spiritualism I find abundant evidence of the truth of Nature's infinitude.

The spiritual philorophy, about which so much has been said; the spiritual phenomena that have appeared to the renses of the millions-in there I see nothing hidden nor strange ; and how those who thisk they see so much mystery in or about them can reasonably or unreasonably reconcile the idea of perceiving with certainty that which they my is out of sight and in the dark, I cannot understand.

How does any one know that Spiritualism is a mystery? Who would like to undertake to prove that it is a mystery? To prove it would be to prove the doctrine of a creator and a creation; of a universe of change and inharmony; a uni-[We were speaking of the simple fact of polygamy, and verse of something made out of nothing; a universe of per-

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## BANNER OF LIGHT.

### DECEMBER 30, 1871.

sonalities, a universe of denties, good and evil; a universe as a conference for any one to speak and tell their experi of truth and error.

Let the sciontific and religious world investivate and quarrel to know the difference letween the suspiling and tablerapping, till in the dawn of the coming morn of intuitional assurance, with some feeling akin to amusement, they find the two to be one.

The people every where are groaning and chafting in bonds; in every land, for n every e' me the unceasing player goes up to heaven for player dor freedom from the changes that scem to come too fast,

The light of every hearthstone is dimmed with the shadows of uncertainty and wee. Too seen are less the sweetness of leauty and the Joys of

youth ; and age finds little comfort now in the dearest philugur hies of earth.

The poor are envious of the rich ; and the rich are damned with the fears of poverty, Beligion is the hardest, the costlicat, and the most im-

practicable thing in life. All this is the story of the senses-of the physical senses

of human life. But the j hysical senses of human life have not yet made

known to human consciousness, enough of truth toshow, to many, the fact of infinite conscioustices, of infinite sense and knowledge

For wont of development and progression, the senses have failed, except in few cases, to make known the truth, felt and seen by some, that every experience and every feeling is a complete manifestation of rense; or that every single recignition of life is only a recognition of self-of other senses, and of all sense.

The setse of mirthful feeling, and the sense of sorrowful feeling-there are scening stratgers each to the other, and as distinct as any two manifestations of nature could be, Neither of the se tell us, even by sign, anything concerning the other

And so of all the sensations of feeling and of life; their distanches), their differences are simply their boundarylines, levend the sight of which is still the rea of the eternithes

As physical eight is bounded and obstruction in penetrating the distance of the waters of the boundless ocean, so always are the contes coullned and limited, while still the infinite is all ...

As in the past, in childhood, the senses have declared the mout tambling, to be the shit of the world, so have they in weakness declared the limitations and ends of the seeming-always and everywhere:

The day comes out of the night, The night comes out of the day : The moin is radiant with light, The moon's in darkness, they say.

The soul is bluded at noon,

The eagle looks at the sun; We doubt of truth, elen too man;

We see the truth-but for on

My baid, my heart and my eye ! My heres, my love, and my life! My field (my heaven ) this is a hy

I 'in reajong changes and strite

Oh, infinite providee, 1 Forever and ever hear, Oh, patying earth and eky 1 set Oh, dust and athes 1 how dear?

### ON THINGS THAT ARE SMALL.

BY 1944 REPHY

I presente we eight to expect from hereits, who are uncultivated by the amendical of his, or whose rounds have not received the advantages of a liberal education, a large patronago of standerous criticism and a goothy number of ill-natured plas AR there things from such sources we may attribute to reportance, as I hence excise." But we have a right to expect from men who are in the chain of scientific it statutions, at have not to the would as teachers, that among their teacher 28 should be that of good manners, at least this reaction description of variants  $a_1$  goesting methods to those  $S^1 = protion (a_1, a_2)$  and  $a_2$  with  $a_3$  contains the lf to all right nonlecturent and we many systems. Taking a superstation of often  $S^1 = protection with professors, as we had occurs$ store power is substantial. New 25 p

In these screect second its heatmass delivered to the public of the city of the angless of the Fricklin Institute, and or of y Port Bucker of Yale College, on US, estral An styre " . The subject was very well presented and allustrained. In speaking of the value of the spectroleope as a means of discovery as well as of analysis, be toal occasion to refer to the discovery of coordin, rubadium and thallium, stating also the mass hof the riterization and that of th color of their "mar, and the correspondenceders of the promittent spectral lines by which they may be severally fisting school. After endott a Bonen with the discovery of the first two to we here the speke of Creekes as the discovery of thalloon, where characteristic line is green; all of which was well shough. But he was not coggrad with, this, but must take advantage of the opportunity to slur the reputation of Mr. Crookes, by saying that, " That was no the only greet thing be had 'recently dene," alloding, of course, to his experiments with Mr. Bonie, the spiritual mes dium. Now this was not only ill timed and out of place, but mean, almost to the last degree. Besides being a most wretched pup, there was no necessity for it ; and to the audience evened to regard it, as it failed to bring down the house; only a very lew attempting a weak applause, as though they feated their next, heighbors would hear them. Prof. Barker is lot the man to throw mud at Prof. Crockes. We are quite that hof Crockes would not suffer in a comparison with Prof. Barker from My point of yiew. Certainly note but a the logical legist would take such an opportunity to say such a thing of a man every way his peer, at least for demonstrating facts by direct experiment, simply because the lecturer dol not like the theological odor of the facts. We have reason to be thankful that the time is passing away when such small things will raise a man in the estimation of his audience, however much they may be unconvinced of the truth of spiritual phenomena, or of anything else thus assuid. Out of the flitgen hundred of two thousand people assembled at the Academy of Music last evening, we are persuaded there are few who approve of the out-of place slur.

once, or give their reasons for becoming a Spiritualist, each limited to ten minutes; and almost invariably where I have attended such conventions, before any of the small fry could get the floor it would be occupied by some one of the public steakers, and followed by others of the same class, until the time for which the conference was announced was welt nigh use I up.

And where have all those measures ended ? Why, just here. The National Organization finds itself well nigh up to the head waters of Balt River on a Free-Love raft, with a Free-Love President at the steering our. How do you like the location ? Pleasant, is n't it ?. I, for one, think it high time for all true Spiritualists to let the opposers know where they stand. If they are Free Lovers, let them get on to the raft; but if Spiritualists are not Free Lovers, then let them tive down the vilo slander, and not give the opposers any ground for their accusations. But, so far from that being the case, it has seemed, for years, that certain persons have purposely placed the cause in a position to provoke, if not purporely placed the cause in a position to provoke, if not merit, such accusations. There are several of the so-called leaders in the ranks of Spiritualists who for years have made it their great hobby to denounce the marriage laws and sivecate an easy way of annulling that relation, and thus by themselves even the charge of free it was spiritualist of the demon type, and most of thus by themselves even the charge of free it was a spiritualist of the demon type, and most of thus by themselves open to the charge of Free-Loveism; and when the charge is placed upon them they will pettifeg around and claim that "God is Love, and his love is free,"

tred body of any kind that has not become corrupt-and will Splpitualism be an exception to the thus far infallible rule ? I fear not. The time was, a few years ago, that Spiritualists could be numbered by thousands in this Onondaga County; but now, after the workings of organization, you can hardly get enough together for a respectable meeting. And were the question put to-day to the Spiritualists of i in the United States. L. HAKES. Clay, Onondaga County, N. Y.

RETURN OF DR. DITSON-A NOBLE NEW PAMPHLET-THE FEDERATI OF ITALY-MORAVIA.

MESSES. EDITORS-Since my return from Cuba, I have not had time to review the foreign periodicals which had accumulated on my hands; and, as I expect to be obliged to go back to that island, (if spirit warnings prove true,) I hardly feel sufficiently settled to resume my self-imposed tasks. I wish, however, to say that a private letter from Mr. G. Parisi, the learned and able editor of the 'Aurora," of Florence-than which no periodical could boast of more worth, more beauty or excellence in form or matter-informs me that, for want of patronage in said city, he will remove to Trieste, where he hopes to be favored with the Giovani, wherein she demands" why it is claimed that woman is incapable of holding the highest offices in the State, in politics or in religion." But, kind reader, what justice on a single page could 1 do to fifty pages of sublime thought and noble teachings, such as are found in Mr. Parisi's pamphlet?

I see that my book, "The Federati of Italy," has generally been sufficiently lauded, but an occasional reviewer has made terrible onslaught upon it. I am glad of this, for abuse makes a book sell. It is true that many scenes and many characters are brought in review before the reader, but not one that does not aid in the plot. But, however numerous the places named in the work, from Circassia to Corunna, I have visited ! in Italy to a bull-fight in Spain, which have no little, prominence in the romance, has passed un-

# Banner Correspondence.

Michigan. ROMEO.-J. M. Potter writes, Nov. 27th, as follows: "We live in a small place, hoasting of two thousand inhabitants, mostly New Yorkers, New Englanders, and naive born: 'foreign ele-ment, small.' We have a Young Men's Literary Association, about three years of age, of which your comparison of the place of the place. your subscriber and contributor occupies the po-sition of President. Without further preamble, I will state that one of our selections for the course of lectures this winter was that most estimable of ladice, Mrs. Laura Cuppy Smith. I had the pleasure of introducing her on the evening of the 7th of November. Her subject was 'One of the World's Needs.' She portrayed to what extent the people were now slaves to society and fashion, and that one of the needs was 'consecrated homes.' She handled the subject with skill, and those who came were either prompted by curlos ity or a hardened Christian desire to criticise. Having long been trained in the brimstone faith,

around and claim that "God is Love, and his love is free." when they very well know they ara trying to dedge the question. They know what is meant very well by the charge of Free-Love, and it is all a farce to try to avoid the charge of Free-Love, and it is all a farce to try to avoid the charge of Free-Love, and it is all a farce to try to avoid the charge in that way. I have been in the field for over two try years. Thave taken a spiritual paper ever since the first "Spiritual Tele-graph" was printed, for which I subscribed before it was is: sucd. I have not failed to keep watch of the onward pro-grees of the cause; and from observation and positive knowledge, so far as I am acquainted—and that is quite ex-tensively—I am convinced that organization has been the graph" was printed, for observation and positive knowledge, so far as I am acquainted—and that is quite ex-tensively—I am convinced that organization has been the greets thindrance to the progress of Spiritualism that ever oefcil it. Point me to one good result, and I will offer it with three not so good. Fourtime, if, you can, to any organ-ized body of any kind that has not become corrupi—and. portrayed its divine origin and tendency. No better language could have been used to convey the ideas, and no audience could have acted with more courtesy. In many cases she carried conviction to the hearts of some of the most skeptical. No one could for a moment doubt her sin cerity, and her arguments were unanswerable. The Methodist elder strayed in a little late, and America, "Shall we organize? yes, or no?" there would placed himself in the back part of the hall, be-be, in response, such a tremendous no, that it would shake hind the stove, peering out occasionally to get a every plank from every organized platform of Spiritualists stray shot. At the close of the lecture, any were invited to ask questions that might choose to do so. A few were asked by a doctor, and promptly answered, to the satisfaction of all concerned. Our Methodist elder kept quiet until he got be-hind his velvet cushions in his own church, the next Sabbath; and then he did not attempt to ex-plain the phenomena, or answer any of the arguments, but called us co-workers with the devil and stated that the whole thing was of demoniac origin, and had been so ever since the days of the origin, and had been so ever since the days of the witch of. Endor. Our local editor, who, by the way, is an out-and-out Spiritualist, sat and heard this tirade of abuse, which was almost of a per-sonal nature, and, the next issue, he devoted one column to the unfair opponent. It was of such a-culting nature that the Elder has kept his guns quiet since; but it is thought he used his persua-sive powers to induce a young and inexperienced Congregationalist minister to open upon the vil-lage paper, which is called the Romeo Weekly Observer—which he did, upon the following Sabbath, by denouncing it as a sheet exerting a more pernicious influence upon the community than all the whiskey saloons and grog-shops in this vicin-ity; his judgment being based, as all admit, upon the amount of spiritualistic matter it has con-"highly-appreciated Banner of Light" He also sends a pamphlet, "*Il Populo Gödeuto D'Oltre Tomba*," containing elequent and historically val-nable communications from seventeen of the old uable communications from seventeen of the old that his side had the smallest show. This cloud by the last minister referred to was followed by another column, which so completely maddened them that they have called upon their congrega-tions to assist them in crushing out the infidel sheet. So far as we can learn, they have not been sustained in that *pure Christian effort*. The liberal class come to the rescue, and say, 'Hold the sheet open for all respectable controversy. Publish your honest convictions. Any attempt

to bar your religious opinions amounts to Christhen despicion; and, for all subscribers you lose for maintaining your manhood, we guarantee three new ones. If some over-zealous oppressor withdraws his advertisement, we guarantee a man with broader views and a better filled purse to fill the space. So, go on, Bro, Ewell; ight these small battles now, and it will help to avert that dreadful light that would surely come if that spirit of religious oppression were allowed to predominate.

The minister-party succeeded in raising fifteen every one of them, and written of them as they hundred dollars to huy out the apparatus of the are. Almost every event, too, from a revolution office; and then lacking three thousand dollars of its inventoried value, and getting several sen-sible rebuils, from members of their own congrelittle, prominence in the romance, has passed un-der my own observation. The work shows what fied to let the editor alone, if he will do the same a poor, homeless, girl, by energy, a high moral by them! This whole controversy was brought character, and deep, disinterested love for her about by Mrs. Smith's lecture, and will do much

vince anybody living who can be convinced." the fresh interest awakened this winter, leads to And my landlord, Mr. Frodsham, on returning home, remarked, "I can tell you, Bro. Graves, there was something done to night. It will not be home, remarked, "I can tell you, bto. Graves, there was something done to-night. It will not be long till this town will be full of Spiritualists. It it is thoroughly wakened up." Judge Tool, whom I saw about an hour ago in Dr. White's office, re-marked to me that he was pleased with my lec-tures and should continue to attend them. Such the same the same store of progress." - much the

threas and should continue to altend them. Such are the 'chearing proofs of progress"--such the evidences that our cause is onward. St. Joseph is a city of about 20000 inhabitants, and is situated in a valley studded with hills, around which it is wrapped in serpentine order. around which it is wrapped in serpentine order. I From its adjacent hills it presents quite a unique appearance—houses and hills rising up side by side and vieing with each other for the loftiest spire. It was evidently only intended for a village—for its only eligible site must have been all occupied before it had progressed to 2000 inhabitants. From this it has pushed its way along the valleys and twined itself around some lofty piles of earth. I on the top of which may occasionally be seen a hu-man dwelling, whose occupants I fancy must be appring for a peep into the windows of heaven. St. Joseph is a widespread city. As my labors here will close about Obristmas, I should like after that period to lecture in Iowa range meetings and let me know?

range meetings and let me know?

K. GRAVES. St. Joseph, Mo., Dec. 3d, 1871.

#### lillnois

CHICAGO .- Dumont C. Dake, M. D., writes: Chicago, and, during this time, we called upon Mary E. Weeks; and it would have done your soul good to have seen how thankful she was for the timely aid that came so promptly through your hands, as well as from a few generous readers of the good old Banner. She is one among the many mediums who are reliable. We also event an hour in the sanctum of the

We also spent an hour in the sanctum of the Religio-Philosophical Journal. We found the editor, Bro. Jones, hard at work, full of business, bis face thinner and checks palet than when we last saw him (just before the fire). But his eyes shone brighter, and spoke louder than words of a latent force yet in reserve, that was "not crush-able." Long may this brave champion and his fearless, outspoken Journal live. It also gave us pleasure to take the worthy secretary, Col. J. C. Bundy, by the hand. A true gentleman the wide world over. We also looked in upon Mr. H. N. F. Lewis, edi-

We also looked in upon Mr. H. N. F. Dowis, ent-tor of the Western Rural, who, since the fire, has converted a private mansion, 407 West Madison street, into a printing establishment, in the rear of which he has had put up a new building for his power and press, etc. One of the many examples of Chicago pluck and energy. His paper is one of the ablest and most widely circulated agricultural journals in the country. His loss was most complete, yet he comes to the surface again. Reader, you who need a good agricultural paper, extend him a helping hand, and subscribe for the "Western Rural." Mr. Lewis and wife are progressionists.

January 1st we return to Chicago, by special re-quest from many friends and patients, and try our luck once more in this unlucky city. We

ed. All is well. Rockford is the home of the well known medium and celebrated lecturer, Dr. E. C. Dann. Dr. Brown and wife, true Spiritualists, have founded a curative institute in Rockford, for the treatment of acute and chronic complaints. We wish them success

We wish them success. Before closing, a word, if you please, regarding "The Temple," which you sent me. I have given this work a very careful perusal, and consider it a remarkable production; practical, instructive, and highly interesting. It is in keeping with this great author's other productions. We predict for it a great sale. The author's name alone would give it character. We have all his works; they are, forsooth, my daily companions. May the spirit of all truth continue to pour out the richest blessing upon the author, Andrew Jackson Davis.

#### New York.

ANOTHER NEW PHYSICAL MEDIUM.-Our friend, E. A. K., writes: Just now the State of New York seems to be peculiarly favored by vis-itors from supernal regions. The little town of Moravia, eighteen miles south of Auburn, has be-come a Mecca, whither crowds are daily hasten-ing to witness the wonderful works purporting to come from discubiding unjuits.

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us, for both public and private scances, it would gratify a great many, and, I believe, be a help to the cause generally. If any such should make inquiry of you, tell them to communicate with me, giving the nature of their mediumship, and upon what terms or arrangement they wish to come. The new arrangement by which we obtain,

through Bro. Roberts, the Banner on Saturday instead of Monday, enables us to dispose of them at the hall on Sunday, and must result in an increased sa.e.'

#### New Hampshire.

EAST WESTMORELAND. - Elliot Wyman writes thus: I am pleased to see how completely "used up" your correspondent is, in your issue of Dec. 9, who subscribes himself "A Spiritualist." But *what* "a Spiritualist!" How ready be would be to join hands with the "persecutors," if ever the time should come when the spirit of intolerthe time should come when the spirit of intolerance should mass itself together for the purpose of "wiplug out" all of that class who dare to exercise freedom of thought and of conscience, and - croise freedom of thought and of conscience, and - state rights sacrificed, though it should be "backed up" by a centralization of power outside the Constitution. I admire the position you as editors take on these great questions, which are at this time so exciting the minds of the people. Let all Spiritualists be equally consistent and just, always "lao-adding," but at the same time advocating indina vidual rights of protection under the laws. As all 11 Spiritualists must be aware, the people are much Spiritualists in ust be aware, the people are much excited over the "radical" views entertained and so boldly expressed by Mrs. Victoria C. Woodhull, especially as she has been chosen "President of the American Association of Spiritualists." Whether the act of placing her in t a; high position will re-sult for the good of the cause, it is not my purpose to predict, but time will determine it; but I do wisk she would exercise a little more pridence or can-tionsness in the selection of words or terms to exlicensess in the selection of words or terms to ex-press her views, while there are so many of the "Ortholox" class who are closely watching, and might I not say, anxiously hoping for some illegal act on the part of Spiritualists, so that an excuse might he had by the "powers that be "to" put them down." Is her zeal she may over-act, or in her anxiely to hasten the consummation of those views, she may be the means of retarding their fulfillment, and thereby wound the cause she wants to benefit; therefore "wisdom is profitable to direct." to direct.'

MANCHESTER.-Albert Story writes, Dec. 13th, thus: "Emma\_Hardinge lectured here last 13th, thus: "Estima Hardings fectured here last Sunday, Dec. 10th. The two daily papers of this city gave her the first fair and impartial report that any of our speakers have ever received here. The lectures were delivered in Smyth's Hall, the largest one in the city, and it was well-filled by as attentive an audience as ever met in the hall. It may not be amiss to state that this was the first time the voice of our gifted sister ever thrilled the minds of our Manchester people, and it is but truth to say they were carried by storm. Many were present who in their ignorance and conceited wisdom had never attended a Spiritualist meeting wisdom had never attended a Spiritualist meeting before, and knew nothing of our beautiful philos-ahome and abiding place, and all that greeted us was burnt bricks and ashes. The thousand flerce, flaming tongues that came near licking up our heart's blood, and that exiled us from the city, had done their work completely. We found many warm friends and plenty of business in Rockford. Some Orthodox shells have exploded in our camp, but we are/unharm-ed. All is well. Rockford is the home of the well known medium and embediated in the state of the state of the several times."

I do n't wish to trouble you too much, but would like to ask a favor through the Banner. I have a lady friend (an active worker in the Orthodox Society and Sabbath school), who has within the last two years rapidly developed as a trance modium ; but not knowing much about Spiritualism, and being so unconscious in her trances, that she knows nothing that comes through her medium-ship, she is a little doubtful of its truth. I would therefore ask, through the Banner, if there is any therefore ask, through the Banner, if there is any one in Greenville, Mass., that will take the trouble to answer if there was such a person as Miss Annie Jordon, or Gordon, who passed from this life at the age of thirty-eight years, from that place? While sitting talking with her husband a few evenings since, my friend was suddenly controlled and gave a long message purporting to be from a lady that gave that name and age; said she was a member of the Christian Bantist Church

she was a member of the Christian Baptist Church of Greenville ; that she was a teacher, I think, in some school ; that at one time she was assistant

some school; that at one time whe was assistant teacher in the Academy at Hampton, N. H. At another scance with my friend an influence came giving a beautiful testimony of spirit-life; I asked her name; she said she was known in Rockport, Mass., as Mrs. Kendall; that she left a one from dissumbodie sprits. On the Erie Railroad, between Owego and El-imira, there is a pleasant, thriving village named Waverley, encircled by hills, nesting in a charm-ing valley, near the confluence of the Ohemung and Susquebanna Rivers; it has every natural

#### Philadelphia, Nov. 20th, 1571,

### MEDIUMS, ORGANIZATION, ETC.

DEAR BANNER-I have read with great pleasure, in the last two issues of the Banner of Light, the able, fearless and truthful defence of "Mediums and Mediumship," by Thomas E. Hazard. He has taken a fair and truthful view of the whole subject, and still there can be much more said with equal truth. Mediums, especially for physical manifestations, have long been a much abused class by another class who claim to stand upon a higher and letter plane of development.

Spiritualism was advancing with rapid stilles until the great mistake of organization began to press itself upon us. It never was thought of by Spiritualists until there came within our ranks certain ones who were uneasy unless they could be looked up to as leaders. It was then that mediums for physical manifestations liegan to be denounced, and . by those self-constituted leaders. We often read in the spiritual papers that from one-half to ninety per cent. of all physical manifestations were "cheats" and "hum-As the mistake of organization gained ground it also bug" gained in numbers who denounced thysical manifestations. sneering at the little jusignificant rappings and tippings as beneath their notice. "And what is the result of all this? Why, it'is easy to be seen : - there have been but very fow mediums for physical manifestations developed in somo years. The good angels do not wish to place their agents in a position to be standared and denounced as cheats This is one of the results of organization.

destiny.

