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Written for the Banner of Light. THE SKEPTIC.

BY THOMAS WICKERSHAM. Oh, Spirit Holy, let me know

What is beyond the gate of death; What I shall be-where I shall go. When life has breathed its latest breatn. Bome say that when this form is dead, Then all of hunion life is o'er-

That when the vital spark has fled, The soul, too, dies forevermore. And others say that in that hour We rise from out this mortal clay.

To spirit-life and endless day. In doubt and fear between the two, I ask to know which one is true: Can their belief make me believe?

With purer sense and higher power,

Let me mytelf the proof receive. o Oh, Spirit Holy, ever near, In all, through all, and over all, ... Take from my soul this doubt and fear; In doubt and fear on thee I call.

Sometimes within my soul there glows A lofty sense of holy things: Emotion to sweet impulse grows, And wafts me on ethereal wings.

Again my soul is filled with gloom. As if enclosed by walls of brass, And pinks like one who feels his doom, And cries in vain, "Alas! alas!"

In doubt and fear I weigh each sense, And learn not what I seek from thence. One points to some celestial height, And one portends eternal night!

Oh, Spirit Holy, answer mel There is a mystic veil between What is and that which is to be That hides from me the world unscen

Some say the gutes are opened wide Into a bright, celestial sphere, And spirits from the other side

Are coming through to meet us here. And others say that this is vain. A, wicked demon's vilo deceit, The phantom of a dreamer's brain,

Or but a necromancer's cheat. In doubt and fear between the two, I ask to know which one is true.

Bring not for proof what others see; /I ask that proof may come to me. Oh, Spirit Holy, nearer come!

In thee I hope, in thee I trust; I bow before thee, silent, dumb; To win thy truth I kies the dust. They say that those whom we saw die Now come to us alive again.

And write, and tell of times gone by, And often have been seen of me They say that voices in the air

With strains of music fill the ear: That crowds of spirits everywhere Are seeking converse with us here. In doubt and fear I ask to know, Am I immortal ? yes or no?

Come, spirits, meet me face to face, And make my doubt to faith give place!

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A BEAUTIFUL INCIDENT-WAS IT EN-TRANCEMENT?

DEAR BANNER-In the palmy days of the elder Booth, (we have it from one of the company.) the great tragedian, together with several friends. was invited to dine by a person who was opposed to theatres and theatre goings, and yet who had curiosity enough to wish to see something of the lion of the day. During the evening some one requested Booth, as a particular favor, to read for them the "Lord's prayer." Expressing his willingness to afford the company this gratification, all eyes turned expectantly toward him. Slowly and reverently he arose. All were astonished at the peculiar and vivid play of emotions that convulsed his countenance. His face became deathly pale, and his eyes, tromblingly turned upwards were wet with tears. The silence could almost be felt. It became absolutely painful before his rich-toned voice from the death-hued lips inde- ject. I have seen a man stand before an audience, and, scribably syllabled forth, "Our Father who art in hy making passes over them, send about a dozen, out of

Every heart was thrilled with the pathos and solemnity of the occasion. After he had finished their actions at will. Their intelligence or morality had the silence continued, until a subdued sob from a nothing to do with the result, and yet they were mediums remote corner of the room broke the spell. The host stepped forward with streaming eyes, and, seizing Booth by the hand, said:

"Sir, you have afforded me a pleasure for which my whole future life will feel grateful. I am an old man, and every day, from my boyhood to the ment, I endorse him in no other respect. A very bad man present time, I thought I had repeated the Lord's Prayer; but I have never heard it before, never."

Booth replied: "To read that prayer as it should men and women may be altogether deficient in this respect. be read has cost me the severest study and labor for thirty years; and I am far from being yet satisfied with my rendering of that wonderful production. Scarce one person in ten thousand comprehends how much of beauty, tenderness and grandeur can be condensed in a space so small and in language so simple."

So great an effect had been produced by the reading that, after a few minutes of subdued conversation, the company separated, retired for the time at least, with full hearts, the Orthodox and illiberal with something to think of.

REICHNER.

Rev. Dr. Peabody, in his election sermon at Boston, the other day, said: "The sole reason why women were underpaid was, that women who did not need work were mean enough to underbid those who did, and the lowest bid ruled the European, and the greater anxiety of the spirit to assure the market."

than counterbalance the difference between the two cases.

If a man and a woman are driving together I have no doubt, however, that the aristocratic feeling that with a spirited horse over a difficult and danger-prevents multitudes from attending circles and consulting ous road, and the woman knows how to drive. and the man does not the woman had better take the reins—and she will take them.

If we do not want our faults noticed we must not speak of the faults of others.

