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NO. 17.

Written for the Banner of Light. WE SHALL MEET AGAIN.

BY MRS. C. L. BHACKLOOK. We shall recet again, beloved, With a love as true and fund As our earth-pulse ever quickened, In the beautiful beyond;

Where the glorious summer reigneth, Where no waves of sorrow flow: Where the flowers are ever fadeless, And the skies with beauty glow.

I can almost see the strand Where thy tiny bark hath anchored; I can almost see thee stand, With thy smiling lips half-parted,

Though the river flows between us,

With the same sweet, loving gaze Which thy dear face so illumined, In the happy bygone days.

And I know that thou art waiting Till we meet upon that shore; And I, too, await the angel, Who will bear me safely o'er.

Oh, his wings will cast no shadow; On his brow a light will gleam, And the dark and troubled waters Will appear a little stream.

Though the miets will gather round me, I shall see thy beckening hand; I shall hear thy joyful welcome Ere I reach the better land.

Shall I mourn the day's declining, When the evening comes to me Freighted with the aweet assurance That I 'm one day nearer thee?

When the day of life is ended, I shall lay me down to rest, As an infant sinks to slumber On a loving mother's breast,

For the glorious dawn will follow. As the sunshine after rain; I shall wake to see, with rapture, Thy beloved face again.

The Becture Room.

MAN, THE IMMORTAL.

A LECTURE BY MES. EMMA HARDINGE, In Music Hall, Boston, Sunday, Oct. 15th, 1871.

Reported for the Banner of Light.

The subject for our discourse this day, as announced will be. "Man, the Immortal:" and in it we propose to turn the third page of the religion of the Divine Humanity. We have shown you that the evidence of the existence of a broad, universal, intelligent mind, is to be found within man-written upon the face of Nature-stamped upon every fragment of the universe in firm and legible characters. To-day I propose to question whether similar testimony on a similar ground and universal scale is not to be found for the immortality of the human soul. Do not tell me it is an old subject, not worth the examination now, and called revealed religion-in this day of specious philosophy this question comes up before us with more force perhaps than it has ever been presented in the creeds of those who taught us that man was immortal, but never offered to demonstrate their teachings. There are three sources to which we necessarily turn

when we question what are the evidences that man-man the divine, man who in his totality is humanity—is demonstrated to be an immortal being. Revealed religion affirms it, science denies it. Spiritualism proves it. But has Spiritunlism no relation to revealed religion and science? I tians; and the Jewish Bible, however subjected to inter claim that it has, and that it is our part, the part of wisdom, the part of true philosophy, to search, ourselves, for this. very evidence, and not depend upon the testimony of today, which generally fails us to-morrow. Let us question not the phenomena alone-not morely that which takes at present no inherent part in our active lives and being-but. rather seek as to whether it be shown that there is a scientific foundation for the teachings called Spiritualism. It is with a view of reconciling all testimony as showing you that in the divine humanity itself is the witness that we seek, that we ask you to follow us this day.

First, let us take revealed Religion alone, and we behold a stupendous failure. An I why? "Boususe it appeals to a set of revealing phenomena occurring years since, through a declared subversion of science, and a suspension of natural law. Its advocates point back to one small section of the earth, out of all this wast territory; they point to one ignorant and scattered people as the fit recipients of the revelation-while the very record in which it is preserved and handed down to us, conclusively proves that that people were not believed by those of their own time. They point back for a source to this narrow section of country, to this ignorant people and their ancient date in time, and then they offer us the revelation filtered through every species of misinterpretation, sy, and possible interpolation -in fact through everything which can affect a written statement-without bringing up one natural fact, one everyday experience, one witness within the observation of our own time, to justify their statements. They sustain these statements by one continuous antagonism against the intellectual progress of the race. The marching ages, fraught with the perpetual revelations of science, have ever encountered as their worst foe that theology which battled for these revelations, upon the assumption of miracles, or the occasional suspension of natural law in a favored age, and among a favored people. When driven from point to point, defeated at every turn, and forced slowly to receive the demonstratious of science, theologians have demanded of the tions of that crucible, without his directing hand, which race the acceptance of their views upon the condition of a divorce between revealed religion and science, and a subversion of all the powers of the mind-blindly demanding fore, do not think, because I speak of mind and intelligence faith in the assertion of the fathers, unsustained by any witness save the bare "say-so" of their declarative assumptions. I speak with all reverence, not of theology, but of the subjects upon which theologians treat. To no theology of any age will I yield my claim to worship God: to no the ology of any period or clime will I yield my claim to knowthat I am immortal; but I worship God, and believe in immortality only because it has been God's mercy to prove it to me. Old theology, go thou and do likewise! She has matter of fashion alone; but such is not the case. Man failed, and therefore when I question my first witness, I find from the earliest dawn of civilization, has maintained his that she cannot offer to me any foundation on which I can

distinction, as on last Sabbath, between science and scien- pare the poor savage of Central Africa with the civilizee of tists; I must draw the line of demarcation stronger, for I have listened in the past to some of the leading minds, and powers, qualities and tendencies of mind which the cultured heard their specious sophistic philosophy, proving to their man possesses, is a desire to worship God; he believes in own satisfaction and that of those they lead, that man is immortality, and acknowledges the fact of individual re-

not immortal, and that upon the affirmation of what they call science. They point to the fact that there is law everywhere; that as we behold the heavens bright with their rolling worlds-as we look upon the sunlight or the storm, the growth of the blossom or the march of the goldencrowned dust column slanting in the fervent noon of daythat in all we see there is law-nothing but law: that that law is sufficient to account for all the phenomena of nature, all the processes of life, all the wonders of being. Last Sabbath we questioned this law, and never found that it accounted in one instance for the grand phenomenon of all phenomena-Mind! Last Sabbath we searched throughout the entire realm of this law, and never perceived one point where blind, unintelligent force could compass aught bearing the seal of design.

Whatever the scientist may claim, he is unable to declare

what this law is, or who or what is the law giver. He has excluded from his consideration the whole realm of mindnever attempted to treat of the mighty field of psychologynever entered the domain of the soul. He has thrust out of court the very power by which he examines his witnesses-his own spirit! He renders up no account of that mighty principle, conscioueness, which enables him to say, "I am." On a previous occasion, too, we traced out for you the different departments of human thought, and showed you that all our research led to the culminating point of a spiritual science; that there is yet unaccounted for in the human organization, the Human Mind; that there is yet to be accounted for the might and majesty of the power of mental reflection—the force of aspiration—the longing to know of a first Great Cause—the searching for a demonstrated immortality, and the laws of human responsibility to whom and to what. And so I take up the thread where science abandons it. I step behind the visible panorama, and, rolling up the curtain of materialism, behold! I stand in the realm of mind itself. And now, let us question whether mind itself does not witness of immortality. I do not speculate; but, as I number up my witnesses, science and Spiritualism included, I am sure of the result. Revelation has existed from the dawning of man's intellectual life; it did not belong to the age of savagelem, or to the age of Judaism. The savage knew not of God, the soul's imnortality, or any responsibility boyond that which the law of strength lays down; but, from the dawning of the human intellect-from the hour when man ate of the tree of the knowledge of good and evil (in accordance with the beautiful Indian allegory of Genesis, which represents the wisdom of the serpent as tempting man to seek added light conerning the capabilities of his existence)-from that hour, we find traces of man as an immortal being. We find it first amos; the rude troglodytes, and in the hieroglyphs of Egypt and Central Asia-sculptured in rude picture writngs, which show the forms and modes of worship of now unknown races. I have stood beside the silent but most ploquent monuments of that unknown people who, deep, deep in the heart of Honduras, Guatemala and Central America, have reared, with wonderful industry, grandest acumen, demonstrated knowledge of mechanics, and an evident mastery of what we now call the lost arts, piles that have conquered time. I have stood before these monnents, and, beholding the works of that mysterious people who trod this land before us, and who passed from these scenes ere you and I could possess any historical means of deciding their crigin, have wondered at the mighty story, and believed in the immortality of the soul! Their monu ments of religious worship still remain. All that ministered to their personal comfort is swept away; but their hope, their hearts' love, their strength and their wealth was laid upon the altar of religion, and that endures! Far away, in the cave temples of Indostan and Tadmor, amid the shattered wrecks that mock the march of ages, and astonish the destitute of all points of interest. It is a question that is ever new, and in this day of infidelity to what has been ame witnesses of an immortal mind, reaching, in its aspirations, afar into the dim regions of the unknown, ever feeling after God. The footsteps of civilization are marked more and more clearly by man's outreaching aspiration; still more fair, more beautiful, more abundant in strength, come the evidences of the universal spirit of these religious beliefs, till we reach the day of revelations as recorded in scriptural writings. I need not remind you that the oldest one of the earth-the Banecrit-is full of direct proofs of the belief of the ancient Hindoo in the immortality of the soul, and of the basic facts that exist to-day in the religious of the world. So with the religious writings of the Egyp-

> polation and mistranslation, gives us the same witness. Now, this is the day of revelation. When we question what this revolution is, we find that it depends upon two sources; the divine humanity within, and spiritual revelators from without. Man intuitively aspires, and angels. intuitively answer him by inspiration. We find by the testimony of the unseen intelligences that we live upheld in the arms of an invisible world; that these mysterious spiritpeople are only removed from us by the thin veil of materiality that extends before our own eyes. For a moment that voil is torn saide, and we stand in the presence of an unknown people, and in the confines of an unknown country, but we feel that that country has been the home, and that those people have been the mysterious agents of that Providence which the ancient man bowed his head before and worshiped as God. Forget not, however, that mingled with these spiritual revelations comes the perpetual aspiration of the human soul in inquiry after these facts. The ancient man was a crude metaphysician, and took the kingdom of heaven by storm; in fasting and prayer he demanded news of the soul departed-tidings from those gone before—in obedience to that indefinable yearning that perpetually becomes answered by the voice of the spirit-world,

> So, then, we find that this revelation depends, as I have said, on two methods of communion—that from within, and that from without. Those who plead for revealed religion at the present day, declare that revelation has ceased. But it never has, neither can it cease. Why have they not considered both these sources upon which it depends. Great is the field of scientific research, but not alone in that which is built of stone and mortar, or which can be cut with the scapel knife, is there ground for examination. Where is the seat of that mysterious principle which we call human consciousness-is there no science in its efforts and results? Is there no science in the labors of the alchemist, as he bends over his fuming crucible, and stirs its purifying fires? Is there no science in his mind, or is it merely the operatrack the secrets of nature through diverse forms. Why, alone, I ablure science, I am only pressing on, with fee ble step and faltering lip, it may be, to those limits from whence science has shrunk back abashed, and dare no

The first ground is the universal testimony of the entire race. If there were wanting any links in the chain, if, in all the history of the past, there ever was an age when re ligious belief was considered out of fashion, it would be a hold upon the beliefs which constitute religion; all the changes of his intellectual nature have never destroyed I take my second-Science; and here again I make the this, but have deepened it. Look abroad this day, and commodern culture, and you will find that among the leading

sponsibility for a its performed. The primitive man possesses, 1 will of God. We ask, where is ho-where is that love of owns and acknowledges neither. We may not know how many ages have been consumed in our progress to the present point of enlightenment, but, tracing the path backward for thousands, sy, tons of thousands of years, we shall find, through all the past, man is a religious being, save only that class who demand of the witness of mind in matter, who call for proof of spirit-existence alone through the gross portals of materiality, who seek for the soul in dust and ashes -those who have rejected the knowledge so freely offered, and have narrowed themselves down to the visible, material universe. They are no witnesses for me. They are dealing with atoms; they are but reciting the tale of that grand phantasmagoria which we all see; they have entered not into the realm of causation; they prate only of effects, while the power that looks out of the soul laughs them to scorn, and points them to the settlement of the great problem of all. While they search for man's work and surroundings alone in visible things, the spirit-man laughs by their side, and whispers "ignoramus" in their dull ears. A few Sabbaths ago, in my first address, I cited physiology to show that every atom of matter had a use, and was existing as an absolute necessity. I declare the same thing as regarding mind, and demand to know where the materialist puts this spiritual nature of man? He cannot quench it; he cannot merge it into any vart sea of inorganic intelligence. Therefore there must be a use for it, as a cause; a source for it, as an end: and that is one evidence within divine humanity itself, that must be accounted for, which proves that there s a source and use for man's religious nature.

I take for my next witness the fact that the whole cres tion shows itself perfect after its kind, except the mind of man. These blossoms [referring to a bouquet on the desk before her. I can never hope hereafter to exhibit a fairer form, or exhale a more beautiful perfume than in their present status. Thus in the trees and the birds; the element of perfection as to its kind crops out in all, save the soul of man. But I would ask of those who are the oldest among you, whilst you can go back through the experience of the race, and read the record of mind in monument and bleroglyph, till, in the twilight of the past, man is, to all intents, one gigantic animal—whilst the experience of the ages is yours, and you can trace it to your own day, and your own long life experience-is the spirit within you fully perected? are you crowned with all the powers which the soul scapable of sustaining? Think of it! Have you solved the hidden mystery of the skies - the wonder of the rolling vorlds? have you selved the grand mystery of the central fires? have you read the tale recorded in the cavernous doubles o' the old rocks? have you stood upon the sheres of that vast. silent coa, walled in by everlasting pinnacles of ice, where never eye of mortal has looked upon its pulsing tides ? have you explored the mystery of ether-the secret path of electricity, the power of growth that has fashioned from the acorn's tiny germ the grand dimensions of the forest tree? All these things you have but partially examined and faintly understood-they Lie still scaled books as to their causes and their ultimates. Tou have arcended to a position thousands of miles above the ancients, but your descondants shall ascend just as far above you. They shall tirelessly march up the heights of intelligence beyond you, after you have closed your own experience, and have inid down your head upon the last pillow that head shall ever press. When the clouds of night are drawn before your eyes, and the thin well of materiality is melting in the splendo beyond, and the gates, far sjar, are exposing to you the crowning lights of a far more glorious world; look backlook back upon the pilgrimage you have made, and ask how many of your hopes and aspirations have been brought to fruitage; how many of life's problems have been solved; how many energies brought into play? Oh, broken flower -perishing symbol of mortality—as the very perfume of thy ideand blends with the ati so goes the soul's perfume, ascending to the unknown, joining that mighty chorus of aspiration that ever arises—that chorus the burden of which is "Light-more light!" The process of mortal development goes ceaselessly.on-they of a thousand years hence shall receive streams of light of 1t is not alone to answer the solemn question, Whither, which the present cannot conceive. I do claim, therefore, that the very highest mind amongst us is only an evidence. I have speculated sailly upon all the coming years—the earth of the imperfection of life in this dance of atoms in which we now are moving-but an imperfect fruit in a world of

which yot thall be. . This is my second, but I will take the third and surer ground. My scientific instructor tells me that nothing is destroyed—that he is able to trace the pathway of the atoms in all the circles and cycles of time; very much advanced. O all that it comes to us, revealing the power of communion he tells me they may be, or perchance attenuated to invisible air, but still existing-never destroyed. All this I grant, and then I ask him: What then becomes of the realm of mind? And the scientist answers, "It is diffused into the vast ocean of mind." Grant that, too-but what becomes of the several functions of mind? For instance: What becomes of consciousness-that power which says, "I am?" If you can flud that, you have found annihilation. Show me the evidence, in any part of the universe, and I will believe that the self-consciousness which enables me to say "I am " is destroyed, and will embrace the blank fact of annihilation. It cannot be merged into aught else, for then it loser its individuality-it lives, and holds to its separate form and memory. Oh, scientist, if your darkened eyes can penetrate the veil and perceive the fact of annihilation of self-con aciousness, do not lav the axe at the foot of the tree of science by declaring that this principle applies to one department of animated existence, but not to all. If this does not come into the category of science, then the manifestations of matter do not, for it stands upon the same ground, it tends toward the same point—the indestructibility of being I ask ye, oh, scientists, to account for the destruction of that one single faculty of my soul, and if you cannot render the

proof, then must I believe that the "I am " lives forever ! And now for my last witness on the plane of that hu manity which is considered as the microcosm of all science I look upon the race as it exists; I am told that some are happy and fortunate, whilst others toll with such an un natural waste of life's forces and energies, that I have my self gazed upon them, and wondered why they ever were born. I am sure that they so wonder themselves. I have seen them broken and crippled, groping their way alone, without the sweet ties of domestic life and love-wretched. marred, maimed, horrid objects, whose very sight appeals to the sympathy of the feeling heart, tottering along life's pathway, so patient, so resigned, and yet, oh, so hopeless! I have seen them crushed down by the awful circumstance of a criminal stamp at birth, just as we stamp our currency at its issue, going out into existence like Ishmaelites-every man's hand against them, and their hands, by a dread nocessity, against every man; till at the end of their tortuous existence, they are—as a spectacle to men and angels crushed by the strong arm of the law, as a thing put out of life because society says it cannot bear the presence of such great sinners!

Now, friends, you and I trace the source of such criminals. and a great part of them we must shoulder upon the providence of God, or upon total depravity; but that does not account for all. Answer me the purpose of pain and suffering; answer me the problem of the wasteful destruction of property by fire-of the physical deaths occurring under circumstances so terrible as those which day after day smite upon the ear-the struggle of the drowning, the flery pangs of those who go up from life in the bosom of the surging flame! We ask, where is God, when the theologian bids us be silent in the face of such awful calamities, for it is the

which theology in its calmer hour tells us so duently? We ask why some so suffer, while others rejoice-why some so struggle with adverse winds and waves, while others sail life's billows with such tender care spread around them that it would seem that they are borne in the arms of angels; What kind of a God can it be who thus by his will alone is imposing such an overwhelming load of misery, if there be not another and a better world-if there be not hope for the fallen, comfort for the outcast, a home for the wanderer, liberty for the oppressed, justice for every man, mercy and ompassion to the cvil-door-progress for all! [Applause.] They tell us, these spirit people, that there is such a

world. They do not only so assure us, but they come to us with the martyr's cross changed to a crown of glory, and the eet and hands that have been plerced, wreathed with the roses of immortality, the blussoms of an eternal joy. They come to us revealing the justice of the Good Father in every lenartment of being. They tell us of no threefold mystery, no theological sponge to wipe away in an instant the sins of such as receive it, while those unable are to be plunged in eternal fire. They come to us with the record of every life complete; they come to us with the intelligence that every mystery is made clear and plain; they come to us showing this humanty of ours-this grand gospel of the divine humanity-to be just such a gospel as the ages have been aboring up the steeps of time for, destined to bring all into beauty and order; they come to us, these spirit people, show ing their power to arcend from the deeps of despair in human life, to higher fields and grander aims; they come to us showing us that an immortality of use is theirs-that this is the only kind of immortality that can redeem the justice of God from the aspersions of the creedist; they come to us showing that a loving heart speeds them on; they come t us telling that because we have longed for it, because it ought to be-because when God gave us the been of He he ought also to have given us the solution of all life's problems, the ending of all sorrows and fears, and because we in the past have mourned for the end unknown-this is why so many great hearts have instinctively turned aside from the baseless asseverations of theology, and this is why the rolce of the angel has spoken this day in our ears.

There must be an explanation why some are riding on the crest of life's billow, while others are struggling despairingly in its wholming dopths-but the science of existence will iever render this solution to the scalpel knife of that inves ligator who hopes alone in dull, cold matter to trace its living glory. To-day is the veil rent in twain, and we see the esults of this life's experiences. This needs no discussion for those that have beheld the forms of the immortals, who have conversed with them, who know by experience that the gates are not ajar, but are wide open-those whose voyant gaze has pierced the veil of mystery, those whose souls, while yet clothed with flesh, have walked hand in hand with these spirit-people through the glorious paths of that fairer land-it needs, I say, no discussion for such-in a word, it peeds no demonstration for those to whom it is already proven; and it is enough for you and I to know that these demonstrations—although, they have been rejected by that class of religionists who build only upon the revelations of the past-will break the chain of priestcraft and make the people their own priests.

You and I, as we trace the history of the past, shall see that there is a something more to be accounted for. The world of gonli and fairles, of fauns and sorpents and gnomes -the world that we have seen in the brilliant imaginings of youth, the world that we have clung to, despite the utat last comes the opening of the gates in this nineteenth century. We have begun to be so familiar with Spiritualism, that we hardly understand that it comes as a solution of any other problem than our great heart-ery for our dead. whither are they gone?-it is not alone because you and I that shall be no more for us to tread, the music that other lips shall sing; it is not alone that we look upon the seemaround us, and feel an unseen hand pushing us far, far out upon the weird waves of an unknown sea; it is not for selfish purposes alone, but to solve the problem of the relations of human obedience to the Grand Man whom we call with higher minds, the fact of the continuity of life beyond the grave-for this it comes to us. To fill us with courage the truth to go before us as we lay here the foundation for ism come to us.

Now do we comprehend after what fashion revelations come? Now do we comprehend that revelation is perpetual, that it is never finished, that it comes in answer to the yearning of the soul? Now do, we comprehend that that yearning of the soul has a deeper meaning, that it is not merely a lonely cry from matter. Now do we realize that the derstand that our lives are not lost, nothing destroyed-all step to any reform, if it is an incentive to action; in the spirit-country. Now do we understand that from every acorn of labor sown in the field of earth's existence a towering oak awaits us there. Let us help all who need with an outstretched hand; we cannot think too much concerning their welfare, but never think that they are foreaken by the God that has placed us on the pinnsole of freedom bottom of the ladder, while we are nearing its summit.

I thank thee, oh, Great Spirit, I thank thee more for the oon of the voices that have come to me, telling of the soul's immortality, than for all the creeds and systems of civilization; for if all these were leveled to earth, the voice of the soirit would suffice to insuite me to build them up again. I know that God is; I know that man is immortal; and it only remains for me, during my brief ministrations among you, to draw from surrounding Nature the proofs she holds. I shall do so next Sabbath by presenting the testimony of the rocks, and, in my concluding address, by calling upon the witness of the choiring stars.

> PATIENTIA. BY TOM HOOD.

Toll on, oh, troubled brain,
With anxious thoughts and busy scenes oppressed;
Erelung release shall reach thee. A brief pain I Then-Rest !

Watch still, oh, heavy eyes, A little longer must ye vigil keep;
And lo I your line shall close at morning's rise Throb yet, oh, aching heart,

Still pulse the flagging current without cease When you a few hours more have played your part Comes Pesce ! Bear up, then, weary soul! Short is the path remaining to be trod— Lay down the fleshly shroud and touch the goal— Then—God !

free Thought.

THE GROWING EVILS AND BOLDNESS OF CORRUPTION.

MESSES. EDITORS-I have-and no doubt others have-heen exercised of late upon the growing evils and boldness of corruption and corrupting influences found in every department of our social structure. Not that the elements of genuine good are wanting or less than at any previous times, but be sause the positiveness of that good is. as it were, latent-kept from action by an undue and mistaken sympathy for those who are prominent actors of evil.

It seems the time demands that honesty and integrity should show themselves, and make a point. by both preaching and practicing these principles that are clear, from every view, as fundamental and basic in the structure of all we dream of as reform. And the inquiry will arise, what is the standard or central idea around which all the reform ideas can centre?

Is it true or not true that present as well as all past reform ideas centre in the principles involved in that saying, "Love thy neighbor as thyself"love in the broad, fraternal, equal sense, as well as the special. The power of this love is the moving spirit of all moral writers, and is the highest inspiration in all bibles, and all the brightest lights of past ages held this as a representative idea. It was that, in its fullness, that came with and inspired Jesus, eighteen hundred years ago, to establish its kingdom on the earth, or its incarnation in the hearts of humanity, feeling assured that, when once there established, its fruit in works would illustrate its value.

Acting and living the principles involved in this saying constitute all we know as moral law, and are the standard of morality. Righteousness and right action are simply the living in all our acts, these governing principles, and should be made just what they are in Nature, the central idea of all reform. To live these principles is to strike a sure blow at evil, and evil alone will disappear when the elements that give it life are clairaudient ears have heard the voices, these whose clair- out off. When we live that life founded on these principles, we stop generating the elements that give life to evil influences and evil institutions. Neither belief nor knowledge will save us. Salvation from any known evil comes from putting in practice what we know and believe. A more belief in any principles of goodness or man has not and will not save the world from corrupting tendencies and positive evil. Is not a belief in goodness and righteousness publicly professed, with a daily life of constant and continuous practice of immorality, positive hypocrisy?

Where is there in our whole social structurein its institutions-one that is based upon the terances of dull scientific platitudes concerning its nonen- governing principle, "love, thy neighbor as thytity, we cannot do without. The line of history is inter- solf?" And how can mankind, with immoral nawoven with it in every part, in visions, in prophecies, in ob- tures and immoral tendencies, create moral instisessions. As we look back, we see the angel footfall in tutions and laws? "We do not gather grapes of thorns or figs of thistles. . It is here affirmed that there is not a moral institution on the face of the earth, and, as the formula stands, no one can live and act and be a moral being, therefore there can be no such acts as moral acts. Is it any wonder that corruption and evil exist? How can it be otherwise, so long as such elements are being continually generated and transmitted to every coming child, who, in its turn and time, acts out what material forms, which are but typical of that perfection ingly utter waste of life, as the billows of change roll it necessarily must—that character, the elements of which were his ante-natal inheritance, over which the child had no control.