Shame on such barefaced rascality!

singing by the spirits was charming

And now let us look at the workings of the machinery of organization from its start, and where it has landed us. It was first entered into by a few ; it was then said, as a sugar coating, that it was purely for financial purposes, and it thus received a fow names. Soon the question began to onlarge by machinery peculiar to organized todies, and it spread from city to county, from county to State, and from State to the national organizations; and throughout all this movement it was managed by those who

By their acts, 't was plainly seen, . Wanted to run the whole machine,

As soon as there began to be organized bodies there com

menced also to be conventions, and each organized body was requested to send delegates. Those delegates were chosen or appointed because known to be in favor of certain measures to be established, and the time of the convention generally, occupied in discussing resolutions and amendmenta. But if any one attended onp of those conventions not having on the wedding garment (or credentials as a del egate), he was not allowed a voice in the convention, but remained as a cipher. True, there is at such conventions a small show of freedom, as a portion of the time is set spart

character, and deep, disinterested love for her for the cause of free religion in this section. fellow-creatures, may accomplish; also, bow that

In conclusion, I must say that, if any spiritual one highly educated and beautiful and sufficiently society can secure the services of Mrs. Society can secure the services of Mrs. Laura Cuppy Smith, they should do so at their earliest opportunity. My prayer is, that she may live long to proclaim those grand truths, and I know that the powers of the heavens and the earth are sympathetic, by pride and a consequent false step, may precipitate herself into an abyss of woe which nothing but death can cancel; also, how a villain, by stolen wealth and shrewdness, (fair combined to assist her in this glorious work." examples of which are daily filling our journals,)

Cheeering Proofs of Progress-Dedication of can do a vast amount of evil, but, in the end, New Spiritualist Halls. reaps his reward. I could have wished that the

As I had not arranged with the friends at Han-ibal to remain with them through the whole noble souls, the Federati, had been permanently niba successful; but the Jesuits were too powerful for month of November, but only so long as the deliv-ery of eight lectures might require, and as we found it conveniest to occupy other days besides Sunthem, too astute, too well organized, too unprincipled, too cunning, too far-reaching. The masses, days for the lectures, I consequently completed my labors there, so as to reach the city of St. Joseph in time to dedicate the new hall for the Spiritualalso, thanks to their religious teachers, were too ignorant (as they are in Spain and Italy and ists of that place on the 26th of November, which I had been previously invited to do for the society -a task which I performed and shall ever per-France to-day) to comprehend the grand scope and aim of the generous souls, male and female, that were offering up their loving hearts and the form with the greatest pleasure. Indeed, it is one of the proudest events of my life to dedicate purest incense of patriotism on the altar of the ever-beautiful, ever-hallowed Italia. The salvaand consecrate temples to the glorious cause of truth and free thought. And I am certain I kintion of the shipwrecked crew (including our beaudled new fires upon the altar of my own soul, and sent new flashes of thought through my own tiful heroine) could only have been accomplished and sent new flashes of thought furongn-my own veins by the performance, whatever the effect upon my andience. I have been invited to dedi-cate another hall more than two hundred miles from this city. Before I left Hannibal the Spirit-ualists and liberalists had completed the arrangeby the aid of the spirits. When the imperiled were far away from the home of the smuggler. he heard, above the howling of the storm, as a voice that comes to us in dreams, the wild erv of a lovely, gentle girl. He felt the danger hanging ments for putting up a new hall in that city—one of their most pressing needs—as with all, their over the daughter of a dear one in the spiritnumerous lecture engagements, they have not yet owned a hall they could call their own. But this desideratum will not be felt much longer. The friends think the hall will be completed in about five or six weeks, and have invited me to world, and, acting under her influence, saved, though for a sadder fate, the sad child of a sad

Moravia, the Mecca of to-day's spirit seekers! A lady friend has just returned from thence, where a week's solourn in Mr. Keeler's hospitadedicate it. Our lectures in St. Joseph have been attended by some of the foremost men in the city, Judge Tool, now presiding Judge of the Court of ble home has filled, her with astonishment and Common Pleas, I was introduced to at my last lec-ture, who manufests quite an interest, in the subadmiration. A volume might be written on the events of that one week's wonders. Those who now truly seek to know if spirits can be seen, reject of our lectures. Last week I was also intro duced to Judge Kelly, judge of the court of Sa-vannah county seat of an adjoining county, and cognized and talked with, have the fairest possicognized and taken with have the hitest pose-ble opportunity offered to them, at a most reason-able price." Some who go there are, however, mean enough to eat and drink at Mr. Keeler's vanual, county seat of an adjoining county, and was invited by him to lecture in his Court House. Accordingly I visited the place this week and gave them two lectures. And by the influence of Judge Kelly, and two men who had previously heard me speak-one in Indiana and one in Ohio, a citizen of the place, who was for many years a neighbor of mine while I resided in Ohio-I had a large crowd ont to hear me on both econxpense-use his table, his time, his patience, and ay nothing. One day, seventeen persons dined at his house and had a sitting, and fourteen shillings was all that was received from that party. I had a large crowl out to hear me on both even-ings. And such was the interest manifested that I did not observe but one person leave the Court My friend says she unmistakably saw the well, handsomely developed face of her departed hus talked famillarly with those present, and that the House during the lecture, and he dropped a green-back on my desk before he left. I would have excused a few more of my audience for leaving if Once, after had been singing "Old John Brown," the spirit of an elderly person came, and gave, quite a long and interesting lecture. At the close, he was asked to give his name. With a hearty, cheerful laugh, he said, "What! you do n't know excussed a lew more of my audience for leaving in accompanied by such a practical manifestation of interest in the cause. The editor of the Weekly Era, published in the place, attended and took notes, or reported the speech in full, it is not known which. Andrew if. Harlan, ex-member of Con-gress, I am told attended the last leature. And heartily singing?" Many then did recognize him, from testem blance to portraits they had or had seen of him. A thorough and somewhat rude we had with us a member of the State Legisla-ture also (Mr. Overman), who arose at the con-clusion of my speech, and informed the audience skeptic, but not known to any one present, was "George, you can rest your back there better than you will in your vault." Having the back-ache, he had just leaned back against the plano, and knew that no one could possibly see him but the invisibles. that he had heard Mr. Graves speak several times before, that he was pretty well acquainted with his past history and could endorse every word be said. One man stapped to me after the close of the meeting, and remarked, "Brother Graves, 

One ear ago a quiet, unpretending farmer. Samuel Howell, living about a mile from the cen-tre of Waverley, was convinced that he had received communications from the spirit-world. Forthwith he formed a circle in his own home when, to his great surprise, he was himself dewhen, to his great surprise, he was himself de-veloped as a medium. He has since removed to a house in the village, where many beautiful manifestations are produced. In an upper room, darkened, and containing a temporary closet or cabinet, the members of the circle seat them-selves, and join hands. Mr. Howell enters the exhibit and occuring a chair near the does of it cabinet, and occupies a chair near the door of it, which is then closed. The light is extinguished, and those present commence singing. Soon, from an aperture in the cabinet, about eighteen inches square, there proceed lights, differing in the de-grees of their brilliancy and duration. Some shoot up into the air and pass away: some have a trail of light after them, like a meteor, and others, keeping time with the music, circle about each other in delightful walizes. Occasionally a flash of light tills the aperture. A power, professing to he the spirit of a Dr. Baker, speaks through the horn in whispering tones, giving utterance to words of wisdom, and favoring his andience with descriptions of their spirit friends. After this the lamp is relighted, when hands and arms are clear-ly visible, as they emerge from the opening in the abinet and remain for an instant before the spec ators. Sometimes it is the hand and-arm of a arge man, then those of a small, delicate woman. Sometimes two or three arms appear at once, and one, reaching far out, will give three loud knocks with the knuckles upon the outside of the cabinet. A person seated beneath the opening will fre A person sealed beneath the opening will fre-quently feel the gentle, indescribably delicious touch of spirit-fingers, as they caressingly move over his head and brow. Now, Messrs. Editors, is not all this delightful,

and the prospect a very flattering one? If the spirits can do so much through one person in a twelvemonth, what will they not be able to ac-complish through him and others in two or three years? True, he is ably seconded in his efforts for spiritual unfoldment by an intelligent circle. O. H. P. Kinney, the talented editor of the village H. P. Kinney, the talented editor of the village paper, and who has been in the Legislature; Dr. Weaver, an excellent magnetic and clairvoyant physician, through whom "Mighty Water" de-lights to manifest himself, and other men and lights to mannest himself, and other men and women of uncommon culture and ability, are united for the purpose. May we not reasonably hope that ere long spirits will meet and converse with us, face to face, as a man, clothed in vest-ments of clay, now converses with his friend?

#### District of Columbia.

WASHINGTON .- Wilson Millar writes as follows: "Our lecture season opened with October, during which month we had Mrs. H. F. M. Brown during which month we had Mrs. H. F. M. Brown and Levi Dinkelspiel. During November, we had C. Fannie Allyn; and although we have, at times, been favored with some of the best speak-ers on the spiritual rostrum, and who have drawn good hituses, I am impelled to state that there has never been any one who has awakened so much interest in the cause here or given it each a term interest in the cause here, or given it such an im-petus as we now feel, and trust will continue during the season to feel, from her engagement during the past month. The hall was always well filled, and, on the latter evenings of her en ragement, was crowded to its utmost capacity, many heling compelled to stand during her lec-ture. In making public a brief mention of this fact, I believe you would be doing a service to societies elsewhere.

Mrs. F. O. Hyzer is now filling a comparatively lengthened engagement with our Society; and the history of her former ministrations here, with

#### New Jersey.

VINELAND.-I desire to correct an erroneous statement that has been published for the last year by the journals of Vineland, who persist in ublishing that the Friends of Progress in Vineland number but seventy-seven, about thirty of whom are Spiritualists. We number about threewhom are Spiritualists. We number about three-hundred, including both Spiritualists and Friends of Progress. The comic side of the matter is, that any one should be so blinded by prejudice as to imagine they could limit our glorious Gospel by Spiritualism is a might power that numbers its believers by millions in every civilized portion of the earth. Neither do they know that is revolu-tionizing the relicious millions and nodel model. the earth. Neither do they know that is is revolu-tionizing the religious, political and social world, by the "still small voice" of the living vital in-spiration of the present hour. As soon think to hurl the sun from its orbit, or forbid the rote to emit perfume, as to stop the nighty march of this all-pervading religion of humanity. Let me say to those who hope to limit our influence by false statements, that we are instructed, protected and sustained by beroes, saints, martyrs and all the glorified ones, who have passed to the Great Be-

Now permit me to call your attention briefly to Mrs. Frances Kingman, who gave us two grand lectures last week. She is a brave, out-spoken woman, whose car is attuned to the "still, sad music of humanity." She denounces shams with fearful emphasis and marshals before us existing wrongs and abuses, and

Talks with them, too, And takes upon hor the mystery of things As if she were God's spy.

Her love for practical truth " haunts her like, a assion; it is to her an appetite, a feeling and a OVe.

She has been in the lecture field little more than a year, and she stands shoulder to shoulder with the bravest and best. Address her care of Dr. H. T. Childs Philadelphia,

ELLEN DICKINSON. President of Friends of Progress.

#### Ohió.

CLEVELAND.-Elder James S. Prescott, of the North Union Shakers, in a postsoript to a business letter, says: The sentiments uttered by Victoria C. Woodhull, on the marriage question, will be appreciated when she comes to be under-stood. She is taking a position for the advance-ment of our race, and the angel-world will sustain her, let who will oppose. She says she does not mean promiscuity at all, of which she has been falsely accused. What does she mean, then? is the question at issue. Why not let her interpret her own views in her own way, and not forestall public opinion before a just verdict can be rendered?

We are glad to see the "Banner of Light," "American Spiritualist," and the "Golden Age," coming bolding to the rescue, in giving an honest woman an honest hearing, as a representative of a great principle. If she means simply to return to the original law of nature, and to allow no sexual intercourse only for offspring, and not then only under the most favorable conditions, wby, let her say so, and we will bid her Godspeed, and all who will sustain her.

#### Tennessee

MEMPHIS.-" An Observer" writes, Dec. 4th: 'For the last four weeks we have had Bro. J. M.. Peebles with us, speaking twice on each Sunday; and, by his lofty eloquence and solid, logical dis-courses, he has made a very favorable impression on almost every one who heard him. He and

### DECEMBER 30, 1871.

BANNER LIGHT.  $\mathbf{OF}$ 

Spiritualism were attacked by Rev. David Walk, pastor of the Christian Church, of this place, in a review of one of Bro. Peebles's lectures. On the following Sunday night, Bro. P. returned fire by reviewing the reviewer. It was a grand effort, you may depend. The whole discourse was re-plete with sarcasm, logic and eloquence, and it has been generally admitted by the church peo-ple who were present, and who have read the discourses, that Bro. Peebles came off entirely viotorious. The choir, which performed regularly twice on Stunday, was organized upon the aborttwice on Sunday, was organized upon the short-est notice, and all volunteer amateurs had to learn all their pieces from the Spiritual Harp. They have piecesed every one with their aweet and harmonious music. Even Bro. P. spoke of the choir in the most complimentary terms. In conclusion, I am most happy to state that this course of lectures was a success, and that many of our people thank the good spirits and angels for the many grand truths and kind words of ad-vice that fell from the lips of Bro. Peebles."

#### Letter from J. K. Balley.

Letter from J. K. Balley. DEAR BANNER-Since writing last, I have vis-ited and lectured at Saratoga and Rushford, Min-nesota; at West Salem, Eau Claire and Augusta, Wisconsin. At each of these places I found warm friends and noble representatives of our cause. At Eau Claire, wis., the field is new, only two or three lectures having been delivered there by Rev. J. O. Barrett, some two years since. I believe I was told that Mrs. II. T. Stearns lec-tured at Eau Claire several years ago. I had three meetings, good attendance, and at-tention, with apparent satisfaction and awaken-ed interest, Rev. D. M. Haggard, of the Chris-tian denomination, responded to my invitation for

by Rev. J. O. Barrett, some two years since I believe I was told that Mrs. H. T. Stearns lec-tared at Eau Claire several years ago. I had three meetings, good attendance, and at-tention, with apparent satisfaction and awaken-ed interest. Rev. D. M. Haggard, of the Chris-tian denomination, responded to my invitation for questions and a few minutes criticism. The first evening he "started in" rather pompously with the most of the audience. The second he un-dertook a fine ministerial strategic movement. He arose on my invitation for questions and reason the audience. The second he un-dertook a fine ministerial strategic movement. He arose on my invitation for questions and reason the second he unarose on my invitation for questions, and reading extracts from the advertisement of the meeting, extracts from the advertisement of the meeting, announced that he "would proceed to criticise my positions, evidence and arguments" in his own way. I thought not; and, after a short parley and a vote by the audience for each to occupy ten minutes alternately for a half hour, he proceeded to read extracts from Moses Hull's published statements; also from W. F. Jamieson, William B. Potter, J. S. Loveland, the celebrated Cleve-land Convention Committees' Report, and others of like tendency; claiming, because these in-dividuals testified to some failures, misstate-ments, absurdities, etc., that therefore the whole movement falls to the ground—is a delusion. I reminded the audience of statements by all these witnesses—which the Reverend gentleman had witnesses-which the Reverend gentleman had read-that each declared these were genuine. manifestations: and as "ever so many" negatives a demonstrated phenomenon-therefore, by his own witnesses, the gentleman had proved my side of the question. I then used my time in reading evidence-strong testimony of phenomena The third and last evening—the Reverend gen-

tleman still being combative--after I had used about two hours' time, the audience voted an hour's discussion; ten minutes alternately to each of the speakers. Well, I think they were suffi-ciently punished for their liberality, as my opponent used his entire time in reading like extracts, and from the same authors—simply garhled ex-tracts of various writers, who, though advocating Bpiritualism, have sharply criticised some of the phenomena and the philosophies which those writers do not accept; and made a few assertions, illogical and even absurd. I had so little to answor, that it gave me opportunity to continue to present ovidence and argument in behalf of our

The meetings awakened considerable interest n Spiritualism at Eau Claire and discussion faround town," which will of course ultimate in good.

There are generous, noble men and women in our ranks at Eau Claire, as also at all the places I have visited. I cannot name one without men-tioning all, and I have no disposition to enter into an analysis of merits and demerits, nor would a due regard to your space, dear Banner, permit the distinctions, or even a list of names.

A few more weeks in this State, and I antici-ate visiting Western and perhaps Northern pate visit Michigan.

Michigan. In the good work, ever earnestly thine, Augusta, Wis, Dec. 4th, 1871. J. K. BAILEY. P. S.—Permit me to add that I thank those friends who have so warmly commended, by let-ter, my position upon the "New Departure" of the American Association of Spiritualists. This will be my answer to their kind words of sympa-thy and approval, which are are most equatable thy and approval, which are ever most acceptable to the honest, earnest toiler—instead of by letter. J. K. B.

### Minnesota.

NORTHFIELD.—As Agent of the Minnesota State Association of Spiritualists, it is my duty to report, through your columns, Messrs. Editors, of my doings and whereabouts. This Association

We have had no meetings until last Sunday, the 10th inst., since I wrote you before—nearly four weeks. We were again electrified, on that occasion, by the eloquence of the spirit-world, through our State Agent, Miss E. Annie Hinman. Nothing has ever pleased better. There was one universal expression of delight. Miss Hinman must rank with our best speakers. Mrs. Nellie must rank with our best speakers. Miss frimman must rank with our best speakers. Mrs. Nellie J. T. Brigham comes to us the second Bunday in January. Our meetings show an immense strength of the liberal element in our city, which we hope soon to get in working orker."

#### Delaware.

WILMINGTON.-Charles Kenyon, (of Chica-go,) writing from Wilmington, Del., Dec. 11th, says: May I, a stranger to Spiritualism, and also to Wilmington, be allowed to give to the readers of your common sense paper a brief idea of my delivered here by Mrs. Frances Kingman, en-titled "God's Newspaper?" a radical, spicy cut-

listening to this lady, whose personal appearance is regal, and who is an ornament to any profes-sion. I want some more common sense cathartic. I need purging of doctrine. I need to flud what place I occupy in the columns of the great paper named "Creation."

Now, dear Banner, I want you to insert this, that perchance some other weary traveler, in rest-ing by the wayside for a Monday's train, may he carried by some good influence into a spiritual meeting, to hear, if not "God's Newspaper "read, something as spicy, reasonable, classical and swakening. By the recent Chicago fire, which the lecturer

said she did not really think was one of God's pas-times, I have lost the most part of my wealth, and may have time now to look up the merits of Spiritualism.

#### Maryland.

BALTIMORE.-P. P. Good writes: "The First Young People's Spiritual Association of the United States, which is located in the city of Baltimore, Md.; gave a grand entertainment in their beauti-ful hall on Thanksgiving evening. The enter-prise was a great success, and worthy of the young people of the Association.

people of the Association. This Association has been in operation since last August. Their rooms are open to the public every evening, where liberal and spiritual litera-ture may be found. One evening in the week is devoted to a circle, those who are members of it, for developing mediumship. C. Fanule Allyn speaks during the month of December before the society. The first subject she spoke on, is one being agitated before the Association, "Ought Spiritualism to be practically demonstrated by cooperation?" The lecture was a most excellent one and eloquently handled.

The Association is contemplating building a hall, and as an adjunct they are about coöperat-ing together in purchasing the necessaries of life Ing together in purchasing the necessaries of the for the benefit of the families who are members of their Association. By this means they will save about twenty-five per cent, by cooperating in their purchases. This is showing practically their philosophy by their work. I was highly pleased with this movement

With this movement. IS. G. Granville, its President, who is a thorough business man, had his cabinet-size portrait pre-sented to him by the Association on the evening of the entertainment. The presentation speech by a young lady, and its acceptance by the President, was an affecting scene. Long may live the Y. P. S. Association of Baltimore, Md., and many more like it be started in the country.

### In Memory of Fred. E. Gourlay.

MESSRS, EDITORS-Enclosed I send you a short account of one of the most promising young men over raised in America. Perhaps you will remember his visit last summer to Boston. His death is widely lamented. I doubt whether there was in our ranks a more promising believer.

Yours truly, DAMON Y. KILGORE. Philadelphia, Dec. 7, 1871.

soul such as we do not too frequently meet with sour such as we do not too requently meet with in our walks in life. His mind was clear and com-prehensive, his tastes critical, his behavior unob-trusive, and his spirit sweet and gentle as a child. Appropriate remarks were also made by E. Spencer Miller and J. M. Vanderslice, Esqu., after which the meeting adjourned.



# SLATE WRITING-LETTER FROM JUAN LEWIS.

MESSRS. EDITORS-Sometime last winter I had the pleasure of bearing witness (in your columns) to the rare mediumship, the gentlemanly courtesy, and the exceeding purity of the spiritual tests given through the wonderful organism of Dr. H. Slade, of No. 210 West 431 street, New York.

Convinced long ago myself, by evidence that could no more be doubted, than the fact of my own existence, of the blessed truths underlying all spirit-manifestations, whatever of crudity and error attend their unfoldment; and, believing man's inherent love of God and humanity fully capable, in the divine light of reason, of discerning and discriminating between substance and shadow, the false and the true, I had censed to verify those opinions through the varied channels of communication now open to all.

But the letter of the Hop. M. A. Dow, in No. 10 of the Banner of Light, brought out suggestionsnot to say arguments-from the little woman who holds royal sway in our domestic kingdom. (Are such rulers ever the least bit willful?) And inasmuch as the aforesaid little woman comes from the same stock as that gloriously obstinate old general whose small army beat back the overwhelming foe at Buena Vista, my respect for hereditary descent developed a fair share of caution in the ensuing discussion.

Next day, however, we were setting this matter right by a visit to Dr. Slade, armed and panoplied by various sizes of the common school slate, purchased at the nearest stationer's.

The manner of proceeding was similar to that described by Mr. Dow, Mr. Armstrong and others. and on a former occasion, by myself. We occu pied three sides of the table-the doctor and I facing each other, and my wife at the left. One of the slates we had brought was placed under the left-hand corner of the table close against the surface, a minute piece of pencil having previously been dropped upon it by the doctor. It was held in position by the left hand of my wife and the right of Dr. Slade, while each of their hands and both of my own were joined on the table.

Thus the writing began:

The first communication was from the great master of English fiction, who honors me by a friendship expressed in terms too sacred for repelition here.

Then followed other communications to the num ber of eight, written with a rapidity greater than anything I am capable of-clear, legible, concise and signed with the full names of the writers, in the style of chirography peculiar to each.

One of these was written while my wife along held the slate; both the Doctor's hands being on the table, resting on mine, which, in turn, clasped the right hand of my wife.

During the seance, spirit-hands were repeatedly felt by us both, and while Dr. Slade's were resting on the table, in plain sight. It was noonday -between twelve and one-and the sun shining gloriously-not a shadow anywhere.

The sitting was closed by playing on an acordion, held passively by one end in the left hand of my wife; the bellows worked to and fro with great power, and the notes giving a beautiful air, in full view, with no other hand touching it. Unknown to herself, my wife had dropped one of her gloves, which she had removed on sitting down; and as we were rising to come away, a last communication was received, thus: "We have found your glove.-OWASSO."

This, of course, induced a search on the part of the little lady, when the missing article was found carefully laid in a crevice between the woodwork and the under surface of the table, one finger being prominently in

addition to the hygeinic literature of the day.-Woman's Journal.

ANWEED BLOSSOMS. By Lois Waisbrooker. William White & Co., Boston, Publishers.

This is an elegant looking book of over two This is an elegant looking book of over two hundred pages. Lois Waisbrooker is well known as a spley writer in the spiritualistic journals; also, as the author of "Alice Vale" and "Helen Harlow's Vow." Her last production—"May-weed Blossoms"—consists of a large number of short stories, essays and poetle goms; it is a work for young and old. Every Lyceum should have half-a-dozen copies of this book.—American Spir-

LOOKING BEYOND. A souvenir of love to the bereft of every home. By J. O. Barrett, Wm. White & Co ; Boston, Publishers. This book is the production of one of our most

gifted minds, and will be read with unusual inglifted minus, and will be read with untransition ing terest. The reader will find its pages glistening with a "senny philosophy"—" a baim for every wounded heart." He relates some startling incidents in connection with Spiritualism that can-not fail to be of intense interest.-Religio-Philosophical Journal.

POEMS OF PROGRESS. By Lizzle Doton. Boston: William White & Co., 158 Washington streat

It is now eight years since Miss Doten's first volume, "Poems from the Inner Life," appeared; her last work has just been issued. Whatever may be thought of the claim that her poems are inspirational, it must be admitted that many of them are poems of rare merit. No attempt is made to disguise the idea of spirit intercourse which runs through nearly every poem; notwith-standing which, however, the block will find many admirers. It can be ordered by mail from the publishers.-Richmond (Ind.) Telegram

Written for the Banner of Light.

THE REFORMERS STILL OUTCAST.

BY WILLIAM BRUNTON.

Christly hearts are born to day, Feeling wants that move the world.

Daring not to bld them nay. Though earth's thunderbolts be hurled And the war-flags stand unfuried;

Daring only noblest deeds, Meeting thus our highest needs !

Hends Socratic now are known, Thinking thoughts of bravest skill,

Turning men to see their own, Leading forth their kingly will, Shaming blatant folly still :

"Breaking empty idol forms, Bearing all our mallco storms!

These are they the world must scorn, Crucify and polson yet.

Till old error lies forlorn, All its high-flown glory set ; Till our fashions we forget.

- Reading only truth and right, Love and faith our guiding light!
- We that prize the past as fair Must not gaze on what has been, But, like these, with courage dare-
- Dare to grapple wrong and sin, Fight the fight, and die or win, Striking falsehoed from its strand Till the truth shall rule the land!
- Boston, 1871.