It may be said that we must look for salvation through Jesus Christ, Rightly interpreted and understood, this idea cannot be too strongly urged and carefully considered, but we most for the duties of existence, to bring us strength to act, and carnestly affirm that a simple belief in Jesus, as the Christ, can never bring salvation. Eighteen the superstructure of a life hereafter—for this has Spiritual- hundred years of such belief have failed to bring salvation from evil and sin to the world or a single person, for we find no one living the life and practice Jesus lived and taught. And if it has not brought salvation here, how can there be any hone for the future? Certainly Jesus, in his teachings, gave no one such assurance, and cerentire race is not deceived by a myth; that the Eternal tainly common sense cannot. All the revelations Mind has not implanted this religious nature in man only the spiritual world gives us to-day, make that idea that it may mock him and lead him astray. Now do we un- a positive falsehood. Bellef may be a necessary that is gone before waiting till we shall take up the history but faith, or belief, or even knowledge, without works, is dead-of no account. What is wanted to-day, and what we have not got, is, the ripe fruit of a moral life.

In the fruits which are plainly visible in our social structure to-day, as they present themfrom want or pain; let us never look upon them as children selves, there are no marked lines of distinction of perdition, but as brothers tolling for spiritual light at the between those who profess religion and those who do not. Taking the life and teachings of Jesus as the standard, I affirm there is no such thing as Christianity on the earth to-day; also that his rebukes of the hypocritical religious professions of the scribes and Pharisees of his day are equally applicable in this. Is this not so?

> What should we think of the profession of that man who believes in temperance as the only means of salvation, makes a public profession of that belief, signs the pledge, goes out the next day, gets drunk, and so on through a lifetime-a professional believer in temperance, yet a constant drunkard all his life? Could we not point justly to such an one as "thou hypocrite?"

And what a sham !- and more-a burlesque of the teachings of some great apostle of temperance that arose years ago, preached and practiced temperance, instituted temperance societies, making a success in gaining converts, till at last the rum-. sellers, seeing that their occupation was being lost, became enraged, and murdered him. Still the enthusiasm continued, the people became zealous in the reform, when some aspiting, ambitions person, who had failed to silence it by his persecution, became suddenly converted, joined the temperance ranks, extolled the greatness and goodness of the murdered apostle, and, with a zealous lawyer style, entered heartily into the

work of forming temperance societies, but silently and insidiously instilled into the minds of his converts that all that was necessary was, a simple belief in the goodness and mercy of this great apostle, and his power to save them from the effeets of intemperance if they only believed in him. The people following their inclinations, finding it a very convenient way to ease consciences, accepted this as a rule of action, substituting mere belief in the great apostle for the practice of temperance. And so this great reform, begun aright, was converted into a mere ceremonial law and ritual service, instead of living real practical temperate lives. And all the change the world made, lay simply in engrafting a mere belief in the saving power and mercy of and expecting, through his blood, as they enter the portals of the life beyond, to be saved from all the effects of a life-long intemperance.

So stands the Christianity of the world to-day in its practice to the teachings and the moral reform begun eighteen hundred years ago by Jesus, Again has that same power and influence appeared, demonstrating that immorality and its results upon the spirit in its spirit-home cannot be efficied by any belief in a great apostle of truth; demonstrating that a true life alone in the earth form is a passport to happiness in the world long while in the home of the spirit to efface and outgrow the effects of that license, that belief without works is just as well. In fact, it was the immoral and lustful practices such a belief instilled into the hearts of humanity, and made such wretchedness and misery to spirits in their spirit-homes, that inaugurated this whole spirit-

If any one doubts the statements herein made. as to the failure of the saving power of the present Christian belief, we will here introduce the confession of the Cincinnati Christian Standard of Oct. 14th, in an editorial on the subject of Thorns, which says:

The decelifulness of riches. Our pen falters in the attempt to speak justly here. The corrupting, degrading and blinding influence of the love of money has never been fully described; and to handle money and increase its stores without lovhandle money and there are its stores without roy-ing it, is a perfection of excellence which few at-tain. There is something so base, so utterly un-godly, so dehumanizing, so all-devouring, in ava-rice, that when a man makes riches the god of his idolatry, there is not a noble or godilke quality of his nature that he will not sacrifice to its greedy demands—there is not a crime so herrid that he may not be driven to its accomplishment, nor a depth of infamy to which be may not be persuaded to descend, rather than abandon the infatuation to which he has sold himself. Our land is filled with fraud and crime to-day through the promptings of this fearful passion. Frauds and crimes the most startling in their magnitude and recklessness, are being unearthed, until the whole land stands against at the spectacle. Yet these are but the legitimate fruits of an insane passion which rages unrestrained, and is made respecta-ble, even in religious circles, wherever it is suc-cessful. We speak not now of the honest gains of industry, the legitimate fruits of toil and fideliy, but of that passion for wealth which makes us impatient of the slow profits of patient labor, and kindles ambitions for sudden and enormous gains, feading to every kind of reckless speculation, and plunging its victims into madness and crims. Is it possible for spiritual life to be nurtured in natures that are abandoned to this devouring pas-sion? Can acceptable incense be burned with this "strange fire?" The line of demarcation between the Church and the world, in this respect, is not what it ought to be."

So thinks the editor of The Christian Standard, and we insist that there is no "line of demarcation between the Church and the world." If there is, we ask the Standard to show it to us among its professors. We insist that the greedy gain and lust of riches and licentiousness are as much to be found pro rate in the Church as out of it. We refer again to the same paper, on its next

page, where it begs a pardon of its readers for introducing "a quotation from that vile sheet, Woodhull & Clattin's Weekly," where it hints at the propriety—if the quality of the offspring is to be taken into consideration—that the wife had better find some other father of her child than a money-lusting husband she may chance to have, some other depressive principle that its power could be completely incarnated in the husband she may be continued. the propriety-if the quality of the offspring is may be continually acting out. Why, such indiscretion on the part of the wife might rob the gallows or the penitentiary of its victim, or cheat the doctor out of a part of his professional service. No-no, wife!you must not do such a monstrous, wicked act. Such "lustful doctrines" should never "appear in the homes" of our country. When will humanity learn the great fact that all that action mentioned in the quotation concerning the lust for wealth is contagious, and transmitted, in one form or another, from generation to generation; that begetting children is no mean, low and lustful practice, if conducted as it properly should be; that a man lustful in his money relations and desires can be nothing else in his married relations; that an immoral man or woman is immoral in every respect-expecting, of course, that their strongest points will be the strongest represented? We insist that such principles as are involved in the quotation from Woodhull & Claflin's Weekly are principles in the right direction, so far as they go; that is, the principle considering quality in the raising of children as the paramount motive begetting them.

But, to complete the programme, there is needed, the remodeling of our whole social structure making its formula founded on the moral principles of "loving thy neighbor as thyself." Ther will disappear the evils mentioned in the Standard, arising from the lust for wealth, and then will appear all the possible benefits that were hinted at in Woodhull & Ciaffin's Weekly; for, in that formula, raising children will become a science, and considered and begotten for the universal, and not the mere private and special interest; for, in that formula, all private interests will be absorbed in the universal good. When this formula becomes the rule of practice, then will the kingdom of heaven indeed be introduced; for each will love his neighbor as himself.

From the foregoing ideas, these conclusions are drawn: that the religious systems heretofore and now taught, have not and cannot elevate the morals of humanity, because 'they allow man all the license the wickedness of his heart desires. That comes from the taught belief that any one may go through a long life of wickedness, and, just before he leaves this body of flesh, can repent, and ask God to forgive him through Jesus Christ his Son, a mediator between the Father and Son; that Jesus Christ, being so full of compassion and love, will forgive the past, and let the culprit go free from all punishment, and enter direct the company of the blest; that, even after repentance has taken place, the repenter can still continue in sin. All that will be necessary is occasionally to ask God to forgive, and everything is all straight. True, a respectable standard after repentance is required. This is necessary to keep the respect of those who have o belief; for it is this outside unbelief that holds un and keeps in proper bounds the whole world of belief. This may appear an unwarrantable asser-

to those nations who are the most devoted to a instructing them in good manners, in kind, re belief. Italy, the most devoted of Christian be- spectful actions, &c., and this care should be of lievers, ten years ago, seventeen out of its twenty- | those naturally adapted to children, for this gift two millions could neither read nor write. The is as natural as music or a mechanical gift, and weight of belief being in a measure removed, the | no person should be allowed the care of children nation is rising in intelligence and power. It except thus gifted. Our present Lyceum does well must make a rapid stride, for common schools as far as it goes, but our present order of society are doing the work.

by Luther and Calvin, have been so many steps arrangement of grown people. away from belief to that of unbelief, shaded all | To those who wish to make any further inthe way down, until in the present Unitarian, it is | quiries as to further action, please address, scarcely visible. The darkest day, and the most immoral phase of our present civilization, was at that time when the world was completely enshrouded in belief. Martin Luther and Calvin this great apostle on to the old ceremonial law, broke the charm of belief, and since then humanity is rising. Unbelief has no Saviour to take away its sine, so unbelief looks out-it feels and knows it must stand the result of its action. Unbelief is a moral power. Belief gives all manner of license. Spiritualists, as come-outers from all previous beliefs, must be more or less tinctured with the hereditary influence of those beliefs. The road, and the one they have taken, naturally is the wilderness of confusion. In this wilderness of confusion-ideas without order-antagonism was the natural result. It could not be otherwise. Mrs. Emily Pitts Stevens is President; the North-In this wilderness the elements of antagonism are western, of which Mrs. Addie Hazlett is Presibeyond; demonstrating that a long life of immore cast off-spend their force. These are the ele-dent; the Boston wing, called the "American," of ality and its results are passports only to habita- ments brought out of the land of bondage, and which Mrs. Lucy Stone is President; and the Nations of darkness and misery, and that it takes a are the effects of beliefs. Spiritualism teaches tional Suffrage Committee, of which I am Presipositive unbelief. It teaches that no living soul can commit a sin, or do a wrong, without receiving the full penalty of that sin and wrong; that justice is a fixed and inflexible spiritual law; that than principles. justice is a uxed and inflexible spiritual law; that punishment comes as a natural sequence of sin and wrong; that from this justice and punishment of sin and wrong committed, there is no possible escape; that there is no respect for persons; that all stand equally under and in this law, and subjected to it; that while man may forgive his brother a wrong or an injury done him, that forgiveness can in no case mitigate or lessen the nunshment of the wrong doer.

It is the opinion of the writer that Jesus taught hese rame ideas; that it was positive unbelief to the Jewish religion for which he was murdered; that Paul, learned in the Jewish religion, violently opposed the influence Jesus created, and intended to crush it out, but was converted, and became a powerful and its most influential advorate: that from the nature of Paul's previous religious belief, all his inspiration would naturally formulate ideas in perfect keeping with his spiritual status; one of the most prominent ceremonies of the Jewish ritual was the ceremony of selecting a perfect kid, believing that with the ceremony of the temple the priests could offer up this as a sacrifice for the sins of the people, thereby absolving them from all the wrong they had done; that Paul, and the apostles of Jesus, after his death, naturally construed the mission of Jesus into the idea of a sacrifice by the Father of his son, as a saviour of the sins of the world; so that all there is of past and present Christianity is simply engrafting this idea on to the ceremonial Jewish religious ritual. making Jesus as the sacrifice "once for all," instead of offering a kid at stated periods for the same purpose. It is also the opinion of the writer. that Jesus taught the new birth and the resurrection—that is, a spiritual growth out of this ceremonial and ritual religion into a state of perfect conformity to the moral law-a state where no ceremonial religion is represented or demanded; that this growth into this spiritual state is the resurrection—that is, raised from a lower to a higher condition; that the transition from the one condition to the other is the new birth; that the Spiritualism that came with Jesus eighteen hundred years ago, and that which appears to-day, are one; that that which appeared with Jesus was to sow the seed; that which appears to-day is its ipening fruit.

It was necessary that such a mind as Paul should appear, because through his inspiration a formula could be produced suited to the natural demands of humanity; that, so formulated, the world remanity of earth. Now the real resurrection is taking place, and the formulæ of society must be hull stands before us to-day a grand, brave wo-man, radical alike in political, religious and social changed to suit the demands of the redeemed; and we expect, and ask, Spiritualists to look not for the present order of society to remain, for it must be changed. They must arise and establish a formula for society founded on moral law. a formula for society founded on moral law, clous fruits less palatable, because the debris of where a man and woman can live and act and not sewers and barnyards have enriched them? The violate the law of justice, which cannot be done nature that can pass through all phases of social as society now stands.

Spiritualists can understand that all men are spiritual beings; that all their needs are spiritual necessities: that all there is of houses and lands, all there is of food, all there is of pleasant and beautiful surroundings, are the natural ant and beautiful surroundings, are the natural flowers, flourishes in all soils, braves all winds necessities for the growth and development of and weathers, sunshine and rain, heat and cold, the immortal spirit. Spiritualists can understand and, with its feet in frozen clods, still lifts its pure, that diseases, both moral and physical, are transmitted; that the elements the parents have generated just previous to conception, are concentrated in the germ of the future child and determine its future life-line; that the mother's surroundings during the germinal development of that child have their effects. They can see that if they are engaged in pursuits that call out strife, selfishness, hate, revenge or any vice, they must of necessity be transmitted to the future of humanity. They can also see that if they are engaged in and surrounded with pleasant relations, and with that class of action that is moral, these also are transmitted. They can also well understand that their rooms, furniture, chairs and all uous spiritual life flow of their natures, rendering all surroundings pleasant or otherwise in perfect keeping with that life-flow.

They also can well understand that in the sexual relations these same laws rule; and that they rule for good or otherwise is in perfect keeping with the relationship of those elements; that the conjugal relation is the relation of elements, and that adulteries; that marriage is the marriage of elements in the conjugal relation, and all else is adultery; that adultery is the mixing of compounds purpose; that all such relations in or out of our present system of marriage are adultery; that all such adultery is injurious to the spiritual structure, and disastrous and a positive evil; to every overy child begotten with such conditions.

Seeing all this. Spiritualists can understand that the present order of society is not adapted to the needs of the resurrection-life.

Then again, it is easily seen that we have no conditions in harmony with our intelligence to conditions in harmony with our intelligence to them with a new and noble purpose. Alas for rear and educate our children. Children need those Pharisees that are forever thanking the children's society, and that society, like the older | Lord that they are not like other men. Jesus, ones, must be with likes. All forced friendships are adulteries. Children need play grounds, and the constant care of some older person. That care should be continued with them in their plays,

Tenafty, N. J., Dec. 1, 1871.

Golden Age. 2 tion; but it is needed only to refer the reader | care should be continued with them in their plays,

prevents its completeness. It is just as much at All the steps since the reformation, commenced fault as to the means of development and social

F. FRINNER, Philadelphia, Pa.

The Suffrage Question.

WOMAN SUFFRAGE ORGANIZATIONS.

BY ELIZABETH CADY STANTON.

I am frequently asked by correspondents about the number and differences of the woman suffrage organizations, and, as I have not time to inswer all separately, will make a brief statement of facts in the Golden Age.

At present, there are four so called national organizations: one on the Pacific Slope, of which dent. These are all working for the same grand end. Their differences it might be difficult to state, as they are based more on personalities

such plainly declared,
With this view, our manner of agitation is radically changed. Instead of forming county socisties, rolling up petitions against unjust laws, or in favor of further amendments to State and na-tional constitutions, we demand our rights at the ballot box, in the courts, before indiciary com-mittees of Congress, and in annual conventions at the Federal capital. For three years in succes-sion we have held conventions in Washington, which, in numbers and enthusiasm, have marked a new era in this reform.

With lawyers, judges, statesmen and publicists, all discussing the constitutional right of woman to the suffrage, we may congratulate ourselves that this question has passed the court of moral discussion, and is now fairly usbered into the discussion, and is now fairly ushered into the arena of politics, where sooner or later it will be the interest of some party to inscribe woman's suffrage on its banner. There are some leading minds in the "Northwestern" and "American" and "Pacific Slope" societies, who agree with the "National" on this point, but they have taken no official action in this direction, the majority inclining rather to a demand for a Sixteenth Amendment. This, then, is the distinguishing feature of the "National" association. We have our office in Washington, where tracts and reports can be obtained from Mrs. Josenbine

We have our office in Washington, where tracts and reports can be obtained from Mrs. Josephine I., Griffing, Secretary. We have scattered during the year thousands of Benjamin F. Butter's able reports on the Woodhull memorial, Mr. Ridde's able argument, Mrs. Woodhull's speeches on "Constitutional Equality," "Labor and Capital," and "Finance," and Theodore Tilton's later tracts.
Some people carp at the "National "organization because it endorses Mrs. Woodhull. When our representatives at Washington granted to Victoria C. Woodhull a hearing before the Judiclary Committee of both Houses—an honor con-

clary Committee of both Houses—an honor conferred on no other woman in the nation before—they recognized Mrs. Woodhull as the leader of the woman suffrage movement in this country. And those of us who were convisced by her un-

answerable arguments that her positions were sound, had no choice but to follow.

Mrs. Woodhull's speeches and writings on all the great questions of national life are beyond anything yet produced by man or woman on our platform. What if foul-mouthed Scandal, with the recent tenance goals. piattorin. What it four-mouthed scandal, with its many tongues, seeks to defile her? Shall we ignore a champion like this? Admit, for the sake of argument, that all men say of her is true—though it is false—that she has been or is a courte-zm in sentiment and practice. When a woman of this class shall suddenly devote herself to the study of the grave problems of life, brought there by profound thought or sad experience, and, with tion to search into and expose. Victoria C. Wooddegradation—vice, orline, poverty, and tompta-tion in all its forms—and yet maintain a purity and dignity of character through all, gives unmis-takable proof of its high origin, its divinity. The Lilium Laudidum, that magnificent lily, so

white and pure that it looks as if it ne'er could battle with the wind and storm, that queen of white face forever toward the stars.

When I think of the merciless and continued persecution of that little woman by the entire press of this nation, I blush for humanity. In the name of woman, let me thank you for so gen erously defending her. In reading the reports of her Steinway speech, I could see nothing so mon-strously immoral on which to have the severe edtorial comments of our journals. It seems to me that the Legislatures of our several States, granting eighteen causes for divorce, and in their bills to license prostitution by the State, are more legitimate targets for the press of a nation than one suffering weman who has been most unjustly carified in her own flesh by the iron teeth of the

The fears of women of one another, lest they should be compromised by those they imagine less reputable than themselves, is as amusing as they come near, are impregnated with the centin-pitiful. I am told that the English women were uous spiritual life flow of their natures, render-quite nervous at the report that Anna Dickinson, Kate Field, and Olive Legan talked of visiting that country—they were so afraid lest they, by some indiscretion, might injure the suffrage move ment. While each of these are equally afraid of each other and the movement, the weak-minded and the ministers are afraid of us, one and all, and we in turn are afraid of each other. The wo men of Kansas were greatly troubled by Lucy Stone, when she traveled through the State, beall conjugal relations to the contrary are positive cause she did not bear her husband's name, and had publicly protested against the civil code in the legal marriage, while she is equally disturbed with Victoria Woodhull for following her example. Women with two and three husbands living that do not belong chemically together for a given at the same time, who advocate the monogamic purposes that all such relations in or out of our relation, are afraid of me, though I never had but one husband, and advocate divorce for the miser

Now I think we had better agree to fight this battle just as our fathers and husbands have their two revolutions—enroll all that are loyal to the child begotten under such conditions; that all principle. How much of an army should we true conjugal relationships are beneficial to the spiritual structure, and a positive blessing to came to enroll himself had been asked: "Do you smoke, chew, drink, steal, lie, swear? Are you low-bred, illiterate, or licentious? If so you cannot fight for freedom." Was it not just this element we sweet into the army? And were not they the better for suffering and dying for a noble cause? Churches and reform associations are just the places to draw in the sinners, and inspire

LEARNING TO PRAY. BY MARY E. DODGE.

Kneeling fair in the swilight gray, A beautiful child was trying to pray; His cheek on his mother's knee, His bare little feet half hidden, His smile still coming unbidden, His smile still coming unbide And his heart brimful of glee.

"I want to laugh. Is it naughty? Say,
Oh, mamma! I 're had such fun to-day,
I hardly can say my prayers!
I do n't feel just like praying;
I want to be out doors playing,
And run, all undressed, down stairs.

"I can see the flowers in the garden-bed,
Bhining so pretty, and sweet, and red;
And Sammy is swinging. I guess.
Oh, everything is so fine out there,
I want to put it all in the prayer!
(Do you mean I can do it by 'Yes?')

When I say, 'Now I lay me'—word for word— It seems to me as if nobody heard. Would 'Thank you, dear God,' be right? He gave me my mammy, And paps and Sammy. Ob, mamma! you nodded I might."

Clasping his hands and hiding his face, Jiasping his hands and mind his race, Unconsciously yearning for help and grace, The little one now began. His mother's nod and sanction sweet Had led him close to the dear Lord's feet, And his words like music ran:

"Thank you for making this home so nice,
The flowers, and folks, and my two white mice.
(I wish I could keep right on.)
I thank you, too, for every day—
Only I'm most too glad to pray.
Dear God, I think I'm done.

"Now, mamma, rock me—just a minute— And sing the hymn with 'darling' in it. I wish I could say my prayers! When I get big I know I cau. Oh, won't it be nice to be a man, And stay all night down staire!'

The mother, singing, clasped him tight, Kissing and cooling her fond "Good night," And treasured his every word.
For well she knew that the artices joy And love of her precious, innocent boy, Were a prayer that her Lord had heard.

Banner Correspondence.

Pennsylvania. ALLEGHANY.—Mrs. L. M. Patterson writes, ec. 7th, as follows: It has been a long time since have troubled the readers of the Banner of Light with anything from my pen, and I feel that I am already pardoned for the intrusion of a few tems of news from my Western Pennsylvania

The Woman's Suffrage movement is gathering The Woman's Suffrage movement is gathering strength and gaining very respectable proportions in the smoky atmosphere of Pittsburgh. There is an organization of earnest workers which meets in the hall of the Grand Army of the Republic on Fourth street, on the first Friday evening of every month, which is a noteworthy incident in that foggy city.

I attended their November meeting, which was year, respectable, both in numbers and appears.

very respectable, both in numbers and appearance. The meeting was opened with prayer, in which the Chief Magistrate of the Nation, as well as stars of lesser magnitude, were remembered.

The presiding officer (a lady) then made a sort

of declaration of faith, complaining that they had been grossly slandered by the city press, in "having been called free lovers and Spiritualists." She ing need called free lovers and Spiritualists. She impressively assured the audience that they were not free lovers and Spiritualists—that she had never, until recently, been aware of the scandalous misrepresentations that had been made regarding their association by the city press, adding that, because some free lover or Spiritualist happened to publish a pamphlet or advocate the cause of equal suffrage, it did not follow as a sequence that their Society were Spiritualists and free

Poor woman! She did not seem to recognize that, in thus denouncing Spiritualists, she was meting out to others the same injustice of which she was complaining as a grievance to the Socie-ty over which she presided. And again, does she not know that Spiritualists are the head and front of this movement, and that her society have fallen into line and are bringing up the rear?

In the discussion of a question so expansive and momentous, affecting so large and varied a class of humanity, it seems unwise to drag in our religious opinious and petty prejudices, since the genius of our Government is founded upon reli-gious freedom. If she is familiar with church hisgious freedom. If she is familiar with church history, she must certainly know that all religious societies have passed through their flery ordeals and persecutions "for (what they deemed) right-cousness' sake"—the Methodists, (to which she adheres,) the Quakers, (whom she applauds,) as well as others. No class of people have been more basely slandered and misrepresented than Spiritualists, and the mistakes and errors of the further order religious positions are attributed. few (unlike other religious societies) are attributed to the whole.

It seems to be a law of human nature, that as despotism are taken off our own necks, we turn and place them on those of our brethren in bonds In every new movement there is a period of ridi-cule, then tolerance, and then acceptance. But all have to pass the breakers of the first stage, after which they can sail on smooth waters. But the greater the enterprise, the more we have to work

The Methodists, Quakers, Presbyterians, Campbeliltes, Swedenborglaus and other denomina-tions who have fought their way up through p-secution into high respectability and wealth, are now as intolerant toward those who are ing onward to new truths, as if they had never known the auguish of tithes and faggots—or as if their fair fame had never been sullied or tarnished by the breath of slander, or known of the existonce of Cotton Mather.

THE MASS CONVENTION held in Library Hall, Pittsburgh, on the 24th and 25th ult., had a grand success. The galaxy of speakers, Mrs. Lucy Stone, Mrs., Julia Ward Howe, Mrs. Coles, Mrs. Cutter, Dr. Cutter, Mr. Blackwell, and our own Mrs. Jenkins and Miss Hindman, delighted the large audiences with their eloquence and wisdom. But although the press reported with more fairness than usual, yet very little idea could be gleaned of the several addresses by reading the different newspapers. Some of the speeches were intelligible, while others were "jumbled up" into mere nonsense.