#### SPIRITUALIST MEETINGS.

ASGORA, N. J.-The "First Spiritualist Society of Ancora" hold meetings each Sunday at 4 r. M. H. P. Fairheid, Presi-dent, Children's Progressive Lyccum meets at 10% A. M. Sher W. Bond, Conductor: Mrs. Emmeline E. S. Wood, luardtan

ADRIAN, MIGH. - Regular Sunday meetings at 10% A. M. ard P. M., in Odd Fellows' Hall, Main street. Children's Pro-ressive Lyceum meets at same place at 12 M. Mr. C. Case, resident

Asnoven, O. -- Children's Progressive Lyceum meets at Morley's Hall every Sunday at H & A. M. J. S. Morley, Con-ductor; Mrs. T. A. sonapp, Guardian; Mrs. E. P. Coleman, Assistant Guardian; Harriet Dayton, Secretary.

Assistant Guardian; Harriet Dayton, Secretary. BALTIMORE, MD. – Inroe Hall – The "First Spiritualist Congregation of Baltimore" hold meetings on Sunday and Wednesday evenings. Children's Progressive Lyceum meets every Sunday at 10 A. B. Lyceum Hall, Baltimore street, opposite Post-Office arcnue, The Maryland State Association of Spirifunists hold meet-ings in this hall. Levi Weaver, Preddent; George Broom, Secretary; Wm, Leonard, Treasurer, Children's Progress-ive Lyceum No. 1 meets every Sunday morning at 64 o'clock, and every Turaday evening. Levi Weaver, Conductori Mrs, Raciel Walent, Guardian; Mrs Eliza eth J, Wilheim, Jabrarian; George Broom, Musical Director, Buookyns, N. Y. – Rowithen Institute – The Children's

Librarian: Grorge Broom, Musical Director, BROOKLYN, N. Y. - Brooklyn Institute - The Children's Progressive Lycenum meets at the Brooklyn Institute, err ner Washington and Convert streets, every Sunday, at 10 Å.
 M. J. A. Wilson, Confuctor: A. G. Kinp, Assistant Con-ductor: Mrs. Ada E. Cooley, Guardian of Groups, Lee ture at 7 p. & by Mrs. E. F. Jay Bullene,
 Matomic Temple, - The Spirituat and Progressive Associa-tion of Brooklyt. F. D., will hold meetings at the Maconic Temple, cont. of ThataGrand streets, on each Wednesday evening (Instead of Thursday), entirely threadonat the sec.

LAWRENCE, KAR. - The Children's Progressive Lyceum meets every Sunday, in Eldridge Hall, at 3 o'clock P. M. A. B. Bristol, Conductor; Amelia R Bristol, Guardian; Mra. Partridge, Secretary; Mrs Cutler, Musical Director; A. Jones, Librarian. Sociable every Thursday evening.

MANCHERTER, N. H .- The Spiritualist Association hold meetings every Sunday atternoon and evening, at Lyccura Hall. H. C. Sullivan, President ; F. H. Saunders, Spery.

З

MARLBORO', MARS.-The Spiritualiat Association hold meet-ngs in Berry's Hall every Sunday at 15 P. M. James Lowe, 'realdent; Mrs. Sarah S. Foster, Secretary.

Previouent: MIR. SARAS. Folder, Socretary. Mitheouto, MASS. - Children's Progressive Lyceum meets at Washington Hall, at H.A.M., J. L. Huxton, Conductor; Mrs. Cordelis Wales, Guardian; Mrs. Mary Bacon, Musical Direct-or: H. A. Bacon, Corresponding Secretary. *Tourn Hall*. - the Mittord Spiritualist Association hold meet-ings at Town Hall the first and third Sundaxs of each month, at 2 and 74 P. M. L. B. Felton, President; J. L. Smith, Cor. Sec.

Sec.
MIDDLEBORO', MASS. - Meetings are held in Soule's Hall every other Sunday at 14 and 64 r. M.
NORTH SULUTAR, MASS. - The Splritualist Association hold meetings the second and test Sunday in each month, in Coni-hanset Hall, at 104 a. M. and 4 r. M. Progressive Lyccum meets at the same hall on the first and third Sunday at 14 P. M. D. J. Bates, Conductor; Detorath N. Merritt, Guard-Ian; M. C. Morris, Secretary Speakers engaged; - N. S. Orreenleaf, Dec. 31; Mrs. Jalliette Yeaw, Jan 14; Mrs. N. J. Willis, Jan 28; Mrs. Sarah A. Byrnes Feb. 11 and 25; Mrs. J. J. Clark, March 10; L. P. Greenleaf, March 31.
NATICK, Mass. - The Friends of Progress meet every Sun-

J. J. Clark, March 10; L. P. Greenleaf, March 31. NATION, MANS.--The Friends of Progress meet every Sun-day at Templar's Hall, at 2 and 6 p. m. NEW YORK CITY.-- (pollo Hall.--The Society of Progress-tos Spirituaniats hold meetings every Sunday in Apollo Hall, corner Broadway and eith street. Lectures at 109 A. M. and 14 P. M. P. E. Farnsworth, Sceretary, P. O. box 5679. The Children's Progressive Lyceum meetain the same poll at 34 P. M. Dr. D. C. Martin, Conductor. Speaker engaged.--N. Frank White during December Matomic Holl.--The Spiritual Conference meets every Sun-day at 29 octock in Masonic Hall, 13th street, between 3d and 4th avenues.

day at 24 of clock in Massonic Hall, 13th street, between 3d and 4th avenues.
NKW ORLEAN, LA, -Lectures and Conference on the Phi-losophy of Sortunatism, every Sunday, at 105 A.M., in the hall, No. 94 Exchange place, near Centre street. William R. Miller, President; J. H. Horton, Sceretary.
NEW ALBAN, IND. -The Scerety of Progressive Splritual-lists hold meetings every Sunday at 2 and 7 e. M. J. Kemble, President; Lease Bure, Yice President; A. R. Sharp, Becord Ing Secretary; A. C. McFadden, Corresponding Secretary; J. W. Hartly, Treasurer.
NKW MIRY, Treasurer.
NKW BIRYPORT, MASS. -The Children's Progressive Lyceum meets in Lyceum Hall every Sunday at 2 e. M. T. C. Carter, Conductor; Mrs. F. S. Landord, Guardian J. T. Lering, Sec-retary; A. Lane, Treasurer; D. W. Green, Librarian, Norwatar, O., -The First Spiritualist Association hold meeting every Sunday at 18 and 1 e'clock p. M., at 8t. Charles Hall, Main street. Ira Lake, Agent.
Ossko, MINN.- Children's Progressive Lyceum meets at Singer's Hall every other Sunday at 19 A. M. Mary J. Conductor, Orte, P. Sundary at 19 A. M. Mary J. Contour, Conductor, Mrs. Suns Thogen Curits, Guardian of Groups.
Oxana, NEB.--The Spiritualists hold incetings in the old-

Cothurn, Conductor, Mrs. Suste Thayer Curits, Guardian of Groups.
 OMAHA, NKB.—The Spiritualists hold meetings in the old-Congregational Church, under Redick's Opera House, en-trance on 16th street, every Stinday. Conference at 2 v. k. Lecture at 74 v. d. Admission free.
 PenerLasto, Ms.—Children's Progressive Lyccum meets at Army and Navy Union Ball. Congress street, corner of Brown, at 105 A. M. Capit. P. Beals, Conductor; B. L. Hull, Assistant Conductor and Treasurer; Mrs. T. P. Beals, Guardian; Miss M. Ella Biomey, Musical Director; Al-phoneo Yeaton, Iduation; Miss Abble Fartow, Succentary, Physics Vision Treasurer, Children's Progressive Ly-ccum meets in the same halt. L. I. Builard, President; Altee B. Sampson, Guardian; Chara Robon, Labrarian; Mrs. Lydia Benson, Musician.
 Puyray, CONS.—Meetings are held at Central, Hall every

Lydia Benson, Musician, PETNAR, CONS. – Meetings are held at Central, Hall every Sunday at Lip P. M. Progressive Lycenim at 105 A. M. PAINESVILLE, O. – Progressive Lycenim meets Sundays at 10 A. M. A. G. Smith, Conductor: Mary E. Dewy Guardian, RENSSRIARE, ISO.–" Society of Progressive Sprinualista" meet every Sunday, in Willoy's Hail, at 105 A. M. 1. M. Stackhouse, Screetary, Rockyronn, ILL-–The First Society of Spiritualista ineet in Brown's Hall every Sunday evening at 7 sclock. Sycamore, 101 – The Children's Progressive Lycenim meets

Synamous, LL, "The Children's Progressive Lyceum meets at the Universalist Church every Sunday at 4 p. 8. Harvey A. Jones Conductor: Miss Agnes Brown, Guardian; Agrippi Dowe, President of Society; Curity Smith, First Vice Presi-dent and Treasurer; Mits Sarah, D. P. Jones, Corresponding and Recording Secretary.

and Recording Sectetary. STONERAN, MARS - Children's Progressive Lyceum meets every Sunday at 164 A. M. E. T. Whittier, Conductor; 1.1a Sphifter, Guardian, Sphifter, Guardian, Sphifter, Guardian, Masses-Spiritualist Association hold meets ings every Sunday in Franklin Holl, at 2 and 7 r. M. Harvey Lyman, Scientary Speakersenerged. The next calls For-ter during December; Mrs Annoa M. Michelonok during January; Prof Win, Denton, I eb 41, 18 and 25 Supersystem for a The article Programma December Supersystem for a The Order Programma December Network States States Forder December Supersystem for a The Order Programma December Programma December Market Programma December Programma December Programma December Supersystem for a December Programma December Programma December Supersystem for a December Programma December Programma

annuary: Prot Wm. Denton, Leb 11, 18 and 25 SPREMERED, LETTE Children's Progressive Lycenne meets every Sanday morning at 9 of lock in Capita: Hall, southwest corner Fifth and Adams streets. W. H. Planck, Conductor: Mrs. E. G. Planck, Guardian, SAS FRASCISCO, CAL, Splittualists and other Liberal Thinkers meet for conference and descussion every Sanday atternion at 2 of clock, at Dashaway Hall, on Post street. SAGMANTO, CAL, Sufficient Steel, meeting scores, Sum-

Afternion at 2 o clock, at Dashaway full, on Pest street. Sverg (wirs) of CL, - Spinitalists hold meetings very Sun-day at 2 o'clock, in Pioneer Hall, ith street. Mrs. P. W. Stephens, So aker Stank, Mass. Jurcu a Hall - The Spiritualist Society hold meetings every Sunday, at 24 and 7 c. M. Walter Hards, Preshend; Henry M. Robinson, Secretary (Mrs. Arb) Tyler, Trasuret, *Transuret*, *Henry M. Robinson*, Secretary (Mrs. Arb) Tyler, Trageres verspintuniests every Sunday, at 24 c. M.

Sections to optimize the set of t

Treasurer. Sr. Lot 14, Mo.—Lectures every Sunday during U.e winter, in Avenne Hall, corner of the street and Washington avenue, at II & M and Q r M. Scats here: collection for expenses. Topera, KAS.—The "First Society of Spiritualists and Q Friends of Progress" meet every Sunday, at 104 Å. M. and Q r M., at Constitution Hall, No 134 Kansas avenue. Admission free, Mrs. R. T. Thomas, inspirational speaker; F. L. Crane, President; F. P. Baker, Secretary; Miss Alice Hall, Oreadst.

TOLEDO, O. -- Meetings are held and regularspeaking in Old Masonie Hall, Summut street, at 73, p. a. All are invited free. Children's Progressive Lycanic In same place every Sounday at 10 A.M. C. B. Kells, Conductor; Miss Ella Knight.

Treasurer.

Organist.

Guardian

my doings and whereabouts. This Association met at Farlbault, Rice Co., Oct. 27th, and con-tinued in session three days. After acting as their Agent for two years and a half, the Execu-tive Board saw fit to "preempt" me for another year. Let all would be judges of "humbug mediums." whether in ladies' dress or single-breasted coat, make a note of this, and advise lecturers ac-cordingly. We have got well under way in our work, and mean to fight it out on this line.

To the Spiritualists of Minnesota, greeting: Your Agent made a report of labor done in the State last year; said report was read before the Con vention, and accepted. As that report has been As that report has been withheld from publication, through some cause or other unknown to your Agent, I herewith en-close the main items, that all may see just how vour Association stands: Places visited, seventy four; 'number of lectures given, one hundred and seventy-six: number joining Association, one hundred and forty-six; paying to Association, \$118,00; paid on yearly dues \$209,70; collections taken, \$114,73; paid on subscription, \$8,00; making. in all \$450,43; expenses for year were \$33,15; de ducted, leaves \$412,28; yearly dues not paid, \$463, 50; subscriptions not paid, \$82,00; making in un-paid dnes, \$545,50; added to balance on hand, makes \$957,78.

Association, when organized, numbered Your

Your Association, when organized, numbersu 75 members; you now have a membership of 426 persons. The above is respectfully submitted. My report for November is as follows: Places visited, Morristown, Elysian, Okaman, Wilton, Wasca, Aurora, Oak Glen, Blooming Prairie and Owatonna; number of lectures given, 19; number joining Association, 3; amount received in col-My route will be up the Minnesota Valley Road,

thence down the Southern Minnesota, including the Milwaukee and St. Paul Broad from Ramsey Station; thence to the Winona and St. Peter and River Road. I will get around just as fast as I can; and I hope that every member of this Asso-ciation, whose yearly dues are not cancelled, will make it a point to have the money ready when I has the was of ready wit; cheerful and lively in come; it will make it better for the Association, bis disposition, a good conversationalist, and exand much more easy for the Agent. Please re-member that the Banner of Light and the Religio-Philosophical Journal are exponents of our faith, and need your undivided support. I am, as ever, a friend to mediums, and a defender of the faith. My address is Northfield, Minn. J. L. POTTER. St. Peter, Minn., Dec. 1, 1871.

#### Connecticut.

HARTFORD. 3. W. Lincoln writes, Dec. 13.b., as follows: "Our Society is overwhelmed with the deepest sorrow. One of our most earnest and abetive workers, Bro. Abiram Spencer, was killed by the cars, on the afternoon of the 11th inst. A calamity so sudden and overwhelming seldom falls to the lot of man. Bro. Spencer had been absent from his house and place of business not over one hour, when his body was brought to his stricken family. It is not too much to say, that he was a noble example of a consistent man and Spiritual-ist, living his faith with all his heart and strength. It is but a few days since he stood by the table where I write this, and in the most earnest man-ner declared that, 'to see Spiritualism thoroughly established as the religion of the world was the overwhelming desire of his heart. Then he was ready to go. There was something so earnest in his speech, that one is compelled to think that the 'shadow' was already cast upon him. In a con-versation with his wife, eight days previous to his death, she informed me that she had recently had the warning dream that always came before a death in the family. But he has gone to realize the truth of that which was more than faith, tak-ing with him the consciousness of having given the right hand of fellowship to the spirit-world

THE DEATH OF FREDERICK E. GOURLAY-MEETING OF THE BAR.

Mr. Frederick E. Gourlay, who recently died in Philadelphia from injuries received by accident-ally falling from the third-story window of his residence, while in the act of pushing open the shutters, was a very promising young man and a member of the Philadelphia bar. At a recent meeting of the members of the legal fraternity, to Take action on his death, on motion of Samuel H. Perkins, Esq., Hon. James Lynd was elected Chairman, and Charles F. Corson, Esq., Secretary, The following resolutions were offered by Da-mon V. Kilzore, and unprimered redestrations mon Y. Kilgore, and unanimously adopted:

mon x. Kingore, and unanimously adopted: Whereas, For some inscrutable reason, Frederick E. Gour-lay, Esq., a member of this bar, has been studdenly removed from a sphere of activity and usefulness here, we desire at this time to express our profound sorrow for our loss in be-ing denrived of the companionship of one we so highly es-termed; and whereas, our brother, though but recently ad-mitted to the practice of the law, was a young man of bril-liant intellect, cultivated taste, and fine attainments, which ray a mula tyromise of future on minorea (in the preference). gave ample promise of future eminence in the profession he had chosen, and that integrity of purpose and high sense of honor that evidenced the just and true man : therefore,

honor that evidenced the just and true man : therefore, Resolved, That being fully impressed with the great less sustained, we tender our warmest and most heartfelt sym-pathy to the bereaved family, who have been so unexpected-ly deprived of a loving son and brother, and trust that their knowledge of his virtues may sustain them in their deep affliction. Resolved, That the Secretary of this meeting be instructed

to transmit a copy of these resolutions to the family of the locased.

In support of these resolutions, Mr. Kilgore said

In presenting these resolutions, it is fitting I should say they contain no undeserved eulogy. Frederick E. Gourlay was a young man of un-usual promise. His natural endowments were of a high order, and these he developed by a fain a light order, and these he developed by a fair education and a large experience. And although he was only twenty-two years of age when (on Thursday of last week, Nov. 30,) he was called to enter upon another sphere of life, he was widely and favorably known as a speaker and elecution He was of ready wit; cheerful and lively in cellent company. Pleasing and gentlemanly in his deportment, he won many friends, and cher-isbed only feelings of kindness toward others. He had no bad habits. He labored much in behalf of the cause of temperance, and will be long remembered by those members of temperance organiza-tions who so often listened to his elequent words. He used neither intoxichting drinks nor tobacco, nor was any profane breath from his lips permit

ted to pollute the air. In the three years he spent in my office prepara tory to his admission to the Philadelphia har, in May last, I never heard from his mouth any word of doubtful quality, and his daily conduct as a stu-dent was marked by that high sense of self-re-spect, so manifest in the respect he paid to others: He was very dear to me, and I had come to regard him less as a pupil than as a son. He was ever kind and affectionate to his mother and sister, who, more than all the multitude of his personal friends, mourn his loss

One of the ancient poets declared that those fhom the gods love, die young. But in the words w Shelley:

"He is not dead, he doth not sleep-He hath awakened from the dream of life He has outsoared the shadow of our night; He has outsoared the shalow of our night; Envy and calumny, and hate and pain. And that unrest which men miscall delight. Can touch him not and torture not again: From the contagion of the world's slow stain He is secure, and now can never mourn A heart grown cold, a head grown grey in vain."

We came away satisfied that no argument nor discussion is necessary, or even possible, if one seeks for light at a proper source. Why is it that so many prefer ignorance and prejudice to can-dor and truth?-doubts and darkness to cent ainty and sunlight? I once heard of a firm-shall I say, in Cincin-nati-who were found doing business in the glare

nati-who were found doing business in the glare of noonday with closed shutters and dropped curtains, and lights in full blast. A stranger, who might not have been the lamented "A. Ward," inquiring why this was thus, received for reply. "We are agents for a non-explosive, noncombustive oil, far cheaper than daylight!"

And so, while error and self-interest combine. we must expect the mills of the gods to grind no faster than heretofore. Truly yours,

Philadelphia: Nov. 20, 1871. JUAN LEWIS.

### OUR NEW PUBLICATIONS. Opinions of the Press.

THE TEMPLE: On Diseases of the Brain and Nerves, developing the origin and philosophy of Mania, Insanity and Crime, with full directions for their treatment and cure. By Andrew Jackson Davis. William White & Co. Boston. This work treats the question of insanity and crime from a physiological standpoint. Mr. Da-vis has but little faith in drugs and medication for mental maladies, but holds that the disturbances of the brain and nerve machinery can be best reached by the dynamic forces of nature, magnetism, sympathy and love; that drugs are a force which is not kindred to the system, especial-ly a mind diseased. Crime he would deal with should be reformation of the individual, not punislument per se. Some of his views are novel, but there is much in the work to attract attention and suggest thought. -Providence Press.

VITAL MAGNETIC CURE By a Magnetic Physi-cian. William White & Co., Publishers. Whatever may be the skepticism in many of

the strongest minds of to-day concerning the phanomena of so-called "Spiritualism," there can be no doubt of the general and eager interest everywhere manifest in the infant science of vital mag-netism. No skepticism opposes the facts slowly brought forward concerning it. Infantile it may e, uncertain, undeveloped, but acquaintance an study only intensify our belief in its great, its wondrous its almost miraculous possibilities. There is in this science a fascination, a charm, in-spiring a reverence for human life and for the who has made us with such infinite capacities undeveloped and as yet almost undreamad of.

The author has couched in simple, unaffected style accounts of many cases wherein magnetic-treatment has been used with benefit; and has amples with hygeinic hint; that form perhaps by far the more valuable part of the work. As did the apostle, the author "speaks of things whereof he doth know;" and yet withal he speaks with a wast unknown beyond. Gratifying as the book is in both manner and matter, its glimpses and hints do scarcely more than whet the spirit of in-quiry to know more. We heartily recommend guiry to know more. We heartily recommend the volume not only to those who are curious con-cerning vital magnetism, but to all as a valuable Mary J. Colburn, speaker.

and 75, P. M. A. P. Averal, Freedom, J. A. Spencer, Score-tary; William Merritt, Treasurer.
 CIRLSEL, MASS. - Granite Holl. - Regular meetings of Spirit ualistic arc held every Sundy evening at Granite Hell. The best of talent has been engaged, such as Mrs. Rardinge, Prof. Denom, Dr. Willis of New York, Miss Jennie Leys, Thomas Gales Forster of Washington, Mrs. Neille J. T. Brit-ham, etc. 'All communications for the Association evolution indicessed to Dr. B. H. Crandon, 4 Tremont Temple, Boston, *Biotechnometric Chamber*, The Biole Christian Spiritualistic Hold uncerlings every Sunday in Hawthorm-street Chapel, Boston, Biole uncertains free, D. J. Bleer, Supp 1.
 CAMBRIDGEDET, MASS. - Children's Lyceum meets every Sunday at 104 A. M., at Everett Hall, Hyde's Block Charles H. Guild, Conductor: Miss A. R. Martain, Guardian; Mrs. Wm. Atlas, Assistant do; D. I. Pearson, Isbartani, M. A. derson, Secretary; Mrs. L. Murray, Trensurer; Charles Weigh, Muscal Directar; D. L. Pearson, Isbartani, M. A. Speakers engaged; - Mrs. Chara, Jield, Dec. 21; Mrs. A. P. Brown, Dec. 31; Wu. Branton, Jan. H and 28.
 Charles Weight, O., -The First Society of Spiritualists and Lib Charles and Lib.

J. Dewey, Guardian. DEASWILLE, N. Y. -Spiritualist meetings are held the first and third Sunday of every month. Mrs. E. A. Williams is en-gaged to speak until the first of March. DEB MORES, IOWA. - The First Spiritualist Association will meet regularly each Sunday at Good Templar's Hall (West Side), for lectures, conferences and music, at 10<sup>3</sup> A. M. and 7 p. M., and the Children's Progressive Lycenm at 1<sup>4</sup> p. M.

Buter, for the Children's Progressive Lyceum at J r. M. DELAWARE, O., —The Progressive Association of Spiritual-lats hold regular meetings at their hall on North street every Sunday at 73 r. M. Children's Lyceum meets at 103 A. M. Win: Willis, Conductor; Mrs. H. M. McPherson, Guardian. FOXBORO', MARS.--Progressive Lyceum meets every Sun day at Town Hall, at 10 A. M. C. F. Howard, Conductor; Mrs. N. F. Howard, Guardian.

Ars. N. F. Howard, Guardian. I Lawnoirron, N. J. – Meetings held overy Sunday at 104 M. M., at the Spiritualist Hallon Third street. P. N. Park-jurst, Bresident; Terry Valentine, Secretary. Lyceum at 1 M. Merrill Parkhurst, Conductor; Mrs. J. M. Peebles, Juardian

HINGHAN, MASS .- Children's Lyceum meets every Sunday Rernoon at 2 o'clock, at Temperance Hall, Lincoln's ng. E. Wilder, 2d. Conductor; Ada A. Clark, Guardi

HARRISBURG, PA .- The Spiritualists hold meetings every Sunday evening, in Barr's Hall. H. Brenerman, President. KANSAS CITY, Mo - Meetings are held in Good Templars Hall, conter stil and Mala streets J L. Morton, Moderator Dr. E. E. Perkins, Treasurer; T. B. Johnson, Secretary.