One of the speakers informed the audience with

much gravity that they did not affiliate with Mrs. Woodhull; that she had been interviewed and queried with regard to their position in respect to that lady, and she had eathfied her interrogator that Mrs. W. had nothing to do with the Convention." I would like to be informed what the peo-ple know about Mrs. W., that makes her unfit to sit in Convention with her sisters in this common

Admitting for the sake of argument that Mrs. Woodhull differs in opinion in some outside issues from them, are proscription and denunciation in keeping with the teachings of the lowly Nazarene whom they profess to follow and imitate? He was denounced because he "ate with publicans was denounced because he "ate with publicans and sinners"—was called "gluttonous and a winebibber." And, further, when his disciples saw some parties casting out devils in the name of Christ, they (as in the spirit of to-day) rebuked them, because, forsooth, they did not belong to their clique; but Christ said, "Forbid them not; he that is not against us is for us." And, further, if to-day the test were to be applied, as of old—"let him (or her) that is guiltless among you, cast the first stone"—would Mrs. Woodhull suffer by the experiment?

Lannot conceive of a woman reading either of these books without receiving incalculable benefit. Her bouquet of "Mayweed Blossoms" I have not read; but judging from the plain and honest title, as well as the woman who culled and arranged the flowers, I dare to pronounce it both fragrant and everlasting.

In the days to come, Lois—"over there"—your labors in behalf of the downtrodden and weary.

Psychometric Readings.

y the experiment? I am reminded of an anecdote I once read, of an aristocratic lady, who was seated on a ferry-hoat, and when another of her sex came and sat down beside her, she sprang up and went to the window, and remained standing until a plain-looking country-woman came in and took the vacant seat.

not reported by any of the city papers, for which favor she dught to be grateful, as they ould not have afforded to do her justice after all the slang and slauder in which they had so freely indulged concerning her. Pity that people "who live in glass houses will throw stones."

The Commercial says, "She had a large, but not very select audience." Another paper computed it at "about three hundred;" while the Despatch thus eloquently descants upon the occasion:

sion:

"There was possibly a large proportion who visited the hall with the expectation that the lady would branch off from the constitutional points at issue, to the still more attractive principles of free love. The audience was large, eminently respectable, and well behaved; so, likewise, if judged solely by her lecture last night, would the oratrix have been considered. On the seats through the auditorium were scattered the latest number of Woodhuld Classin's Weekly, bearing the soul-inspiring motto, 'Progress! Free Thought! Untrammeted lives!' and containing numerous interesting articles on free love." interesting articles on free love.

Mrs Woodhull had for her subject "Constitu-Mrs. Woodbull had for her subject "Constitu-tion Equ lity," (which she read from a manu-script.) and handled it with ability, and acquirted herself with great applause, notwithstanding the denunciations of the press and sneering prophe-cies that the "hall would be jammed full "and the fatherly advice to the people" to stay away," and the wonderment as to whether "Tilton would be with his protesé to do the handsome and intro-duce her to the audience." Sc.

be with his protege to do the handsome and intro-duce her to the audience," &c.

Before leaving the stage she advanced to the front and said, "One word for myself: on the cars to-day I saw, in one of the daily papers, an article in which the virtuous editor (I suppose he's virtuous) advised everybody to stay away from my lecture, for fear of being demoralized. I am happy to know that you have a modern Christ in Pittsburgh."

Vermont.

BURLINGTON .- E. N. Miller writes, Dec. 10: I have been a reader of your columns ever since your first issue — some member of our family having been a subscriber; the last two years it has come in the name of Elisha Miller, my father. He left this life for the spirit-life last August, the 8th, at the good old age of seventy-nine years. He was one of earth's noblemen—an honest man; not only honest in his dealings, but honest to his convictions of what was right; a lover of truth and the well-being of the human race; a reformand the well-being of the human race; a reform-er—being one of the three first voters in town who voted the anti-slavery ticket. He was a delegate to the Buffalo Convention which nominated J. G. Birney as a candidate for President; he was a soldier in the war of 1812—served in three cam-paigns. The First Congregational Church filed an accusation against him for a departure from the articles of their creed. He wrote a reply, to which they would not listen, and refused to hear it read. He then withdrew from the church, saying he loved the members none the less, but

loved the truth more.

I love to recall to my mind his pleasure in reading the Banner of Light. His favorite writers and speakers were William Denton, Emma Hardinge, Moses Hull and others, particularly those of a scientific cast of mind.

of a scientific cast of mind.

He was a firm believer in Spiritualism. A few days before he left the form he saw the spirits of his friends and relatives, among them a son who passed into the spirit-life thirty-two years ago. On being asked if he still held to his belief in Spiritualism, his reply was, "Yes, I have seen the spirit form of Harrison, (his son) and I know if he still lives, I shall live hereafter in a con-scious state also."

Dr. Houghton officiated at his funeral, which Dr. Houghton officiated at his funeral, which caused a considerable commotion in the families of his brothers and sisters, who are all Congregationalists. They expressed their indignation in a manner not very becoming to people who profess to be the followers of the humble Jesus. But our reply was, We shall follow out the request of father!

We (brother and myself) invited Mr. Maynard, the Congregational elegations of this town to at-

the Congregational clergyman of this town, to at-tend the funeral and take a part with Dr. Houghton, explaining to him that it was father's wish ton, explaining to him that it was father; wish to have Dr. Houghton officiate on the occasion. Mr. M.'s reply was, "Certainly I will, and you are doing as you should do!" and he did take part in a very friendly and cordial manner. What a glorious religion Spiritualism is, to make heautiful that once dreary passage called "death!" Its beauties strew the pathway of death with heautiful flowers!

death with beautiful flowers!

New York.

Spiritualist Convention.—The friends of Western New York have again been favored with a quarterly convocation, termed Mediums' and Speakers' Convention, held at Medina, the 2d and 3d of December. There had never been a Spiritualist gathering there, and but very few friends residing in the village; yet the meeting, before its close, was quite large and exceedingly interesting, and many of the citizens for the first time listened to the grand truths and philosophy of Spiritualism. There were eleven counties represented. The meeting was presided over by our eloquent and earnest co-worker, Geo. W. Taylor.

The Committee in whose charge these meetings SPIRITUALIST CONVENTION. - The friends of The Committee in whose charge these meetings are called, made their annual report, and were are called, made their annual report, and were reappointed for one year, viz.: Geo. W. Taylor, of North Collins, J. W. Seaver, of Byron, and A. B. Tilden, of Dausville. Sarah A. Burtis, of Rochester, was appointed Secretary for one year. Many subjects of interest were discussed by the different speakers—J. G. Fish, J. W. Seaver, Geo. W. Taylor, Mr. and Mrs. Woodruff, Mrs. Hazen and others. The Moravia manifestations were spoken of by several who had witnessed them: spoken of by several who had witnessed them; among the number, R. H. Curran, of Rochester who also visited recently the State Prison at Auburn. The chanlain informed him that there was not an inmate in that prison who believed in the universal salvation of all mankind, but they

universal salvation of all mankind, but they were all believers in eternal damnation, or of no belief—and in that prison there are over twenty-five Protestant clergymen.

J. G. Fish gave the closing lecture, on the "Ultimate of Spiritualism." The audience, through the several sessions, were cheered and inspired with vocal music by the President. Altogether, the Convention of the Conventi the Convention was a grand success, and, by its teachings, many pebbles of scientific and philosophic truths were past into the stagnant and turbid waters of old theological teachings, which will set in motion wave upon wave, until the cir-cumference is reached. S. A. Burtis, Sec.y. Rochester, N. Y., Dec. 10, 1871.

LAONA—H. W. T. writes thus: I have been these many days wishing to say the same things in regard to Lois Waisbrooker's writings which met my eye on reading a recent Banner of Light, from the pen of J. H. S. and A. B. Severance. Every word of that paragraph is doubly true. There are few families in the land that cannot apply some part of "Helen Harlow's" experience. The book is spoken of highly outside the ranks of Spiritualists. "Alice Vale" is very interesting. My mother-aged seventy-five years-became so nuch excited over the early part of the heroine's sistory, that she came inquiring "how it all came about?" She could read no more, but must know

Spiritualists should appreciate the moral courage of the author. She has taken up a subject heretofore considered too delicate to be handled. 1 cannot conceive of a woman reading either of these books without receiving incalculable benefit.

rauged the flowers, I dare to pronounce it both fragrant and everlasting.

In the days to come, Lois—" over there"—your will find appreciation and recompense for your labors in behalf of the downtrodden and weary.

Psychometric Readings.

MILWAUKEE, WIS.—Nettie C. Tator writes: I see in your columns a worthy testimonial to the services of the very remarkable medium and psychometrist, Mrs. A. B. (Mary) Seystance of Whitewater, Wis. I lived within one block of her house, during her three years' residence in Milwaukee, and in that time had requent opportunities of testing her powers, as well as to becountry-woman came in and took the vacant seat. her house, during her three years festione in immediately the lady by the window beckened; her and told her she was sitting by a "woman of tunities of testing her powers, as well as to between the town." She said: "Oh, well, it makes no difference; it is not catching in our family."

People whose reputation is a little shaky have to be very careful with whom they assemble to say the form what, I thus learned, candor compels me to say that it and the right hand of fellowship to all humanity. The spiritual ranks, either in power or extend the right hand of fellowship to all humanity.

to say that I regard, her as, one of the most remarkable mediums of the age, doing a work, in a very quiet, unpretentions way, scarcely second to any in the spiritual ranks, either in power or extent." During my acquaintance with her she has answered several thousand letters, besides giving as previously approunced, lectured in Library agreat number of verbal delineations, which, as far Hall, which was filled with appreciative listeners, and Mrs. W. may consider her Pittsburgh lecture at triumph, that to some persons would be glory prominent business men of this and other alties enough for a lifetime. Her lecture, I believe, was came frequently to consult her upon the business.

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matters that were pressing hard upon them, and, from the personal testimony of several, her services were regarded as most valuable. Her correspondents are from all parts of the United States, Canada, England and the West Indies, and the letters are so numerous as to require the continual services of a scribe for several hours daily. To those who simply desire a delineation of character, independent of her clairvoyant power of seeing into the future, and tests of splitters. or character, independent or ner clair voyant how-er of seeing into the future, and tests of spirit-existence, I think they would receive more satis-faction in her psychometric reading than from any phrenologist I have ever known, not except-ing O. S. Fowler. Psychometry is one of the finest and most wonderful sciences developed by the new spiritual dispensation.

Massachusetts.

LYNN.—Mrs. M. S. Townsend Hoadley writes:
"I am again in Lynn, speaking to crowded houses, many going away evenings for want of room; and while speaking to these people, under the inspirations that give me utterance, I seem to see the great tide of progressive force that is rolling over the world, carrying beforeit the rubbish of Old Theology, as manifested in government, the religious and social world. A glorious tribute was paid by the controlling spirit, yesterday, to Mrs. V. C. Woodhull, as an instrument in the hands of those whose determination is to raise humanity from Massachusetts. woodhull, as an instrument in the hands of those whose determination is to raise humanity from their present degradation with truth and love. Also, thanking God that the spirits were recognized in Beecher's church, as they would be in Chapin's and all others, until the teachers of Christ's love would acknowledge the truths of Spiritualism as revealed in the Bible, as well as otherwise.

It is indeed a grand age to live in, and although we bear heavy crosses, we can look forward to a time when our trials will ripen into blessings, fully compensating for all our sufferings; and if we do not gain them this side of Jordan, they will only be more satisfactory when we are on the other side. People who live without creat-ing any sensation in the world do not make very important marks, and flatter their vanity with the idea they are considered respectable. But when great souls stir the muddy waters around these drones, they cry out in terror, and use every effort to thrust their fifth upon those who are really their saviours. Thus, in my humble opinion, stands Victoria C. Woodhull to day. With her grand forces of truth she is revealing the long-hidden haunts of vice and crime, and those who tremble in guilt, or grope in ignorance, are using all the power they can muster to counteract her influence. But the armies of heaven are on the side of state. side of right, and so far as she represents it will she be successful. Success to the truth, with all its moralizing influence—to love, pure, holy love, with its influence of salvation.

I am to speak in Milford, Mass., on the first

Sunday in January; on the third Sunday evening in Cambridgeport. My address this month is care of Sarah Todd, Lynn, Mass."

NEW BEDFORD .- "M. S. H." writes, Dec. 20th: We have recently had the pleasure of again listening to eloquent lectures delivered by Mrs. Jennette J. Clark, of Boston. This well-known and faithful exponent of Spiritualism has broken the bread of life to many a hungry multitude whose souls have been imbued with inspiration flowing from the angel-world, combined with the bright spiritual qualities of her own nature. She has the gratitude of the writer, who has been truly cheered and strengthened by her adminis-trations. May the sunlight of prosperity and happiness illuminate her pathway through long years of usefulness.

Louisiana.

NEW ORLEANS.—A correspondent, "Ob-server," writes thus: As an investigator of the subject of Spiritualism, I have been a constant reader of your paper; often with pleasurable and profitable results, and seldom or never with any dissatisfied feeling. You will therefore judge that I hold the "Banner" in good esteem because of its teachings; that with the profit is the same of lets have been seen because. of its teachings; that esteem has of late been increased largely from the opportunity afforded me (and the citizens of New Orleans) of being present at the scances of Mrs. Charles Rice, a medium for physical manifestations, now holding nightly meetings at her rooms, 362 St. Charles street. It is the first time that I have had any opportunity of being in the tangible presence of the spirits. I have seen the lights made by them, heard them speak audibly in "propria persona," and felt their hands so palpable to the touch, that I am satisfied to accept Spiritualism now as a fixof its teachings; that esteem has of late been in-I am satisfied to accept Spiritualism now as a fixed fact; I mean that no pooh poohing of science, and affected waves of the hand of Orthodoxy with its pitying smile, can change my belief in the reality of the return of spirit-friends to this earth. Naturally I feel under much obligation to Mrs. Rice (who seems to be a wonderful medi-um), and if the people of New Orleans could only be made to attend her séances, it would cause many a heart to beat with joy, which now carries the bugbear fear of death as a grievous burden, under which everything looks gloomy and dark.
In your last number of the Banner you refer to

Mr. Peebles being here. His audience last Sunday night was select and large—in fact, the best material of the city heard him then, and I hope by mail. to see them continue to attend his lectures, albeit I do not think it was his happiest effort. His address is so pleasing that those who hear him are presty sure to return. He is doing much to dis-seminate the truth in our midst, and, ere another year rolls round, Spiritualism will have taken

England.

LIVERPOOL.—John Chapman writes: Spiritualism is attracting attention in Liverpool. Meualism is attracting attention in Liverpool. Mediums are being developed, and table-tipping is practiced in a great many families in the town. About fifty circles are held every Sunday night. Preachers are getting alarmed. The Rev. J. Jones has preached and published a sermon against Spiritualism, calling it the "work of demons." The first sentence in his sermon says, "Spiritualism is coming to the front in the town of Liverpool as in other places and the ministers of relipool, as in other places, and the ministers of reli gion had better deal with it in time, for they assuredly will have to deal with it ultimately."

I have shown the Banner of Light to a few, who have given me their names and addresses, which I send, with subscription, expecting to send you ualism being in the deepest sympathy with air more shortly. We see from the Banner that we the great reforms of the age, has necessarily a are a long way behind the Americans in Spiritubroad and comprehensive literature, embodying alism, but some of us are looking forward to the time when, (as a spirit said through a medium last Sunday night) "Spiritualism would so far advance that ministers would give place to mediums, who would take their pulpits." . "For science and philosophy, let me give from

KELLEY'S ISLAND.—"An Inquirer" writes: I wish to ascertain where I can flud any record or history that will acquit any denomination of H. C. Wright's, Hudson Tuttle's, Maria King's, Christians, since Constantine came into power, of "Pre-Adamite Man," "Science of Evil," not forget-Christians, since Constantine came into power, or persecuting unto death, whenever they had the power, all who believed differently from themselves on theological subjects? Will some one please point out where I can find history to show that any denomination has not exterminated every other denomination of Christians when they have bad the power? Were Christians ever re liberal than at the present day? enforce their dogmas upon the minority in every public school, in every place that they can get the power to do so, paying no regard to the conscience of minorities. Is not persecution the legitimate fruit of the teachings of Christianity?

"Believe and be baptized and you shall be saved. He that believeth not shall be damned."
We are taught weekly from the pulpit that belief in "Clrist" is necessary to salvation; that there is no other name by which we can be saved; that every one can believe that wills—i. e., that belief is not a matter of evidence, but of will. The logical and moral conclusion is, that it is better that people have their wills, and if necessary their necks there to make them believe right here than the policy of the world; and still later, "The Debatable and world wills, and if necessary their necks there is no make them believe right here than the policy of the truth of Spiritualism. "Planchette," by Epes Sargent, should be read and moral conclusion is, that it is better that people have their wills, and if necessary their necks are not always the property of the truth of Spiritualism. broken, to make them believe right here, than suffer eternally hereafter. This was King James's theory when he applied the thumb-screws to those whom he considered believing error. I do not see here any restore the considered believing error. not see how any person can consistently do other-

wise who believes as all Christians (except the Universalists) profess to do.
Now, Messrs. Editors, I have been challenged to find history showing exceptions to the above charges. My library being small, I have not the refutation of these charges at hand. Will you or some of your readers please refer me to some his-

tory to refute them?

believe her to be a pure-minded woman, and her views on the social question are to me the utter-ances of truth, and are destined to revolutionize the world and free it from slavery."

Connecticut.

HARTFORD, Dec 18 1871.-By request of our Association, we enclose you the resolutions on the death of Abiram Spencer, unanimously adopted at our last meeting. Bro. Spencer was killed by the cars Dec. 11th:

Whereas, Our community, and especially this Association, Whereas, Our community, and especially this Association, have been called to bow with humble submission to the decree of that unseen power which rules and governs the universe of matter and spirit, by which our faithful friend, brother and fellow citizen, Abiram Spenoer, has been removed from our midst; therefore,

Resolved, That we extend to his stricken family the condolence and sympathy of this society and congregation.

Resolved, That in his sudden and appairing death we recognize the manifestation of that Supreme and Divine Law which works independent of human will and foresight, and lays its beheats on all alike, regardless of social, religious or other earthly conditions.

lays its behests on all alike, regardless of social, religious or other earthly conditions.

Resolved, That in his removal to the higher life we recognize the loss of an earnest, consistent and faithful friend, a diligent and faithful worker in the cause of Spiritualiem, and one who stood proudly by his honest convictions of truth, regardless of the frowns and ediets of the church of which he was once a member, and holding the right of private judgment in religious matters superior to all other considerations; therefore to best honor his memory will be to emulate his virtues, and thereby erect in our own hearts the only monument that will stand the test of time. nument that will stand the test of time.

8. W. Lincoln, Sec'y.

8. A. Cooley, Pres. B. W. Lincoln, Sec'y.

Delaware

WILMINGTON .- Robt. L. Smith says: "Spiritwill MICFON.—Rout. L. Smith says: "Sprit-nalism is in a very good condition in this city. Mrs. Frances Kingman is lecturing here at pres-ent. In January Fannie Allyn lectures for us. Mrs. Hyzer, who has been speaking here for eight or nine mouths, is lecturing in Washington this winter, but will return to Wilmington in March, to continue for another year's lecturing. She fills our church every Sunday."

New Jersey. VINELAND.—L. K. Coonley writes, Dec. 18th: "Mrs. S. E. Warner's lectures are giving great satisfaction, and calling out large audiences. Mrs. Daniels, of Connecticut, a fine rapping test medium, is here with Mrs. Warner."

Written for the Banner of Light. THE LAND OF THE HEREAFTER.

BY H. WINCHESTER.

Cold and dreary is life's pathway. Storms and winds around us roar; Bleak and cheerless are our wanderings While we're hast'ning to that shore Spoken of by holy prophets, By the bards and seers of old, Where the spirit shall inherit Life eternal-joys untold.

Who can tell what scenes await us When to earth we bid adieu? Who can tell the loys supernal Par away in yonder blue, Where the spirit, freed from matter, Chainless by the bands of earth Shall arise-progress forever-Born of God-a spirit birth!

Read! Read! Books! Books!

Often, in my experience as an agent for spiritualistic and reformatory books, persons have said to me, "I would like to buy a copy of every one of your books, if I only could afford to." Now, I want to say to all such people-and they may be found in almost every town in the land-it is within your means to have all, or nearly all, of these valuable books that you desire so much; and I want to tell you how to do it. It is likely that there are many others in your town or neighborhood who are as anxious to read these books as you are. Just go to them, and inquire how much they are willing to give toward purchasing a library containing such books as they desire to read. Get what money you can of each one, together with the name of the book or books that they are most desirous of obtaining, and send an order to the "Banner of Light Bookstore," to have the books forwarded by express; and, should the amount be large enough, you would get a liberal discount. If ifteen dollars' worth are ordered, the discount is twenty per cent; and the larger the order, the more the discount. In this way, you will get your books for much less, saving not only in the discount, but in the cost of forwarding. It will cost but little, if any more, to send a large package of books by express, quite a long distance, than it would to forward one of Mrs. Hardinge's "History of Spiritualism"

Any one can plainly see that by taking this course, any community of Spiritualists and free thinkers can obtain, with little trouble and small expense, such books as they may wish to read.

In my travels I found some places where this method had been followed out with the most agreeable results. Try it, friends, everywhere, Now is the time to get up your clubs, and send in your orders. The long winter evenings cannot be more pleasantly and profitably spent than in reading the record of facts, carefully stated and thoroughly endorsed by the keenest intellects of the age, demonstrating beyond the possibility of a doubt the conscious, continued existence of man after the death of the body. And then the grand system of religious philosophy, based upon and growing naturally out of these facts, commands the admiration and accentance of the intellect and answers the aspirations of the heart. Spirit-

For science and philosophy, let me give from memory—at the risk of leaving out some of the best—the names of a few authors and books that I would commend: A. J. Davis's, Wm. Denton's, "Pre-Adamite Man," "Science of Evil," not forgetting " The Hollow Globe."

For facts, read first of all Emma Hardinge's History of Modern American Spiritualism," a careful and impartial record of Spiritualism for twenty years. The author has done her work nobly and justly, presenting us the plain facts, the inspirations and fanaticisms, the victories and defeats, yet showing clearly that the great principles affirmed and demonstrated by spirit communion have advanced with overwhelming power and unparalleled rapidity. I would commend this work especially to those who have but just come to a knowledge of the truth of Spiritualism.

Another World;" and still later, "The Debatable

Land," and many others that I cannot refer to. For poetry, Lizzie Doten's two volumes, "Poems from the Inner Life," and "Poems of Progress." Here we have the lessons of the "New Dispensation" clothed in the rhythm and beauty of songevery line a precept, every verse a sermon. Here again we listen to the voice of Poe. The same flerce spirit, as of old, breathes through his song, no longer subdued with sadness, but ringing with a joy and gladness of victory over death. Here Burns and Shakspeare prove to us that immor-PORT HURON.—James H. Hasle't writes as follows: "Messrs. Editors—Allow me to thank you for the bold stand you have taken in relation to questions advanced by Mrs. Woodhull. I firmly bled them to mount the summit of worldly honor,

permitting them to sing to earth's people new songs of equal or surpassing beauty to those of the olden time. But I cannot do these poems justice, and so I will not try. Those of you who have read the Banner of Light "know how it is your- the tune, I silently willed it to play " Hail, Columself," and no Spiritualists should be without both volumes of Miss Doton's poems any longer than it did very pleinly. Dr. Slade was at least two they can help. They ought to be in every family, as well as library.

Barlow's "The Voices," another book of poems that has won for itself the highest encomiums, is in price very reasonable, and would be indispensable to make up a library; also Belle Bush's 'Voices of the Morning," Achea Sprague's Poems" and Denton's "Radical Rhymes." For stories we have "Helen Harlow's Vow," "Alice Vale," "The Faithless Guardian," "The Federati of Italy," "The Golden Key," &c.

"Strange Visitors," a most remarkable book, is a series of communications from different popular authors in spirit-life. These communications are highly characteristic of the individuals that claim to give them, making the book very valuable as a proof of spirit-intercourse. I have made this mention of especial books not because they are any more valuable than many others; but for the reason that they occur to my memory, hoping that the suggestions may aid those who engage in starting a library in making valuable selections. For a complete list I would refer you to the catalogue of the "Banner of Light Publishing House."

For cheap reading and gratuitous distribution, do n't forget the "American Liberal Tract Society," who will send their tracts for a very small sum per hundred; and when you are making up your library order, mention a few hundred of these invaluable tracts, to be given to your theo-

logical friends. The highest civilization, the noblest development of mental and spiritual power, exist where literature is the most diffusive and books are most carefully read. The people of Massachusetts, who represent the highest average culture of any in the world, are the most persistent and extensive readers. The book trade of Boston is immense, and is constantly increasing. Spiritualists, more than any other people, perhaps, are thinkers. Thought begets thought; thus they ought also to be readers. The notion which some mediums entertain, that the spirits don't want them to read, because the mind must be as near a blank as possible, is absurd. Don't permit yourselves to be fools for spirits in the body or out, but seek the highest culture, and through it obtain the highest inspiration. The literature of and improving in quality. Some of the later books are eminently worthy of the great cause they advocate. Thus, friends everywhere, I feel justified in commending this literature to your notice, and I sincerely hope for your own best good that you will avail yourselves of the suggestions I have made, and thereby increase your store of knowledge, strengthen your faith in humanity, and establish your conviction of immor tal life. A. E. CARPENTER.

Spiritual Phenomena.

SPIRITS VISIBLE TO ALL.

DEAR BANNER-Doubtless your readers will be pleased to learn of a new development, through one of our oldest mediums, Dr. H. C. Gordon, who is residing in New York, which occurs both day and night when conditions are harmonious. These manifestations to which I refer are the presentation of shadows and forms, life size, and are recognized as the departed loved of those who had been present. These forms require no cabinet. but are close beside the medium, sometimes reclining on his shoulder, at others holding his hand and moving about his parlors, in the presence of the circle. They are seen to smile and nod when recognized, and on two occasions have spoken. The doctor has been extremely ill, during which these developments have taken place, and, as I have been his constant attendant. I have witnessed the appearing of these beautiful forms. I feel that those interested in this subject would daughter of a lady present were recognized, which afforded them unspeakable joy. The husband of another lady has manifested quite frequently, to her entire identification. Her sister, a young lady, has frequently appeared floating about the rooms some distance from the medium.

On Saturday, Dec. 9th, a number of friends called on the doctor to make some inquiries concerning his beautiful gift, when he was influenced, and, in an entranced state, gave them a beautiful test by announcing their friends as present, who presented themselves as tangibly as if in the mortal form. All present beheld these manifestations alike.

this new development, and I felt it my duty to call your attention to it. As soon as his health will permit be will receive the public.

Yours fraternally, THOMAS P. SPROULE. New York, Dec. 19, 1871.

DR. SLADE'S MEDIUMSHIP.

nothing in the room but a few chairs, a table, carpet, a small shelf, on which were a few books. We seated ourselves at the table, he all the time with his feet toward my chair. Placing our hands on it, immediately there were violent rans and a shaking of the table. "Will you write?" "Yes," it was rapped. During the whole time of my presence in the room I was embraced and fondled by invisible hands, my clothing was pulled, hands passed through my hair and beard. Especially plain was the sensation of the hands of a child holding and pressing my own. These hands felt colder than mortal hands. Dr. Slade took up a small slate, bit off a very small piece of pencil, and handing me the slate with the pencil on it, told me to place it on my head. I did so. Immediately I heard the pencil writing on the slate very rapidly. Dr. S., sitting some yards from me, and before me, inquired if I heard it writing. "Yes," I answered; "and it has now ceased with a flourish." Taking down the slate, I found a message signed T. Irvine. As I was not certain of the T, it resembling somewhat an 8, I remarked so; and placing the slate again on my head, it was written, "It is not 8, but T"-the latter being made in imitation of the T of printers. I then held the slate close up against the table, and messages were written just as before. I asked what the T

took hold of the accordion, grasping one end tightly, resting my hand on my right knee. It began to play "Home, Sweet Home"—played it through very distinctly. When near the end of bla," which, after some hesitancy and quavering yards from me, and not touching the accordion. He appeared surprised it should play for me, and remarked: " You ought to be satisfied."

Just before leaving I touched the table with my

right hand, Dr. S. ordering it to rise, which it did, following my hand two feet, and remaining there for a few seconds, when it lightly dropped to the floor. The bell and accordion, both on the floor, were at his request tossed on the table. My eyes were upon them before they left the floor, and followed them to the table. The bell circled around my head once, ringing, before it was set down. All this occurred at between 21 and 31 P. M, of a light day, in a small room with two windows looking toward the south, the room as light as any ordinary business room. I never saw Dr. 8. before in my life, never corresponded directly or indirectly with him, reside twelve hundred miles from him, passed directly out of the crowded streets of New York City up stairs to his room, never giving him any notice of my visit. Explain these wonders who can. All my attempts heretofore to investigate the matter through ordinary media have been repulsed, as they said, by my incredulity; and I certainly made this visit to Dr. S. in a doubting frame of mind, nor do I now say what caused these astounding phenomena.

Oregon, Holt County, Mo., Dec. 7th, 1871.

From the Portsmouth (N. H.) Journ 1, Dec. 9. ABOUT PHYSICIANS.

[At the request of an esteemed friend, whose name will be recognized by our Portsmouth readers, we give room to his tribute to a practitioner in his favorite system of treatment. But we cordially endorse the reference to the respected dially endorse the reference to the respected phy-sician, who may be counted as the best, as he is the oldest of the practitioners in Portsmouth.

MR. EDITOR: While I was in New York, in Oc-MR. EDITOR: While I was in New York, in Oc-tober, my friend Mansibell was taken very sick, growing worse and still worse, until when I was permitted for a moment to look upon him, it ap-peared to me that he could not live twenty-four hours. I prevailed upon his friends to call in another doctor to consult with the family physician, but failed to flud the one we desired. Dr. Mansfield being no better next day at noon, I sent a t-legram to Dr. J. R. Newton to come on and save his friend. He telegraphed back that he obtain the highest inspiration. The literature of spiritualism is constantly increasing in quantity treathim at 60'clock; at 80'clock the patient spoke andibly, and from that time he kept on improving. On the third day he was walking about the room, and the fourth day he resumed his business in his office at his own house. So much for Dr

Newton's care at such a long distance.

Dr. Newton at home in Beston sat down at stated times to prescribe for his patient in New York, two hundred and forty miles away, wrote remarkably correct statements of his case, situation and dress each time; and whether he was the agency of curing the patient or not, the patient steadily and rapidly improved from that time. Chis is but one of many remarkable cures under his treatment,

A remarkable case of eliquette in medical prac-A remarkable case of suquette in medical practice was developed in the instance of my calling upon the physician attending the sick doctor. While on the way to see the family physician, we chanced to meet him on the street. I then told him what we intended to do, and asked him if he would have any objection to calling in Dr. Cass He hesttated a moment, when he said he had a de cided objection; that the man would die anyhow cone objection; that the man would disany now, and it was a point of eliquette with him to call another doctor, and he would not consent to it until he was discharged by the family. If I had been atruck by a thunderbolt I would not have been more astounded, but, on recovery, I gaye him such a retort that he in return became dumb-

What shall we say of a physician who permits What shall we say of a physician who permits etiquette to come between the life and death of a patient! The world may judge him whether he is the general type of family physicians. I am happy to say I know of some honorable exceptions; my own, for instance, who, when I was sick with the Panama fever, and my life was despaired of, brought in three doctors of his own accord, himself making the fourth. I can see them now, in my mind's ove, as they arranged themselves in my mind's eye, as they arranged themselves beside my hed and examined me each one for himself. I can never forget that scene, although the three my doctor brought in have all passed on to another state of existence and he only remains. be greatly pleased to know of these wonderful He is still the same good Samaritan that he aldevelonments. On one occasion the husband and ways was, ready at any moment to go through fire and water to save a patient, and to wade knee deep in the mud to serve a friend. I am sorry to ray that there are too few of such and too many of the other sort of family physicians, J. M. H11.L.

J. V. MANSFIELD, MEDIUM FOR AN-SWERING SEALED LETTERS.

MESSES, EDITORS-Allow me to give a slight tribute to the strong medium powers of J. V. Mansfield, of New York City, and also to his noble, kind beart.

In December of 1870, I was in deep affliction, both bodily and mentally; in fact, I was almost frantic. I could see nothing but a deep cloud of Much interest is being manifested concerning misery and blackness, turn which way I would. Finally, I think by the influence of my spiritfriends, I wrote to Mr. Mansfield, stating to him my straitened circumstances, and enclosing with that a carefully sealed letter to my spirit friends. After writing and sealing up my letter, it was a few days before I could send it to the post office, and during that time I thought of several things or questions that I was sorry that I had not asked MESSES. EDITORS-I will give a statement of a of my spirit-friends, but concluded that it was not East Editors—I will give a statement of a cance I had with Dr. Slade, of New York. I shall best to unseal the letter. In a short time I restate the simple facts briefly, and am willing to swear to the statement. I called on him about half-past two o'clock, November 13th last. He received me in a room up stairs, with folding doors. He partly closed the folding doors. There was nothing in the room but a few chairs, a table, car-awaring my letter free of all expense. (I cannot sweet doors of the statement of the statement. I called on him about two brothers;) not only were all my questions in my letter free calling up my letter, were also answered correctly too. May God and the holy answering my letter free of all expense. (I cannot swering my letter free of all expense. (I cannot give the letters, for they were of too private and personal a nature to make public.) I believe his kindness was almost the means of saving me from insanity, for the letters came only a few days after the death of my child, and they brought comfort and consolation that was sorely needed I meant to have written to you long ere this, but trouble, sorrow and adversity prevented. Yours respectfully, PARMA W. OLMSTED.

Yours respectfully, PARM. St. Albans, Vt., Nov. 28th, 1871.

CONVENTION NOTICES.

The Vermont State Spiritualist Association will hold a Quarterly Convention at 3 inth Chester, on Friday, Saturday and Sunday, the 12th, 13th and 14th of January. This will be a Mass Convention, and there will be a free platform and free speech. A cordin invitation is extended to all persons, of whatever faith, to meet with us as brothers and sisters of a common family, and discuss with us, in a broad, liberal and catholic spirit, the vital questions of the day.

Able speakers will be in attendance to present our philoso ply in its various aspects and hear ags upon the present and future of the human race, and in a manner so plain that "wavfaring men, though fools, shall not err therela."

The Convention will held its sessions in the spacious hall of the ingraham listed, whose gentlemanly proprieter Mr. Cole, knows so 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 furnish live return checks to those who attend the Convention and pay fe fare one way.

By order of the Committee.

E. B. Holden, Secretary.

Suffenge Convention at Washington. Stood for. It was written: "Thomas Irvine, your grandfather." This was correct; that was his name.

Dr. Slade taking up an accordion, it was jerked from him and handled so violently that he advised me to try it, adding: "It is an Indian spirit." I Seprence of the content of t

BANNER OF LIGHT: AN EXPONENT

OF THE SPIRITUAL PHILOSOPHY OF THE NINETEENTH CENTURY.

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but also in the Cure of Bodily and Mental Suffering by the application of the healing hand of the vital maginetism of adapted remedies.

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

Bunner of Light.

BOSTON, SATURDAY, JANUARY 6, 1872.

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fine ness connected with the editor'al department of this paper is under the control of Lintler Colby, to whom all letters and communications must be addressed.

Orthodoxy Showing Fight.

A REPLY TO A RECEST ATTACK ON SPIRITUAL ISM BY: REV. AUSTIN PHELPS, D. D.

We have received a paniphlet from the press of the Boston Congregational Publishing Society, ontitled, "Spiritualism; the Argument in Brief, by Rev. Austin Phelps, D D."

As a sign of the times this little work has some interest for Spiritualists; for it shows that the progress they are making excites the profound anger and alarm of the evangelical sects. But like Balaam, Dr. Phelps cannot wholly curse those whom God hath not cursed. He is compelled to admit, though rejuctantly, some of the axtraordinary phenonema; but, like our Catholic friends, when driven to an explanation, he resorts to the Satanic theory, and attributes what he mythical personage, known as the devil, aided by

his malignant hosts. More of this solution anon. We will take up the objections of Dr. Phelps in their order. "Spiritualism," he says, "Is not Sci-

The ordinary definition of science is, "Truth ascertained; that which is known." Now the transcendent phenomena of Spiritualism, on which the central fact which makes it Spiritualism is based, are precisely those which Dr. Phelps himself is compelled to admit in part, and these phonomena are, in the estimation of Spiritualists. known and ascertained facts, from which there is no escape, and about which there is no doubt. They are just as much facts as the facts of chemistry; and if chemistry is a science, so is Spiritualism just so far as it is based upon admitted facts; and its one overarching and all-embracing fact is the existence of a supersensual intelligence and force, to which it gives its name. All other facts relating to it are subsidiary compared with this.

In disproof of the scientific character of Spiritualism, Dr. Phelps lays great stress upon the dubious claims of the supposed communicating spirits as to identity. " Nothing," he says, " but downright miracle can settle this elementary question of identity. Yet, till this is determined, we have not the first cobble-stone for a foundation of such a superstructure as shall deserve the name of science." Quoting from Mr. Epes Sargent's wellknown work, "Planchette, or the Despair of Scionce." he remarks: "The most scholarly of American defenders of Spiritualism is evidently staggered by this questioning of identity; he honestly says: 'If spirits have the powers attributed to them by many seers, of assuming any appearance at will, it is obvious that some high spiritual the person it may claim to be.' And again 'Planchette says: 'It may be that we must be in a spir- | marvels; no matter; the spirit who presumes to itual state before we can really be wisely confident of the identity of any spirit."

These frank speculations or admissions on the part of a student of Spiritualism, do not affect one jot the scientific character of spiritual facts. It is not necessary that we should be thoroughly satisfied as to the identity of a certain spirit before we can appreciate the phenomena of levitation of spirit writing independent of human aid, of music evoked by no mortal fingers, of clairvoyance, transcending all mere theories of mind-reading, of unconscious cerebration, or of sympathetic vibrations of the brain.

Many Spiritualists have been thoroughly satisfied as to the identity of certain communicating spirits. Mr. Sargent's remarks upon the subject are evidently speculative and not dogmatic in their intent. He raises a philosophical doubt and one that Spiritualists would do well to heed before taking everything for granted as true because it may come from a spirit in whose identity they have confidence.

Dr. Phelps objects that "Spiritualism is not religion." He might with as much point say, "Life is not religion." Spiritualism is simply the scientific evidence of spiritual force and intelligence; of something transcending the known powers of the mortal part of man.

We take it for granted that all truth is religious truth; that science is religion, art is religion, and that all which pertains to the welfare and enlightenment of man is religion. Everything which is felt and known aright is religion. Nothing is irreligious except through error, through ignorance, or through wrong feeling. Every form of activity and of thought is religious so long as it is founded in right feeling and a right affection for the truth. In this sense Spiritualism is eminently a religion—a religion to which all the "systems" of theological merchants are as a melodramatic display of stage fireworks to a calm and holy moonise.

We do not say that a man becomes religious by believing in Spiritualism, any more than he becomes religious by believing in the atonement or the evangelical Trinity; but we do say, if the intelligent Spiritualist is not religious, and consequently moral, it is because he has not yet begun to appreciate the significance of the grand fact of which he claims to be possessed.

But, says Dr. Phelps, "A system of religion, to be worthy of a sane man's faith, must in the first place be a system."

Ab, indeed! Now the ground is shifted, and instead of religion we have a "system" of religlon-an artificial placing together-a scheme of salvation-a system, not deduced scientifically from the great facts of existence, physical and spiritual, but one which certain seers or mediums first, and afterwards certain theologians, would impose upon mankind as directly derived from

God-a revelation from him. But Spiritualism thunders forth: "Stop there! Not any seer, and not any theologian, and not any morta, man or immortal spirit is the spokesman of the Unspeakable One. The creature who

fanatic, a blasphemer, and a pretender. Some sequences of a theological "system"-one that has truths he may speak, but this is not a truth. The responding faculty in your own reason and your own heart which whispers, 'This is divine-this is true, is the only oracle to whose mandates you | existence of absolute goodness and right. can accord a rightful obedience."

men that has degraded and polluted religious dences." The evangelical "system" requires us truth. The beauty of Spiritualism is, that it does to believe that the Supreme Being said unto not submit to the limitations of a system; it is too | Moses, "Thou shalt see my back parts, but my fine an essence even to be embodied in organiza- face thou shalt not see." tions. Some of its professors may be ambitious | Now, in the estimation of Spiritualists, all this to systematize and to organize, and they may do is not only "unworthy of God," but wholly blasgood in their way; but Spiritualism itself is phemous. They regard Moses as a man sensitive simply a revelation of the immortal life—that is to spirit influences, and so simple or so psycholoall. Every thinking man is competent to make gized as to believe that a mere spirit (and one by his own deductions from that great disclosure, no means of a high order) was the Infinite God. coupled with the facts of human existence, the They can easily suppose that Moses was sincere; teachings of science, and the rational history of but that he had a personal interview with Delty the race. Spiritualism is the deadly for of all they no more believe than that Swedenborg, systems that would impede the advance of an. Harris or similar claimants were favored in a like thropological and spiritual truths by trammeling way. The "internal evidences" here are utterly and precioupying the mind of man. System- wanting. The supposition that the Infinite God making has been the bane of genuine religion as so demeaned bimself, is revolting to the reason; it has of genuine philosophy.

Spiritualism is spiritual and intellectual freedom. It says to man: Throw off these swaddlingclothes in which priests and politicians would keep you, and walk freely forth, in your own individuality, under God's sun bright heaven, and see things for yourself. Let no seer, or spirit, or of God to mankind; God cannot contradict God." prophet, or medium, or priest impose on you his utterances as the infallible belief which you must accept under risk of damnation or spiritual loss. Resist and despise all such dictation and all such threats as an insult to your understanding. Accept no old books, or interpretations of old books, as the literal word of God, or as having an authority to which, in spite of the remonstrances of spirits, of evil or of good, may be, in a certain your reason, you ought to bow down. God's only revelation of himself is in the deific life as manifest in Nature, in science, in the phenomena of existence in your own heart and reason, and in the best thoughts of all great seem and thinkers, whether they be called Moses or Jesus, Mahomet cannot explain to the agency of that somewhat or Swedenborg, Shakspeare or Leibnitz, Newton or Locke. All their thoughts are divine only so far as they are true, and their errors are but the reason. It throws an astonishing illumination on necessary accompaniments of their finite and imperfect state. You yourself can accept and as- festations, similar to those of modern times, are similate truth only so fast as you can become a comprehension and by sympathy. Nothing can goodness in things evil. be true to you until it is true to your reason and your sense of right. No revelation can make it true to you. You can no more swallow a creed which you have not made your own, through the tion of God. Now in Nature the scientist detects adaptation of the understanding and the insight much that seems like imperfection and wrong; of the heart, than you can jump down your own we cannot understand why there should be malthroat. Spiritualism, Dr. Phelps tells us, lacks formations, monstrosities, venomous and loath-"concinuity." "A system of religion must have "some things, frightful discases, like hydrophobia, concinnity.

> Ah, Doctor, that one word concinnity reveals to us just what you want; for what does it mean? or of starvation by millions. These things are "A careful, skillful joining." And what is its de- quite as puzzling as the "incoherences and conrivation? It is from con, with, and cinnus, "a mixed drink of spelt-grain and wine!"

> Now it is to the glory of Spiritualism that it abjures all mixed drinks-all theological concoctions whatscever, though they be made never so ought to send them straightway to the madhouse. 'carefully" and "skillfully." They are too often but the seductive tipples of fallible and faddled heads; not the living, unadulterated water whose pure fount is not far from the Eternal Throne.

To the prophet who comes to us with his Thus south the Lord, the Spiritualist, if wise, will reply: more or less of the prophetic faculty; many weak the tribunal of reason and conscience. readily believe it: you may convince me of it by from whatever When you can come to us and modestly say, My philanthropists, or from sneaks into gentlemen. reason tells me, or 'A respectable spirit informs what such things amount to."

must not only have "concinnity"—it must "come from God"-and further, "it must be worthy of God in its internal evidences," &c.

what is right or divine, the only evidence we can have that a communication is from God, rests in | no longer pre-occupied and pre-governed by the the assertions and reports of certain fallible and interested men. Spiritualism teaches us that all such assertions, even when backed by marvels or so called miracles, must be taken with distrust. It shows us that marvels, very similar to those recorded in the Bible, and on which its claims to be considered a divine book mainly rest, are going on about us every day, and that the mediums for these marvels are ordinary mortals like ourselves, and often very fallible mortals, even

while showing some extraordinary gifts, 'If we hear not Moses and the prophets," reechoes Dr. Phelps, "are we to be persuaded by one risen from the dead and capering in the fash-

ion of these modern ghosts?' Persuaded of what? All that we are "persuaded" of, is, that such marvels indicate the existence of spirits, and that these spirits are often a very poor set, hardly above the lowest mortals in their moral development. And this tremendous fact points to an enormous error in those positive religions or "aystems" of religion, the pneumatology of which conveys the notion that spirits are a sort of demi-gods either for good or for evil-ele-

service to humanity in dispelling such mischievous delusions. It shows us that a spirit out of the flesh may be very inferior, in intelligence and moral insight, to one still in the flesh; it shows that our heaven or our hell commences with us here; and that, setting aside certain infirmities of the flesh, we may as literally be in the life of heavenly blessedness here as in the highest celestial sphere.

The evangelical "system," on the contrary, gives us pernicious ideas of a partial God-of the evangelical churches blossoming into defaultone so in conflict with all human conceptions of ers and swindlers. goodness and justice in his "acheme of salva- If the science of life, mortal and immortal, revtion," that even such authorities as Calvin and erently studied and sincerely considered, under Mansel tell us that what may seem evil in man the light of Spiritualism and anthropology, can-

about God and a future life or be damned, is a principle of human reason. So much for the concoacinnity." To make good one part of their ' scheme," the founders or upholders of it have to outrage reason and dispel our faith in the very

'A "system" of religion, according to Dr. Phelps, It is this system-mongering disposition among must be "worthy of God in its internal evi-

> perhaps our evangelical friends will say, "Then there is all the more merit in our believing it." But with what consistency can such believers object to the "incoherences" of Spiritualism?

Dr. Phelps says further, that a system of religion must be "consonant with other revelations

To our short-sightedness, God reveals himself at times as if he were God, and at times as if he were not. If his sunbeam cheers us, his icewind kills us. He dispenses life and death, gladness and grief, with the same hand. Evil is rarely much further from good than shadow from body. Every revelation, therefore, of men or of sense, a revelation of God; a revelation at least of what his government permits. If the Bible is his revelation, so is everything else; and it is for Reason to find where the most of divine truth is

Spiritualism is "consonant with other revelations of God" just so far as this: it appropriates all inthem that is true and good in the light of eternal those parts of the Bible, in which spiritual manimentioned. All that is truly moral, and, in the recipient for it. It cannot be forced or rammed high sense, religious, in the Bible, is eagerly acinto your untitted brain or heart by the weight of cepted by Spiritualism; for Spiritualism is emia great name or by the terror of a great threat, nently edlectic, extracting truth from every plant, It is not yours until you have won it fairly by even the most poisonous, and finding some soul of

> "Thus may we gather honey from the weed, And make a moral of the devil himself

Dr. Phelps will admit that Nature is a revelaeccentricities of climate when the very birds, that trust so confidingly in Nature, perish of cold tradictions" of Spiritualism; nay, as those of the Bible; or as puzzling as it is to see our evangelical friends swallowing creeds, which, if logically digested, and really believed by loving hearts,

Here is another objection to Spiritualism. advanced by Dr. Phelos: "As a source of religious knowledge, its witnesses," he says, "contradict each other.

Undoubtedly; and so we ought to try the spirits, whether they be of God; try them at the only tri-"You may have, like Balaam, or like Ezekiel, bunal which ought to be supreme in our minds,

and had men have had it, as well as some good | Our sources of religious knowledge are not in men; it is no conclusive proof of superior moral the affirmations of any man or any spirit; but in sense must be developed in us before we can rea- elevation or insight; it is often accompanied with a devout study of the works of God, of the moral sonably be sure of the identity of any spirit, even | a decided impotence of the reasoning powers, order of the universe, of the phenomena of life, though it come bearing the exact resemblance of You are perhaps under spirit influence. I can natural and spiritual, and of all great thoughts

The very contradictions and absurdities which say to me, through you, Thus saith the Lord is come to us from the spiritual world convey a stuprobably some bullying, inflated, lying spirit, per- penduous truth, showing what a blind guide the haps a theological bigot while in this earth life, dominant theology has been; they show that the who is thinking vastly more of his own opinions change produced in us by death is not so great than of the humility becoming before the Most that we grow at once from dunces into wise men, High. Go! you and your master are impostors! from villains into saints, from misanthropes into

These confusing, contradictory, and very illiterme, then we will gladly be your listener. But ate communications so shocking to the Doctor's do not hope to overawe and dragoon us with your seathetic sensibilities, show us that man is still man Thus saith the Lord. That game is played out; after he has thrown off this mortal envelope, and and no one knows it so well as the experienced that no magical presto change uttered by theology Spiritualist. He is the last man to be carried in his behalf on his accepting an atonement, or away by superstition; to be deluded by wonders acquiescing in a peculiar interpretation of certain and signs and implous pretensions; for he knows old books, or putting himself in the hands of a priest, is going to transmute him, by the mere But a system of religion, the Doctor tells us, process of physical death, from a very poor crea-

ture into an angel of light. Therefore, what Dr. Phelps says of the con temptible and contradictory communications from Now, apart from our own reason and sense of the spirit-world is but a confirmation of its existence to the thoughtful Spiritualist whose mind is gratuitious "systems" and assumptions of evan-

gelical theologians and speculative commentators. "Is it like God," asks Dr. Phelps, "to reveal himself in dancing tables, battered windows, uneasy pokers, the rattling of knuckle-bones, and

the falling of turnips from the sky?" But why not as well in these as in raitlesnakes, mad dogs, devil-fishes, poisonous plants, loathsome maladies, dreadful calamities, and the long list of things inexplicable and seemingly at variance with an omnipotent benignity?

Dr. Phelps's objections to Spiritualism can be turned against a thousand revelations we see every day in Nature and in human life.

"Is it like God to set going the machinery of the supernatural world, for the sake of recovering a lost ear-ring?