Dr. E. Ferkins, Treasurer; T. B. Jehnson, Sceretary. LYNN, Mass.—The Spiritualists hold meetings every Sun-day afternoon and evening, at 3 and 7 r. K., et Cadet Hall. LOUISVILLE, KY.—Society and, Children's Lyceum hold their services in Webiger Hall, 4th Afteet. E. R. Nouriler, President of Society; A. Cuscaden, Secretary. Regular loc-tures every S-nday morning at 11 o'cle ck. and evening at 73. Speakersengned:—Wis, Laura Cuppy Smith during it fer-nister and March. Children's Lyceum meets in the after-noon at 3 o'clock.

noon at 3 o'clock. Low KLL, MASS.—The First Spiritualist Society meets in Wells Hall. Lectures at 23 and 7 r. M. Jacob Nichols, Presi-dent; J. S. Whilney, Corresponding Secretary; N. M. Greene, Treasurer, Children's Progressive Lyceum meets at 10% A. M. George B, Guolale, Conductor; Mrs. Caroline M. Smith, Guardian.

LA PORTE, IND -The Association of Spiritualists hold meetings every Sunday at Huntsman's Hall. Lyceum at 101 A. M. Conference at 4 P.M. Warren Cochran, Cor. Sec.

Sunday at 10 A. R. C. R. Fells, Conductor: Mills Lob Kinght, Guardian
 VIERLAFD, N. J.-Friends of Progress meetings are held in Plum-street Hall overy Sunday at 103 A. M., and in the even-ing. President, Mrs. Ellen Dickinson: Vice President, John Grage: Recording Secretary, Mrs. Lucheda Laolt: Cettre-sponding Secretary, Mrs. Mark E. Blobson: Treasurer, C. B. Campbell. The Children's Progressive Lycenn meets at 124 r. M. Dr. D. W. Allen, Conductor: Mrs. H. H. Ladd, Guardian; Lucius Wood, Musical Birector: Mrs. Pills Tanner Assistant do.; B. F. W. Tanner, Lie carnan: Henry Wilbur, Assistant do.; Speakers desiring is address said Society should write to the Corresponding Secretary.
 WASHINGTON, D. C. - The First Society of Progressive Spiritual is a Wisson Miler, President, C. Herring, Vice, President; O. R. Wasten, Strenary, C. Herring, Vice, President; O. R. Wasten, Strenary, C. Herring, Vice, President; O. R. Wasten, Strenards in Barnend Has, at H.A. Mand if an Miler, President, C. Herring, Vice, President; O. R. Wasten, Strenary, B. M. Burd, Thermore, J. Berning, Strenard, Schultz, Tras-arer, Trasneds Schule the edity with data, and needs 4 informa-tion by calling on any of the above named - the ets.
 Wonewards, String the edity with otta, and needs 4 informa-tion by calling on any of the above named - the ets.

WORCESTER, MASS. -- The Spiritualists hold meetings every Sunday, afternoon and evening, in Hortfeultural Hall. YATES CITY, ILL.-The First Society of Apiritualists and Friends of Progress meet for conference Sundays at 22 P. M. I We would respectfully request all interested in spiritual

meetings to forward us a correct list of officers and other matters pertaining thereto, as it is only by individual assistance that we can hope, to make our announcements reliable: |

#### Passed to Spirit-Life :

From Winsted, Conu., Nov. 22d, Bro. Stephen Burbank, a the age of Pyyears.

the age of P years. Bro. Burbank in early life embineed Metholism, but its narrow teechins dot not satisfy the lengings of 18 noble nature. When Spirituatism prevented its clauns, it, found a heart heating in indice with its anget messages at e good will to men; and for twenty vers no cloud has obscured. Its and, or come betwist blan and the bright facure of the at ged built or men; and for twenty vers no cloud has obscured. Its and, or come betwist blan and the bright facure of the at ged built is defined by the start of the start is a start of the start of the where the eleman hyperforms and even longing, to Lawdown the physical form to join glad hands with anged thende in that ged stallshere. In a trand, thy long was are ratified, and them has been able to reform and communicate to and through the load enes left behind. To this compension, be said: "I would not come tack; I am happy here. I shall be near to guide and context you, until we need in the happy Summer Land." Bro, Burbank was consister in defence of his fully in Spirituatism, hating all manner of hypoerity. The unshaken fulle enabled, bin to jass nover the dark river wit is bright smiles Highting up bly fore, as the angel hands reached over to welcome him to their inversion. Lawd, the was a breakenses and a strateging and the the factors and the share been able to the strate to and the strate with the factors are been able to be and the main blad, bin to jass a been the strate with the factors are been able and the share been able to be a strate and strate with the strate the him to their inversion to be a strate and the strate with the blade and the share the start been able to be a strate and the factors are been able to be a strate and be able to be a strate and the strate and the strate and the strate and the happened blade and the strate and the strate and the strate and the base as the strate and the strate an

From South Middleburo', Massa Nov. 25th, Rebecca, wite

From South Middlebero', Mass.; Nov. 25th, Rebecca, whe of Marcus Maxim, in the 19th year of her age. The beautiful failth of "Spiritualism" was the hope and trast of our sister. Its blessed runths subtained her (brouch the dark hours of litense physical suffering, which she bore with cheer tat and unmunuting pathenee. The blight of New England-consumption-claimed her for a victim two year-age. During the last days of her eartiful file, say was cheered by the tangible preserve of tireless spliti-watchers, who andflity picke works of comfort, and to'd her of the home pre-pared for her in the bright would of realities. Though the dear ones the burband and children-will miss the material presence of the wife and mother, and follow will fail to meet the smalle of webcome as they cross the threshold of her hos-pitable home, yet no the of heve or tendernets is severed by the chance. With more than homan sympathy will the arisen spirit return to be ablessing -even nearer and dearer than when in the form. At the functation works of comfort were spicken by Rev. Mr. Smith, assisted by Mrs. Sarah A. Byrnes, of Wolfactor Reights.

From Moretown, Vt., Nov. 16th, Mrs. Fannle, wife of E. C.

Fram Moretown, V.L. Nov. 1610, Mrs. Fannie, wite OFF. C. Child, aged 65 years 3 months and 9 days. Mrs. Child was confined to her hed for thirty-three months suffering acutely with neuralcia, palsy and paralysis. After nearly forty two years of comestic happing-ress with her loved companion, she has " gone before " to await his comity in the which land. spirit land.

From Mouson, Mass., Nov. 26th, T. D. Thayer, aged 38 years. Services conducted at his late residence, Nov. 28th, by Miss Jennie Leys. Singing by Mr. C. P. Longley, W. Collaiss

From Amboy, Ill., of heart disease, Elijah Hanson, aged 48 years.

[Notices sent us for insertion in this department will be charged at the rate of themity cents per line for every live ez-ceeding twenty. Notices not exceeding twenty lines published gratuitously.]

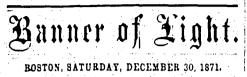
Suffrage Convention at Washington. Buffrage Convention at WithIngton. The National Woman Sufface and Educational Committee will hold a Convention at Lincoln Itali on the 10 h. Hith and 12th of January, for the purpose of urging upon Concrets the passage of a "liceit atory Act" during the coming scale. Priends of Equal Rights are carnetly invited to make saily arrangements for being present at this most important gath-ering. Elizabern CADY STANTON. President. ISADELLA REFCIRE HOOKER. Chairman of E.r. Com. JOSYPHINE S. GRIFFING, Scerelary.

#### LIGHT. BANNER OF

#### II This paper is issued every Saturday Moral | mg. one week in advance of date.

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In quoting from the Hanner of Light, care should be taken to distinguish between editorial articles and the ommunications (condensed or otherwise) of correspond-nia. Our columns are open for the expression of free hought, when not too, percenal; but of course we cannot underiate to endorse the variest shades of opinion to which our correspondents give utterance.



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WILLIAM WHITE, LUTHER COLRY, JAAAO B. RION. 

the factor of the connected with the editorial department of the factor of the control of Lather Colles, to whom all fettine and contradications must be addressed.

#### Spiritualism in Polities.

An article in last week's Banner from the penof John Wetherbee, could not but have proved prolific in suggestions to all Spiritualists who, by the match of events and the present transition state of at airs, have been brought to consider the appropriateness, if not the necessity of taking some active and positive part in political and other current movements. Perhaps the most obvious thought, to every mind is, that in the disintegration that is visibly going on in political parties, it is time that the influences of Spiritualism. which are wholly those of reform, should enter as an element into the shaping of all future public questions. Blavery has confessedly engrossed the common thought, in one form and another, for many years; and now another and not loss important question must necessarily succeed. The people will not be satisfied to discuss no more than their material condition and prospects, as involved in questions of a tariff, of finance, and of taxation; these are certainly highly important. and deserving of serious consideration, but they do not happen to be sufficient to command the profoundert thought, or evoke the deepest and truest popular sentiment. The fact is, the people of this country are not yet so put to it for a subsistence, with such a vast uncultivated area around them, as to be willing to feel serious over such questions when others that engage their profoundest'sympathies are still unsettled.

It is the secret of successful statesmanship to catch the spirit of the age, and use it efficacionaly for high and noble purposes. That spirit, in this varticular time, refuses to be satisfied, with more currency' and trade questions, it demands the consideration of profounder problems, in which are involved the moral well being, the progress, and the happiness of the human family. Commerce has been doing missionary work for this spirit, for many and many a year. After all our political biscussions and conflicts, this great problem still stands in the background. And, as we observed, slavery having so deeply excited the repulsiveness of the moral sentiment of the people as to make them willing and eager to encounter. war itself in order to eradicate it, no less engrossit g a question is going to satisfy the demands of the popular centiment now. It must be a greater, brender, profeunder matter, in fact. Does any observant and truly sagacious mind need to be add that it is Erilgion?, How obvious is the fact, and how significant, that no question really appears in the near horizon of the future but this, capable of enlisting the thoughts and sympathies of a whole population, disciplined by past experience to a capability for addressing itself to its disposal. Not as between Protestant and Catholie, so much as in reference to the entire circle of reforms that involve progress and emancipation.

The well-known Philadelphia Orthodox Convention has given the cue to the discussion that

Dislectical Report on Apiritualism. On the 26th of January, 1869, the London Dialectical Society appointed a committee to "invesnessed." tigate the phenomena alleged to be Spiritual

manifestations, and report thereon." The committee originally consisted of twenty-eight members of the society, but two of these gentlemen declined to sit, and subsequently eight other gentlemen were invited and agreed to join. This possible and send is their report. This has accord- it for any parties wishing to procure it. ingly been done, and here, in a handsome vol-

ume of 412 pages, we have their ovidence, along with a mass of correspondence and other communications, all bearing on the subject, and forming a very interesting presentation of it as it now stands before the European public.

Of the six sub-committees, the first went earn estly to work, and held no fewer than forty meetings. At thirty-four of these some of the phenomcha were observed, and the witnesses report that memorial at the last session of Congress, was re-they have no longer any doubt about the existence encetfully received, and a minority report of the they have no longer any doubt about the existence of a certain force which, under certain bodily or mental conditions of one or more persons present. is sufficient to set in motion heavy substances, country, without contact between such substances and the body of any one of those persons. Further, they believe that this force " can cause sounds to prosubstances not in contact with nor having any visible or material connection with the body of

rected by intelligence. Sub-committee Number Two gives detailed accounts of all manner of manifestations "presumably " Spiritual. Sub committee Number Three confirms the fact that intelligence is indicated in the phenomena. Sub-committee Numexperiments with Mr. Home, but the results were ton, Susan B. Anthony unsatisfactory. Nothing occurred "which could be and thirty-four others.) attributed to supernatural causes." Sub-commit-

roport. The result of all the testimony of the sub-committees upon the general committee is summed shows what the woman suffrage party are about, up in the following propositions:

marently tioor an accompanying which sounds are often distinctly perceptible to the touch -- occur, without being produced by muscular action or mechanical contrivance

That movements of heavy bodies take place without mechanical contrivance of any kind, or

connection with any person, 3. That these sounds and movements often occur at the times and in the manner asked for by persons present, and, by means of a simple code of signals, answer communications and spell out coherent communications. 4 That the answers and communications thus

obtained are, for the most part, of a commonplace

That the circumstances under which the phenomena occur are variable, the most prominent if from a new side, and acknow tact being that the presence of certain persons are so reluctant to recognize. seems necessary to their occurrence, and that of others generally adverse; but this difference does not appear to depend upon any belief or disbelief cerning the phenomena

6 That, nevertheless, the occurrence of the phoof such persons respectively.

Cautious as these conclusions are, they appear successful writess."

sserting that of the five ac bers of the such a position, the inference is to be preness of mediums." nesses are not "genuinel" express their convictions freely and unsparingly. | lution to shortly begin, Among the hostile letters is one from Prof. Huxley, which we have already published, and Mrs. Mary M. Hardy. to which we have replied. "Supposing the phenomena to be genuine," says Mr. Huxley, "they do not interest me !" That is precisely what the man said who refused to look through a microscope, the practical testimony of which he feared would upset certain pet theories of his own. Prof. Huxley shows that he is more bent on his own petty triumphs than he is on establishing the ruth. How valueless it would make all his copyrights, in which the cheerful doctrine of materialism is taught, if these despised spiritual facts should be admitted! Therefore down with them! Don't let science condescend even to investigate them seriously! There is a letter from Lord Lytton, which, withdoubt or anxiety. out being offensive, shows that he has made little progress in investigation. No one can read his Strange Story," in which the inconsistencies of nightmare are mixed up with the stunidities of charletan magicians and neoromancers, without concluding that he knows nothing of the real science of Spiritualism. He demurs to the agency of spirits in the phenomena, and makes this extraordinary declaration: "If matter he moved tirely occupied in private sittings. from one end of the room to the other, it must be by a material agency.'

actions of departed spirits, I can see nothing against the analogy of Nature in this, but it is not a proved fact for me by what I have myself wit-

We have no space at present for a more copious analysis of this interesting Report. It forms a a triumph over the police commissioners, who volume which every scientific Spiritualist will desire to possess. It is frank and fearless, and is not take place. The gathering commenced at probably the most important contribution to the heaty of thirty-four, being obviously too large to literature of Spiritualism that has yet come to us conduct inquiries by personal experiment, was outside of the ranks of Spiritualists. The volume split up into six sub committees, and these were is published in London by Longman, Green, requested to make such investigations as were Reader and Dyer, and we shall be happy to order

#### The "New Departure."

The National Suffrage Committee will hold a Convention at Lincoln Hall, in Washington, on the 10th, 11th and 12th of January. All those in terested in woman's enfranchisement are invited there to consider our "new departure"-women already citizens, and their rights secured as such by the 14th and 15th amendments of the Federal Constitution.

This view, presented in Victoria C. Woodhull's Judiciary Committee made in its favor, which has been sanctioned by the opinions of some of the ablest constitutional lawyers and judges in the

Although this report has been before the nation nearly a year, no authoritative adverse opinions have as yet been rendered. It only remains then believe that this force " can cause sounds to pro- for the coming Congress to pass a Declaratory ceed, distinctly audible to all present, from solid. Act, that " women citizens " may be able to vote and he voted for at the next Presidential election Let, then, the 20,000,000 women of this republic visible of material connection with the body of rise up in their dignity and use, these new-found any person present, and which sounds are proved liberties for their own personal freedom, and the to proceed from such substances by the vibrations salvation of their country. A united effort now, which are distinctly felt when they are touched." and the day is ours. We shall not only vote for Finally they hold that this force is frequently dia potent voice in directing who shall be nominatal for that office.

The times are auspicious, party ties are broken, politicians are losing their hold on the masses who have clearer ideas of human rights than even before; and of all the vital issues now looming up for the party of the no distant future, there is not one so momentous and far-reaching in its consethat "nothing worth recording occurred at its sit-tings." Sub committee Number Five had many (Signed by Lucretia Mott Elit cheft). (Signed by Lucretia Mott Elit cheft) Susan B. Anthony, Victoria C. Woodhull,

The politicians of the male sex and old schools tee Number Six was also unsuccessful in its in- must not expect to have everything to themselves vestigations, and have nothing of any interest to in the future as they have had in the past. Great changes are in the air, and are about to culminate in a general revolution. The above significant call

and what are their purposes. As will be read-1. That sounds of a very varied character, ap- ily seen, it is an entirely "new departure," proceeding from articles of furniture, the on this question of woman suffrage. So long as a walls of the room — the vibrations the male sex is in the enjoyment of absolute the male sex is in the enjoyment of absolute power, and can keep the inside position, there is no likelihood that it will relax the reins of rule, or dispossess itself voluntarily of its advantage. Men do not usually move in a reform until someadequate exertion of muscular force by the per- thing compels them to. When they are made to sons present, and frequently without contact or see and feel the necessity of a change, they consent to make it, and the more sagacious of them go forward to greet it with voluntary cooperation. This being so well understood, and all the arguments hitherto employed by woman for her enfranchisement being either turned by flattery or denied by blank silence, there is nothing left her character; but facts are sometimes correctly given to do but to take a "new departure," assuming which are only known to one of the persons pres- ground that will actually compel the sex in power, or the politicians rather, to look at the subject from a new side, and acknowledge the rights they

And we seriously think that the women have hit the nall on the head at last. Instead of standing outside, and vainly beseeching Congress for favors, where they are entitled to simple rights. nomena is not insured by the presence or absence they take the ground, aunounced a year ago, that women are already citizens, under the authority

of the fourteenth and fifteenth amendments. To to have given dissatisfaction to the Chairman this position, as will be recollected, the minority of the General Committee, who complains that of the Judiciary Committee assented at that time, "the framing of the report, and the selection, reporting at length in its favor. And it is well publication and reviewing of the evidence has understood, too, that that position was endorsed practically drifted into the hands of devoted and and acquiesced in by many able judicial minds. zealous Spiritualists, who are led by skilled and 1t being now claimed that, in such cases as have been brought before the courts in the meanwhile,

Music Hall Free Spiritual Meetings.

Dec. 24th and 31st, in the above hall. She has been

To this charge we find in reply an editorial note no decisions have ever been rendered adverse to editing sub-committee only one is a Spiritualist; in the projected Washington convention, that whereupon the Chairman aforesaid begs the women therefore have the right to vote already, whole question by replying that he "designates and that it only remains for Congress to pass a as a Spiritualist any one who believes in the genuine- declaratory act giving them authority to exercise that right on the occasion of the next Presiden-The temper of the opposition may be judged tial election. This is the same position that was from this most uncharitable and illiberal reply. taken by Gen. Butler in his place in Congress. The malcontents would impugn the whole testi- and again during the late gubernatorial canvass mony by the gratuitous assumption that the wit- in Massachusetts. He argued, incontrovertibly, that women possess the electoral privilege al-The sub-editing committee seem to have exe- ready, in every State, under the operation of the. cuted their task with remarkable fairness and amended constitution. We foresee, in this procandor. They suppress nothing, favorable or un-liected movement, a nowerful concentration of favorable, having a bearing on the subject. They | forces in favor of what has been both refused and let the enemies as well as friends of Spiritualism | nassed over in neglect, and expect a social revo-This popular trance and test medium, whose private scances have been of such great service a the past, in advancing the knowledge of spirit existence and communion, also holds public scances in this city, at her residence, 125 West Concord street, on Wednesday and Sanday evenings - the latter being crowded on each occasion. Her audiences are composed of confirmed Spiritualists, anxious investigators and firm skentics: but, at the close of the meeting, there is but one opinion regarding the tests of spirit presence which she gives, and expressions of astonshment or thankfulness, according to the status of the person making them, take the place of Her scance on Sunday evening, Dec. 17th, was attended by over one hundred persons-and more would gladly have come in, but were unable to find room in the house-the stairway and entrance hall being filled. All the messages were at once recognized, and a feeling of harmonious accord breathed through the whole occasion. During the week-in daylight-her time is en-

#### The Parade of the Internationals, Which took place in New York on Sunday, Dec

7th, proved a success. The occasion is regarded not only as a mark of sympathy for the cause in were determined for a time that the parade should noon in the neighborhood of the Cooper Institute, and soon the thoroughfares on either side of it in 31 and 4th avenues became nearly blocked up, there being besides those intending to join the procession immense crowds of holiday street gazers, who from time to time cheered every one in general and the female participants in particular.

About a quarter-past two o'clock there was a general stir among the masses, and soon the solmn notes of a funeral dirge were heard from the band of Hawkins' Zouaves, which formed the head of the column. Immediately after came a platoon of the Seidmore Gnards (colored) and then Massre Banks and Fuereau, followed by a number of ladies on foot. Among them was Miss Tennie C. Chaffin, carrying a red flag which bore the in-scription "I. A. W., section 13," and "Social and Political Equality for Both Sexes," and Mrs. Uniona in the following order: Cuban League, bearing Cuban flags; another crowd of females and some males with the drum corps of Hawkins Zouaves; the catafalque, upon which were three coffins, drawn by six horses; MM. Dereure, and Megy, late commander of Fort Issy, as pall bearers, and walking with them about a dozen refu-gees from Paris; the French Legion of the Print rs' Unions: Bricklavers'-Union: Cabinet Makers' Union, and five carriages — in all close on to two thousand people. In the foremost carriage sat Gen. Byan of Cuban notoriety, and the Fenian which of Donovan Rossa. In another carriage rode Mrs. Frances Ross McKinley. The catafalque was substantially yet tastefully made. It was draped in black with an inscription on the sides in white letters, "To the Martyrs of the Universal Republic," and it was decorated with red flags streamers, mingled with monrning crape. ้ฉกสั processionists generally wore red roseties and scarfs of black crape, and the banners and flags were nearly all of the same color. The banner captured last Sunday by the police was the most oticeable. It bore the inscription, The spirit of he Commune expands as the axe of the execu tioners falls on the necks of its martyrs." On suother banner was — "The world is our country; to do good our religion:" and on another -- " And had all things in common." they The line of march of the procession was down the Bowery to Great Jones street, to Broadway, across Broad-way to Waverley place, to 5th avenue, up 5th avenue to 31th street, to 6th avenue, down to 14th street; to Lincoln's monument in Union square round which the procession marched and then dispersed. The utmost order prevailed through-

#### A Spiritual and a Woman Movement.

As will be seen by reference to the letter in another column, from our New York correspondent, the friends of Mrs. Cora L. V. Tappan, in that city, have rented Lyric Hall, on 6th Avenue, the same occupied every Sunday morning by Rev. O. B. Frothingham's Society, for a series of Sunday evening discourses by Mrs. Tappan, to continue through the season, excepting during March, vhen she is to speak here every Sunday, at Music Hall, when it is expected that Mrs. Wilbour, Mrs. Davis and others will occupy the desk of Mrs. Tappan, in New York. We are glad that our friends in New York have determined that one of the many pulpits of that great city shall he occupied permanently by a woman. The principle is a good one, always so recognized by Spiritualists, and should be endorsed and if possible carried out in every city and town in the country; it will at least prove to the world that womankind have a higher and more sublime mis-sion than that of being a mere plaything or even than that of being a mere plaything or even that she was insane from brain disease. The efhousehold drudge. The Lyric Hall Sunday evening discourses are to

commence on the last Sunday of the present month, with introductory remarks by Mrs. Mary F. Davis and Mrs. C. B. Wilbour. A rare intellectual and spiritual feast on that occasion is anticipated, to which all are freely invited.

#### Movement for Organization at Eliot Hall.

A meeting of about two hundred Spiritualists. resident in Boston and vicinity, took place at this hall on Sunday afternoon, Dec. 17th, at half-past standing the assertions of the secular press, in the two o'clock, to consider the question as to whether | interest of old Theology, to the contrary. to the mind of the liberal element the time had come for successful organization of its forces, and if so, to take such action as should best forward the project.

### **DECEMBER** 30. 1871.

"Mediums and Mediumship."

The great favor Mr. T. R. Hazard's articles on he above subject received from the public, has induced us to reproduce them in pamphlet form. which Rossel and his comrades suffered, but also All who read them as they run through the Banner pronounce them the best essays ever written on the subject. Every medium should have a copy of the pamphlet and read it carefully, and especially should every one who has visited a medium or ever expects to, give it close attention. It contains just the information needed, and instructs the investigator how to deport himself or herself in order to obtain reliable information from the spirits. In order to give it the broadest circulation, it will be sold for the small sum of ten cents, postage free.