And why not the machinery of that world as well as of this? May not the one be to him a very small thing, as well as the other? I have as much reason," says the Doctor, "to

accept there as the rest for a divine revelation." No one disputes it; and so have we as much reason to accept the bad things of the universe as vated by the act of passing from this mortal husk | divine revelations; and we do accept them as to a state of transcendent knowledge and power, such in a certain sense. The very imperfection Spiritualism is destined to render an immense and incompleteness of God's world is perhaps, to angelic understandings, an evidence of its divinity. Has not God an eternity in which to work, and may not man and the universe be as yet in their rudimental stages?

But, concludes Dr. Phelps, "Spiritualism is not

With equal right and reason might we say, "Evangelism is not good morals." Every day, almost, we hear of evangelical ministers turning out scamps and seducers; of grave members of

may be good and just in God, thus confounding not help in the shaping of good and moral men,

says to you that you must believe what he says all our notions of right, and striking at the very then for much weightier reasons must the evangelical promise of salvation through an atonement, irrespective of human deserts, be nugatory and ineffective in making men moral.

Spiritualism is in the highest sense a morality; ually shaping and influencing the life that is to be. It teaches that every thought and the memory of every act is eternally imbedded in the very organism of the spirit, so that no recollection is own beaven or our own hell?

the world as the environment of our existence."

for this life, and make a short and easy cut to the decds of the aforesaid " witch," an ultra-mundane "salvation," either through a We must here leave Dr. Phelps for the present. foggy mysticism, or through an evangelical "sys- He candidly admits that there is some truth in tem," under which we are saved, if not made the phenomena. He graciously says of Spiritumoral, by an historical Saviour, and relieved of alists: "We must concede to them a certain basis all further trouble or concern in the matter. In one part of his tract, Dr. Phelps narrows

ing apparently that we may accept a certain dose It shall be passed to your credit, nevertheless. of the phenemena if we will only believe in the construction which he, in the service of the evan-Spiritualism, taken as a whole, is not good sense. fact in its alleged phenomena is unreasonable. A man is not to be browbeaten out of trust in his own eyes. A belief in phenomena as historic facts, explained or unexplained, is one thing; religious faith in those phenomena, as the vanguard of a new and revolutionary disclosure of truth from heaven, is another. This faith, and nothing less, is Spiritualism. And this, I repeat, taken as a whole, is not good sense, whatever may be true of

In this remarkable passage, Dr. Phelps entirely misconstrues and misconceives the great fact of Spiritualism as a religious agency. What does he mean by "religious faith in phenomena?" Faith in everything true-faith in all natural phenomena, whether arbitrarily classed as physical or spiritual-must be preëminently religious. All truth, as we have already said, is religious truth. It is a part of God's teachings. There is no escape

in eclectic dose of it.

from this axiomatic proposition. When therefore Dr. Phelps speaks of belief in certain admitted phenomena as being the "vanguard of a new and revolutionary disclosure of truth from heaven," he simply manifests alarm lest the progress of truth should clash with that heological "system" which he accepts as " a disclosure of truth from heaven." Now we make no distinction between the truths of Christianity and those of Spiritualism. Everything which appeals to our reason as truth, we accept as such, no matter who utters it. No prophet or philosopher can make a disclosure appear to us as from heaven, except so far as he satisfies our rational conceptions of heavenly truth. It is by no means true. therefore that Spiritualism claims to have received any "new and revolutionary disclosure of truth from heaven." Its central truths are as old as humanity. They may be found in all the bibles, all the philosophies, and all the histories. There may be individual seers now, even as there were in the olden time, who would frame a "system" and perhaps impose a form of worship upon Spiritualists; but such men are taken for precisely what they are worth, and no more. The mo ment they would come over us with their"Thus saith the Lord," that moment they are derided and dismissed by all enlightened Spiritualists. Dr. Phelps's fears, therefore, of a "new disclosure" are wholly supererogatory

The "new disclosure," if there is any, will conold and new, in science and in life, and in the elimination of those errors which arrogant theologians and system-mongers have imposed upon lition of which is a grief to their successors and

"Taken as a whole," it seems, "Spiritualism is not good sense." Take a part of it, and be sure not to let that part conflict with the evangelical "system." and Spiritualism is all right.

Nay, Doctor! The truth, the whole truth, and nothing but the truth, is what Spiritualists, undamnation for not believing in your "systems." to truth, with a "system" about his neck. will make sorry progress.

words, or you would limit our intellectual freedom by confining us to such phenomena as may not conflict with the views of your own particular sect. You would not have us look through the spiritual microscope or telescope if its revelations are going to cenflict with the "concinnity" of your notions on the doctrine of election, justification by faith, and atonement through the blood of an

incarnate Deity. Have you ever considered that the whole Bible is full of "religious faith in phenomena?" The Pealms are one continuous hymn, based largely on the divine significance of phenomena. When Christ exclaims, "Behold the lilies, how they grow!" the devout heart of the poet-seer is tenderly moved with love to God by the consideration of a simple phenomenon. Exclude the religious faith in phenomena, and you ignore that revelation

of himself which God offers to us in his works. And what you would have us do is plainly this: You would have us place your theological "system," your scheme of salvation, with its precious concinnity," its parts all "carefully and skillfully joined and adjusted," this part by one Council and that part by another, this part by Calvin and that part by King James's translators—you would have us place this "mixed drink" above the revelations of God in universal Nature, in anthropology, in the astounding phenomena of clairvoyance and mediumship, in psychology, and in the great cosmical volume spread before us night and day, if we will but open our eyes to

These phenomena, you think, ought not to inspire our "religious faith;" but that should come solely from your own little scheme or "system," based on an old book which is even now undergoing the revision of the leading theologians of the day, because of its mistranslations and "incoherences."

Excuse us, Doctor, but to our notions there is neither good sense nor good religion in such an attempt to limit our views of God's revelations to

"It is not good sense," you say, "to interrogate than Paul's testimony to the immortality of the

Paul's written testimony is excellent in its way. and so the testimony of every man who can give a reason in words for the faith that is in him, has its value; but when you ask us to attach the same weight to a rhetorical argument, or an emotional for it teaches that the life which now is is perpet. expression, that we do to a vital fact, an overwhelming proof, appealing to the senses and to our own experience, you go contrary to all the laws of human reason.

The "witch" gives us a proof, for instance, of a lost, no act becomes null and void. If we will marvel like clairvoyance; she manifests superbut weigh this awful fact in our spiritual econ- sensuous powers, thus satisfying us that we have omy, what incentives to a high and noble morality | latent in ourselves a spiritual faculty-a faculty ought it to generate! What are the promises of meant for a future spiritual existence, since rarely salvation through another's merits and sufferings | used, so far as we are conscious, in this life. Shall compared with the belief, stamped scientifically | Paul's eloquent harangue move us more than a on our convictions, that we carry in ourselves our | proof like this? Like all poetical expressions of great truths, Paul's words shall animate and move "Here heaven is not," you say, "but yonder it | us; but when we are hungering for evidence of shall be." "Nay," replies Spiritualism, in the immortality, give us, to support our aspirations words of the noble Fichte," What then is that and hopes, often made languid in our conflict with which can be different yonder from what it is the base things of earthly life-give us a great, here? Obviously, only the objective constitution of irresistible fact-un act, and not a mere assertion of divination. Si divinatio est, dii sunt. If there is If considerations like these will not lead to divination, there are spirits. And so we think it morality, then nothing in human thought or rea- is not only "good sense," but superior sense, to son can; but we must give up morality as a thing have Paul's words supplemented and confirmed by

of phenomenal facts." Thank you, Doctor, for even this small favor, though Spiritualism is now lown his objections as follows; his meaning be- rich and potent enough to laugh at such doles.

But alas! what there is of genuine in Spiritualism the Doctor ascribes to the agency of "the gelical theology, would put upon them. He says: devil and his angels." This hypothesis opens a new field of inquiry. It is something to have proved a devil in this material age: why then is the Doctor so hard upon the Spiritualists? Ahi the devil, it seems, is showing his diablerie in damaging the old theology and playing the mischief with certain creeds and with the "concinnity" of certain "systems." Well, even the devil may not be so black as he is painted. When we have leisure and space we may examine the diabolical part of the Doctor's argument.

Spirit-Pictures in California.

We have of late received several communications from correspondents, setting forth the existence of "spectral" pictures on window glass in San Francisco, which we shall hereafter publish. We give at present the substance of a half column account of one such case in the Morning Call, of that city, for Dec. 9th. It appears that a pane in an upper story window in a nearly new dwelling-house, on Main street, occupied in one of its tenements by a French widow lady named Joergens and family, was discovered to be ornamented by the face of a man, which fact was not noticed before Monday, Dec. 4th. This picture the "Call" reporter describes (as seen by him) as being "that of a man apparently thirty-five years of age, with dark, wavy hair parted near the middle, and wearing a full, dark, long-flowing beard. The head rests a little on the left shoulder, and the face (which is a full front view) has on it an expression of deep study." It continues to create the greatest interest among the neighbors. Many explanations of a mundane origin have been offered, but all fail to meet the case successfully. The lady residing there stated to the reporter that she was unable to account for its appearance; that she was no believer in chosts; and that on Thursday afternoon, Dec. 7th. while gazing on the picture, she saw another figure. This one appeared to be a little to the right of and behind the one first seen. The outlines of this picture were not so distinct, but she recognized it as that of her deceased husband, who died a year ago in September last. Not wishing to trust to her own eyes in this case, she called her children and several persons, who identified the picture as well as herself. This second picture was only visible for about three hours. Washing the glass on both sides with vinegar, and scraping it with a knife, has produced no effect upon the original portrait, and the baffled reporter is obliged to close by endorsing its real existence, and then saying " what it is, or how it came there,

"Walter Thornbury."

Such is the title of the literary snob-we know of no other name to which he is entitled-to whom Harper's Weekly thinks it worth while to toady, and, in its toadying, to sneer at the cause of Spiritualism. The artist of the Graphic, a London terrified by theological anathemas and threats of illustrated paper, received from said Thornbury an account of a spiritual scance, and proceeded to regard as good sense. The man who tries to swim sketch it for the use of that weekly. Of course Harper's Weekly felt obliged to transfer it to its own pages, thinking that, after having exhausted And when you charge us with "religious faith Tammany, it has no other subject left but Spiritin phenomena," you either utter unmeaning ualism. And so the picture is repeated in Harper, from the London Graphic, as outlined to the artist of the latter paper by "Walter Thornbury." It represents a circle seated around a table, the accessories of ladies' dressing in particular being given with that lickerishness of taste which Harper has never hesitated to betray when it thought the public would stand it. But the deceit, or rather the falsehood, of the scene consists in representing the medium-a male-seated at the table with his hands at liberty instead of being placed on the table as they should be. This is purposely done that the observer may readily see that the tossing of the chairs to the ceiling of the room is the work of his own hands, and not of invisible powers. We can assure Harper's Weekly, in the apt phrase it once applied so effectively to a cartoon of Tammary trying to explain, that this ruse is altogether "too thin;" and let it likewise bear in mind that it degrades itself by thus seeking to ridicule the faith of honest and pure people.

Music Hall Free Spiritual Meetings.

Miss Jennie Leys addressed a large audience at this hall Sunday afternoon, Dec. 24th, treating as her subject, "The World's Angel of Reform." This lady, who has had but a brief though highly successful experience in the lecturing field, fully met the expectations of her friends, and was frequently applauded. We shall hereafter give to our readers a full report of her remarks. She speaks again at the same hall, Sunday afternoon, December 31st.

Thomas Gales Forster, (who it will be seen in another part of the paper is soon to "settle" for one year in New York City, as a regular minister to one of the Spiritualist societies,) will speak in the Music Hall course during January.

Memphis, Tenn.

Judging from the Memphis daily papers, Moses Hull, who is speaking there for the Spiritualists, appears to be having a lively time. Some of the clergymen have given him several battles in words, only to be vanquished by him. Such a modern witch of Endor to get something better agitation is doing wonders by opening the eyes of the people to the defects and false teachings of theology and its creeds.

Whom to Marry.

Miss Kate Stanton (niece of Mrs, Elizabeth Cady Stanton) delivered an extra lecture of the Boston Course at Tremont Temple on Tuesday and the would make your life wretched with a thousand poisoned at lecture of the stanton Course at Tremont Temple on Tuesday and the would make your life wretched with a thousand poisoned at lecture. evening, Dec. 26th, on "Whom to Marry," to a large and highly respectable audience, notwithstanding the rain. The following are the most prominent points of her lecture:

By reference to another column, will be found call for the friends of a Congressional." Declarations and the great masses of men and women throughout the world grovel on the earth in alject submission to tyrants as empty of knowledge as were the races when they bent the knee to wooden doles. In these days of mesaliance, no matter how two parties may hate each other, they are compelled to cling together as one fieth; and that is all the church has given us; polygamy at one end of her history and the isolated family system at the other. Everywhere we behold is the family set textist to-day infelicity, as if infelicity were the inevitable read of the history where we behold is the family as it exists to-day infelicity, as if infelicity were the inevitable read of infelicity, as if infelicity were the inevitable read of interesting the claims to be of divine origin. In the family systems we have it, there is too much of suffering and mutual dissatisfaction of its members. The father and mother, especially if poor, are over-burdent to support the domestic institution, and their children have no baby world. Their companions are mainly adults, and they, in causequence grow not up naturally and heatifully as they would in the circle of a babyschool, such as society should provide for its infants, and which the statistical rejorts of Parls show are so successful. A few women might take care of all our children, thus enabling a large number of mothers to give to their children and intellectual enlargement, and a healthul physical growth otherwise unnatismable. The question arises, are the majority of women it to rear their own children, and intellectual enlargement, and a healthul physical growth otherwise unnatismable. The question arises, are the majority of women in the rear their own children, thus enabled have makers at the national captain and in the circle of the family system, and that a captain and intellectual enlargement, and healthul physical growth otherwise unnatismable. The question arises, and the majorit Science, in everything but social life, has effected great re-

to the circle of the family table (if he pleases), to defray all expenses; he is, in short, a very good protector in the house if a poor woman has no dog; and this may be his lot for many long years, and for what? Why, for the sake of being allied to an indifferent or a worse sort of a woman, who is peevish, perhaps sick half her life, brainless and uneducated, or educated only as women in the main are, a woman who ministers not at all to his intellectual or moral growth, and who is unfitted for the high responsibilities that devolve on a master. Ah, the average husband is a pitiable object; but we must not forget that he is better off by far than the average wife. What shall we say of the vast number that fall below the average? Everybody will admit in his best mood that these unfortunates ought never to have been torn and thus condemned to suffer. But they are still the major product of a civilization which vaunts its progress and coun s its age by thousands of years.

major product of a civilization which vaunts its progress and coun a its ago by thousands of years.

What a comment upon those self-styled inspired philosophors of society who have all this while been attempting to teach Nature that she is lorce, and endeavoring to supplant her by artificial laws of their own weak invention; the advocates of crucifixion in an unboly crussed against the natural impulses of the soul and of the senses! How little has our civilization given us; and all because man has not learned to follow the dictates of science. In one sense. not learned to follow the dictates of science. In one sense, marriage is the basis of all society, as it is the source of all human existence. I mean by "marriage" the marital

little has our civilization given us I and all because man has not learned to follow the dictates of science. In one sense, marriage is the basis of all society, as it is the source of all human existence. I mean by "marriage" the marital union of the sexes, not that sublime marriage of which I shall soon speak. If men and women would but heed the sufficient laws of Nature, easy would be the work of redemption from the frightful civilization of the present, with its wretched crimes, its vast robberies, the ignominious trickery of the medical profession, the superstitions dispensed from so many pulpits, the hypeeristes and jealousies and selfishnesses, and slew and vengeful murders which pervade the domestic circle. It is a mournful reflection that not only the bar, but the bench, is often corrupted. But science is potent, and the day will come when the historian will write "Mone, Mone, Tekel Upharsin" upon the civilization of the nineteenth contury, and his hearers will gaze at our follies with wonder and amaze. Our separate family system too often dwarfs its members.

To the majority of you, I dare say, life has been but an empty farce, if not a most unbearable burden. You have undergone its tortures; you have seen your highest ambitions, your hollest aspirations blasted. There is only a sea of blasted hopes, air-castless crumbled to ruins, blighted loves turned to dead leaves. What we want is to understand that in liberty, not license, in a courageous conformity to the soul's limnest sense of right, can true development be achieved. There must be a perfect social freedom to each individual. There should be not only the mere protection from evil, which seems to be the highest conception, even by the majority of the best men and women of the day, but more and grander, the proud right and liberty to be all in intellect and moral and physical nature, and to enjoy all that each individual is capable of being and enjoying. What needs reforming most is the domestic system, with its marriage haws which sustain and pe

society at large, but of individual sufferers, of perpetuating their deformities in offspring under the sanction of mariago. The right to be well bore is the primal right. If there is one crime worse than all others, it is the bringing into the world of wretched, criminally inclined children. Slokly fathers and mothers, jealous and mean fathers and mothers and moral monsters, cannot insure to their children the happiness of being well born, and ought not to be parents. But these constitute the majority, and perhaps you would exclaim. "What would, then, become of the world?" I answer that it would be better to be peopled for a fow genorations by only a few good parents than to be curred as now by such deformities. Universal education is the great prevenier of social crimes. I define pure marriage as the now by such deformities. Universal education is the great preventer of social crimes. I define pure marriage as the union of the sexes in love—a love hallowed and consecrated by the hopes of eternal loyalty and devotion. All other marriages are impure. Yet pure marriage may degenerate into the impure if it be not tenderly nurtured. I am assure as that I speak at all that in this audience there are many women, who, from the depths of their hearts, would gladly utter, if they dared, a mournful attestation of all that I

Now, those evils are to be abated by serious action. Reforms in the demostic system must be wrought by women. While I am an advocate of the surest and easiest deliverance from all cruel bonds, I would have those who will marry, remember the step they take. There is one point upon which we are all agreed, and that is, it is right to marry for love. Everybody lingues upon the stery of Cleopatra and Marc Antony, the world's prince of lovers. Every woman sighs for an Antony, not for the pomp and glory of his military career, but for his flaming soul of love. For such a man, every woman would gladly die, if she followed the first impulses of her soul, and go with him through Plutonian regions forever and ever (If there were such regions). But there is a love purer than that of Marc Antony, and that is the basis of true marriage. For those who are already married, there is one consolation, and I offer it: It is possible that, through the dispassionate study of temperament, the most forlorn victims of indiscreet matrimony may learn to draw nearer to each other in soul. But the multitude of the unmarried is everywhere interested to know whom to marry. whom to marry.

There is in the world a mistaken notion of love, which

has been nursed in the schools of superstition and of tyran

There is in the world a mistaken notion of love, which has been nursed in the schools of superstition and of tyranny, and the masses of men are so gross yet that they decisre it to be the natural love, and, therefore, defend it; and the chief index of this false love is Jealousy. Jealousy is no sign of love. Men and women are both equally ignorant with regard to love if they suppose that jealousy will keep the affections of each other. There should be no restraint over the parties to the marriage relation. It is the common law that a mun is entitled to all that he can gently win and gently keep. The true lover does not seek to restrain or enslave his mate, and he is never jealous because other men admire and court her society; and he never seeks to forbid them if she be but pleased; and he not only treats her with all confidence, but he goes beyond that—he indulges the incluidual rights of his dear not to do whatever she pleases, and he glories in whatever brings her a moment of joy. And the true woman is not less magnanimous; enough for her to feel that her hushand is happy.

If a man or woman confesses to an inability to comprehend this love, then I understand what his or her nature is [applause], and I pity them as I do other incomplete characters. These are not ideal pictures; I know such men and women. Marry and unite your destiny with no less a soul than that of which I speak. In freedom afone can a great love exist. Every sensible person knows that no man is so wise that his wife may not cheat him, and the majority of oppressed women do deceive their husbands; and if in marriage woman supposes the law and her watchfulness will keep her husband faithful to her, she has a by to learn that oppressed women do deceive their husbands; and if in marriage woman supposes the law and her watchfulness will keep her husband faithful to her, she has only to learn that our hourses of prostitution are mainly supported by married men. Away, then, with the foolish dream of legal security alone for love, which outwits not only looksmiths, but courts and, judges and everything else, and will have its way in spite of all the prudes, gossips and fools in creation. A man may be certain that a given woman, however attractive, cannot secure him happiness for life if at all jealous, and wice were for the woman.

wice bersa for the womau.

A large share of infelicity arises from the fact that women wholly unfit to marry allow themselves to become wives. Women should in every sense be healthful, for health and happiness are inseparable. Never marry a woman who is prone to depreciate the virtues of any, of her sex. Marry a widow, especially if she be a mother of healthy children, for widows in these days are apt to be more sensible than girls. A wildow's love is apt to be richer than that of a spoiled girl. Always marry a woman better educated than yourself (if you can), so that you may respect her the longer. But above all, gentlemen, be sure to marry an old maid, if you can. [Laughter.] She is difficult of access, but once won she will make a paragon of a wife. In general terms, I say to my slaters, beware of all men. No man is what you would fain have him be. But if you will marry, and have love enough to warrant it, be sure to marry a generous man; he would exact of you no bonds. Marry a healthy man. The dyspeptic husband is a worse thing in a household than all the diseases that children are helf to, including Asiatic cholera. Don't marry one of A large share of infelicity arises from the fact that wosinug in a non-chold than all the diseases that children are their to, including Asiatic cholers. Do n't marry one of Mrs. Grundy's children; for a man who is a general news emporium—unless he be a reporter of the press or an editor, bless 'em !—is almost as vulgar a being as a new-vending woman. [Laughter.] Of course, do n't marry a drunkard, a low gambler, a quack doctor or a low criminal lawyer.

vice versa for the woman.

Marry a man of moral courage. Never marry a man who

"Woman's cause is man's cause; They rise or sink together."

Woman Suffrage.

By reference to another column, will be found

race, will lecture before the Parker Fraternity, at Music Hall, Boston, Wednesday evening, Jan. 31, on "Social Relations."

A New Book, and a Good Onc.

Attention is called to the advertisement, in another column, of "The Woman's Book." At present we shall say nothing about it, further than that it is just what it claims to be-the fullest book on Love, Woman and Marriage probably ever printed in this or any other land. We are prepared to furnish it in single copies or by the edition, to the trade or agents.

Movements of Lecturers and Mediums.

D. W. Hull has been lecturing at Leominster, Mass., for soveral weeks. On the 24th of December he preached a Christmas discourse, telling where and how Christmas original inated, and showing that all nations had their Christmases as well as we. On the next Sunday- he preached a New Year's discourse, in which he told the origin of "New Year's," and traced it back beyond the Christian era. He would be glad to make engagements in the East for a few more Sundays, and also engagements on his way West Address him at this office.

Miss Susic A. Willis spoke during the month of December n Ipswich, Mass., to good audiences. She will lecture dur ing January, at Peabody-during February, at Plymouth, the first Sunday in March at Essex, and during April in Vino land, N. J.

Mrs. Clara A. Field, of Lowell, will speak in New Bedford, Mass., Sunday, Dec. 31st.

Mrs. A. P. Brown, of Vermont, will address the Spiritualists of Cambridgeport Bunday evening, Dec. 31st.

Thomas Woodlift, inspirational speaker, Colfax, [No State given.]

Mrs. Mary E. P. Withee has been speaking in Groton, N. I., for five weeks, and closes her engagement the last Sunday in December. Quito an interest is growing in that and adjoining towns in Spiritualism. Many travel from six to twelve miles to hear the lectures.

Mrs. Lizzie Manchester will speak in Stoneham during January. She will receive calls to lecture week-day evenings during January. Address her at Stoneham.

J. L. Potter has been lecturing in New Ulm, Minn., with unusual success. The Turners furnished him their large hall free of expense, and were very attentive to his discourses. All through the State the good work appears to be progress-

Mrs. Emma Hardinge will lecture in Music Hall, on Tuesday evening, Jan. 2d.

Mrs. Belle A. Chamberlain, as we have before announced has arrived at her new home in California. She has engaged to lecture in Eureka for the ensuing year, where she

can be addressed. She is an excellent speaker and test me-A Spiritualist Fair.

This movement has finally taken definite shape, and a Fair will be held sometime in February. On Friday afternoon, Dec. 22d, a committee from the Music Hall Meetings met a committee from the Children's Lyceum, at the Banner of Light Circle Room, to consider the expediency of holding a Fair sometime this winter. After due consideration of the subject, it was, on motion of Mr. Gay, seconded by Mr. Far-Now, these evils are to be abated by serious action. Re Tai, voted that "we recommend that the Spiritualists of forms in the demostic system must be wrought by women. Boston and vicinity be invited and urged to unite in a Fair, the proceeds to be devoted to renting a suitable hall for the headquarters of Spiritualists, and especially for the use and support of the Children's Lyceum." The vote was unanimous, and a general impression prevailed that all would unite to make the Fair a financial success.

The feeling generally among Spiritualists in this city is that the Children's Lyceum must be sustained, and it is carneatly hoped that all who can (and who cannot?) will do comething to help on the contemplated Pair. Ellot Hall will be open every Tuesday evening for the accommodation of committees and others who wish to donate articles. Drop in and give what encouragement you can.

ALL SORTS OF PARAGRAPHS.

Mrs. Emma Hardingo's lecture, on our first page, it ne of the most interesting of the series given by her this soason.

Read Dr. H. T. Child's circular in another column He is Chairman of a committee appointed at the National Convention at Troy, N. Y., on the resolution favoring a Psychopathic Institute. The Doctor wishes all who know anything concerning the questions he propounds, to write to him as soon as convenient.

We shall print soon the speech of Dr. Hallock, of New York, delivered at the National Convention of Spiritualists recently held at Troy.

Mrs. Weston advertises rooms to let in her Spiritualist boarding-house.

Dr. S. D. Merriam, a noted healing medium from fermont, will be in this city for a few days, as will be seen by an advertisement in another column. He has effected

many astonishing cures. Rev. Edward C. Towno, Winnetka, Ill., will send the five numbers published of "The Examiner" (pp. 520) postpaid These magazines contain some of Mr. Towne's

best thoughts, as well as those of other eminent writers. ERRATUM .-- The "Mormon Expulsion" article which appeared in our paper December 16th, spoke of "our good Quaker friend, I. G. W.," instead of J. G. W.

THE LADY'S ALMANAC, for 1872, has made its appearance in its usual elegant style. It is full of literary gems, besides its calendar and memorandum leaves. Published by George Coolidge, 143 Washington street, Boston.

Mr. and Mrs. D. D. Home have gone to Russia to spend the winter at the capital.

GREAT INTEREST is manifested in the regular, orderly, progressive sessions of the society at John A. Andrew Hall, Roston. These meetings convene thrice a Sabbath, and no effort is spared to make them attractive and interesting. The hall is commodious, nest and well ventilated; its appointments every way desirable for Sabbath services. All the officers are men of sterling worth, who, by their courteay and affability, are making this one of the most desirable places for stranger visitors to attend that is found in the olty. Intellectual discourses, interspersed with good, appropriate music, form the leading attractions. circles are held every Sabbath morning. O. P. M.

I Wish-We Wish-They Wish.

Wishes are from one's affections, and hear the impress of stances. What do you most wish for ?

I wish you a Merry Christmas! We wish to all men a Happy New Year !

I wish that each reader of the Banner would send some substantial token to those poor sufferers, Joseph Baker, of Janesville, Wis., and Austin Kent, of Stockholm, N. Y. (We have just sent \$1,00 to each, and we wish we could consistently do more for them.) And they wish we could, and that everybody else would without delay. Will they get I wish the Spiritualists would make haste to refute-by

practical arguments in the shape of deeds-the 13th and 14th chapters of "The Fountain," and thus clear the channels or a few more "Jets of New Meanings." They wish we had not written anything so unanswerable. We wish they would overcome their "Mental Disorders," and each pur-chase a copy of the "TEMPLE." The proprietors of the Banner wish so, too! Will they get their wish?

I wish the blessings of prosperity would attend the efforts of every Children's Progressive Lyceum. We wish everybody would send material aid and spiritual encouragement to Mrs. L. H. Kimball, who is struggling and striving, "working for nothing and boarding herself," to bring up out of the Arc her indispensable Lyceum Banner. Mrs. Kimball, her sisters and friends, are wishing that we may get our wish. Will they wish in vain?

I wish for the end of war and wretchedness. We wish inustice would depart from the world, and that all men would reject the ovil and choses the good. And they wish we would not interfere with the good old ways, but let what they call "well enough" alone. Will they get their wish?

I wish every mind had personal knowledge of its indestructibility and future home in the Summer-Land. Wewish that mankind were more spiritual and, united in principles of truth. They wish that they had more material wealth, and were more independent of each other; Will they get their wish?

I wish each reader of this Banner would send its proprietors a new subscriber as a New Year's Present. We wish everybody to know that the Banner advocates Temperance, Woman's Suffrage, Justice to the Indian, Peace, True Marriage, Health, and Unity with the Inhabitants of the Heavens. We wish they could have their hands strengthened in the prosecution of all there important reforms They wish that our wishes may be fulfilled. Will they get

I wish every individual would purchase a square acre (f. e., one copy) of Mr. Owen's "Debatable Land." We wish all doubters could intellectually walk into the Summer-Land over the broad boundary acres willed and bequeathed by aforesaid scholarly Robert Dale. They wish they could reap all the "Debatable" benefits without spending a dollar in purchasing the "Land" which Mr. Owen has surveyed and mapped out as illuste " Between this World and the Next." Will such get their wish?

I wish the truly qualified Dr. Mead could obtain the capital required to establish on a liberal scale his Home of Sympathy-a Psychological Medical Institute-for the mentallypathy—a Psychological Medical Institute—for the mentally-broken and heart-wrecked men and wemen who may have hopelessly fallen under the iron heel of ignorance and their dead, either for advice or to test the truth hopelessly fallen under the iron heel of ignorance and scientific quackery. All true i hilanthropists wish so, too. Will they got their wish ?

I wish we could meet and hold secial communion with all the good friends of humanity. We wish they might meet in the temples of love and good will, and therein learn to know wish-they with. Will they get their wish?

All good wishes are prophecies. They are revelations from the interior fountains, and the time will certainly come when every good heart will," get its wish." Orange, N. J., Dec. 18th, 1871.

Organization-" A Creed." To the Editors of the Banner of Light:

GENTLEMEN-A brief notice in your last paper of the meeting at Eliot Hall in reference to organization, does not renresent with entire accuracy the part taken by me on that Clairvoyant and other Manifestations of Spiritoccasion. I did not present what I termed "a creed." On unlish: Medical Examinations and Treatment. the contrary. I read at the request of the audience, some remaiks on the general subject of organization, giving my views as to what is accessary to a useful, efficient and suc-

cessful combination for practical effort - a desideratum which has rarely, if ever, been attained as yet by Spiritualists. In the course of these remarks I took occasion to show up the absurdity of the repudiation, by Spiritualists, of anything in the nature of a creed, when anybody (Spiritualists included) who has brains enough to form an opinion has a creed of some sort, however vociferously he may deny it. I advised that those only should attempt to unite in practical work (and nothing short of this is worth organizing for) who are agreed in the convictions from which such effort is to spring, and in their high importance to the

world. Want of such agreement is, in the nature of things, a source of weakness and disintegration.

If, then, Spiritualists desired to unite, the first thing to be done, I urged was to see if they were agreed as to definite purposes which they wished to accomplish, and as to the specific truths or convictions which they wished to disseminate. Otherwise they had better not make the attempt. A statement of such purposes and convictions, which no onest person will be ashamed to make, is in reality a creed, though, on account of the had odor attaching to that word,

I should profer using some other.

Those, I believe, are common-zense observations, a neglect of which has resulted in a deal of futile effort among Spiritualists hitherto. I hope to zee them acting more visely in the future.

A plan of organization which had been drawn up in ac

cordance with these views, was not presented at the Eliot-Hall meeting, for want of time. It may be laid before the Spiritualists of Boston on some future occasion. Yours for progress, A. E. Newton.
Arlington, Mass., Dec. 28, 1871.

"Mediums and Mediumship," by Thomas R. Hazard.

FRIEND COLDY-I have read carefully and with much deasure the series of articles recently published in the Banner, entitled "Mediums and Mediumship," by Thomas R. Hazard. The entire body of Spiritualists throughout the world own to Mr. H. a debt of gratitude for this series of essays upon the philosophy of mediumship and in the defence of mediums; and I rejoice to see the announcement fence of mediums; and I rejoice to see the announcement in the Bainer of Dec. 30th, that they are to be published in pamphiet form. Every Spiritualist and every investigator should secure a copy, and carefully study it. Should this be done, the charge of willful deception and fraud would be less frequently applied to our, mediums, who, as a class, will compare favorably, as honest, devoted, self-sacrificing men and women, with any other class of the community. Mr. Hazard has shown, in these essays, that he has been a careful observer and student of the multifarious phases of mediumship, and as far as my observation has a regulated. careful observer and student of the multifarious phases of mediumship; and, so far as my observation has extended, I fully endorse his conclusions. I regret, however, that he should have turned aside from his subject, in his last article, to take up the subject of organization, which is a side issue, and upon which there is wide diversity of opinion among Spiritualists. For myself, I accept the motto, that in union there is strength, as self-evident, and am prepared to act upon it. Others hold a different opinion, which is their right. Yours for truth and progress,

Bosten, Dec. 25, 1871.

H. F. Gardner,

Meeting for Organization.

The Committee who were appointed at the meeting held in Ellot. Hall, Dec. 17th, to consider the matter of forming a Spiritualists' Association in this city, hereby give neglecthat a meeting will be held at the above-named hall, to hear their report on Plan of Organization, Sunday evening, Dec. M. F. Gannan Chairman H. F. GARDNER, Chairman, M. T. Dole, Sec'y.

Donations for Joseph Baker.

The following sums have been received by us since our last report, for our suffering brother, Joseph Baker, of Janesville, Wis.:

F. P. G. Taylor, Toronto, Ont		 	• • •	 • • •	
Mrs. Plerce, Boston Highlands A lade, West Ruxbury, Mass Robert B. Wilson, Bolse City, Idaho	• • • •	 		 6	• (

Donations for Mrs. Lou H. Kimball,

	Proprietor of the Lyceum Banner.
	Miss Adnirol Naubhsaw, per L. W., Sacramento, Cal\$ Lady in Ohlo
•	Lady in Ohlo
1	P. L. Sharp, Ironton, Ohlo.
	Joseph Sanderson, Newport, Ky
	G Torgerson, Clifton, Tex
	with the hope that every reader will do the same

The Austin Kent Fund.

Since our last issue friends have contributed their parentage. Your wishes are the invisible signs of the following sums, to help sustain our destitute your roal character, disposition, situation and circum- and bed-ridden brother, Austin Kent, of Stockholm, N. Y., through the winter: Ezekiel Thacher, Yarmouthport, Mass

" Index"	51
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Mrs. 4. Burgess, Kenosha, Wis.	
A friend	
L. Torgerson, Clifton, Tex	
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Donations for S. S. Jones.

Proprietor of the Religio Philosophical Journal,

Donations for Col. D. M. Fox,

Proprietor of the Present Age.

Donations for Mrs. Mary E. Weeks, The sick medium in Chicago. Nancy Beckwith, He boken, Mrs. Drew, Maidan, Mass.

BUSINESS MATTERS.

DR. SLADE, Charryoyant, is now located at 210 West 43d street, New York. J6.

SEALED LETTERS ANSWERED by R. W. Flint, 31 Clinton place, one block west of Broadway, New York. Torms \$2 and 3 stamps. Money refunded when not answered.

IMMORTALITY DEMONSTRATED, by CHARLES H. FOSTER, Test Medium. A future life blearly proved to eyes and ears, by the most wonderful and convincing tests. All evidences of the pres-ence and positive existence of spirits given in the that we live again, can do so by applying at 16 East Twelfth street, New York.

DR EDWARD MEAD has taken rooms No. 6 the temples of love and good will, and therein learn to know and 7, at No. 2 Hamilton Place, opposite Parkeach other and to work harmoniously together for progression and true development. They wish so, too! I wish—we diseases of the brain and norvous 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. Addres Box 5120, New York City York City.

> sealed letters, at 301 Sixth avenue, New York. Terms, \$5 and four three cent stamps. J6. MRS. GADE, 599 Broadway, office 18 New York.

D234 w SEALED LETTERS answered by J. William Van-Namee, Box 5120, New York Cuy. Terms, \$2.00 and three stamps. Money refunded when not

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

PSYCHOMETRIC DIAGNOSIS and hygienic advice written for \$1.00 and stamp on all Locks of Hair received prior to Feb. 1st 1872. State ago and full name: Address D. S. CADWALLADER, 1005 Race street, Philadelphia, Pa. 4 w J6.

Example for the Ladies.

Mrs. ELIZABETH A. MONAGHAN, of Brooklyn, N. Y., has used her Wheeler & Wilson Machine since 1861. During the war she stitched forty. blouses a day of eight hours, averaging about \$16 a week; since then she has stitched from thirty to thirty-six linen coats a day. Last-year, in three months, she stitched 1274 linen coats, earning \$186,46, besides doing her own housework and tending her baby. She would use no other Machine.

SPECIAL NOTICES.

HARD TO FIND. Search the world through, 't is hard to find A place of perfect happiness:

So prone to evil are mankind. The way to it they often miss; Though some have wealth, it does not bring

Them peace by 'ay, nor rest by night;
Nor is there any other thing
Will these secure, but "doing right."
But Boys, when they desire new "Chothes,"
Coat, Pants, Vest, Hat and Shoes complete,
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Corner of Beach and Washington street.

Columbus discovered America, but it has been found that the only economical Shoes for children are the celebrated SIAVER THPED—never wear out at the toe, and are worth two pairs without The.

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Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent insertion. SPECIAL NOTICES.-Thirty cents per line for first insertion and twenty-five cents for sub-

sequent insertions. BUSINESS NOTICES. - Thirty cents per line, each intertion, set in Minion, measured in Payment a all cases in advance.

To Fer all Advertisements printed on the 5th page, 30 cents per line for each insertion. Advertisements to be Renewed at Con-tinued Rates must be left at our Office before 12 M. on Monday.

THE ALPINE POWDERS.

THESE Powders are intended for the first stages and in less violent attacks of disease, and are a spre cure for colds, billous attacks, &c., &c. Every family should have a supply on hand. Price 35 cents a package, nowface 6 cents. Address J. HERBERT MALLS, cate box 5120, New York City. Jan. 6

Dr. S. D. MERRIAM,

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WILL be in Boston Jan. Sth. and remain eight days. Will

visit the sick at their homes in the city or vicinity.

Address him care of Mr. Lafayette Ford, 218 Broadyas, So. th

Boston.

Jan. 6.

SPIRITUALIST BOARDING HOUSE.

ROOMS TO LET by the day or weet, means on the Euro pean plan, at MRS. WESTON'S, 46 Beach street, corner of Harrison avenue, Boston.

CLAIRYOYANT and Psychometric Reader, 24 Tennyson street, near Providence Depot, Boston. 4w-Jan. 6. TEANNIE WATERMAN DANFORTH, Medical Ciairvoyant, magnetizes and cures disease in the trance state, and will examine by hair. No. 13 Clinton place, near Broadway, New York. Jan. 6.

MRS. M. A. PORTER, Medical Clairvoyant, No. 8 Lagrange street, Boston.

MEDICAL ELECTRICITY scientifically and piled for the relef of acute and cheer to discover a superior of the street of acute and cheer to discover and the superior of the street of acute and cheer to discover and the superior of the street of acute and cheer to discover and the superior of the street of acute and cheer to discover and the superior of the street of acute and cheer to discover a superior of the superior o M plied for the relef of acute and chrolic diseases by DR.
O. K. CHAMBERLIN, 7. West 14th street, New York. Nine numbers of the Electrical Era forwarded, 50 cents.
Nov. 25.—17wis

THE WOMAN'S BOOK.

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OUGHT TO BE BOUND IN GOLD. and he on the table of every man, woman and youth in the land and in the world. It includes

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Timenfield, Marks**, Ang. 23, 1870.

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| The state of the JAMES V. MANSFIELD, TEST MEDIUM, answers

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Doc. 23, 448/8. Dec. 23 -4wis

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Dec. 16 - 4wis

TIGOMAS GALES FORSTER recommends
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JESUS: MYTH, MAN, OR GOD;

THE POPULAR THEOLOGY AND THE POSI-TIVE RELIGION CONTRASTED.

BY J. M. PEEBLES, Author of the "Signs of the Times," "The Practical of Spiritualism," "Seers of the Ages," etc., etc.

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MEDIUMS AND MEDIUMSHIP.

BY THOMAS R. HAZARD. This fine production, which has attracted so much attention in the communs of the Banner of Light, has been issued in pamphlet form for general circulation. It should be placed in the hands of all Spiritualists and investigators.

Price 10 cents, postage tree. For sale wholesale and retail by the publishers. WM. WHITE & Cu., at the BANNER OF LIGHT BOOKSTORE, 156 Washington street, Boston, Mass.

Message Department.

Hack Message in this Department of the Baunor of Light we claim was spoken by the Spirit whose name it bears through the instrumentality of

Mrs. J. H. Connut.

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 characteristics of their earth-life to that beyond—whother for good er evit. But these who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition. We sak the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive has more.

The Hanner of Light Free Circles.

The Bianner of Light Free Circles are held at No. 158 Washington strans, Room No. 4, (up stairs,) un Monday, Tursday and Thursday Aptransons. The Circle Room will be upon for visitors at two o'clock; sorvices commence at precisely three o'clock, after which time no one will be almitted. Beats reserved

after which time no one will be a imitted. Beats reserved for atrangers. Donations solicited.

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

Denations of flowers for our Circle-Room are solicited.

The questions answered at these deances are often propounded by individuals among the audience. Those real to the controlling intelligence by the chairman, are sent in hy-correspondents.

BEALED LETTERS — Visitors at our Free Circles have the privilege of placing a scaled letter on the table for answer by the spirits. First, write one or two proper questions, signing full name to the same; put them in an envelope, scalit,

and address to the spirit with whom communication is de-afred. At the close of the seance the Chairman will return the letter to the writer, with the answer (if one is given)

Invocation.

In thy name, oh Father, Son, and Holy Ghost, we are here assembled-here, asking for the baptism of thy holy spirit, which shall lead us into all truth; here, asking for the balm of Gilead for those who physically suffer, for consolation for the mourner, for peace unto those restless spirits who seek forever and forevermore, without finding that for which they seek. And we ask for the bread of life -- that for which the multitude are an hungered; and unto thee be all honor and glory and praise, forever and ever. Amen. Oct. 30.

Questions and Answers.

CONTROLLING SPIRIT.-I am ready for your

enestions, Mr. Chairman. Ques.-How can a sidritual arm be developed in the man, when the physical arm has been lost in childhood? I do not see how it can be devel-

Ans.-The incidents which happen to the human body do not also happen to the spiritual body; therefore the loss of a physical arm in childhood does not suppose the loss of the spiritnal arm. So the spiritual continues to grow in correspondence with other parts of the physical body.

Q .- An earnest seeker after truth thus writes: "In Titton's ' Life of Mrs. Woodhull,' he says that she obeys the spirits because they hever have deceived her. A very good reason for Mrs. Woodhull; but, on the other hand, many others have been most cruelly deceived. Poor people have been stripped of their little all, and reduced to extreme want, by simply following the dictation of the 'spirits.' Furthermore, when questioned why they have committed this wrong, their usual answer is silence; or, sometimes, the answer is simply adding insult to injury. I have always believed in a just and loving God, and that he must be all-powerful. But why he allows spirits to mislead the unfortunate poor, thus adding totheir trials, and increasing the difficulties of their situation, while, on the other hand, we have ample testimony that this same influence builds up and contributes to the wealth, luxury, ease and indolence of the rich, is entirely beyond my comprehension. Justice is justice, here or hereafter. Truth is truth, in this world or the next. An injury done can be atoned for in a measure, but can never be undone. Now, why is all this? Why add to the comforts of the rich, and increase the distress of the poor? Why do the counsels received through mediums prove to be consolation, wealth and comfort to one class, and to another-and I submit, by far the larger-a very tonis fatuus-a flattering light and guide to misery? Is it not this which Elder Knapp calls 'demonology '? And if this has been his experience, is he not right in thus naming it? If there is truth in these modern revelations, let it shine out steadily, clearly and unmistakably. Let us have

no wreckers' beacon lights, but let us have the

clear, unequivocal blaze of truth." A .- This earnest seeker after truth is as ignorant of the true philosophy of Spiritualism-of spiritual manifestations—as are the majority of these seekers, whether earnest, honest, or otherwise. They can't seem to rid themselves of the ides that the spirit-world is inhabited only by the pure and the good, when the fact is, it is inhabited by all classes of intelligence. The evil, the undeveloped spirit has just as much power, and, under many circumstances, more power to return than has the just, the well-developed spirit. In the case of the lady mentioned, it seems that she has been fortunate enough to attract to herself a wise, just and good band of spirits, who have never deceived her. That class to which this "earnest seeker after truth "refers. seem to have attracted the opposite class. The one has led to peace and prosperity, while the other has led to poverty and misery, and doubtless to all the various unfortunate incidents of life. Now, this "earnest seeker after truth" seems to think there is something wrong in all this; when the real truth of the matter is, there is nothing wrong in it. It should be understood that there is a law of chemical forces underlying all physical life, and acting through physical life. Jesus understood this when he said that the poor should lose even that they had, but the rich should continue to gain riches. Now, it is a wellunderstood scientific fact with us, that they who are able to attract to themselves the riches of this world have the attracting chemical power in their own physical composition, and they will be rich, in spite of all adverse circumstances. The poor have not this attracting power, and they will be poor, in spite of all fortunate circumstances. The old adage, "Like attracts like," is divinely and humanly true. Those persons who are poor, who are poorly supplied with the comforts of this world, if they attract any spirits to them, it is likely to be a class that correspond. with them in physical condition, such as are unable to lead them into wealth. There are various degrees of this chemical force, this power of attracting wealth. Some persons possess it in a great degree. Your countryman, George Peabody, possessed it to very large extent. He could gain wealth almost with the turning of his hand. Others possess it to a less extent. Each one gains wealth according to the attractive power. that exists within his own physical composition. This is a scientific fact recognized in our life. which, by and by, the scientists of earth will take up and prove. Until then, it must remain as a mere assertion on our part. This "earnest seeker after truth" tells us that he has a belief in an all-

wise and good God. We do n't hesitate to tell

this earnest seeker that he is mistaken in that

belief. He believes in no such God-he has not

for, if he had, he would say to all the circumstances of life. "It is well; since the Infinite God is at the helm, steering the ship, it is well.' A belief in a good and perfect God inspires faith in the manifestations of God in everything by which we are surrounded, in the inner or in the outer life. If God takes note of and cares for the falling sparrow, to my mind, he will not forget to care for his poor as for his rich. Jesus said to some of his friends, "The poor you will have with you always"-a sublime prophecy of the condition of Nature. There will always be poor; not that the earth does not furnish enough for all, but that the all-wise Spirit of Life, in organizing and making up these physical constitutions, has made them all to differ. The differences so existing, in some lead to poverty, in others lead to wealth: but the certainty of happiness at some condition of being, the soul always understands. It is not the inner life that makes complaints against its Maker, but it is the outer life-the part that has been educated in the ignorance and folly of this life; while, in the soul-life of every indiyidual, there is trust in God.

Q.-I would ask whether persons do not some imes lose these attractive forces in old age?

A .- They certainly do; and they sometimes spring into existence only in old age. They are sometimes a very active force in childhood, and at maturer age they are gone. I do not mean you should understand because you have them to day, you will have them to morrow, and for all time. Everything pertaining to human life is subject to hange,

Charlie Goodwin.

I was killed last week. I thought I'd come and let the folks know how smart I was, how come to life again. My name was Charlie loodwin. I lived in Lincoln, Me. I was awfully frightened first, but I pretty soon got over it and I'm first rate now. If you want to know about me, mister, write to the depot master at Lincoln Centre, and he 'll tell you. Oct. 30.

E. H. Ullman.

Will you be kind enough to say for me, through rour journal, that E. H. Ullman, of Chicago, wishes to communicate with his friends with reference to some matters pertaining to this earthlife. I was a banker in that place. I lost my

Peter Fries.

I was lost all-lost myself, too. [You've lost all your worldly goods, and lost your life?] Yaw, in the fire. [What fire?] Chicago. My name was Peter Fries. I was go back in my place; I see if I could get my books. The fire comes too close. I was blinded by the smoke; I was all choked up. I expect to lose all I had. I not expect to lose myself, but I did.

I haves one brother in New York, in Chatham Square. I wants him let me talk. I something to say. I s be better off when I say it: then I have peace; now I got something troubles me. I want to get rid of it. I was here in this life fiftyfour years. I was born in Stuttgart. I been in this country about thirteen year. My brotherhe believe about these things. He got the power you not been to him since you passed on?] Well, yes, I been, but I not do much; I not do what I like. He don't know about what I want; can't make it straight. Then, you see, then I comes

here. I has to wait. I stays by till I get a chance. I's very well off here; I 's got my children here. Their mother is gone away; has been here a long time; has gone way on. I expects to meet with her sometime. I don't know about when. Now what I want is to communicate with my brother. He's be look for this; so I have no trouble in getting to him. You see I has nothing to pay with; I has lost all but myself. [You are very welcome for all services rendered.] Good; thanks.

Mary Morehouse.

I don't come back because I expect to redeem the world, or even one soul, from the darkness of by the Infinite Spirit that guides us all. I was born in the year 1819, in Portland, Mo. I died in Portland, six years ago. My name was Mary Morehouse. My disease was consumption. My last words were these: "I see my mother: I am not afraid to go." I had no belief in Spiritualism, but I said: "If it is true. I will return."

There is much to be said-more than I can say world than here, for Nature has its spirit as the human body has.

Things of a family nature I have a desire to speak of, but not here. So I ask if there be any whom my message shall come to belonging to my earthly family who may desire to communicate with me, I shall then come again, and nearer Oct. 30.

John Garrat.

I came to this country from England in the year 1834. I settled in Rhode Island, in Ports mouth, and supported myself by my trade, which was that of a tailor. I lived in honesty, but in comparative poverty, for I had very little beyond the necessities of this life. My name was John Garrat, and I came here because some of my delay, sir. Oct. 30.

Scance conducted by Father Fitz James; letters answered by C. H. Crowell.