#### Patents.

From Messrs. Brown Brothers, patent solicitors of this city, we have received a pamphlet lately issued by them, entitled, "Important Information for Inventors and Patentees under Patent Law." The pamphlet is very neatly and tastefully printed, and its information most concisely stated and systematically arranged. It is a most convenient and handy pamphlet for reference, and, with it, a nerson can readily and quickly discover what is to be done, and at what expense, to secure Letters Patent for an invention. These namphlets are gratuitously furnished on application, whether personally or by mail.

From a personal acquaintance with Messrs. Brown Brothers, and a knowledge of their large experience and capabilities in patent matters, we cheerfully recommend them to all interested.

#### Woman Suffrage in Congress.

In the United States House of Representatives. Dec. 18th. Gen. B. F. Butler, of Massachusetts, inroduced a hill declaring women entitled to sufrage under the fourteenth amendment.



CONTENTS OF THIS NUMBER OF THE BANNER. First page : "A. J. Davis's 'Temple,'" by Alfred E. Giles; Poem-"Her Birthday;" "The Twin Relic Again;" "Truth," by Leander Scott. Second : " On things that are Small," by Isaac Rehn; Mediums, Organization, etc.," by L. Hakes; Return of Dr. Ditson-A Noble New Pamphlet -The Federati of Italy-Moravia, etc ," by G. L. Ditson; M. D.; Banner Correspondence from various localities. Third : Same continued;" In Memory of Fred, E. Gourlay;" " Slate Writing-Letter from Juan Lewis;" "Our New Publications-Opinions of the Press;" Poem-"The Reformers Still Outcast," by William Brunton; List of Spiritual Meetings; Obitnaries. Fourth and Fifth: Usual Editorials, Items, etc. Sixth : Message Department. Seventh : Advertisements. Eighth : Editorial Correspondence," by Warren Chase; Wisconsin Pebbles," by J. O, Barrett; "Western Locals," by Cephas B. Lynn.

We print on our first page a very interesting article from the pen of A. E. Giles, Esq., on A. J. Davis's new book, "The Temple," in which he introduces a letter from Mr. Davis, which more clearly defines his clairvoyant powers.

The correspondence in the Banner this week is unusually interesting.

Mrs. Sarah T. Langley, wife of Trueman T. fort in some quarters to throw odium upon Spiritrantable. Some of the worst crimes in the calendar have been committed by ministers and church-members, but does that fact prove Christianity wrong?--Haverhill Tri-Weekly Publisher.

Give us your hand, Mr. Editor. We are highly gratified to know there is one editor at least of the secular press possessing true manhood enough to do justice to Spiritualism. Not one per cent. of the patients in the insane asylums throughout the country are Spiritualists, which is indeed a gratifying fact to all liberal thinkers, notwithSpiri

MEETIN Fifth Ber menced II Oct. 1, and

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is inviduent. Shall God be put into the Consti tution? is the question as it is propounded; but the real unestion is, whither a Church of any kind shall rule the State; whether bigotry shall set up the Inquisition upon society in a new and more subtle form; whether the avenues of free thought shall be blocked up by ecclesiastical restrictions imposed through legislation; and whether we are to pause at this hour of high noon. with the light of heaven shining brightly all about us, and face about for a retreating march across the sloughs and swamps of the past into its dark wildernesses, and through the lonely passes of its gloomy mountains. On such a great question Spiritualism instinctively comes to the front to assert itself, not as a distinct and self-proclaimed power, nor yet of necessity as an organization; but with silent motion and a discreet firmness, without the slightest betrayal of ambition; seeking not its own, but another's, and resolute, in its very gentleness and humility, to a chieve a revolution for which it feels and knows the world is waiting. Spiritualists are thus challenged to mingle their personal influence in with every public question that arises; to take an active part in it: to permeate it as leaven works i n the kneaded mass; and to vote and talk freely on Church and State pretensions on reforms in the Constitution and legislation. They are openly appealed to for action everywhere, when Orthedoxy would govern the State again with its dogmas; when woman claims her natural rights as an equal member in society; when education is to be extended; when the marriage laws are to be reformed; when medical societies would legal ly usurp the monopoly of healing-and not heal. either; and, in fact, when any and all related q uestions come tip for debate and settlement, involving the problem of human progress, and raught with the influences that are to mend or mar human happiness. These are the great quest ions of our future politics, elevated by their genuine moral quality far above the ordinary topics of party discussion; and upon every one of them Spiritualists can never refrain from becoming earnest, outspoken and active in the politics whose appreach is at hand.

#### To Our California Friends.

We are desirous of circulating the Banner of Light in all the cities, towns and villages of your State, that the great truths we inculcate may bear fruit a thousand fold. Therefore we earnestly request all true Spiritualists on the Pacific slope to confer with our agent, Mr. Herman Snow, 119 Kearney street, San Francisco, to the end that the desired result may be speedily achieved.

Williamsburgh, N. Y.

The course of lectures on Spiritualiam, Wednesday evening, have been so successful as to encourage their continuance through the winter and spring. Mrs. Cora L. V. Tappan has spoken there several times, and will again during the month of January.

Ah, my lord, to know that, one ought to be something more than mortal-more, perhaps, than an ordinary spirit! The phenomena, he thinks, are" traceable to material influences, of the na-

and has won the admiration of thousands who ture of which we are ignorant." Yes, and if we have listened to her earnest and eloquent inspiare ignorant of it, the mere fact that we are ignorant is nothing against the spiritual hypothesis, rations. Her brilliant education and fine mediumship are powerful aids to one so young as a puband nothing in favor of the material. The question reduces itself to a thorough knowledge and lic speaker, and will place her in a position of great usefulness. Not being necessitated to adopt analysis of phenomena, and herein his lordship a public career for a livelihood, we admire her has always seemed very deficient.

courage in following the dictates of her conscience One of the most sensible letters in the collection in espousing and advocating an unpopular yet is that of Mr. Edwin Arnold, M. A., who writes: glorious cause. I regard many of the manifestations as genuine,

undeniable, and inexplicable by any known law, or any collusion, arrangement, or deception of the senses, and I conceive it to be the duty and the interest of men of science and sense to exam-

None in the Market.

Rev. Dr. Taylor's book, "Old Theology Turned Upside Down," has created such a demand that ine and prosecute the inquiry, as one which has the editions are all exhausted, and it will be some fairly passed from the region of ridicule. time before another is ready. We will give no-With reference to the supposed interpositions and | tice in the Banner when we have any for sale.

The meeting was called to order by Dr. H. F. Gardner. John Wetherbee was appointed Chairman, and M. T. Dole Secretary. A. E. Newton, per invitation, then proceeded to read a statement (or a creed, as he termed it) for an organization among Spiritualists, which he had prepared for another location, and at the conclusion of his remarks, after, some discussion-in which Messrs. H. S. Williams, Dr. Gardner, George A. Bacon, J. H. Rhodes, M. T. Dole, — Nelson, — Pratt and others took nart-it was voted to organize, and that a committee of twelve be appointed to report a plan for the acceptance of a future assembly. Dr. H. F. Gardner, Messrs. A. E. Newton, H. S. Williams M. T. Dole, John Wetherbee, Phineas E. Gay, W A. Dunklee, D. N. Ford, Isaac H. Rhodes, and

Mrs. John Woods, Mrs. Mary R. Hubbard, Mrs. Edward Haynes, were selected as such, after which the meeting adjourned, subject to the call of said committee.

Fatal Accident to Mr. Gourlay.

In another column will be found complimentary resolutions passed by the Philadelphia bar, in testimony of respect to the memory of Frederick E. Gourlay, who recently passed to spirit-life from that city. The Young Men's Christian Association, by whom he was esteemed, passed resolutions of sympathy. Mr. Gourlay was a young nan of great promise. He was the son of Mrs.

Margaret B. Gourlay, the well-known and highlyesteemed medium who aided Prof. Hare in some of his investigations of Spiritualism. The deceased was a firm believer in the Spiritual Philosophy. His death was accidental. He was sick enough to be confined to his bed, and, one day, requested his nurse to open the window. She raised it a few inches, and then left the room for a minute or two. Feeling the need of more air, Mr. G. left his bed, went to the window, threw it up, and, as the neighbors opposite testify, fell out while attempting to fasten the shutters back. Miss Jennie Leys lectures Sunday afternoons, In his weak condition, his strength was not suffiin the lecturing field but about fifteen months, cient for such an effort. It was at first rumored that he committed suicide by jumping from the window; but the testimony of neighbors who saw the accident dispels that thought.

#### Mrs. Emma Hardinge in New Hampshire.

This renowned lecturer on the spiritual philosophy spoke in Manchester, Dec. 10th. The Mirror says the large hall' was full, and the audience paid undivided attention until the close of her lecture. All the papers gave very favorable notices and reports of her lectures.

A collection amounting to \$12 was taken np recently at Mrs. J. H. Conant's seance, at the for the benefit of the Dumb Animals' Fair, and handed over to the proper authorities.

A new edition of "Parturition without Pain," by M. L. Holbrook, M. D., has just been issued. This edition contains an "Essay on the Care of little Children," by Dr. Clemence S. Lozier. This valuable work should be in the hands of every married woman in the land. Send to us for a copy. It only costs \$1, free of postage.

THE PRESS.—One of the pleasantest features of the preparatory work of the Fair, has been the generous coeperation of the press. We have often been grateful for their sympathy and sup-port, but have never before taxed their generosity oftei to such a degree, and have never met a more willing response.—Our Dumb Animals.

Victoria C. Woodhull is announced to speak on Social Relations " at Music Hall, Boston, Wednesday evening, Jan. 3d.

The Prince of Wales is rapidly recovering from his late severe illness. At one time he was given up by the physicians.

A SURE PREVENTIVE AGAINST CHOLERA,-Wear a brass collar around the neck, threequarters of an inch wide.

The net proceeds of the Dumb Animal Fair amounted to \$20,000.

SILVER TIPPED SHORS .- Shoes are an important item in the expense of clothing children, as every parent will understand. They invariably wear out their shoes at the toe first, and not un-frequently before the other parts are a quarter worn. Children's shoes with silver or copper tips never wear out at the toe, and last twice as long. Remember this.—N. Y. Post,

New Subscribers.

Our patrons are still at work, each one procuring a new ubscriber to the Banner of Light. Since our last record one hundred and twenty-seven new names have been added to our list. O. H. Grant sent three: W. D. Johnson, three; Samuel Johns, two; Dr. J. G. Hall, two; Cephas B. Lynn, two; A. E. Carpenter, two; L. Spaulding, two; J. L. Randall, two; G. B. Dutton, two; A. Ballou, two; E. D. Halltwo; and the following one each: A. K. P. Gray, D. Anderson, E. Howe, Mrs. A. H. Foster, J. Shaw, Mrs. R. Smith, William Burdick, C. A. Kibby, S. Claycomb, E. S. Loper, Mrs. M. Miller, J. M. Frost, O. S. B. Swett, L. J. Simmont J. Damon, L. David, L. Tobey, A. Pepcon, P. Post, J. M. Barnes, O. W. Cotton, Miss N. Harrington, J Temperley, E. Johnson, W. Leighton, I. H. Cook, O. Johnson, M. H. Brown Mrs. M. P. Tupper, Mr. George Younglove, Joseph Boals,

William White, Mrs. M. E. Dewey, F. Kimmerly, J. C. Malthaner, W. G. Miller, I. F. Tillinghast, A. W. Bogie, F. J. Cushing, E. Y. Chevaller, S. S. Skinner, Edward Jones, O. Grace, J. H. Eltis, B. D. Hawks, J. W. Herrick, E. Chase, S. W. Small, R. A. Whiting, J. D. Stiles, J. Layton, L. French, J. K. Austin, Mrs. E. Ford, H. O. Nims, P. Thrall, Mrs. J. Hosley, C. C. Campbell, J. McNeil, Wm. M. Bldir, J. Wise. P. Snowman, J. D. Olinger, N. Tucker, O. Grove, Dr. J. H. Priest, J. H. Ford, Wm. G. Beach, S. H. Raymond, J. Parkurst. H. W. Goodrich, B. F. Richardson, G. W. Wilson, M. M. Stafford, Mrs. R. Howard, R. T. Scamman, B. Biddell, Dr. J. R. Newton, H. B. Reed, W. L. Flack, F. Blanchard. J. O. Barrett, S. Knobloch, Mrs. R. Bennett, S. Covey, J. S. Kimball, Mrs. M. Beeth, H. F. Kinne, G. B. Merrill, Mrs. A. N. Public Free Circle Rooms of the Banner of Light, | Gilman, S. Hayford, S. W. Mayhew, Mrs. Dr. Carey, Oharles E. Atkins, W. S. Bipley, G. K. Ohase, V. Green, A. Taylor, J. Buxton, W. B. Parish, J. S. Henessey.

# BANNER OF LIGHT.

Sparausainsi Lyceums and Lectures. Marinos in Boston.-Music Hall.-Free admission.-The Fifth Berles of Lectures on the Spiritual Philosophy com-menced in this slegant and epaclous hall Sunday afternoon, det. 1, and will be continued every Sunday, at 24 FAROISELY, except bec. 13 and Feb. 11.) Miss Jennie Leys will becure ibec. 24 and 31, to be followed by other speakers of known ability, smong whom are Thomas Gales Forster. Miss Cora L. Y. Tappan, Mrs. Neille J. T. Brigham, Prof. Win. Denton, and Mrs. Emma Hardinge. Reserved seats for the remain-der of the ierm, at areduced price, can be procured of Mr. Lewis B. Wilson, Treasurer, 158 Washington street, or at the hall. Donatione are solicited. Elioi Hall.-The Children's Progressive Lycaum means at Spiritualist Lyceums and Lectures.

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

BOSTON .- Eliot Hall .- On Sunday morning, Dec. 17th. declamations composed the regular order of the Lycoum session, in connection with singing, etc. Some twenty of the scholars participated in the exercises. M. F. Davy gave a resitation, some of the Leaders joined in reading, and Abbie N. Burnham addressed the children. The orchestra, under direction of T. M. Carter, executed several fine musical selections-"The New York 7th Regiment March" being played for the Grand Bauner March. Maria Adams, of Boston, and J. Frank Baxter, of East Weymouth, sang-the latter finely executing "The Wreck of the Hesperus."

An account of a meeting to consider the question of or ganization, at this hall, on the afternoon of the same day, will be found in another column.

The assembly held at this place, in the regular course on Monday evening, Dec. 18th, was interesting and well attended ; music from Carter's Band

John A. Andrew Hall .- The regular services at this hall, conducted through the mediumship of Mrs. Sarah A. Floyd and Mrs. Mary A. Carlisle, are fully attended morning, afternoon and evening of each Sunday.

The dancing parties, arranged by this Society, and held at Eliot Hall on Wednesday evenings, are thus far a success, and a calloo party on the first Wednesday evening of January, at the same hall, is announced by them.

ORBLARA .- Granite Hall .- Nearly one thousand persons assembled at this place, Sunday evening, Dec. 17th. to listen to a lecture on "Heaven" by J. Frank Baxter, of East Weymouth. During his remarks he gave some afteen tests to the audience, all of which were pronounced excellent by the parties concerned. The singing, also, by a quartette consisting of Mary A. Sanborn, Boston, Alico B. Samson, Plymouth, Mr. Baxter and a gentleman from East Weymouth (basso) was very fine.

CHARLESTOWN .- Evening Star Hall .- A social conference, conducted by C. B. Marsh, and opened by Dr. A. H. Richardson, occupied the time Sunday evening, Dec. 17. Miss Blanche Foster, who has been regularly secured for these meetings, gave several fine songs during the exercises,

CAMBRIDGEPORT .- Everett Hill .- O. H. Guild, Conductor makes the following report : "The Children's Lyceum met, as usual, at one o'clock r. M., of Sunday, Dec. 17th. Recita tions wore given by Misses Abble Goss, Cora Hastings, Georgio Martain, C. H. Guild, and Masters Morandi, Jackson and Grant. The sentiment " Home " was responded to with much interest. The Lyceum will resume its former. time-half-past ton A. M .- on Sunday, Dec. 24th, and so con tinue for the future.

Mrs. Ciara A. Field, of Lowell, will lecture at Everett Hall, at half-past seven o'clock, Dec. 24th. Seats free to all. A Christmas Fostival will be held on Tuesday evening, in this hall, at seven o'clock. Good music will be in attendance. Admission free; dancing to conclude the ovening's entertainment, for which a small fee will be charged.

EAST ADINOTON .- Phenix Hall -- Lilla H. Shaw, writes: "On Sunday, Dec. 17, the usual number of scholars and visitors were present. The recitations were given by the following: Belle Holbrook, Mrs. Hewitt Vining, Sarah Trumbull, Lizzio Coombs, Hulda Cushing, Elvira Deane, Ira F. Lowell, Susan Wheeler, Mary Baker. The resolutions on the death of our late friend, Edwin A. Hollis, were read by Ira F. Lowell, and it was voted to have them printed in the Abington Standard and a copy sent to the family. Wingmovements followed next. After this, Ira Lowell, Lanna Shaw, and F. J. Gurney spoke upon the subject of the growth and culture of slik-worms. The grand and target marches were very well performed. Closed by singing, "How cheering the thought that the angels of bliss.""

Milrogu.- Washington Hall.-A correspondent sends us the following : "The Children's Progressive Lycoum assembled at the usual hour, on Sunday morning, Dec. 17th. After the opening exercises were gone through with, we had speaking and reading by Missos Eva Wales, Efflo Williams, Nellie Brown, Nellie McGlofflin, Lillian Smith, Effie Adams, Alta Smith, Notta Anson, Mastor Fredlo Read. Mr. Eben Brown, and Henry Anson. Remarks were then made by Mr. Ebon Brown, E. B. Felton and Henry Anson ; the exercises closed with the grand banner march, in which fortythree took part.

In the afternoon and evening, Mrs. Emma Hardinge lectured before the Spiritual Association, giving us as usual a feast of spiritual food. Mrs. M. S. Townsend Hoadley is engaged to speak for us Jan. 7.

Now Publications.

lated to do a great deal of good wherever they go, and si-

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lently to spread abroad the truth and its healing influences. Amanda M. Douglas appears with her new story-Lucia; HER PROBLEM-of which the critics speak very highly as a piece of literary work. Our own hasty examination of its narrative current fully confirms their judgment. Miss Douglas is an adept in taking the commonest events of homely life, and, by a plastic power of her own, sided by the spiritual subtlety and sympathy with which she is endowed, cre-Elioi Hall,-The Children's Progressive Lyceum meets at ating them anew in combinations that charm us while they 10% A. M. Religio-Philosophical Club (conference) at 7% P. M. stir our thoughts and surroup the state of the state John A. Andress Hall, corner of Chauncy and Esser streets. -Test circle at 10 A. M. Mrs. Mary Carlisle, medium. Lee-ture and answering questions at 2M and 13 P. M., by Mrs. S.A. Floyd. pathos in diction. Better than all, her stories work visibly to a high end in relation to the duties of life around us.

Sheldon & Co. publish "LUCIA" in handsome form. Mrs. Edwards's story-Ouenr WE To VISIT HER?-which has had such a success with the readers of the Galaxy, is now republished by Sheldon & Co., in neat and cheap form, paper covers, and makes a good story for cars and lounging places, easy-chairs by the winter fire and nooks in the home windows.

From Woolworth, Ainsworth & Co., of New York, we have received a number of educational works of great value, of which the list is as follows:

TEACHER's GUIDE; Companion to Bartholomew's Drawing-Book No. 1, for teachers and students using Bartholemow's Drawing-Books ;

A COMPENDIOUS GRAMMAR OF THE GREEK LANGUAGE, by Alpheus Crosby, Professor of the Greek Language and Literature in Dartmouth College;

A TREATISE ON ENGLISH PUNCTUATION ; designed for letter-writers, authors, printers and correctors of the press and for the use of Schools and Academies, by John Wilson. the present being the twentleth edition; and

AESTHETICS: or the Science of Beauty, by John Bascom. Professor in Williams College.

All the foregoing are standard in the line of education, and meet the advanced requirements of the present time. John Wilson's work on punctuation is a thorough thing, and a worthy monument to an accomplished printer's memory. Prof. Bascom's Lectures on the Science of Beauty are full of thought, and crowd the mind with fruitful suggestions. Frof. Croshy presents a perfect chart of the noblest language ever known to man. And the Bartholemew Draw. ing-Book is a skillful aid in the acquisition of a desirable art.

PETERS'S MUSICAL MONTHLY for January has improved in quality and appearance.

THE AMERICAN MAGAZINE OF FARMION, published by Skiff & Co., Union square, New York, has just made its appearanco. It is an elegant work, and a credit to the firm, as well as to native skill, for its artistic beauty. The fashionplatos are truly beautiful.

THE CRUISE OF THE CASCO Makes number three of the Pleasant Cove Series," by Elijah Kellogg, leaving three volumes still to come. It is full the equal of its preceding companions of this popular juvenile series, teaching that noble natures are often more exposed to the arts of designing people by reason of their natural freedom from suspicion, and impressing the fact that pure motives, warm affections and trust in Heaven are not incompatible-but rather the contrary-with the greatest enterprise and the most undaunted courage.

A. Winch, Philadelphia, has issued the popular "Old Franklin Almanac" for 1872. It also contains 'many valuablo statistics.

THE YOUNG FOLKS for January shows improvement, and gives evidence that it is not to be outdone by any publication.

THE LADY'S FRIEND FOR JANUARY .-- A splendidly embellished number, leading off with a spirited skating picture. "The Poet Goethe at Frankfort," engraved in the highest style of art. There are also a beautiful colored fishion plate and choice wood engravings, with a profusion of fashion illustrations. The literary matter is excellent, the poems particularly good.

"The NURSERY."-This little magazine for children has reached a circulation of forty thousand, and it well deserves its extraordinary success. The illustrations are very numerous and very apt and beautiful. "The Nursery" is an especial favorite among Spiritualists because of its freedom from all sectarianism. It is published at \$1.50 a year, by John L. Shorey, 36 Bromfield street, Boston. We hope that those parents of young children who have not seen it, will send for a specimen copy forthwith.

Morements of Lecturers and Mediums. Miss Susie M. Johnson, of Detroit, is lecturing this month for the Society of Spiritualists at Port Huron, Mich.

A correspondent says she draws large andiences, is a fine speaker, and gives good satisfaction. Mr. O. P. Kellogg, of Ohio, lectures at Port Huron during January.

" Prof. William Danton," says the Minneapolis Tribune of Dec. 12th. "who has been engaged in delivering a series of lectures on goology during the past week, Sunday evening lectured at the Opera House. Both the body of the hall and he gallery were crowded almost to sufficiation, and a large number left who could not oven obtain standing room. The lecturer spoke about one hour and a half, and was listened to with the closest attention by the audience. The locture was pungent, radical and elequent, the speaker striking what he considered error with all the logic he was master of, uttorly regardless of how strongly it was entrenched behind human prejudices. However much his hearers may have differed with the speaker, they could do no less than give him full credit for honesty and fearlessness in express ing his views. His subject embraced the whole range of human life-physical, social, moral, intellectual and spiritual, and, like the Donnybrook' warrier, whenever he discovered the head of error, or even suspected that it would appear, he considered it his religious duty to strike at it. The effort was both ontertaining and instructive, though there will be as many different opinions in relation to its truth as there were pairs of ears that heard it."

from Kansas will be to St. Louis, Memphis, New Orleans, Houston, Galveston, and other citles in the South."

William Brunton spoke at Fall River, Mass., during De. cember, in Pocassett Hall, his lectures bringing together arge audiences. He will address the Spiritualists of Cambridgeport and Middleboro' in January. Would like to make further engagements. Address him 2 Kneeland street, Buston, Mass.

J. Russell Sleeper will answer calls to lecture upon Tem perance, its theoretical and practical establishment; also on liberal subjects. Address care Banner of Light. Mr. Bleeper is a gentleman of education, and a good speaker.

N. Frank White is lecturing in New York this month, Sunday mornings; in the Brooklyn Institute in the afteroon, and in Williamsburg on Wednesday evenings. He peaks in Vincland, N. J., in January.

J. W. Fleicher lectured in Lowell, Mass., last Sunday, to good audiences. The meeting in the evening was opened and closed by N. M. Pierce, of Putnam, Conn. Mr. Flotcher speaks in Manchester, N. H., Dec. Sist.