Invocation. Oh, thou, who art the one God of the Jew and he Gentile, the saint and the sinner, the ignorant and the wise-thou Great Spirit, who hath been in all the past, who inhabiteth all the present. and who prophesieth of all the future—we lift up our souls this hour in thanksgiving and praise to thee, and send out our petitions unto thee, the Lord, asking for wisdom, asking-for strength. asking for that loving-kindness and tender mercy which overcometh all the evils of life, and joinaway our fears; take away our ignorance; and | she'd believe it. register our names, oh, Mighty Spirit, high in the heavens of righteousness and peace. Amen. the faintest shadow of faith in any such God; 1. Oct. 31.

Questions and Answers.

Ques. - Does the spirit-body require sustenance to keep it in continued existence?

ANS .- Yes, the spirit-body requires sustenance to keep it in continued existence; and there are many spirit-bodies who have passed out of the physical body, and who are inhabiting the spiritworld proper, who are dependent upon such sustenance as they can gain from the lower life, in order that they may exist as bodies spiritual.

Q .- Is the work of spirit-life exclusively moral and intellectual?

A .- Oh, no; there are as many different grades of work or employment in spirit-life as there are in earth-life, and more.

Q-Having done the work of one sphere and received the reward, is it a qualification for the next higher?

A .- No; I do not so understand it. Q.-(From the audience.) As we are told the spirit-body requires sustenance, will the intelligence please explain it to us so that we can understand it?

A .- There are some spirits or souls inhabiting holles in the spirit-world who have not aggregated to themselves sufficient of the primary qualities of matter refined to hold these bodies in permanent solution, and such find it necessary to attach themselves to mediumistic bodies, drawing from them magnetic and electric sustenance -such as can be obtained through food, through air, through the various conditions going to sustain physical bodies. This, we are aware, is a new lesson in the spiritual school, but it is one which you all must learn sooner or later.

Q.—Is not this the reason why media are taken and controlled to eat ravenously, and of particular kinds of food such as would hurt the medium in the normal condition, yet under these circumstances apparently without had effect?

A .- Yes. The spirit-world became, as it were, over-flooded with these spirits, this class of intelligences that had not gained sufficient power in this earth-life to hold in solution their spiritual bodies, and thus it became a necessity of Nature for the doors to be opened between the world of mind and the world of matter, that these hungry, starving, freezing souls might be cared for in the legitimate sphere of this earth; for the earth is the legitimate sphere in which they must move and act for a time. It is one of the phases of relife by suffecation in the late fire. Good-day, sir. incarnation, a sort of a semi-re-incarnation, and yet it is an all-potent one.

O .- May not some of the diseases and troubles with which we mortals are afflicted, be attributed to this living upon us of spirits?

A .- Yes, for these spirits are unwilling parasites upon humanity. In order to exist in their spiritbodies, they sap the very fountains of life, and leave you poor indeed.

Qu.-Then, as I understand, we may assume it to be a necessity?

A .- Yes, it is a necessity in the order of Nature. It could not have been otherwise.

Q.—Therefore, may it not be considered that, if we adont any means to prevent this, we are robbing others of what they so much need?

A.-Yes, and yet there are no means which you can adopt which would absolutely shut them out. You might raise a warfare against them, but in the end you would be defeated, because they to make things move-to make the sound. [Have stand here behind the subtle elements, which are the powerful elements of life. They can take advantage of them, while you cannot. Self-preservation would lead them to do it.

Q .- Can it be right for them to do so without regard to the injury done to those in the form? A .- Yes, it is right. Self-preservation is a primary law of Nature.

Q -Do they realize that they are doing injury to those in the form? A .- Oh, no; they are attached oftentimes to me-

diumistic bodies unwillingly. They are chained, as it were, to the earth.

Q.—By the power of attraction? A .- Yes; they cannot go out from thence until they have gained sufficient power to live by them-

Q.-Those most mediumistic, I suppose, are

most liable to trouble in this way? A.—Yes.

mediumistic? A.—Certainly. Oct. 31.

Stanley Sergeant.

I have come here to inform my folks that I live, and that I have the power to communicate with them, and that I desire, if it is possible, that they shall find some way by which I can communicate of the beautiful spirit-world that I inhabit; I privately with them. I was a soldier in the Union know but little of it. This much I do know: It is army, and left my body in one of the prisons at a real world, peopled by intelligences of all Salisbury. It would be a hard retrospect for me grades. We have Nature here with us in all its to enumerate all the sorrows attending on my beauty. It is more grandly beautiful in the spirit- last days, but they are over now, and I dwell in a life where the people are peaceful, where they have outlived war, where the soul enjoys all the freedom that it requires. I am happy in this life, because it affords me facilities that the earth-life denied me. I find myself psychologically thrown back into the suffering I passed through during my last hours here, so I shall have to make my stay very short.

> My name was Stanley Sergeant, of Morris, N. Y. For information concerning me, write to the post-master of Morris, N. Y. Oct. 31.

J. G. Caldwell.

My wife, or the woman that was my wife before I stepped out of this state of being, is a Spiritualist, and one of that class that believes everything that is offered, no matter whether it is foolish or scendants in England have been told-I do not wise. Now she's been told that I am seeking to know by whom-that I left a large amount of be revenged on her for some fancied or real wrong. property, at my death, here in America. Believ. and that I am acting against her in every possiing I can reach them in this way, I have come to ble direction, that I am doing the most unbeardsay it is false. I left barely enough to pay my of things that mortal or spirit could conceive of. funeral expenses after death, and to make me all of which is a lie. For the truth is, I've never equare with the world. Now if they desire fur- been attracted near enough in that direction to do ther information on the subject, let them come any good, or evil either. She would tell you. and confer with me. I know best about it. Good doubtless, that I was a bad man, that I was a drunkard, and abused my family. So I did when I was drunk, but never at any other time. I was unfortunate in allowing liquor to be my master a good share of the time, but she must remember I am in a world now where rum is not sold, where the necessity for it don't exist. Therefore I am never drunk, and she ought to have sense enough to know that if I am sober, I will do pretty near right. She had better pay more heed to what her. common sense tells her, and less to what every common sense tells her, and less to what every woman in the neighborhood who pretends to know anything about Spiritualism will tell her. If I were going to do anything harsh in that direction, I should give some of these spirit-mediums that have been following her, together with their spirit attendants, a sound spiritual thrashing. They deserve it on both sides, unless it be that they are both fools and don't know any better. I suppose if some spirits should come back and tell my wife that the moon was made of green oheese, and they would bring her a slice of it, she'd believe it.

Now, I've made my way here through thick and thin to try and set her straight. I make no pretensions to sanctity, any more than I did when ath us unto the angel-hood of the higher life. They deserve it on both sides, unless it be that Thou Infinite Jehovah, who hath inspired thy they are both fools and don't know any better. children in every age, inspire us this hour. Bap- I suppose if some spirits should come back and tize us with the Holy Ghost, and let us feel thy tell my wife that the moon was made of green presence with us. Take away our doubts; take ! cheese, and they would bring her a slice of it,

here; but this much I do say: I was as good as the average when sober, and I 've been sober ever since I shuffled off the old shell on the soil of California. I went from Iowa to California in the year 1853 I died in the year 1863. I left my bones under an old buckeye in Placer County, Cal, and I've no more attraction for those parties out in Iowa that claim so much concerning me, than I have for the old body I left there; not a whit. J. G. Caldwell, of Birmingham, Iowa. Good-day, Captain-General. Oct. 31.

Bessie Cook.

I am Bessie Cook, and I lived in Wilbraham, Mass. I was eleven years old. I have been gone three months - a little more than three months. I wish my mother to know I can return, and that I shall be as happy as I can until she comes, but shall be very happy when she's done with this life, and is ready to meet me. Old Uncle Jesse is just as kind here as he was on earth. [Then you've met him?] Yes, sir. He's always trying to do everybody good, never thinks of himself, just the same as he did here, and he sends a world of love to my mother. Good-day. Oct. 31.

George William Cartwright.

I have been requested to come to this place, to give whatever I may be able to prove to, those I have left that I live, that I do really possess a continued existence in another life than this. My name was George William Cartwright. My age twenty-two years, four months and five days. My time of death, three weeks ago vester-night. I was born in Manchester, England. I died there. I have two brothers and one sister. Our parents went to the spirit-land when I was a small lad. I have joined them now, and shall be most happy to communicate any intelligence I may be able to, to those who are left who desire to know whither we have gone. Good-day.

Fannie Cooper.

How do you do? I am pretty well now; I was sick. My name was Fannie Cooper. I lived in New York City. I was sick; mother was sick; and when she knew I was dead, she wanted to die too, but she did n't. And I thought I'd come back and tell her she will be all the happier for waiting. When she gets ready to come, then I shall be with her just the same. She will get her eye-sight again. She will get it again first as good as she ever had it. She need n't worry, she need n't be a bit afraid, it will only put it off. She will get it. She need n't feel had about it. [Do you know what was the occasion of her losing her sight?] Inflammation went to her eyes; it went from the lungs to the brain, then it settled in the eyes. The doctor said he did n't think she ever would have her sight again, but she will. She need n't believe a single thing they say about it, she will see again as well as ever. Oct. 31.

Scance conducted by Rabbi Lowenthal; letters answered by "Jennie."

MESSAGES TO BE PUBLISHED.

Thursday, Nor. 2 — Invocation; Questions and Answers; Thomas Hard, of Ivenington, lowa; Doctor Thomas Noyce, of Boston; "Aunt Ruth," of Worcester; Minnie Robinson, of Plattsburg, N. Y., to her mother; Thomas Brinkley, Monday, Nor. 6—Invocation; Questions and Answers; J. R. Stuil, to friends in Liberty, Ohio; Oils Tufis; Cap'ain Mayo; Annie Lawrence, of Manchester, N. H., to her aunt.
Tuesday, Nor. 7.—Invocation; Questions and Answers; Edward H. Walker, of Buffalo, N. Y., to his father in Texas; William Allon, to friends in Roston; Ellen Sheldon, of Portsmouth, N. H.; Jane Elliot, of Boston.

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LIST OF LEGTURERS.

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

J. Madison Allen, New Ipswich, N. II. MARY A. AMPULETT, inspirational, care Dr. C. Bunkley.

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MES. N. K. ANDROSS, trance speaker, Delton, Wis.

C. FANNIE ALLYN will speak in Wilmington. Del. during
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J., during March; in Worcester, Mass., during April. Permanent address, box 209, Stoneham, Mass.

Mis. M. A. ADAMS, trance speaker, Brattleboro', Vt.

IIARHSON AUGIR, Charles City, Iowa.
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ELI F. BROWN, Missionary of the American Association of
Spiritualists, will answer calls to organize Lyceums or to
lecture. Address, Richmond, Ind.

MES. H.F. M. BROWN will answer calls to lecture and recrive subscriptions for the Banner of Light. Address, 225
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MRS. NELLER J. T. BRIGHAM will speak in Florence, Mass.,
Jan. 7: in Hartford, Conn., Jan. 14, 21 and 28; in Music Hall,
Boston, Feb. 18 and 25; in Philadelphia, Pa., during March;
in Salem, Mass., during April. Address, Elm Grove, Cole

rain, Mass.

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

on avenue, Boston. Mas F. Buna, inspirational speaker, box 7, Nouthford, Conn. Dr. James K. Ballay, hox 394 Laforto, Ind. Addir L. Ballou, inspirational speaker, Chicago, Ill., care. P. Journal. P. Journal. 188. EMMA F. JAY BELLENS, 151 West 12th st., New York.

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DRAN CLARK, 1919 Walnut street, Philadelphia, Pa.

DR. A. B. CHILD Will lecture at convenion distances from

Boston. Address 50 School street.

MRS. JECIA H. COWLES, Clyde, O.

J. P. COURES, M. D., will lecture on "Human Tempera

ments." Address, Camden, Me.

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BRIJAMIN TODD, San Francisco, Cai.
F. L. H. WILLIS, M. D., 213 West 23d street, New York.
N. Frank WHITE will speak in New York during December; in Vincland, N. J., during January; in Saginaw, Mich.,
during February, March and April.
E. S. Wherkher will speak in Memphis, Tenn., during February; in Topeka, Kan., during March. ury, Penn. J. Russell Sleeper will answer calls to lecture on tem-

WHERLER will speak in Memphis, Tenn., during Feb

ruary; in Topeka, Kan., during March.
J. G. Whitner, inspirational speaker, Book Grove City

TURTY: In Topeka, Kan., during March.

J. G. WHITNEY, inspirational speaker, Rock Grove City Floyd Co., Iowa.

Mrs. E. A. Williams, Orlskany Fails. N. Y.

K. H. WOSTMAN, Buffalo, N. Y., box 1454.

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Mrs. Lois Waisbrooker can be addressed at Laona, Chatauqua Co., N. Y., till further notice.

Prece, E. Whipple, Clyde, O.

E. Wherler, semi trance and inspirational, Utlca, N. Y.

Dr. E. B. Wheelock, Pleasanton, Kan.

Elijah Woodworth, inspirational speaker, Lesile, Mich.

A. G. and Mrs. Eliza C. Woodbuys, Eagle Harbor, N. Y.

Mrs. Mary J. Wilcoxson will speak during January and February at Springfield, Marshfield, Cartnage, Mo., and other places.

Warren Woight, inspirational speaker, Waterloo, N. Y.

Mr. N. M. Wright, inspirational speaker, will answer calls to locture in the Now England States. Address, Boston, Mass., care Banner of Light.

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Mrs. Nophia Woods, trance speaker, Dummerston, Vt.

Mrs. Nophia Woods, trance speaker, Lambridgenort, Mass.

Mrs. Hattie E. Willson, 46 Carver street, Boston.

Mrs. N. J. Willis, 749 Broadway, Lawrence, Mass.

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Warren Chase, Corresponding Editor.

Omce at his Spiritual Reform and Liberal Bookstore, 614 North Fifth street, St. Louis, Mo. Copies of the Banner of Light, including back num-bers and bound volumes, c su always be had at this office.

ELIZA HAYCRAFT-THE SOCIAL EVIL DYING OUT-A METHODIST SERMON TO THE POINT.

with a Methodist sermon, for it is not often that one can be found worthy a place there, pur is the rare occasion that brought out the following short sermon one that often occars. The St. Louis Democrat, of Too, will from which we copy our extracts, contained a full account of a remarkable character, her eath and funeral, with the sermon. The whole edition of the paper was said before noon, and for two or three days bey swere running about the streets, buying up second hand contes-a good sign of the public moral and intellectual appetite of the city. The following brief extract will present the distinguished person, whose funeral has created more expliciment and comment than any one that has occurred in the city since our residence in it:

has occurred in the city sines our residence in it:

"Elizallayerer was born in Callaway County, Mo., on the 14-hor K-toraxy 1-2) of humble and honest parents. Possessed of uniqual personal attractions and a warm and confiding nature, she early fell a prey to the arts of the soducer, and borume an obteast from home and society. She had never received any education, and to the day of her death was totally agnorant of letters. When a young woman of about teenty years site fell from her home, and, embarking all along no afrail cause on the turbulent bosom of the Missouri, started for St. Louis. She arrived in this city about thirty years ago, and entered upon a life of degradation, following the pursuit of a courteran. At first she was located on Second street, afterward removed to Morgan, and in a few years purchased a house and lot on Fourth street, near Almotid, where she termined about ten years. Subsequently she purchased property on Poplar, Green, Tenth, and other street, and some tarke years ago removed to Green street into the large double four-story building which she caused to be creeted there. About a year ago, feeling that she was approaching her, end, she retired from her hotel, and removed to the house on St. Chailes after, where she lived quetty, aften fed by her last 'ffend,' a gentlemanly and intelligent man of some forty years. She died of disease of the large."

The deceased left a property estimated at over a quarter of a million dollars, and, although she made it all from the "social evil," she has been one of the most charitable p.rsons in the city, and has carried it out in her will to considerable extent. For the last year or two she has been religiously inclined, as we learn, and leaned toward the Metho dist, as more willing to have charity for her than other Protestant sects. The particulars of her-funeral would not be interesting to our readers generally, but we feel sure the sermon will. The coffin cost three huntred and fifty dollars, and other items corresponding, and a fine lot and monument will keep her name conspicuous in the cemetery. In her room, where the coffin stood, was an elegant picture of an angel lifting a fallen woman-significant. From all we can learn, few, if any, persons in the city will be more reriously missed among the poor. But, oh, the horrible sin of making her money from the men who gave it freely, or in dissipation wasted what she collected. She lived an outlawed life-outlawed from what is called respectable society, but we learn that most of the prominent men of the city know her, and many of them intimately, as she lived in aristocratic luxury and in an elegant mansion. The Rev. Dr. Linn, of the Centenary Methodist Church, was releated to preach, and although the Christian churches have done much to make the social evil what it is, and to perpetuate and increase the sin and misery, by opposing reforms in marriage and divorce laws, yet we present this sermon as a model of Methodist charity, and commend it to other preachers on like occasions.

FUNERAL SERVOS.

The position of a Christian mension under circumstances like those that surround me to day is regarded generally as very delicate and on arrassing and so it is.

He most not be unminifulful the high and holy trust com-

He must not be uniminefulfor the high and holy trust committed to his hands, he must not compromise the truth; he must not be wanting in charty. He must be faithful to the living—just to the dead. Under such circumstances he must ask himself, What would Christ have done, whom he represents, whose minister he claims to be? And on this subject we are not forced to the necessity of empeture—we know what he did, and hence we know what we may do. His example is before us. He did not as ad contact with the world, but, like a ray, passed through an atmosphere of contagion, himself unitanted. He are and talked with publicans and sincers—so may Christ's ministers. He visited, not only the poor, but those whom homan society had arbitrarily proceribed—so may every Unitstian believer, so ought ly proscribed—so may every Unristian believer, so ought ly proacritist—so may every Unristian believer, so ought overy true Unristian minister, and especially when, like Christ, he may minister to them in the time of affliction or bereatement. With this blessed example I am here to-day.

Jesus had just come down from his favorite retreat, the summit of the mountain, where he had been protected by the green leaves and ted upon the yellow fruits of the olive trees, with the dews of the morning fresh upon him, and sathaimed down in the Ternade to teach any that much come in

trees, with the dews of the morning fresh moon him, and sat himself down in the Tem_ide to teach any that might come to

Presently an excited crowd gathered about him, and some , their scheme, we will see how they stand in strength. zealots for the law present him an erring, fallen woman. How deep she had tallen, and how long she had been fallen, we know not, but at last detected, as every sinner will be. we know not, but at list detected, as every sinner will be. While they were clamorously a reusing her, the Master was writing on the ground. What he wrote, we know not; it was the first and only time we have any account of his writing. If he faults, then a beautiful lesson; for he wrote on the sand—so let the faults of others he written by us on the sand, that the first rain may wash them out; our own, cut in marble, or engraven in brass, that we never forget them—that the insertpation of them may humble us.

—Presently be wald, "I let him, that is without sin among you east the first stone." And these hypocritical pretendata, under the stern inquisition of canacience, auminioning 10 the memory of long-conceled, northers long-proported.

ats, under the stern inquisition of conscience, summoning up the memory of long-concealed, perhaps long-ingotten axis, left, one by one, from the most how nable to those of least repute, until they had all gone. Write they were going, he was writing again—maybe words of mercy, words of pardon; for he that searcheth the hearts of men saw the sorrow—saw the fountain opened, struck by an unseenhand, or meyed by a look from him who smote Peter's heart. Looking up axalo, he said. "Where are thy accesses?—hath no man condemned those?" And she said. "No man, Lord." [Atd Jesus said, "Norther do.1; Fam to magistrate—no officer of the civil law; I have no witnesses before me.] have consented to the demands of the Mosaic law that re-

I have consented to the demands of the Mosaic law that re nuited thee to be stoned, but the executioners have fled, Thy guilt has been forgiven in the court I hold. Go, sin no

more!"

I am here to-day on an errand of mercy. I cannot—I date not speak one word of allowance for the life she lived whose remains are before us to-day; but I can write her history in the sand. I may not cover her fault, her wrongs upon society, with the minthe of charity, but I can charitably hope that the mantle of God's mercy has been thrown over them, and that like another Magdalen, she may have been torstoned.

over them, and that, like another observed, been forgiven.

The conventional laws of society may proscribe her and all her class—and perhaps the security of society requires this inexorable estracism—but he who said to the fallen, "Go, sin no more i" keeps mercy for all.

I have heard that Eliza Haycraft possessed generous impulsee—gave largely, gave always to the poor, to the widow, to the orphan—to all that asked and needed her charities." Now from whatever impulse these benefactions may ow, to the orphan—to all that asked and needed her chari-ties. Now, from whatever impulse these benefactions may have originated, they deserve to be mentioned. Let them d, if they put to the blush those that pretend

I do not claim to know what originated these sentiment I do not claim to know what originated these sentiment of kindness—what impelled her to these charities. It is not for me, to judge. Most likely the recollection of her own poverty—destitution, especially in early life, may have imparted a generous glow to her nature—may have excited sympathy in her heart for those who were poor and destitute, and to feel kindly toward those who found life's struggle hard. Under this impulse she offered to some what they regarded as a home—others said it was a grave. She offered to be and was regarded as a friend—others may have said an enemy. But those that have accepted will be grateful, and many a saddened countenance here to-day indicates bereavement.

To her relatives who are here on this end occasion. I offer To her relatives who are here on this end occasion, I offer the simpathy of a Christian intrister's heart. Think of her only as the sister of your early childhood; think of her only as she knelt with you at your mother's knee; think of her only as you gathered flowers in the spring-time, and many-colored leaves in suitomn, from the hills and prairies, and festioned them about your brows; think of her only as a slater that loved you; forget everything else. Let her life be a blank to you, except her virtues. blank to you, except her virtue

I commend you all to God and the word of his grace.

THE PSYCHIC FORCE AGAIN.

It is possible, if not probable, that Prof. Crookes and his associates may have contributed to science a permanent discovery in his recent experiments with Mr. Home as a medium. It certainly has never been clear v demonstrated what was the force or element used by the will when the hand was controlled to write or strike by an individual. Voluntary actions are merely registered as one class of motions, and involuntary as another, and the moving element used as an instrument in the former, was never clearly defined. Experiments have fully proved that it was not electricity nor magnetism, which in their natural and abstract condition are not subject to the will: That there is an element or face which is subject to the human will, is also quite certain, and it may be properly termed psychic force, as the will pertains to the soul and the elements may

The professor evidently does not wait to admit the control governing principle of Nature. of any foreign intelligence, while we have the best of evihereto'ore been her barrier to farther discoveries.

BARNUM AND HIS MENAGERIE.

It seems by the New York reports that our plous and prayerful brother, P. T. Barnum, who spaces no occasion to traduce and abuse the Spiritualists and Spiritualism, has to be watched and cautioned by the charitable and humane Mr. Hergh, who looks after the welfare of animals, as he is sometimes reported to be too cruel for civilized society. His heart has no doubt been hard-net by a belief in endless misery for his fellow being whose views are as good as his own, and whose belief is not the same. If his religious be lief was correct, we have never been able to see why his prayers could not have prevailed with his God to save the merciless cruelty of the fires that have several times most terribly consumed his collection of wild beasts, since he belleves his God can do snything he pleases, and that prayers can prevail with him if made by the faithful.

CHRIST AS A RULER.

The Presbyterlans of St. Louis Resolve, That Christ 1 the Rules of this country. There is but one place, or society, in which he is ruler—at least, only one that we have any knowledge of-and that is in the Oneida Community, where all the members cat, drink, sleep, wake, walk and work in the name of and for the sake of Christ, and they are the most consistent Christians we have ever met with. might as well but them into the Constitution as a sample of pure Christianity, since evangelical Christianity is already

Puritanism: which has long since "gone to seed" in New England, seems to be just breaking out like a cutaneous disease in some towns west of the Mississippi. It may eternal ideas of religion are concerned-faith in God, immorcause some scratching at last on election tickets.

BUGBEARS.

The City Council of St. Louis has passed an ordinance against fortune telling and astrology, and makes it a penal offence in the half-dozen old women who eke out a bare subsistence by gratifying the curiosity of those who voluntarily give them a few dimes for the stories. At the same time wise Council Reenses sal on; and the social evil, and drunkenness is witnessed every day in the streets. If ever any Council was guilty of straining at a gnat and swallowing a camel, it is our present City Councilors They assume to be wise on what they know nothing about, and by their felly betray their ignorance. The Mayor is a man of more wisdom and good sound sense, but they usually override his vetoes and do many things which should be left undone, and leave undone much that should be done.

SIGNIFICANT.

In a recent city election in Detroit, a candidate of the again with great power, and Ann Lee determined to break popular political party, which had voters enough to elect off her carnal alliance with her husband. She converted its candidates, took especial pains to announce that he was her husband to her faith, and they mutually resolved hence a Catholic, by which, of course, he secured the Catholic forth to live, as they conceived it, after the "higher law." vote; but he lost enough other members of his party to defeat him hand-omely, and probably teach him that no church in this country can elect its members, and thereby itles of soul to remain true to his vows. But the womansecure political power to unite Church and State. Wise politicians will keep out of the churches.