Mrs. B. A. Rogers, the inspirational and trance speaker. will answer calls to lecture and attend funerals, not too far from Lowiston, Me., whilst she stops there. She is an excellent clairvoyant healer and psychometrist.

#### Mrs. Cora L. V. Tappan in New York.

MESSRS. EDITORS - The committee having the matter in charge, have concluded that Mrs. Cora L. V. "Lappan's Sunday evening discourses shall commence with the New Yearon the last Sunday in December, probably at Lyric Hall on 6th avenue, near 43d street-and from that time to continue through the season. The determination that one of the many pulpits and rostrums in this city shall be occupied permanently by a woman, meets with the hearty endorsemont and support of all liberal and advanced minds; and those especially interested in the great question of woman's enfranchisement recognize in this movement a stop in the right direction, and give it their aid and encouragement. Mrs. Tappan is engaged to speak at Music Hall, Boston, during the approaching month of March. While thus absent, it is expected that Mrs. Mary F. Davis, Mrs. C. B. Willbur and other women will occupy the desk here.

Tomorrow (Wednesday) ovening, Mrs. Tappan is adverthat city, for it reads, in plain English, as follows: "Visitation of Angels in the Eastern District of Brooklyn, N. Y., through the powerful madiumship of Mrs. Cora L. V. Tappan," etc., etc. These meetings are held every Wednesday ovening, and are well attended. The last week's lecture was by N. Frank White, this month engaged at Apollo Hall. Mrs. Tappan is to speak again on the 27th inst., and Thos. Gales Forster some time in January. Mrs. Emma Hardinge Britten spoke there during the month of November, while filling a month's engagement here at Apollo Hall.

Friends who have attended the evening seances of Dr. Slade on 43d street, and Mr. Gordon's on 4th avenue, each and all attest to having seen there spirit-forms-a palpable resence-and in most instances recognized them. Theo doro Tilton remarked to me to-day that last week he saw a spirit-face. These manifestations (if the writer was not a Spiritualist he would doubtless add wonderful!) are attracting considerable attention and awakening a new interest in the great subject of spirit communion. This latest tevelopment of spirit power and presence is destined to arrest the attention of many heretofore earnest opponents of the spiritual philosophy, and convert them to our faith ; the doubting Thomases will now have-unmistakable cyldence and become convinced, even against their will, of these manifestations of spirit presence and power. We are ssured that the powers above are, through the medium ship of Mrs. Tappan, Mr. Forster and others, to give expression to a higher range of spiritual thought and an enlarged view of truth.

The society worshiping in Apollo Hall, have extended to Mr. Thomas Gales Fostor a call to preach to them for a East Twelfth street, New York. year, commencing on the first Sunday in January or February, and he has accepted. Some fifteen or eighteen years ago Mr. F. commenced his public ministrations in Buffalo. N. Y., and about the same time and place Mrs. Tappan commenced her public efforts upon the restrum. It is a singular coincidence that these two aide and elequent adrocates of Spiritualism take a "new departure" here in New York, and together work in the same glorious cause. The writer has recently read the published reports of the ectures dolivered by there speakers at that time, and been very much interested in them, besides being struck with | the ability displayed, the completeness and artistic beauty of these discourses, so perfect in a literary sense, so logical and so exhaustive. As a specimen, a single extract from one of Mrs. Tappan's, as follows :

one of Mrs. Tappan's, as follows: Gon.--It is conceded, by all nations, that there are one or more principles in this universe, which control and gukle it, which are the radiant sources and the life of all things, and, consequently, are infinite, supreme and eternal. Con-centrating all religious ideas together, we have this one, which is most consistent with reason, with intuition, with revolution; it is the Great Jehovah, or Infinite Spirit, when literally translated from the Hobrew; signifying the Future, the Present, and the Past, that which has been, which is, and which ever shall be. All the divine elements of the uni-verse are concentrated into this one word and this one pow-or-JEROVAR, the Infinite. Now in what manner this Jehovah, this Divine Mind acts, is not for us to tell. We can only perceive his infinitude by the infinitude of our own observation; we can only compre-hend his divinity by as much of the divine as we possess correlves; we can only see his emailpotence hy viewing the

#### Vermont.

Vermont. The Vermont State Spiritualist Association will hold a Quarterly Convention at South Chester, on Friday, Saturday and Sunday, the 12th, 13th and 14th of January. This will be a Masa Convention, and there will be a free platform and free speech. A conflat invitation is extended to all persons, of whatever faith, to meet with us as brothers and slaters of a common family, and discuss with the, in a broad, liberal and catholic spirit, the vital questions of the day. Able speakers will be in attendance to present our philoso-by in its various aspects and hear ups upon the present and it ture of the human race, and in a manner so plain that "Wasfaring men, though fools, shall not err therein." Come, then, speakers, mediums, friends, one and all--friends of earth and friends of the biessed angel world -let us assem-ble ourselves together for a social remotion, an exchange of ideas, and a fresh baptiem of the spirit, that shall be to us a log and an incentave to higher resolves and more carnest endewors through all coming time. The Convention will hold its sessions in the spacious hall of the humann if he, whose gentlemanty proprietor, Mr. Cole, knows as well how to care for the wants of the physical man, as Spiritualists can testify from past experience, and who will furnish board at \$1,25 per day. Arrangements will be made with the Vermont railroads to formash free return checks to those who attend the Conven-tion and pay for fare one way. By order of the Committee. E. B. HOLDERN, Secretary.

#### Spiritual and Miscellaneous Periodicals for Sale at this Office :

THE LOWHOW BFIRITUAL MAGAZINE, Price 50 cts. per copy. HUMAN NATURE: A Monthly Journal of Zolatic Sci-and Intelligence. Published in London. Frice 25 cents THE MEDIUM AND DAYBREAK. A weekly paper published 1 London, Price 5 cents, THE AMERICAN BRIETUALIST. Published at Cleveland, O.

Price Scente, Tris Associate Drintosofiical Journal: Devoted to Bpirit-malism, Published in Ohicago, Ill., by S. S. Jones, Keq. Price Scents.

THE PRESENT AGE. Published in Chicago, Ill. Price 8

THE LYOBUM BANNER. Published in Chicago, Ill. Price

5 conta. THE CAUGIELE. Published in Baltimoro, Price 5 conts. THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL OUL-TURE. Published in New York. Price 20 conts por copy.

#### BUSINESS MATTERS.

DR. SLADE, Clairvoyant, is now located at 210 West 431 street, New York. D16.

SEALED LETTERS ANSWERED by R. W. Flint Tomorrow (Wednesday) evening, Mrs. Tappan is adver-tised to lecture at Masonic Temple, East Brooklyn. The New York. Terms \$2 and 3 stamps. Money re-form of the announcement must startle the fessil minds of funded when not answered. D39

> The "WAVERLY 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 writer for that paper. Address Moszes A. Dow, Boston, Mass. This is the first, novel story she has ever-written. It is founded on facts. 3w, D16,

#### Example for the Ladies.

Mrs. C—, of New York, has used a Wheeler & Wilson Machine since 1857, never averaging Joss than \$700 a year, and for the last five years \$1000. She used the same needle during 1870, and earned with it cours \$1000. with it over \$1 000.

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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 diseases of the brain and nervous system.

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 — Addre s Box 5129, New York (1997) York City. D23. .....

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#### ADVERTISEMENTS.

Each line in Agate type, twenty cents for the first, and filters cents for every subsequent.in-section. MPECIAL NOTICES.—Thirty cents per line for first insertions and twenty-five cents for sub-sequent insertions. BURINES-4 NOTICES.—Thirty cents per line, each in crition, set in Minion, measured in Agate.

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STPIRETUAL CLAIRVOVANCE, MBSJ.M., CMREATER formerly Juna M. Franch, well many sent for her remarkable success during many year practice in examination and treatment of the sick, may be consulted at her effect. **1567** Washington street, Baton, Mass. Hours from to to 1

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BY THOMAS R. HAZARD.

BY

SEED TRUTHS; or Bible Views of Mind, Morals, and Religion, by Pharcellus Church, D. D., is a very striking book on Scriptural subjects, whose vigorous reasoning and clear views press to the very limits of Orthodoxy, straining the fonce until in places it is broken down. The author has previously published "Philosophy of Benevelence," "Religious Dissensions," and other works of the like character. His search of the Scriptures, in the present essay, is by comparing "spiritual things with spiritual." We get a clearer idea of his aim from his definition of faith in the Scriptures. Thus: "The Bible-man stands between two distinct worlds-that of Nature and that of spirits, taking impressions and ideas from both, though unlike each other as spirit is to matter, and heaven or hell is to earth. He trims his sails to breezes from the seen and unseen, from the temporal and the eternal. These opposite influences act upon him through distinct modes of apprehension; and it is for him to determine whether the one or the other shall rule him. This is a prerogative that allies him to God. It is the basis of his law and of his principle of duty,"

His views of spirits and the realm they occupy, are of the Orthodox sort, as that there is a power of mind, extraneous to matter, which science caunot explore in its results; yet they are allied to a larger faith, when he admits that the evidence of this power that is working all around us is the same with that which proves the existence of physical forces at work also. And he startles himself with the inquiry, "Who knows but these unknown forces may be spirit or bordering on its realm? The more subtle the element the greater the power ; and the gnarled oak and granite ledge are riven by an unseen bolt, hurled by an unseen hand Can we tell how the sunbeams are generated, and how they work out the results so all-pervading, so stupendous? (Inr we divine the principles of cohesion by which the sandgrains of a stone are held in such close affinity, explain the needle's adhesion to the pole, or the earthquake's power to upheave continents? Or can we any better explain how it is that spiritual ideas should work out results in human na ture so magnificent ?"

And so he goes on with his speculations concerning the spirits and the power of spirits, blindly groping his way slong the wall, when the door is wide open, if he only wishes to find it. He worships the letter of his Book more than the essence of the Spirit, and that is his trouble; yet, as often as he plunges into any explanation of its mysterious teachings, he is unconsciously compelled to draw his resources for explanation direct from the great treasury of spiritual truth, as illustrated and enforced by the visible phenomona. This is only another case of reluctant confession by an Orthodox teacher-in the present case, one of the most acute and learned. One by one, they feel comnelled to come forward with their demonstrations of hostility to Spiritualism, and these are turned into cooperative testimony in favor of what they intended to destroy.

LIFE LECTURES, by the author of "Alpha," are published by J. Burns, of London, and are lectures on the Refigion of Life as exemplied by the man Jesus Christ. The volume is prefaced with a portrait of the venerable author-Edward H. Dennys-which gives its contents more value to the possessor. These lectures, which may properly be called sermons by a divine layman, embrace such themes and topics as Truth, What is Evil ? Charity, Poverty, The Divinity that Dwells in Man. The Church of the Future. Trust in God. What is Man? Pure Religion, Philosophy, Election and Grace, Time, Sin, Law the Regenerator, The Uuchristian Character of Riches, Peace, and The Millennium, and How to obtain it. They are pervaded with genuine spirituality, attention to the manifestations witnessed at his seances. and are lucid and impressive. No one can peruse them, one by one, without blessing the devoted author for having cels the Davenport brothers, and stands at the head of the

Joseph D. Stiles, of Boston, Mass., inspirational speaker and test medium, will lecture in the Town Hall, Tunbridge, Vt., Bunday, Dec. 31st, forenoon and afternoon.

Ed. S. Wheeler lectured in Lawrence, Mass., Sunday, Dec. 17th, to a large audience. He has gone West, and lectures in Painosville, Dec. 24. He speaks in Louisville, Ky., during January.

Busic A. Willis lectured in Ipswich last Sunday. Quite a lively interest is awakened there on the subject of Spiritnalism. She speaks in Peabody three Sundays in January. Miss Jonnio Loys lectures at Granito Hall, Chelsea, Sunday evening, Dec. 24th, at 7 o'clock. Subject-"Shoddy Religion."

Dean Clark is going South this winter, and intends to take a physical medium with him. He is at present in Philadelphia. His address is 1919 Walnut street.

Mrs. Emma Hardinge lectures in Salem during January. The people there are expecting a rich intellectual feast.

Wm. M. Connelly, Esq., of Louisville, Ky., well known in the literary world as a writer and lecturer, is about to give a series of popular lectures through the South and West. Mr. C. is fully imbued with the great truths of Spiritualism and will not lose an epportunity of enlightening the people on the subject, and is a most philanthropic and upright man. Be sure to hear him wherever you see him announced to speak. He is also a remarkable spiritual medium, and will lecture on Bpiritualism and hold test seances when de slred.

W. Lindsey Jack, M. D., a graduate of Philadelphia University of Medicine and Burgery, clairvoyant and healer, will devote nortions of his time in the lecturing field. Address him at Boverly, N. J.

Dr. Dumont C. Dake will roturn to Chicago the first of January, and locate at No. 64 24th street.

Mrs. F. O. Hyzer has changed her residence to 433 East Baltimore street, Baltimore, Md.

K. Graves has been lecturing in Missouri for some time. He has the faculty of drawing attention to his discourses, and neople are anxious to hear him more than once. He remains there a while longer, and goes thence to Council Bluffs, Iqwa, in January. From that point, he will go to Dallas County, and thence to Cedar County, lecturing at all available points.

H. T. Child, M. D., of Philadelphia, has been quite ill, of late, but, we are glad to learn, is now much improved.

Chas. H. Read, the physical medium, continues to attract much attention in the West. The papers give considerable The Pleasanton (Kansas) Observer says: "Mr. Read far exso worthily exercised his precious gifts. They are calcu- front rank of mediums in the United States. His route

urrent ms urvinity by match of unb arrind we be possible ourselves; we can only see his omnipotence by viewing the works of his hand; can only conceive of his presence by the overlaating principles of life, which pervade all things. These, to the common objecter, convey but little hint of the Diving Mind, but to the soul awake to all of the beautiful and These, to the common or every, convey but note into a the perfect in Nature, each object in the universe is an oracle proclaiming God's presence and power. We shall not attempt to convince the skeptic that there is a God ; we shall not attempt to prove that the theological ideas of all nations are founded upon truth. We can only assume it, from the fact that men in every nation and elimo have worshiped a God or Gods, have believed in Jahowah. Front this fact, we must either establish the principle that there is a God who rules the universe, or that the whole is a stupendous failure, a great work of chance, in which is no stupendous failure, a freat work of chance, in which is no stupendous failure, a freat work of chance, is which is not with this assump-tion, and this evidence of all humanity, we must proclaim, upon the face of our argument, that there is a ninfinite God. Infinitude means something more than we are led to be-lieve by common teachers, something more than set, party or nation have led us to discover; something more than all theology can led us; it means something more than all theology can fell us; it means something more than all oternity can reckon. It means boundless time, boundless power, boundless helng. It means not only that which has been, but that which shall be, that which over is, the spirit, and the power, and the life, which control the universe. We may divide it into as many periods, as many agos as we please; we may assume that it is composed of one or more persons, but still we have an Infinite Principie; it is a Unity; it is a One; and that is what constitutes its infini-tude. Men are but particles, atoms, a something created; our sould are but as a fleating breath of wind compared with this overlasting power, this infinite God." theology can tell us; it means something more than all

#### Married :

In this city, Dec. 14th, by the Rev. Edward Everett Hale, Miss Emma G. Fessenden to Mr. John B. Brackett, all of Boston.

This lady has labored long and usefully with the Ellot Hall Children's Progressive Lycoum, and the good wishes of a host of friends follow her in this new scene in the drama of life. In this city, Dec. 19th, at the louse of the bride's mother

by II F. Gariner, Esq. Emily L. Clark, of Boston, and Henry Page, of Stony Creek, Cl.

#### Passed to Spirit-Life:

From Boston, 11th inst., Mrs. Mary Morgan; wife of Albert

From Boston, 11th inst., Mrs. Mary Morgan; wife of Albert Morgan, publisher of the Saturday Evening Express. Mrs. Morgan was one of those rare and happy souls who possess the faculty of ever discerning the golden side of every one coming within their sohere; she had harsh words for none, a loving and sympaticizing heart for all. She saw the ro-deeming qualities of each sizer and brother, and on those loved to imger; acce ded the fatherhood of God and brother-hood of man, and had abiding faith in humanity. She leaves but for a moment an aged mother, a deviced humand, and alz loving children. A better or kinder wife, mother and daughter is rarely found. She accepted fully and heartily the facts and philosophy of the beautiful faith of spirit return, and it has been to her, for many years, a source of joy. This feelie token of love and respect is offered by her only brother, in the fullness of his heart. Loss he could not asy. May the loving angels, minsering spirits, confort the sar-rowing ones, coming nearer to them in their deepent troubles. JOHN Harby.

ROSE WATERMAN .- Many of our Boston readers will have a pleasant vision, as they read this name, of a little one who on many occasions of happiness in the city, or picnic field in the country, brought so much joy by her sweet presence. The story of "Rose" and "Idly," twin daughters of L. E. and Mrs. S. A. R. Waterman-the former in the mortal, and "Idly" in the spirit life, who played together as if both were still in the spirit life, who played together as if both were still within the bounds of material existence-is well known to hundrede of. Spiritualist believers. We now find it our duly to record that the two are at last rejoicing together in that world where physical sufferings and sorrows are known no more. Ross passed through the change called death, Dec. 12th, aged 6 years 9 months Happy 'is her spirit in its para-dislan home, with its playmate of so many cartily hours; but upon her doubly affieted mother, who had just is ken up her abode in Newark, N. J., the blow must severely fall. May kind and pitying angles aid her in this hour of trial, and amooth the rough pathway of the years, till she mosts her loved upon the happler shore.

### SPECIAL NOTICES.

### A LIVE MAN.

ince competition is the rule

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- 'Mong those in trade who thrive, A merchant trained in such a school, Must be "a man alive"; He must know when and what to buy, The people's wants to muct. And self to hav when they apply, That no one can compete. That no one can compete. Coar, Pants, Vest, Hat and Shoes complete, Gives bargains, each one knows, Correr of Beach and Washington street. Dec. 30.-Jw

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#### LIGHT. BANNER $\mathbf{OF}$

her duty is to the spirit-world as well as to her-Message Department. self. I was a plain-spoken man in the earthly

Each Message in this Department of the Banner of Light we claim was spoken by the Spirit whose name it bears shrough the instrumontality of

6

#### Mrs. J. H. Conast,

while in an abnormal condition called the trance. These while in an abnormal condition called the trance. These Messages indicate that spirits carry with them, the charac-foristics of their earth-life to that leyond—whether for good or estl. But these who leave the earth-sphere in an unde-veloped size, eventually progress into a higher condition. We ask the realer to precive no doctrine put forth by spirits in these columns that, dees not comport with his or her reason. All express an uch of truth as they perceive -Bo more. يؤار فنجيه الالات

#### The Banner of Light Free Circles.

These Circles are held at No. 158 WASHINGTON STREET, Rom No 4. (up stairs.) on MONDAY, TURADAY AND THURA-DAY AFTERSOON. The Circle Room will be open for visitors at two of lock, services commence at precisely three of clock, after which time no one will be admitted. Heats reserved for strangers. Donations solicited. Mas. Coxast receives no visitors on Mondays, Tuesdays,

Mis. Coxaxt receives no visitors on Mondays. Ture-lays, Weinesdays or Thuredays, until after six o'clock r. M. Bho gives no private sittings. MT Denstions of fowers for our Circle-Resm are solicited. MT the questions answered at these Scances are offen propounded by individuals among the sudlence. These results the controlling intelligence by the chairman, are sont in by correspondents. BRAIRD LAITERS -Visitors at our Prec Circles have the privilege of pluing a cealed better on the table for answer by the neutrer. First write one of two neutrer overthese forms.

business in provide a reasonation of two proper questions sign-ing full name to the same j out them in an envelope, real  $U_j$ and address to the spirit with whom communication is de-sired. At the close of the system the history full return the letter to the writer, with the history (if one is given) or the one day on the envelope.

#### Invocation.

Infinite Spirit, our God, thou who doth represent all past, present and future, we would worship and adore they this hour. We understand only a fragment of thyself-that fragment being the good we find in ourselves; yet, in the name of that good, we worship and adore thee. And we ask, oh Infinite Wisdom, that thou will, from hour to hour, bestow upon its as much of thy wisdomas shall lead us in the way of right. We ask that the mantle of thy lave may so consciously fall' around us that we shall fear no evil; that, looking above and beyond all the trials incident. to our growth, we shall rest secure in thee. Bless thou the sinner, oh Infinite Spirit, by relieving him or her of their sins. Bless thou thy saints, by giving them the assurance of thine approbation. Bless us all-the good and the evil, the happy and the unhappy; and, it ally, oh lutinite Spirit of wisdom, love and truth, open thou our understandings, so that we shall know thee to be the Great Spirit that never for sakes us; so that doubt and fear shall depart forever from us, and thus we shall dwell in thy kingdom of heaven. Amen. Oct. 23.

#### Questions and Answers.

CONTROLLING SPIRIT. -- Your questions, Mr. Chairman, I am ready to hear.

QUES-A correspondent, writing from Nehalem River, Oregon, asks: "Did God make manfully grown and developed at once, or was he created in the form of an infant at first? and, if so, who took care of that infant in the incipient stages of its development?

ANS -- It is a well-proven scientific fact, that man, the human, has come up through all the different successive steps of the lower life which he perceives around him and beneath him. The story of the first pair is such an one as could well be drawn from the early life of all races-each one having had its representative Adam and Eve, who were the first man and woman that stood off as representatives of their race. But when you endeavor to confine this allegory to its serintural meaning, or as it is understood by theologians, we learn, at the outset, that we are running inimical to natural laws, and that we are also robbing the Infinite Father of infinite wisdom, and endowing him, instead, with 'the foolishness of green humanity.

Q-Is man master over mind, or is mind master over man?

A .- First, then, what is man? Is it the body? Is the body the man, or is the mind of the man the man? To me, the mind and the man are one and inseparable, and mind ever controls matter. Oct. 23

life; I am just the same now. If she do n't like it, I've no apology to make. She ought to make one to me. The name the lidy gives me is Mrs. Agnes Chasterfield, I do n't know her; and if I did, I would probably refuse to give her what she asks, for the reason that I would not be very likely to remember all the points of the case she demands me to work up, for I had more than one patient at the time. I could hardly be expected to write out a critical case from my memory; and the lady, if I understand her, demands some-

thing very clear and accurate, or nothing at all. Now, then, my lady, go to school; go to some good spirits, to teach you. No matter if they are as cross as I am; they 'll do you good. Dr. William Wesselhoeft. Oct. 23.

#### Maggie Dane.

A mother whose heart, one week ago, was renlered desolate by the loss of her child, has called to the spirit-world to know who has charge of the child, and how fares the child. Her prayer was honest, and full of power; and the Infinite Spirit has sent me to answer her.

This little one she called Mary... She had lived with her only two short years; she was her idol, her all-the sunshine of her home and her heart. The Angel of Change touched its beautiful brow, and it walked out from its earthly home and was welcomed by the angels.

I have to say to that mother that I have charge of her little one, with nearly two hundred other little ones. Their home is a beautiful one, far surpassing anything that earth can boast of; and her child, in common with others, will be tenderly cared for, lovingly cherished, and a holy remembrance of the mother will be carefully nurfured in the child's conscionsness; and when she shall be done with the trials of earth, that child, whether grown to maturer life, or whether still in babyhood, will welcome her, and she can claim it as her own. My name was Maggie Dane. The name of the lady whose heart I have come to cheer is Mrs. Elizabeth Williams, of Chicago, III. Oct. 23.

#### S. S. Soule.

I wish to send a short message to-day to a friend of mine. The message is this: Sam, do n't lose sight of the wires at Washington: whatever else may engage your attention, keep an eve that way. Remember that it is expected of, you by many in the spirit-world that you shall sooner or later hecome a leader of their cause with reference to the Indian, and, notwithstanding the wheels may be clogged for a time, keep an eye in the right direction, and by and by somebody will oil the wheels anxiety about my welfare, they told me they and the cart will run smooth. I throw out this should think I ought to get religion; because, hint simply because I think I see a little falling they said, " a sea-faring man is always in danger, off of the forces in that direction. I don't like to and you don't know what hour you may be see it, because I know it will only prolong a warfare which is constantly going on between right and wrong. No matter if the devil stands in the way, press onward; you can lick him; I am sure I ould. My name, S. S. Soule; my friend, S. F. Tappan, Oct. 23

#### Georgie Barret Davis.

I am Georgio Barret Davis. I lived in Manthester, N. H ; I was seven years old; I want to tell my father that heaven is n't any such kind of a place as he thinks it is; 't aint nothing like it. I don't think he meant to tell me a lie about it, but make much difference whether they struggle I don't think he knew, and I don't think it's right to say things for fact that you don't know anything about. He told me I'd see God, and I would go to Jesus to live with him forever, and I haven't seen God any more than 1 did here, and I've only seen Jesus twice, and that was when he came into our school as a teacher. I do n't think father ought to say so much about heaven when he don't know anything about it Aunt Susan says so, too. She says I must become a preacher of the gospel to him, and perhaps I will do a great deal of good.