A clergyman of St. Louis, conversing with a Spiritualist recently, admitted that the founders of our government were infidels, and hence God was not recognized in the constitution, but says we are now a Christian nation, and hence should have a Christian government, with a recognition of God in the constitution, and Christ as the ruler of the nation, etc. It could hardly be supposed that a man so ignorant could be employed as a prescher in a city like St. Louis, where the statistics are before the people, almost every week, which prove that not one-fifth of the population of our country are Christians in an evangelical once, and probably not one-tenth of the native-born American voters are Christians of any kind; and hence, any man who expects, with such a population, to put Christianity into the constitution and laws, is not sufficiently enlight. This was enough for the bigoted priests. Ann Lee was acened to preach to an intelligent audience. Soon as the quitted, and returned to the Quakers, which people, realizchurches begin to interfere in the elections, to carry out ing the grandeur of her remarkable gifts, gave her the name

E & KERSEY GRAVES, our fellow laborer, writes us encouragingly of the cause and his lectures in St. Joseph and other places in Western Missouri, and assures us that there is a lively interest manifested in the arguments and evi- ual chastity?"—these words rang in her cars continually. dences of eternal life which to us are so precious and important to happiness here and hereafter. We are glad this brother has made our State a visit, as we feel that the rational arguments he will advance will not be set aside by contact, even after he leaves.

Matters in New York.

MESSAS, EDITORS-N. Frank White closes his engagement to speak at Apollo Hall next Sunday, and goes West. An carnest worker, may success ever attend his steps, where soever they may lead. Last year, he did a good work "way" down South," in Texas and other of the far-away States. This year, his field of labors extends from Maine far out toward the setting sun.

During January, the Apollo Hall Society are to have as their speaker, Samlay mornings and evenings, the wellknown spiritual advocate, Mrs. Emma Hardinge; and, on the first of February, Thomas Gales Forster, so well and favorably known, commences a year's ongagement to preach for the Society, who have concluded on having "a settled

Friends still assure me of their delight and wonder in be-Thomas " is speedily cured of his doubts.

A news-dealer on 12th street, near Broadway, of whom I generally purchase my papers, informed me, the other day, property is ceded to the Church, in which everything is when I called for the Banner, that his supply was already exhausted-all gone; "that he had increased the number of copies every week, and that he had no paper that was so steadily and surely creeping into public favor."

The following circular appears, and speaks for itself: Lync Hatt, Sunday Evening Discourses, by Mrs. Cora L. V. Tappan, every Sunday, at 7½ r. m., commencing Dec. 31st, at 81xth avenue, Reservoir Square and 42d atreet, New York. The friends of Mrs. Tappan will be glad to learn that; she has accepted an invitation to deliver a series of discourses in this city, where (among so many pulpits and rostroms not one is occupied permanently by a woman) it is known to all familiar with the progress of liberal ideas that she is one of their most advanced as well as elequent representatives, spiritual exalted, humans.

one of their most salvanced as well as rioquent representa-tives, spiritual, exalted, humane. O o The attendance and cooperation of yourself and friends are solicited. By order of Advisory Committee, H. M. Richmorn, 13 Clinton place, Chm'n and Treas. New York, Dec. 23, 1871

You have already announced that on the commencemen of these meetings next Sunday evening, Mrs. Mary P. Davil and Mrs. C. B. Wilbour are to deliver the introductory addresses, to be followed by a discourse from Mrs. Tappan, Mr. James M. Parnaworth is to preside at the organ; what other arrangements for music have been made are not yet. From our note book we extract the following:

Last Wednesday evening the writer attended the lecture of Mrs. Tappan delivered at the Magnic Temple, Brooklyn. In relation to several important topics. A great many peo-The weather was very cold, yet not with standing a good and ple seem to think that the exclusive life which you live appreciative audience greeted the speaker. After an earnest and impressive invocation, Mrs. Tappan stated that she live moments in the world. I confess that this conviction was suffering from great physical weakness, not having has been entertained by myself; but I was glad to find the been able to leave her room for several days previous, but Banner of Light upon your table on my arrival here. Have had been impressed to come by her spirit guides, and felt | you been a reader of that paper any great length of time?" better and stronger in consequence. There was no evi- ELDER PRESCOTT-"Yea-yea; we have taken the Ban dence, during the lecture, of weakness; on the contrary she | ner of Light for the last ten years-indeed, we could not get spoke with strength and power upon the subject of "Boul in | along without it. I think it the nearest approach to perfec-Matter." She spoke of the life-principle filling the vast uni- | tion of any religious journal in the world. I look upon it as verse of God, pervading all things, urged the importance of the most reliable of the Spiritualist papers; its statements I the human soul inhabiting its earthly temple, and freeing it can depend upon; there is not any fanaticism in it. And from all the ghosts of fear, envy and doubt. A pauper, an then the Message Department-how we all enjoy that

be used by the soul while in the body to regulate its mo- outcast, a criminal here, may, notwithstanding his outward tions, and, for aught we know, by the souls when from their circumstances, possess a princely soul. The attempt of balies in some instances to central the bodies of susception such to resist temptation, even if unsuccessful, weaves a ble persons whom we call mediums. There is often ovi- brighter garment for the spirit than those have who are dence of partial control by a foreign intelligence, and some- never tempted. Positive thought creates, while negative times a blembing of this with the mind of the medium, in virtues have no life. Struggle produces strength, inaction which there is a mixture and comparison of bleas and ac- weakness; a constant strain, in time, causes the hardest tions. The element is evidently not intelligent, but is wholly iron to separate and fall to pieces; a constant rest causes it or partially controlled by intelligence from some source, to disintegrate. Action and reaction, labor and rest is the

I dare not assume to give even the briefest synopsis of the dence of such control, but we are not certain that he has lecture, only a few thoughts suggested by it. I can only say not hit up in the very element that the soul of each person that all through it was characterized by such an artistic uses to control its own, body, as well as that of others in the symmetry, beauty and completeness, by such clearness and case of mediamship. Science is surely feeling her way conciseness as to dely criticism, presenting no vulnerable thong toward spiritual ground, and will ore long fairly plant points of attack, pervaded by so much spirituality, pouring her standard on the spiritual shore, and take observations forth from an inexhaustible fountain, of such potent power from that point, and the P-yehle Porce may be the chain that auto bring the world of mind and the world of matter towill enable her to measure over the gulf of death, which has gether, and blend soul and body into one. Only persons so inspired should assume to teach. All others, as Emerson truly says, should "hush." The sublime harmonies of the inspired masters of song elevate, beautify, and are immortal, while the screeching of rusty machinery causes pain, and is soon gladly forgotten. The inspired thinkers and speakers alone express the sublime harmonies of the soul; without inspiration, there is no life in what is uttered. Absolute silence is far more cloquent and potent.

Having been so tardy in obeying the injunction of Emerson, I will now do so, and "hush." Dec. 25th, 1871.

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

Among the Shakers-History of Modern Shakerism-A Hamer of Light Reporter visits the North Union Community, near Cleveland, Ohio-What the Shakers think of the Banner of Light-Eder James Prescott claims J. M. Perbles as a Member of the Fraternity-The Ex-U.S Consul declared to be a Shaker Brother laboring in the "Outer Circle," etc.

Knowing that the readers of the Banner of Light are always deeply interested in all that pertains to the different types of religion, we determined to visit one of the many Shaker settlements in the country, and secure matter for the " Western Locals."

The cardinal idea of Shakerism is the subjection of the flesh to the high and royal behests of the spirit. This idea is contemporaneous with religion, no matter under what clime, or what the kind of civil government.

We boast of our civilization, of what it has accomplished and yet how wonderful it is that so far as the germinal and tality, and the desire to have the spirit gain power over the hody, purity over lust-civilization itself must bow in adoration before the manifestations of the power of the spirit, even in the days of intellectual darkness.

We could easily fill a while page of the Banner of Light with evidences of the Shakeriem of earlier ages; but we

must confine our words to THE MODERN TYPE,

whose founder, Ann Lee, was born in Manchester, England, in the year 1736. In her childhood Ann Lee was unlike other children. She rarely indulged in the sports of her mates. She was thoughtful, prayerful, and loved to be alone. As the years went by, she was blessed with visions of the heavenly world. Ideas of a life of chastity came to her in her younger days. How happy she was! She re-solved never to marry! In after years, however, much ngainst her soul convictions, the entered the married state. Several children were the fruits of this union, but they died in infancy. In the course of time the old thoughts of the glory of a life wholly consecuated to spiritual things came

THE MAN PALIS. Bad to relate, Ann Lee's husband had not the divine qualwife no longer-never faltered.

THE APPELLATION, "MOTHER" ANN. While Ann Lee was among the Quakers, she was arraigned before an ecclesiastical tripunal for exercising her

spiritual gifts. The bigots said then, just as the bigots say now, that the devil produces the manifestations. It was a great trial for Ann Lee. Gentle and sensitive,

she qualled before the haughty priests. They hurled their coarse questions at her; told her she was in league with hell; said they would not believe exalted spirits controlled her, unless she would speak in unknown tongues Then the spirits came. Ann Lee stood up. There was an unusual aparkle in her eyes, and her countenance

beamed with heavenly splendor. She became passive, and was controlled by a circle of highly-developed spirits, who talked in SEVENTY-TWO DIFFERENT LANGUAGES

of "Mother" Ann.

MORE REMAINS TO BE SAID.

"Mother Ann" was not happy among the Quakers after these things had transpired. "Perpetual chastity-perpet-One day the had a vision: The Lord Jesus Christ came to her-so the story goes. From that moment, "Mother Ann" was confident that the had been given a special revelation, to the effect that the true CHURCH OF CHRIST

was to be established in America. She succeeded in indoctrinating her been into the minds of coveral of her acquaintances. Filled with enthusiasm, the party set out for America, arriving in New York Aug. 6th, 1774. Bome years after this, the

MT. LEBANON CHURCK was established-it being the result of a great amount of

carnestness and zeal which was created at a Pentecostal gathering of the believers in peroctual chastity. In the year 1784, Mother Ann passed to the spirit-land,

PRIMENT STATUS OF SHAKERISM. There are in this country, to-day, eighteen Shaker frater-

nities, or seventy-four Shaker families, numbering, as a grand total, nearly five thousand persons. The number is slowly decreasing. AN INSIDE VIRW.

Now for a brief statement of the workings of the Shaker organizations. First comes the Gathering Order. In this holding spirit-faces and forms at the scances of Dr. Slade Order, persons are taken who desire to make a trial of the and Mr. Gordon. Since the Moravia manifestations, others | life of cellbacy. No obligations of an eternal nature are put of a similar character have taken place here and in various, upon any one in this Order. If the applicants come to the sections of the country, to the conversion of many steptics, conclusion that they cannot live the "divine life," why, These evidences are so conclusive that many a "doubting, they are at liberty to withdraw, taking their worldly goods along with them

Next comes the Centre Pamily, or First Family. Here all

In this consecrated Order all draw supplies from the common fund; all surplus money goes for permanent improvements in the buildings of the Shakers, and for charitable purposes, Each community or family has its own government and

separate temporal interests; in fact, our Nation is figurative of Shakerism-governmentally speaking. PRINCIPAL EMPLOYMENT. The Fhakers are farmers and manufacturers-mechanics

of all kinds are among them. There are no hours set aside for intellectual pursuits, but social and religious gatherings are of regular and frequent occurrence. By this time the reader has an idea of what constitutes Shakerism, and of the present condition of the movement,

THE NORTH UNION SHARR SETTLEMENT. The ride from Cleveland to the home of the Shakers was highly enjoyable. We were warmly welcomed by Elder

During our stay we had a protracted conversation with the Elder on matters religious, social and 'educational. THE CONVERSATION-A VERBATIN REPORT.

REPORTER-"I desire, Mr. Prescott, to ask your opinion serves to create an indifference with regard to the progress-

Why, I read the communications aloud, frequently, to our people. There is a great deal of information to be gathered from the 'Questions and Answers.' The editorials, also, are grand; they are on a high spiritual plane. Oh, yes, we could not get along without the Banner of Light. [A name 1 You say that some people imagine the Shakers are behind the times-that they are indifferent to progress. That is a mistake !"

SHAKER THEOLOGY. REPORTER-" During my ride out here with Bro. George, endeavored to get some idea of the theology taught by Shakers. Bro. George informed me that you did most of the talking. Will you impart a little information on the theology of Shakeriam ?''

Elben-"Yea; with pleasure. We believe in the duality of the Godhead-Pather and Mother; we believe in Jesus Christ as the Son of God-a Son of God just as all can become sons of God, by being as pure and hely as was the humble Nazarene; we have always rejected the doctrine of the vicarious atonement; we never have believed in the

the Shakers now?"

ELDER-" Nay."

REPORTER -" Then such things have ceased entirely! phenomena will cease among Spiritualists. What is your

it, years ago. Think how many suffer because of a lack of ta Claus. The house was crowded to excess with members the knowledge of immortality; then think of the scientific and visitors, and quiet happiness was the predominating interest these phenomena have! Nay, nay, they will not feature of the hour. Mrs. Brackett-formerly Emma G. cease. Our oracles never falsify."

J. M. PERBLES AS A SHAKER. dee, ly interested in the progress of Bhakerism. I suppose | by the children added to the pleasure of the occasion.

you count him as a valued friend." ELDER (with enthusiasm)-" Yea, yea, brother James is our brother; he is of our fold; he is a Shaker. Rumor has it that J. M. Peebles has joined the Mount Lebanon Order, but I am not sure about it."

THE BANNER REPORTER ENLIGHTENS THE ELDER. REPORTER-" Permit me to say, Mr. Prescott, that I am Mount Lebanon Order. I am so fortunate as to enjoy his intimate personal acquaintance, and I have it from his own lips that he is not a Shaker-or, in other words, that he has not joined any community. I know that Mr. Peobles holds the Shakers in the highest esteem-he may practice their theory, for all I know, but still, he has not made a profession of their vows, nor donned their garb "

not assumed all the responsibilities of Shakerism, as yet, this hall, on that evening, was crowded as to numbers, and Possibly I am misinformed as to his joining the Mount Lebanon Community-undoubtedly your words are correct. But still we all feel confident that before many years Mr. Peebles will be in full fellowship with us. We now count him as a Brank Baxter. Bhaker, laboring in the outer circle. He has a great work to do for the world before he comes within the special fold." REPORTER-" It is my opinion, Mr. Proscott, that the dritualists will not be willing to part with the services of

Mr. Peebles for many years to come. ELDER (laughing)-" Well, the Shakers can wait until his ission is accomplished; then they will take him home to

rest in peace and holiness all his days." SHAKERISM THE RELIGION OF SPIRITUALISM.

REPORTER-"Will you give me your ideas of the relations

between Shakerism and Spiritualism?" ELDER-"Bhakerism is Practical Spiritualism-it is the religion of Spiritualism. The principles of the spiritual philosophy, so far as relates to individual morality, find their tapgible illustration in the celibate life that we Shakers are living. True Spiritualism is an enemy of licentious-

TOO MUCH COMPUSION

REPORTER-" Will the Shakers be identified with Spirit-ELDER-"Not yet. We must wait: The world must pro-

gress to a higher plane. The Shakers cannot stand so much nfusion. When the spirit rules, when spirituality takes the front ground, then possibly the Shakers will take a more prominent position. RELIGION DEFINED.

REPORTER-"We have many definitions of religion in the world. Please give us still another." ELDER-"I should say that religion is the practice of vir-

THE JOYS OF SHAKERISM.

REPORTER-" You are, to all appearance, happy in your ELDER (carnestly)-"Yea, yea! We are all very happy.

First, because we are conscious of having won a victory over the fiesh. The passional nature can be subdued. True, it requires a large amount of will-power, and besides that, and more important even, there must be seasons of prayer, carnest soul-aspiration for an ascension into the realms of purity. When once there, fears pass away, temptations no longer torment : the commerce of the sexes becomes a hateful thing to the mind! Happy? oh, yes, young man, we are happy !"

REPORTER-" Don't this enthusiasm fall you? don't you get careless and forgetful at times !"

ELDER-"Nay, NAY, NAY! We do n't allow ourselves to get into such a condition. We have social gatherings very often-regularly, I/may say, and in those gatherings we publicly testify against sin, and swear allegiance again and again to the higher law."

ABOUT MARRIAGE. REPORTER-"Be kind enough to give me your ideas of marriage. Many people think Shakers condemn marriage, and regard those who enter it as low and vile."

ELDER-" Marriage we believe to be a civil contract. A an institution, we do not condemn it. We know that all people are not prepared to live on the higher plane; but we know, very well, that much of the trouble nowadays about the marriage question, arises from the fact that a great many persons - principally women - are becoming disgusted with the sensuality of their husbands; and hence they are protesting against the marriage institution, not knowing, themselves, the full significance of the yearnings of their souls. Let them lead the Shaker life-then their trials will be over."

ABOUT DIVORCES-MATED SOULS. REPORTER-" What do you think of the practice of getting

divorces?" ELDER-"It is better for those who are not properly mated to be separated. How many there are who live in an awful domestic pandemonium continually!" REPORTER-"What do you mean by being 'properly

ELDER (nervously)-"Hem! I said-that is, I intende to convey the idea, that, where it was impossible for a pleasant occasion. couple to live together without quarreling, they had better separate."

REPORTER-"Then your reference to mated souls per who have not, as yet, unfolded into the more spiritual way of living ?" ELDER-"Yes."

The Elder here made a few general remarks upon the uses of criticism, and then referred to some items of business that needed his immediate attention; whereupon, the reporter took the gentle hint, and reluctantly withdrew.

To the Friends of Humanity.

CEPHAS B. LYNN.

At a meeting of the American Association of Spiritualists held at Troy, N. Y., Sept. 12th, 13th and 14th, 1871, the fol lowing resolution was unanimously adopted:

Recolord. That there is need of more liberal, humane and comprehensive methods for the relief of diseases of the mind; that we recognize the possibility of great good to the human family from psychopathic (magnetic) treatment of the losane, and that all efforts in that direction commend themselves to the hearty support and cooperation of all Spiritualists and persons of liberal thought.

The following persons were appointed to consider the subject, obtain such information as they could in regard to M. D., 634 Race street, Philadelphia, Pa; Henry F. Gardner, M. D., Boston, Mass.; J. G. Atwood, M. D., corner of Irving of Boston, and was witnessed by a goodly number of friends, who joined in wishing long life and success to the newly united.

Place and Seventeenth street, New York City; Busan C. Waters, Bordentown, N. J.; Sophronia E. Warner, Cordova Ill.; Andrew J. Davis, Orange, N. J.; Dr. Edward Meade,

Boston, Mass. As Chairman of the above Committee, I am desirous of receiving, not only from the members of the Committee, but from all persons interested in this important subject, information in reference to it, and would be much obliged by an

early reply to the following questions: First, Have you any direct information in reference to

cases of ineanity treated by magnetism? Second, Have you treated any cases, or witnessed the treatment by others?

Third, Can you give me any information of the general plan of treatment of ineanity?

In the cause of humanity, yours truly, HENRY T. CHILD, M. D.

634 Race Street, Philadelphia, Pa.

plenary inspiration of the Bible; we do not believe in creeds
—we dony creeds; freedom is our watchword,"

Aprint Many earlier of the Shakers believe in creeds

Refore of Lectureson the spiritual Philosophy commenced in this elegant and spacious hall Sanday afternoon, Oct. I. and will be continued every sunday, at 2½ parcially, and 2½ Spiritualist Lyceums and Lectures.

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

Well, some of our ablest minds affirm that, ultimately, the fully gone through with at the session of the Lyceum on Bunday morning, Dec. 24th. On the evening of the same day, a fine Christmas tree, ELDER-"Nay, nay; the phenomena will not cease. These filled with presents, arranged for the children by their

manifestations will increase. The spirits told us all about friends, was displayed at the hall-D. N. Ford acting as San-Fessenden, planist of the Lycoum-was made the recipient of several valuable pieces of silver service, and a fine pres-REPOTER -"Our good friend, J. M. Peobles, seems to be ent was also given to Mrs. Annie (Cayvan) Barlow. Binging Various means have lately been adopted by those con-

nosted with this Lyceum to increase the interest among its our very dear friend. Indeed, he is more than friend-he is younger members. Mrs. Maria Adams, leader of "Excelsior" Group, inaugurated, at her residence on Hull street, Wednesday evening, Dec. 20th, a plan which it would be well for others to adopt. At that time, she issued invitations to the members of her group, officers of the Lyceum, and some friends, to participate in a social gathering at her positive you are misinformed about Mr. Peobles joining the | house. The meeting was a perfect success. Conversation among the elder visitors, games for the young, a collation, and excellent singing by Misses Josle Woodman, Mary A. Sanborn, Maria Adams, and Messrs. Chas. W. Sullivan and D. N. Ford, made an occasion long to be remembered.

CHELSEA .- Granite Hall .- Although four churches were decorated, and interesting Christmas services were held therein on Sunday night, Dec. 24th-the same attracting a ELDER-"I understand that, young man. I know he has large gathering of people-yet the Spiritualist meeting at unanimous as to enthusiasm. Miss Jennie Leys addressed the audience upon "Shoddy Religion"—her ideas evidently being heartily endorsed. Good singing, as usual, by J.

CAMBRIDGEPORT .- Everett Hall .- The regular Children's Lyceum services took place at this hall, Sunday morning, Dec. 24th, at half-past ten o'clock, the board of officers having decided to return from one o'clock r. M. to the former hour of meeting. Recitations, readings, singing, the consideration of the sentiment: "Our Country," answers to questions, music by Miss Crossman, and remarks by Mr.

Collins filled up the time of the session. In the evening Mrs. Clara A. Field, of Lowell, lectured upon "True Charity; or Spiritualism considered from a phrenological standpoint." A good audience attended, and her remarks were well received. Looking into the structure of the human brain, and considering the effects produced, and the needs met by its various divisions according to phrenological science, she said that the human form possessed no superfluous organ-that all were neccessary and made for use; it was misuse which brought trouble and suffering to the race. Charity, of the true kind, acknowledging this, scouted the idea that mankind was totally depraved, and saw in each life the legitimate fruit of ante-natal conditions ; therefore the so-called criminal should be met with a course of treatment tending not to punishment primarily, but to re-

formation. A man with large "acquisitiveness" and small "conscientiousness," would be a sharper necessarily during the week, even if large "veneration" made him shout and pray on Sunday. The one result was as certain as the other, Such a man deserved to be treated with true charitable feelstructiveness" were shown to be necessities to the proper fulfilling of life's duties-it was their preponderance in man which caused the difficulty, and the parent in childhood, and society when the individual became full-grown, should endeavor to curb the oblectionable faculties by encouraging the growth and expansion of their opposites-not by cruel corporal punishment in the one period, or an aimless ridi-

cule or imprisonment in the other.

She referred to the system of female education, and the withholding of that physical exercise from the girl which made the boy so able to do battle with life. She considered the one great trouble of our American society to be, that religion had taught us to look out for the soul alone, neglecting the body. The pendulum of social life, which, in the past, swung upon the religious side, (too much "veneration,") was now striking the opposite wall of widespread doubt and denial; and she considered the lack of veneration among the present generation as owing to the pro-natal disgust implanted during gestation in the young child by a weary mother, who, broken down with unappreciated labor and sorrow while at home, heard her husband lifting up his voice in unmeaning shouts and prayers in church on the Sabbath day. She hoped the time would come when woman would be physically developed to an equality with man, thus giving competent mothers to the race. A race thus reared could, in the same language of the Pharisce, but not with his bigotry, "thank God" that they were "not as other men," because they would gratefully perceive that they were better able to withstand temptation than those not so favored.

Christmas Tree,-Tuesday evening, Dec. 26th, Everatt Hall was filled to repletion-the friends of the Children's Progressive Lyceum turning out in large numbers to witness the distribution of presents and the exercises of the children-which first was well performed by James Dowsing as the mythical gentleman who presides on such oscasions o Christmas festivity. Declamations from Georgie Pearson and Misses Georgie Martain and Nellie E. Guild; two dislogues-characters by Cora Hastings, Abbie Goss, Georgie Martain; a dance in costume by Master Ridell; song by Georgie Pearson; and song and closing address by Miss G. Martain, together with a specimen of the lyceum exercises, such as grand banner march, etc., gave great satisfaction. Dancing, by a large company, till 12 o'clock terminated the

EAST ABINGTON .- Phonix Hall -Lills H. Shaw writes: 'On Bunday, Dec. 24th, the mild weather and approaching Christmas festivities filled up even the smaller groups. In tained simply to a temporary union on earth, among those the absence of the Conductor, the Assistant took charge. After the singing and wing movements, recitations were given by the following: Lizzle S. Vining, Daisy Trumbull, Hattie Merrill, Ira F. Lowell, Olive Holbrook, Lizzie Coomba Busan Wheeler, Mrs. Jenkins, Alfred Brown. As no regular question had been given out, the subject of 'Order' was discussed by Ira F. Lowell, L. Jane Holbrook, B. R. Holbrook, D. G. Wheeler. The grand and target marches then followed. after which the session closed with singing."

MILTORD .- Washington Hall .- A correspondent reports that on Sunday morning, Dec. 24th, a full meeting of the Children's Progressive Lyceum occurred—the programme of exercises being similar to that of other organizations. Speaking and reading by twelve members, remarks by Henry Anson, Eben Brown, L. B. Felton and J. L. Buxton, and a grand banner march, in which forty-eight scholars took part, consumed the session.

Married:

At the residence of his father, 25 Pine street, Boston, on th evening of Tuesday, Dec. 26th, Ferdinand J. Stickney to Miss Lottle Seaver, both of Stoughton, Mass. isi

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