Mother aint here to-day; if she was, I suppose anyway-I should n't feel so had as she would if he did n't want to see me. I want him to know, if he do n't know any better about heaven than he mea chance. I'll tell him about Jesus Christ. too-a good many things I don't suppose he will want to believe. They 're true, anyway. He is a teacher of moral philosophy in our school, and he isn't stuck up a bit. There don't anybody pray to him here, and there do n't anybody worship him, either, but they all love him dearly. I hope father will give mea chance to come home and talk with him. I'll give him a subject for a sermon if he will, a first-rate one, too. Ghod-by, Oct. 23. mister. -

William Jarvis. I have been trying ever since my death-which took place in August, 1862-to get back in this way, with some information concerning myself, to my friends, for I have left a wife and two children, a mother, three brothers and one sister, all of whom are anxious, no doubt, in their way, to know whither I have gone, and how it goes with me. My name was William Jarvis. I was a private in the First Michigan Cavalry; I was wounded at Cedar Creek, but 1 died a prisoner at Andersonville prison.

I have to state, to the henor of my jailors, so far as I was concerned, I received far better treatment than I expected to; neglected, to be sure, and starved; yet I was assured I had as good as could be procured, and I had no evidence that they did not tell me the truth.

My folks have heard that I was shot trying to escape. It is false; I never tried to escape. It would have been folly for me to have undertaken it, because I had lost one foot and one hand. I should have been in a sorry plight to run away from a rabel prison.

I have no wish to return to earth again to live. It is well enough to drop in occasionally when you can do any good, but I think the vast army that have come from both sides during the rebellion would, to a man, refuse to come back if they. had the power to. I used to wonder how I should feel if I knew I was going to die. I had no fear, and I could n't make myself believe that it was anything more than the stepping out of one room into another; which was the fact. My friends have heard various stories about my being robbed after I was wounded, all of which are false. disposed of what few valuables I had, for bread, for medicine. They did not go far, but they helped me on the road for a day or two. I think my brothers would do better if they were first sure that an evil record was a true one before taking action in the premises. Oct. 24.

#### Capt David Eldridge.

Well, this is a familiar port, notwithstanding the rig of the craft is a little different from what I've been used to sailing in. The surroundings are familiar; I'should know them if I had been dropped down on earth after having dwelt in the spirit-land a thousand years. My name, Capt. David Eldridge. I am from New Bedford. I have been gone a little over five months. I expected when I went I should have a long passage, I should go to a more distant port; but the realtruth was it was like scooting across a pond. I have no fault to-find with the master presiding over life.' I rather think he can do about as well as I could, and so I told my friends when in their called."

"You'd better have a safe passport with you," said one of these friends. I told him that I could trust the master that was steering the ship of life. I was on board that craft, and I should come out all right, because he would n't run it aground, I was quite sure, and he would n't founder it; and I am now more satisfied than everthat he knows his business, and is capable of taking care of every one of his crew. He knows where they all are, and he is capable of controlling them, and I don't think it will against his will or move harmonious with it, so far as he is concerned. If they rebel they will only injure themselves in the struggle; he will move on with his craft just the same, and they will all have to go with him whether they will or

For my part, I am very well satisfied with God. I wish all my friends were equally so. I think it quite time they were. It must be that in order to be a true Christian you ought to be able to trust the God you pretend to serve; instead of being always doubting him, making him sacrifices to ward off his fancied anger, I think it would she would send a message by me to father. I be far better judgment on our part to feel safe in know she would send her love if she was here. his keeping. We shall henor him a great deal ore in such a course than by constantly doubtbeing able to come back; I know she wishes he log him, running into this church and all that, and would ask us to come. I told her I was coming falling on our knees, and pleading with God to take care of us, as though he wasn't doing that same thing all the time. I presume my friends will say I have not grown any better, which is the told me, I'll tell him about it, if he'll only give | truth; I am just the same that I was when here, only I've dropped off the body. The thinking part I've got all the same, and I think just as I did when here, only I know now concerning that which is the hereafter to you, who are here. It may be that I shall get to distrusting God by-andby, but I hope not; and I would recommend to my good friends who are members of the church, that they should come and join my church. God's Church. Come and resign themselves to that power that has always taken care of them, and they will over feel safe in the keeping of that power. Now if they doubt my return, let them give me the privilege of coming face to face with them, and I will prove it to them, if they are reasouable heings. Oct. 24.

with the change. Dr. John Dix Fisher, of Boston, to Mrs. Margaret Amory, of New York, in behalf of her son, William Amory. Oct. 24.

Seance conducted by Col. R. A. Wainwright; letters answered by C. H. Crowell.

#### Invocation.

the baptism of the holy spirit of truth, which shall it not for their unsettled, unhappy state, I should lead us in the ways of pleasantness and paths of be happy in the new life I have found. I want peace; that truth which shall set the bigot free, them to feel that they did what they thought was which shall knock off the shackles of ignorance, heet in removing me, and that it was right for and make us recognize our nearness to thee. We them to do as they did. I am satisfied with the thank thee, our Father and our Mother, for change, and I want them to be. I was twentyas much of truth as we comprehend, for as two years of age. much of thy life as we find within our lives. We

thank thee for that nearness with which thou hast pitched thy tent within our midst, for the tunes the harp of our lives anew. Lead us by the in the soul understands thee and itself, then, ob, Mighty Spirit, we will praise thee forever and for-Oct. 26. vermore. Amen.

#### Questions and Answers.

#### QUES.-Is not the North or Polar Star thestrongest magnet to this planet?

ANS.-Yes, I believe it is so considered by the scientists who have investigated in that direction. Q.-Is not the magnetic attraction of the North Star the cause of the magnetic needle pointing toward the north?

A.-Yes.

Q .- Does not the attraction between this planet and the North Star give this earth its polarity, and hold it in its uniform revolution? A .- Partly so; not entirely. It is one influence acting upon the earth, but it is not all, Q.-Is not the power of attraction the cause of

motion? A .- The power of attraction, combined with its

opposite, repulsion, is the cause of motion. O.-Did not the magnetic attraction of the North Star locate the magnets of this earth in the northern part, while in its embryotic condition? A .- No: I think not.

Q.-Have spirits any other method of navigating space—as explorers—that by following the magnetic currents extending from one planet to the other?

A .- These are the great highways over which the spirit passes in journeying from one point to another, but they are not the power that produces locomotion, that being the will which sets in motion the magnetic and electric currents surrounding the spirit. These magnetic currents that surround the spirit, when set in motion upon one of these great highways, run rapidly from one point

to another, guided by, controlled by the will. Q .- Are not the changes in one planet convey ed to the others on these magnetic currents, and all become affected, and, in time, equalized and developed by these changes? A.-Yes.

Q.-Will not the time arrive when persons can will their bodies through space while in the mortal form?

A .- No; at least it is not at all probable, since we do not believe that there will ever come a time when the human will can thus perfectly control the law of gravitation, which determines all ponderous bodies toward the centre of the earth. Q.-Does galvanizing a steel rod lessen the attraction of the magnetic needle toward it? A .- In a degree; yes, it certainly changes the power.

O.-How is it that returning spirits are so much given to prophesying fature events? Is this knowledge of facts and events that are to be, an absolute knowledge? Are there laws governing the succession of circumstances which are inevitably sure in their working, and are there spirits who can read them correctly? If so, how comes so much false prophecy?

A .- The old adage that " Coming events cast their shadows before," contains a very great truth. | subject of religion, but neither of us could come

Alice Barron. I come because I am anxious to let those I have left know of my condition as a spirit. My

name was Alice Barron, daughter of Thomas Barron, a grain dealer in Chicago, Ill. I was sick of inflammation of the lungs, and in the attempt to move me to more safe quarters on the second day of the great fire, I was sufficiented. I want Our Father and our Mother, we praise thee for them to know that I suffered but little, and were Oct. 26.

#### Peter Jennings.

My name was Peter Jennings, and I lived in holy presence that sometimes fills our being and | Windsor, Conn. I have come here this afternoon with the hope of getting some word to my sonright hand of thy love, oh, Father and Mother of my son, William Jennings, who has lost all he our souls, and, when death shall gather us to the | had by the recent Western fires. I learn that he kingdom of the hereafter, to that condition where- | feels that God has dealt most hardly with him. That is because he don't understand God. He weighs happiness in the scale of wealth, but that kind of happiness which comes in consequence of wealth, is altogether too ephemeral to be worth anything. It won't avail the soul anything when li comes to part with the body. We all know that the time we have to live here, at the longest. is but short. Now I wish William would take a common sense view of the case, and feel that wealth is not the thing of all others to be desired

here. He has his health left. He can go to work and earn enough to make himself comfortable, all he needs. Now if taking away his wealth makes a break in the clouds, and he gets a glimpse of the hereafter, he has not paid any too dear for it; for probably if he had not been conditioned as I find him to-day, I should not have felt that I must come to him; and if my coming enlightens him concerning the other life, he has n't. paid too dear for it.

The great trouble with people here is, they want to get things for nothing. They are never willing to pay what a thing is worth. I wasn't. was n't, and I judge everybody else by myself. It's human nature, and I should recommend that you'd once in a while let the divine nature come uppermost, and see if it won't do more for you. than human nature will do.

I am glad my son has lost what property he had. For my part, I thank God for it. I know I shall see the time when William will see as I do, and feel as I do about it. It may not be while he is here on the earth, but I hope it will be so that instead of censuring the Infinite Spirit that guides all things in life, he will feel that it was one of the best things that could have come to him. Good-day, sir. Oct. 26.

#### Major Henry Constantine Smith.

An officer in the United States Army has lately conceived the desire to know whether Spiritualism is true or false, but like every other Nicodemus, he wants to get what light he can under cover. He do n't want it to be known that he is investigating modern Spiritualism; it is not popular enough. Well, I've not a word to say concerning his manner of investigating, because I am told that he would be persecuted to a greater extent than he would be able to bear, if it was known that he is taking the course he is. Now, he says, "If modern Spiritualism is a truth, will some one whom I knew well in this life, come to me through the Banner of Light and give me a message that shall contain unmistakable evidence of his identity." He adds, "I am an honest, earnest seeker after truth. I expect soon, very soon, to make my exit from the lower to the higher life, and I want to know something about that life before entering upon it." Well, I, Henry Constantine Smith, a brother officer, am here to-day, to give him whatever information I may be able to concerning the life he is coming to. I served with him at Fort MacHenry, in the year 1838. For some fifteen years or more we had been upon

quite intimate terms. We often discussed the

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#### Capt. William Madigan.

It is amusing to look over the list of inducements by which spirits first conceive of a desireto return to earth after death, communicating with those they have left. Some of these inducing causes are ludierous in the extreme; others are very solemn. They form, with all their lights and shades, a very amusing picture to the disembodied spirit who is enabled to view them without a glass. The cause which has attracted me here this afternoon is this: some of my friends are discussing the very unimportant question as to whether or no I was a believer in modern Spir-Itualism, before death. The majority claim that I was not; but I am here to answer in favor of the minority. I was: for I had seen and heard and felt that which had convinced me, beyond a doubt, that the spirit not only existed after death. but it had power to return and communicate with those who are left here. Now, in conclusion, I would say, if any of my friends doubt that I am able to return in this way, they have only to test me by the various modes with which spirits are tested who return communicating with their fellows. I am Capt. William Madigan, of the 9th Mass. Regt. I was killed at Gaines's Mills, June Oct. 23. 27th, 1862.

#### Dr. William Wesselhoeft.

I had ample evidence, before making the change of worlds, that a great many of these people who believe in modern Spiritualism were disposed to make this modern Spiritualism a very ridiculous thing; and I liave had greater evidence, since death, that This is a fact-that the majority of those who believe in modern Spiritualism do it more harm than good, for they call upon the inhabitants of the other world to come back and answor the most nonsensical questions that could possibly be propounded; and I am here to answer one, to-day, which is to me a very foolish one. A lady who claims to have been a patient of mine, and who claims that her daughter, now in the spirit-world, was also one of my patients some seventeen years ago, wishes me to come back, and, for her satisfaction and the satisfaction of her friends, to make a statement concerning the disease with which her daughter died, diagnosing every particular point, so that there may be no mistake, so that she may know, herself, that I am speaking-that her old physician gives the message to which his name is attached, or expected to be. Now, to begin with, I do n't know the lady, and never did. My memory is goodj ust as good in this life as it was in the earth-life; and if such a lady was over a patient of mine, it was under a different name. I do n't know her by that name, and never did. Probably she expects I shall be attracted to her because she has called me, and I shall know what her name was, and shall give it to her, thereby doubling the test. I have something better to do now. Although her request may be a very laudable one to her, o me it is a very foolish one. I would recommend to her that she should employ some good, wise spirit to give her a few lessons as to what

Seance conducted by Cardinal Cheverus; let ters answared by "Jonnie,"

### Invocation.

Oh ye, whose earthly lives have left a record clear and pure, be with us this hour while we shall worship your God and ours. Let the mantle of your wisdom and your power and your love part for your various spheres of usefulness, carry our fears, and give us in return something of your purity, something of your wisdom, and something of your love. We praise thee, our Father, for the gift of life, for the sacred privilege to be that it matters not with thee where we labor, so that we labor consciously in thy sight, so that we have the approbation of our own better nature, that we are at peace with thee. Oh, Mighty Spirit, thou who art encamped around about us under all circumstances, may we feel thy presence, and never forget to acknowledge thy power and thy love over us. Guide us through thy ministering angels who are wiser than ourselves, and, finally, in the beautiful hereafter of the celestial ten months ago, sent her only son to Germany life, we will praise thee forever and forevermore. Oct. 21. Amen.

#### Questions and Answers.

QUES.-An account appears in the daily press discovered by certain German navigators, and that it was crowded with whales and other animateil existences, and gave evidence of life beyoud its waters. Will the convolling intelligence state if this be true?

ANS.-So far as the knowledge of your speaker direction.

duplicated by invisible spirit planets of refined matter similar in general outline, and governed by similar astronomical laws? A.-They are-every one of them. Oct. 24.

### Frank Talbot.

My name was Frank Talbot. I am from Springfield. I died one year and one month ago. I live rest upon us, and, by your presence, hallow our with Uncle William and Aupt Mary now, in the words and our thoughts. And when you shall do. spirit-world. I go to school, and I'm not homesick. I was, though, at first, because mother cried with you komething of our hopes, something of so. She said if there was any such thing as anybody's coming back she wished I might come: so I got Uncle William to help me come here today. I want mother to let me speak to her, because I've got a good many things I want to tell and to do. We thank thee that we understand her. I want to tell her about my clothes and about my sled, and all the things I left here. She do n't know what to do with them. I can tell her. so she'll be happier too. And I want her to burn up those flowers that were on my casket. She's always crying over them. I want her to burn tliom up. Oct. 24.

#### Dr. John Dix Fisher.

I am called here by the request of a mother, who, with the hope that he might regain his health. That mother asks that I should come to this place and inform her of the condition of her son. She says, "My last letter from him informs me that he is much better, and that he has every hope of rethat an open passage to the Polar Sea has been gaining his health." I have to inform that mother that I was privileged to welcome her son to the spirit-land this morning. A sudden turn in the disease, terminated in his case fatally. It was not expected, either by h is medical advisers here in the earth-life, or hy those who-have been counseling her from time to time from the spiritextends, it may be true or it may be untrue; but world; nevertheless, it has taken place, and I it is a generally accepted fact, by those scientists | trust that now she will bring to her rescue from in the higher life who have investigated in that despair a spiritual faith. It is capable of lifting her out of this shadow, and I earnestly implore Q.-Are all the planets visible to us in this life her to allow it to do so. Now is the time for her to test her faith in the angel world. Allow it to shield her, to become a blessing to her, and soon that son will return with messages of love for

It means this: that all the conditions incident to this material life have first what would be termed a spectral existence in the other life, or, in other words, heyond your sight or knowledge. As your own Emerson says: "Truth is always in the air, and those who are the most susceptible to it get it first." These spectral conditions are always in your midst, and spirits have no difficulty in seeing them, defining them, and tracing them to their ultimates here with you. The reasons why so many mistakes are made are to the reasoning mind very obvious: First-the channels are all more or less imperfect through which they prophesy; second-the conditions which surround these channels are all more or less imperfect, and surely these two circumstances are enough torender unreliable almost every prophecy that is made unto you. Oct. 26.

#### John Campbell.

(To the Chairman.) William, I was sorry to be called while you were away, but it was the will of God, and his will and his way are always best. was glad to have you getting a rest, yet, when I

if I were you; it'll only be troubling you. [You left them in such a way it will not be easy to close them up] Yes, I know. There's always been a sort of looseness about these things that has made it an anxiety to me, and to you no doubt. [A very great one, too] Yes, I suppose so. [How do you flud life on your side?] I find it left them in such a way it will not be easy to-close

very great one, too] Yes, I suppose so. [How do you flud life on your side?] I find it not altogether as I expected, but all I could wish. I have met my children, my wife, and many others, some of whom I had not seen since my childhood. When I get thoroughly aroused to the things of this beautiful life-then I am going off to Scotland. I am going there to take a good long trip, to look round and make myself acquainted with things that are of some interest to me. [Are you going to take Thomas with you.] Yes, and Alexander, too. They are somewhat better posted concerning the mother country. They will make very good guides for me.

Tell my children it is well with me. All I can do for their happiness while they remain here I shall do. [Have you any special word for either of them?] No; I hope there won't be any evil feeling concerning what I did in favor of Janie: I hope there won't be, because I think it was right. I think so now. If I was back here, and had the privilege of doing it over again, I do n't know how-I could do better than I did.

Well, William, I thank you for all your kindness to me. I hope, now I've got out of a body of suffering and pain, I can do something for you. [I wanted to do more for you than I did.] Well, I know all about that. It is all right. I had enough done for me. I am satisfied. God bless you. You. You. You. You. You. You. You wanted to do more for you than I did.] Well, I had enough done for me. I am satisfied. God bless You. You. You. You wanted to do more for you than I did.] Well, I had Nonday, Dec. 14. -Invocation; Mary Morgan, of Boston, Thursday, Dec. 14. -Invocation; Mary Morgan, of Boston, Well, Honday, Dec. 14. -Invocation; Mary Morgan, of Boston, Willam Jones, et Roston, to his wile. Wonday, Dec. 18. -Invocation; Questions and Answers; "Old Abe," to Ex President Johnson; Sybil Boynton, to her children; Mary Kingman, of East Boston, to her mother. of suffering and pain, I can do something for you. her. He even now expreses himself as satisfied | you.

to any settled conclusion about the matter. T think the last day I met him at my quarters, he said to me. "Smith, what makes you adorn your quarters so grotesquely? Can't you find anything better than Indians' skulls, and Indian trinkets?' I said. "They suit me, and these are my quarters. If they don't suit you. I am sorry. You are very welcome here. Won't von take a seat?" He went on to make a remark something like this: "I should think you would hardly want to decorate your quarters with Indians' skulls, or so much of the paraphernalia of Indians, since you carry upon your person something, I believe, like four or five scars, a record of their vengeance upon you." I told him that I bore no animosity toward the Indians. If called upon to meet them in battle, I should conquer them if possible, and in all probability they would do the same by me. If they were fortunate enough to give me many wounds, I certainly had no right to complain. It was one of the common results of war. This broher officer and I had been in the Florida War. We had been pretty severely dealt with, and in con-requence, he, at that time, felt pretty savage on the Indians. He could not tolerate the presence of anything that would remind him of them.

was going, I felt sorry you were not with me; but it is all right. Thomas thought I'd better try and come to day. I didn't know her I would all the indians of the happy huntingcome to day. I did n't know how I would man-age, but I think I get along as well as if I was in my own body. I hope you won't have any trouble in settling up my affairs. I would n't make a long job of it if I were you; it 'll only be troubling you. [You for anything else. He left me, remarking that I

never seen cause to curse the Indian for what he did to me; indeed, I thank him for it. Now if my brother officer wants further proof

that I am Henry Constantine Smith-perhaps I should add my rank-Major Henry Constantine Smith. If he wants further proof, let him meet me face to face through some good medium, and I'll talk to him upon matters that would not sound well, nor look well in print, known only to him and myself. Oct. 26.

Scance conducted by Theodore Parker; letters answered by "Jennie."

#### MESSAGES TO BE PUBLISHED.

Monday, Oct. 30.—Invocation; Questions and Answers; Charlle Goodwin, of Lincoln, Me ; E. H. Ullman, of Chicago, Ill., to friends; Peter Fries, of Chicago, to his brother; Mary Morehouse, of Portland, Me ; John Garrat, of Portsmouth, R. I., to his descendants in England. Taradam, Oct. 31.—Invocation: Onestions and Answers;

R. I., to his descendants in England. Taesday, Oct. 31.—Invocation; Questions and Answers; Stanley Vergeant, of Morris, N. Y., to friends; J. G. Caldwell, of Birmingham, Iowa, to his wife; Bessy Cook, of Wiloraham, Mass., to her mother; George William Cartwright, of Man chester, Eng., to friends; Fannie Cooper, of New York City, to her mother: Thursday, Noc, 2.—Invocation; Questions and Answers; Thomas Hurd, of Bennington, Iows; Doctor Thomas Noyce, of Hoston; "A unt Ruth," of Worcester; Minnie Riobinson, of Plattsburg, N. Y., to her mother; Thomas Brinkley. Taesday, Dec. 12.—Invocation; Questions and Answers; Miles Thompson, to his wife; Dr. Toby, to David Collis; Rosa Inavidson, of St. Louis, to her mother; William Cook, of Bos-ton.

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The King of Blood. Compact to appearater Death The Ghost and the Title Deed. The Ghost in differ. The Ghost in differ. The Gostly Rider. A Haunted House in West. The Gostly Rider. A Haunted House in West. The Gostly Rider. A Haunted House in West. Murden Provented Boy. Yiston of a Phantim of Rosel Ward. An Apparition of the Laving. The Ghost and the Title Deed. The Gostly Rider. A Haunted House in West. Murden Statle do Statle. The Ghost and the Title Deed. The Gostly Rider. A Haunted House in West. Murden Statle do Statle. The Ghost in the Air. The Ghost in the Air. The Ghost and the Title Deed. The Manited House in West. Murden Statle do Statle. The Mass Reace Wrought by In-visible Hands. A Murder Statle do Statle. The Wannie House in West. Murden Statle do Statle. A Murder Statle do Statle. The Kannited House in West. Murden Statle do Statle. A Murder Statle do Statle. A Murder Statle do Statle. A Murder Statle do Statle. The Wanning Heart. A Murder Statle do Statle. 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Astonishment of Bruce upon beholding the Stranger. The Ghostly Rider appears to Phillip and Felicia. The Ghostly Rider appears to Phillip and Felicia. The Ghostly Rider appears to Phillip and Felicia. The Ghostly Rider appears to Anne Boley n. The Vision of the Radiant Boy. The Vision of the Radiant Boy. The Vision of the Radiant Boy. Loorely Hall-The Apparition of Sir Thomas More appears to his Daughter. WOMAN'S RIGHTS. MRS. MARY A. CHARTER, Successful De-veloping, licating, Test and Business Claircoyat. Pho-tographs of herself and controlling splitis forwarded, postpaid, on recents of 23 cents. 17 Central Square, East Boston. Nov. 18.-8w\* All the familiar features of the BANNER OF LIGHT MRS. M. CARLISILE, Test, Business and Clair-voyant l'hysician. Hours from 9 A. M. to 9 P. M. No. 94 Canden street, Buston. Isw-Nov.4. MRS. L. W. LITCH, Trance, Test and Heal-ing Medium. 163 Court street, Boston. Circle Tuesday and Bunday evening at 14 o'clock. S. HAYWARD, Vital Magnetizer, No. 82 Oct. 28-16 Will be retained. The Leorely Hall-The Apparition of Sir Thomas More appears to hie Daughter. The Apparition of the Head Keeper appears in the Hall. The Spirit of Fisher, as it appeared to the Settler. The Spirit of William Marstone appears to Micedows. The Vision of the Cook. The Dream of William Morton Geoffrey. The Apparition of the Murdered Boy appears to Mis. Atkins. The Vision appears to Paul Bernard. The Vision of the Gray Knight. The Vision of Did. MESSAGE DEPARTMENT. Which has contained, for nearly fifteen years, SEVERAL THOUSAND MESSAGES from spirits to friends in earth life, given through the mediumship of MRS. MARSHALL, Spiritual Medium, 19 Tem-ple place, Boston. Hours, 10 to 12, and 3 to 5, Nov. 4-13w\* Mrs. J. H. Conant. Will still remain a prominent feature of the paper. SAMUEL GROVER, HEALING MEDIUM, NO. B Dix Place (opposite Harvard street). Dr. G. will at-tend funerals if requested. 3m<sup>4</sup>-Dec. 9. In forwarding orders, nations are requested to be paricular in stating whother WOODHOLL & CLAFLIN'S MRS. FRANK CAMPBELL, Clairvoyant Phy- 
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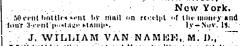
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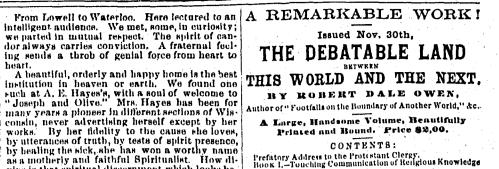


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as a momery and rational oppring ask. How di-vine is that spiritual discernment, which looks be-yond the seeming into the inmost soul, and finds there a steady sun of goodness!, Here, too, are some noble boys, whom these parents are educat-ing in life's laws and responsibilities. If we can o Man. Hook II.—Some Characteristics of the Phenomena. Book II.—Physical Manifestations. Book IV.—Identity of Spirits. Book V.—The Crowning Proof of Immortality. Book VI.—Spiritual Gits of the First Century Appearing in ar Finne. plined in the principles of our heavenly religion,

ing in life's laws and responsibilities. If we can train up a new generation of Spiritualist, disciplined in the principles of our heavenly religious world in concetton with indern iter is hope for the world, for it will be the "better for it." How sacred, then, is the Lyceum for Sundays, and sacred the home that makes all days and hours holy to wise and practical uses?
Our spiritually enlightened children will not sake their explanation. It negates spiritualistin, plenear inspirituality, plenear inspirituality that has been lowing ground for any of thrain and character, mediumizing the truths of angel ministry.
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At Madison next. A few Spiritualists here that of angel ministry.
At Madison next. A few Spiritualists here that of spiritual plants can grow anot due church is gift preimatic icebergs of theology. "Lol we turn to the Gentler!" Be sure that a home where an orderly medium is, gives rest to the weary may somarbes; and this was our privilegent Mrs New comb's, an elderly mother, who has been for many years almost in daily association with the mins that the stronges of a violent kind. We were scarcely sented and composed for a social chat, when Mrs New comb, healing clairvoyant, was reticent for a spiritual may work, was at the time threatened with the aution glar the aution glar for a allog clair ogrant, was reticent for a spiritual process of a spirit's manipulating my wife's lungs with magnetic hands. Instantly the fever began to subside; she
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155 Washington street, Boston, Mass., and by their New York Agents, the AMERICAN NEWS COMPANY, 119 Natsau street. AN IMPORTANT NEW BOOK

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Banner of Light. THE WEST.

Warren Chuse, Corresponding Editor. bers and bound solumes, esn six ays be had at this office.

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#### RESOLVE AND RE-RESOLVE.

The Presbyterians of St. Louis, in church assemilied, have resolved to put the Jewish Jehovah and the Christian's Christ in to our National Constitution, and make this a Christian government, and not let the heathenish people live much longer under a Godless constitution and laws. The first steps to be taken are, to elect none but members of Christian churches to Congress, by to the peach crop of next season, as the blossom which move they exceed a large accession to the churches of aspiring politicians, and especially of Mississippi at this point is blocked with ice, and domagogues and sapheads who expect to live by the pickings of office. They have tried it once in Missouri, in an attempt to elect a governor that signed a call for a convention' to put three Gods into the constitution, and were beaten; and they tried again, in St. Louis, to elect a sectarian mayor, and were beaten; and we confidently expect to beat them in every attempt to impose upon this people with the old defund relies of Jewish superstition or later Christian folly. The Christians of this city are greatly behind the times, and have not yet found out that a new religion has already superseded the necessity of theirs. A few of them get together and resolve, and adjourn to meet and resolve again; and they might as well resolve that the people of St. Louis be converted to evangelical Christianity as resolve that their Gods (or two of the three) be put into our American Constitution. Some of them may get passes on the cars to Philadelphia, to attend a convention, where, with others, they may resolve again that this scheme be carried out, and then they may go home and elect Christians (if they can) to carry it out. This is only one of the evidences that our city is behind the times in many respects: A few days ago, a visitor asked us why our streets were so dirty, and so many idle, dirty and dissipated men hanging around the corners and saloons. Our answer was: Last evening, at one of the theatres, in the play were introduced several of the distinguished men of our age and country; and, at the announcement of Abraham Lincoln, a slight approbation was manifested; at that of President Grant, a few scattering shouts of approbation, mingled with hisses; but when Robert E. Lee was announced. the whole half rang with repeated rounds of applause, without hisses. A people that are still worshiping a lost cause and its dead heroes, are just the people to think they can put the old Jewish God in our constitution. They still believe in the old Jewish war-God, who could not conquer the nation with iron chariots; and, although they keep up with railroads and steamboats in traveling over the country, they have no corresponding progress of theology, and would set our country back into the old wheel ruts of European governments with Church and State; but they will find the people are facing the other way, and will leave all such old-fogy theological politicians in the background, or switch them off at every election, if they get nominated for important offices, as we have already done in this State and city. The eyes of the people are open and on these scheming wire-pullers.

#### ANOTHER HAS GONE.

Oliver Benton, a most highly esteemed friend and universally respected citizen, long since retired from business with a competence, and fully ripened in life, morally, socially, intellectually and spiritually, has quite suddenly shuffled off the mortal coil and gone where he can progress faster, which was his destre while here. We have is not always behind the times. In fact, to sum spent many pleasant hours in his society since our sojourn in this city, and although in a very flattering notice of him in the Daily Democrat of St. Louis, the writer tried to leave an impression that he believed in Christianity, yet his views and our own were so near alike that we could find no point for argument, except that he was not as clear and certain of spirit life and spirit intercourse as we are. His life and belief were both above all Christian sects, a liberal and rational free thinker. We were surprised at the notice of his departure so suddenly, as we had recently conversed with him about President Grant, who stops with his son, where he made his home when in the city, and he seemed well in both body and mind, and seemed to have a better hold on life than we have. We shall expect to get a message soon from Bro. Benton to confirm our views so often expressed to him of the reality and nearness of the spiritworld to which he has so unexpectedly preceded us. The eulogy of our papers was certainly fully deserved in the character of the man, and we do not wonder that the churches hate to lose the reputation and character of such men, and hence make every effort, as they have in the case of Washington and Franklin, to find a few words which they can construe into a belief in some part of its doctrines. Not all the great or good are Christians, as is fully proven.

 The irrestatule contraction, from the people of Utah as men and women, or their practices, but against their religion.
 A rare specimen of northern winter came suddenly upon us in St. Louis, on the evening of Sunday, Dec. 3.1, while the churches (including our own,) were in full blast. The thermometer soon staggered down below zero, and holding work with becoming zeal. He has hectured since our last report in the following places in Indiana: and the hydrants closed up, unless protected by fire. We never saw any people so suddenly and
 The thermoneter is the substance of the closed up, unless protected by fire. We never saw any people so suddenly and fire. We never saw any people so suddenly and so completely chilled out of business and out of patience as are the people of this warm climate patience as are the people of this warm climate worker. We shall make regular reports of Bro-and smoky city of St. Louis. We have often Brown's labors. Witnessed such sudden lowering of temperature Twalnish, viz.: on page 421, in Mr. Davis's laboration on the Great Lakes, but it is extremely rate work—and an excellent one it is—"The Temple," in this latitude. We apprehend serious damage the author discusses the phases of mental disin this latitude. We apprehend serious damage

### likely to remain so for some time. DYING OUT AND DYING IN.

buds can be killed even at this time of year. The

Those who think Spiritualism is dying out might easily see how it is dying into the popular mind, if they could witness the impatience with which our numerous new books are anticipated and inquired for. Neither novels nor scientific works are anticipated with as much anxiety. works are anticipated with as much anxiety, while our waiting customers are of the intelligent, reading class of community, who read to judge of the merits, and are capable of doing so. Trash will not answer in our literature, as it does in some of the churches, and with a large class of novel-readers. Our recent new books are truly works of merit, and must have a marked effect works of merit, and must have a marked effect of. on the public mind, as they are evidently to have an extensive sale, and to be closely criticised by Spiritualists, who, of all readers, are most capable of deciding on their merits.

Alcander Longley, well-known as a devoted socialist, and editor of the "Communist," writes us from Buffalo, Dallas County, Mo., where he may be addressed by all who wish to know more about the principles and prospects of the "Friendship Community," in which he and others are engaged, with what he assures us is a good location, in climate, soil and social advantages, for those who desire a community life.

## WESTERN LOCALS, Etc.,

REPORTED FOR THE BANNER OF LIGHT.

THE BANNER IN THE WEST. Facts compel us to affirm that the Banner of Light is the great favorite of the liberalists and Spiritualists throughout the West. No matter where we go, the Banner of Light greets us. True, there are several Spiritualist papers published west of Buffalo, N. Y. These journals are well patronized; indeed, several of them circulate in a great many States. We recognize the usefulness and increasing popularity of these papers, and it has always been a pleasure for us to give them the benefit of a favorable notice in the 'Western Locals."

To the Banner of Light, which has pursued its steady course for so many years, must the title, 'Excelsior," be givent

Conversing with a reformed Universalist minister, the other day, he declared that the invocations in the "Message Department" of the Banner of Light were worth the price of a year's subscription; others give the same testimony in relation to the "Questions and Answers" in the same department. Then, again, the dignified editorials afford great satisfaction to thousands; Warren Chase's practical paragraphs are greatly admired; and the statement is made by a great many readers of the Banner of Light, (we write it with modest blush,) that the individual who wields a pen in behalf of the "Western Locals"

had polygamy formed no integral part of their stricken lecturer who will make a month's en-religion. The irresistible conclusion, from the gagement for a sum more diminutive than the in-facts before us, is that the 'excitoment' is not against the people of Utah as men and women, or their practices, but against their religion. to mention; hence he secures the services of that individual. And you -why, you watch the mails

Bro. Brown formed a Children's Progressive Ly-ceum in West Grove. Success always attends the worker. We shall make regular reports of Bro.

orders. He says, substantially, that it is a sign of a weak mind, when an individual with an ambitious intellect and no money, feels impelled to start a newspaper or a magazine. Remarks are in order; let the allicted speak if they are not out engaged in the beautiful pastime of borrow-ing greenbacks. Spiritual societies in the vicinity of Chicago,

considered an excellent test medium, and as a

considered an excellent test medium, and as a lecturer she ranks high. A. A. Wheelock, the managing editor of The American Spiritualist, has been the grand director of Victoria C. Woodhull's lecturing tour through-out the West, As a failure Mr. Wheelock is not a success, and he is fully aware of that important fact. Which is something he need not be ashamed

cerning death:

Cerning death: "It is better to be willing to live and do the duties of life. When Paul said it was better to depart he was an old man in prison. If an October pippin says it is ready to drop, is that any reason a little green apple in June should be ready? I tis the business of green apples to get ripe. All the representations of the New Testament about death are full of cheer and hope. For Paul to die was to go to Christ. Dying is not growing short of breath and feeble of pulse; it is flying up to the All-loving Soul of the universe. It is going to sweet companionship."

Hon. J. G. Walt, Sturgis, Mich., states that regu-lar conferences are held in the Free Church, Sturgis is the home of many firm and devoted Spiritualists. Mr. Wait has stood at the helm for

Spiritualists. Mr. Wait has stood at the heim for years; God bless him! Correspondents will please address at East Saginaw, Mich, until further notice. Whisper this to Santa Claus; "Dear fellow,

give to one thousand young people who have just entered married life, the Banner of Light for one year." Reader, that would be a nice present, don't you think so? Yes, we knew you would reply in the affirmative. Now, then, you must personate Santa Claus in this matter. You are fairly committed; there is no escape. Wo con-gratulate you. CEPHAS B. LYNN.

### WISCONSIN PEBBLES.

#### BY J. O. BARRETT.

One prays to be an exception to bereavementthinks this pale angel might pass by and enter a neighbor's house.

"All mon think all men mortal but themselves." Since my last rambles I have been so near the spirit-world that I have looked over and in. In the midst of work the "voices" said, "Go to the sick whom thou lovest." I obeyed. Let me tell you about it, for it may touch a chord in your own heart.

I have an uncle up in the Paradise abovewhom I loved with a sacred endearment. He went there a few days ago-the 22d of November ult. He was in a Water Cure in Milwaukee. It was so pensive, so sanctifying to see the earthveil fading, fading, growing thinner, until we could discern the strong spirit shining through. Many knew Harrison Barreit, formerly of Maine. He was a veteran Spiritualist, never denying its truth, never compromising its principles. Though a man of extensive business, he never forgot that

breathed freely again, and in a few days was well as usual. Mediumized houses are the angels' in-stitutions of healing. There will be no sick in our world when the inhabitants thereof understand and apply the laws of the spiritual philosophies. "There shall be no more death, neither sorrow nor crying; for the former things have passed away.' Mazomanie-a stopping and resting place for earth's and heaven's spiritual pilgrims. In that sunny chamber at Alfred Senior's gathered that sunny chamber at Alfred Senior's gathered that evening a few believers-Bro. and Sister Senior, the faithful worker, Sister Crooper; Bro. O. B. Hazeltine; the promising boy, "Harold," as one of the mediums; a Congregationalist sister reluctant-ly in the circle, churchally shy, but soully "hoping it is true;" and the "two missionaries," That was one of the happiest spiritual circles ever expe-rienced by any of us. "I was in the spirit on the Lord's Day" What a bartism from on bight. Ma rienced by any of us. " I was in the spirit on the Lord's Day." What a baptism from on high! My heart went out particularly to Bro. Hazeltine, for his inner life loomed up, and the spirit gave him words of cheer. A fellow pilgrim in adversities, to teach us wisdom, he well said in a private note afterwards: "Brother, I feel that I need the aid, comfort and strength such circles give. I feel sometimes that my trials are beyond endurance. Hope-that cheat of my life-still points to a happier future.' One day on the wings of the railroad engine, and we are next in the State Prison at Wanpun. In a prison at last, and our only crime is Spirit-

From Lowell to Waterloo. Here lectured to an intelligent audience. We met, some, in curiosity; we parted in mutual respect. The spirit of can-dor always carries conviction. A fraternal feel-ing sends a throb of genial force from heart to

heart. A beautiful, orderly and happy home is the best

ualism! But we are the guests of H. S. Benja min and wife-officers of the prison. How saddening and depressing the magnetic atmosphere of this place! The past, the present and the fu-ture-what meditations over these, with nearly ture-what meditations over these, with nearly all the convicts. We learned that Sister Parry's lecture, a few months ago, to these prisoners, brought them joy and peace, and many an eye wept, and many a heart yearned for a higher life. She was called "an angel visitor in our sorrow." The Orthodox, of course, are disturbed, and the "ancient chaplain" resolves that no more light from spirits shall shine within that prison! Ob, well! God is, and angels are, and they come when well! God is, and angels are, and they come when theologians are asleep. Walls of granite and sectarian edicts cannot exclude the dear angels from visiting the unfortunates in all prisons of

earth. Last summer, visiting this prison, I inquiredfrom impression, I think—if there were any art-ists among the convicts. Mr. Benjamin introBY ANDREW JACKSON DAVIS, ENTITLED, TEMPLE:

#### THE MORMON TROUBLES.

A writer from Salt Lake, whose letter appears in the St. Louis Republican, views the late persecations very much as we do, not against polygamy so much as a splitful religious persecution for which the operators use polygamy to arouse public prejudice and secure power to root out this new and weak sect of Christians. It is the old Christian game of breaking up by every means each new sect before it gets strong enough to compete. for popularity. It may succeed, but we anticipate a defeat for the persecuting party that attempts to use the government for persecuting purposes, especially when used to sustain such ridiculous and blundering pretences for law and policy as has been used in the recent trials of the" saints." We copy a short extract from the letter referred to, as it is directly to the point at issue:

"That the excitement throughout the country on the subject of polygamy is already high, can-not be denied. Allow me to ask yos, Mr. Editor, what caused the 'excitement' in 1833.4, when the handful of Mormons there settled were driven from Jackson County, Mo.? It could not have been polygamy, for polygamy was then unknown in Mormondom. Again meruit me to ack meter in Mormondom. Again, permit me to ask, what caused the 'excitement' at Nauvoo, resulting in the massacre of the Smith brothers? Polygamy was not charged against them. The cruel repe-tition of these outrages by mobs have become history, and the dark record reveals the fact,

it all up, the Banner of Light, with its "Messag Department" and the choice quality of its editorial articles; with its detailed reports of the orations of the crime de la crime of the spiritual ministry, in Music Hall, Boston; with its liberal supply of profound essays from learned contributors; with its accurate accounts of items of interest in this and foreign countries, is a power that none can hope to successfully compete with, much less to outrank.

THE MICHIGAN STATE CONVENTION took place in Battle Creek, Dec. 8th, 9th and 10th. beyond. When approaching the other shore, his The sessions were well attended, (so we learn by clear brain caught the plctures of scenes beyond, our special dispatches,) and the speaking was of had beautiful dreamings, and in wakeful bours a high order. E. C. Manchester, Esq., of Bedford, had the honor of being elected President of the

Green, of Bay City: Sarah Fox, of Sturgis, and N. J. Waterman, of Coldwater. Among the speakers present were Mr. Jamle-son, Rev. Mr. Stewart, of Indiana, formerly a distinguished evangelical minister, of whom men-tion has been made in this column, Giles B. Steb-bins Flicib Wood mosth Colum. Mice Mar. bins, Elijah Woodworth, Col. D. M. Fox, Mrs. A. E. Mossop, of Sturgis, and Miss Baker, of the Lyceum Banner. Michigan is a well-known stronghold of free

which has just concluded its sessions in Battle Greek has unloubtedly exercised a healthy local influence that will surely ramify throughout the entire State.

NOTES. Subscribe for the Banner of Light.

Hudson Tuttle has withdrawn his name as editor-in-chief of the American Spiritualist — which the readers of that paper will deeply lament. The Lyceum Banner is out again, as sparkling

as ever. Now is the time to send in the names of new subscribers. Mrs. Kimball and Mrs. Brown are noble women. And these words re-mind us to say that Mrs. Brown intends to return to California—unless she has changed her mind

man (0.) for BIX moments in the two societies, and also a sign of unumers in the two societies, and also a sign of unumers is prigs of evergreen ages in the two societies, and also a sign of unumers is band, and a marching back to the music of marching back to the music of band, and a marching back to the music of the last antiverse in the solution of the last anniversary of the advent of modern Spiritualism. The solution of Spiritualism: the solution of the last anniversary of the advent of modern Spiritualism. The solution of Spiritualism: the solution of Spiritualism is the solution of the last anniversary of the advent of modern Spiritualism. The solution of Spiritualism: the solution of Spiritualism is the solution of Spiritualism. The solution of Spiritualism is the solution of the solution the solution of the solution of the solution of the so

upon such a theme!

A diabolical nuisance: receiving letters from the Secretary of some Spiritualist society, asking

his highest life and best success centered in his fidelity to spiritual experience and culture. Associated officially with the Sheboygan and Fond du Lac Railroad, and at one time Superintendent. originally one of the projectors of it, he has left a most remarkable history of experiences, indicating that spirits were concerned in all his business. It is indeed astonishing how closely connected

were they with this practical enterprise. Such faithfulness fitted the man for the greater work his face was oft transfigured as in the whiteness of moral purity. I was alone with him during the first part of the transit. The crisis deepened. Association for the ensuing year. Mr. J. P. Aver-ill, of Baitle Creek, was elected Secretary. The eyes telescopic, I saw the electric flash of heaven Trustees are: A. Kenny, of Kalamazoo; B. M. Green, of Bay City; Sarah Fox, of Sturgis, and N. J. Waterman, of Coldwater. Among the speakers present were Mr. Jamie-aon, Rev. Mr. Stewart, of Indiana, formerly a itualist, fully ripe, I stood on the brink of the river and handed him to the "Beautiful Spirit-Bride" who locked in with him arm in arm, and they, with many others, went up to a prepared home in a celestial city. What a privilege was mine! I went so near those welcoming angels,

passed so far under the cloud of glory, even through it into clear sunlight, my soul is warmed with a newly awakened love.

May I tell you more, dear readers? Transport-ing the vacated tenement to our precions home in Ing the vacated tenement to our precious home in Gien Beulah, how sweet was the rest! No one here mourned really; how could we weep when angels filled every room, and "Uncle Harry" with them, showing them how hearts can be at-tuned to spiritual aspirations, and yet be faithful to all this life's obligations. The funeral seemed like a heavenly wedding. And was it not so verily? The bride and the bridegroom met, and we too, were celebrating the numitals.

we, too, were celebrating the nuptials. A beautiful poem, read by Olive, entitled "I still live," hallowed music, a brief address of mine, about the mission of life here, and the gladness beyond to those who earn it, an inspired song by his good friend, Raymond Tallmage, an invoca-tion for Divine aid, a momentary silence, and the to Cathornia-union 2... since the fire. Mrs. Sophronia Warner has been engaged to lecture for the Spiritualists of Milan and Wake-man (O.) for six months—a sign of progress in man (O.) for six months—a sign of undiluted word of sweet farewell, then the dropping of word of sweet farewell, then the dropping of the sector of overgreen upon the coffin, a dirge by the

How we should enjoy sitting in Music Hall lis-How we should enjoy sitting in Music Hall lis-teening to Prof. William Denton, or Emuma Har-dinge, or Thos. Gales Forster, or Ed. S. Wheeler, or some other of our advanced teachers, discourse read my "Pebbles."

Again the question comes up, "What are we Spiritualists doing?" We meet in conventions, history, and the dark record reveals the fact, startling as it may now sound in our ears, that in every instance the leaders of the mobs offered the alternative of security to all who would renounce their religion! Mr. Buchanan's crusade of 1857-8 had no polygamy gn its catalogue of offences. Now, to brand polygamy as the real cause of the present 'excitement,' we must utterly ignore the having recuperated to a degree at all enviable or indicative of success, there would have been great 'excitement' with its direful accompaniments,'

hand, and above him, the light breaking down from a cloud, out of which is a spirit hand hold-ing a wreathed crown ready for him when the height is attained or this life is passed into heav-enly fruition. He caught my idea instantly, and sketched for me the beautiful design of the dies upon the cover of my Life of J. M. Peebles—the "Spiritual Pilgrim." This fall, I called again; was permitted to see him in the reception room, when I presented him a copy of the "Pilgrim." Never shall I forget the joyful expression of his face as his eye rested upon that significant design Never shall 1 forget the joyful expression of his face as his eye rested upon that significant design of his, row in golden color upon my book. Hope burned again upon the dim altar of his heart. I spoke to him words of obeer. He thanked me, He went to his work with a gladder beart. In a few years he will be free, when we shall hear again from Frank Clifford. But he is permitted to retain it only under protest—the heat healt net to retain it only under protest-that he shall not lend it to any other prisoner! Why? Oh, be-cause it is about Spiritualism! I think this must be the chaplain's doings, it is so much like his style of theological authority. Better read it yourself, Mr. Chaplain; but be sure that you ask permission, for it is Frank's. In it, you will find the rights of poor prisoners are earnestly de-fended.

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