The Lecture Room.

Objections to Spiritualism Answered. A LECTURE BY PROF. WILLIAM DENTON,

In Music Hall, Boston, Sunday Afternoon. Reported for the Banner of Light.

In appearing before you this/afternoon to answer some of the more common objections that have been urged against nodern Spiritualism, it may be well to state that I do not appear as the representative of a sect, bound to defend it at all hazards; as the subscriber to a creed, whose pride induces him to uphord the degmas he has accepted, and against which his full-grown reason rebels. I speak for no party, and can promise to represent no views but my own. And it is these that I am sure you would have me represent. I was driven into Spiritualism step by step by my personal examination, first of mesmeric, and subsequently of spiritual phonomena; my mosmeric experience having given me the philosophy of Spiritualism, long before I had become absolutely certain of its truth by evidence that left no room for skepticism. And every day's reading, experience and reflection only convinces me the more fully that my position

is a true onc. The objections to Spiritualism may be classed under two heads: those proceeding from Christians, and those proceeding from materialists, or those who liave no faith in man's conscious existence after death. At first sight it might be supposed that Christians would hail with loy any evidence that would strengthen their belief in future existence, and the still more tangible evidence that would transform their faith into knowledge, and their hope into Joyful assurance. The strongest Christian objection is one that exists wherever Christianity exists, and yot is only occasionilly heard: "Why do n't these spirits come to us, instead of oming to those mediums who are neither plous or intelligent?" "Why did n't they come to the church of the living God first, then we would have opened our doors and mbraced there-children of heaven with open arms." In every age there appear to have been men who regarded themselves as the special favorities of heaven, and all others as the objects of God's wrath, or 'at the least regarded by him with indifference. The priests among the Jews were peculiarly holy unto the Lord, and the prophets the chosen revelators of his will, and they looked upon all others not only with distrust, but the most deadly hatred. This is not a modern objection, but Is as old as the Pentaleuch, How plainly this crops out in the Bible, from first to last:

"Regard not them that have familiar spirits... O O".
"A man also, or a Woman that hath a familiar spirit. O shall surely be put to death: they shall stone them with

So says the author of Leviticus-unknown, but doubtless a priest. Isalah is influenced by the same spirit: . "When they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep and that mutter: should not a people seek unto their God?"

That is, "You should come to us, and not go to these low, ignorant modiums. Our communications are from Jehovah and must be vastly superior to theirs." The mediums of those times, like the mediums of the present, appear to have held communication with the spirits of the departed. and their friends consulted them through these mediums as so many do to-day by our present mediums; and the priests, puppets and Orthodox of that time were as much opposed to it as the priests and Orthodox of this time, and I think, with no more reason. The Bible has been praised as a spiritual book-as containing, from first to last the spiritual experiences of a remarkably spiritualized people; but I think, as in so many other respects, great injustice has been flowe to it and its writers. The Sulritualists of those times were the wizards, the necromancers, the possessors of familiar spirits, whom the Bible nounce, and call on the people to stone to death; and it is from one of these despised ancient Jewish mediums, the woman of Endor, that we obtain the strongest ovidence of man's future existence that the Old Testament furnishes.

But why should not these manifestations come to those outside of church organizations? If rain fell nowhere but on the churchman's land, and if the suu shone nowhere but on the plaus man's acres, infidels would from he starved out. If the churches could but have had a monopoly of these manifestations, and they could have been made to helster up their falling croeds, there is not a pulpit in the land but ould have resounded with their praise. But Nature distionage her sills with an importful hand. The cun shines no brighter for the Christian than for the infidel. The only difference, if there is any, is, that the towering church spires scare the loving angels as they come to earth; and so they go to humbler homes to breathe the "glad tidings

"But how is it that many of the spiritual mediums are persons of bad moral character?" Because morality or immorality has little or nothing to do with the condition of mediumship, any more than it has to do with being a musician, a painter, a psychometer or a mesmeric subtwo or three hundred, into a mesmeric sleep, then draw them on to the platform while in that sleep, and control through whom manifestations of his will were made to the audience. And so in this case. When I declare that a person is a good medium, I do not mean, by that, that he is conscientions or chaste, temperate or benevolent. I mean by it that spirits can through him communicate to human beings-simply this, and nothing more; and by my stateor woman, as we ordinarily use language, may be a very good medium for spiritual manifestations; and the best of

"Oh !" says one, "but our spirit-friends would never send meseages through such persons." In the first place, spirits may be able more clearly than you to see the real condition of the mediums with whom they come in rapport, and thus be able to judge a more righteous judgment. They may see that even those you call bad, are no worse than average vorse-[applause] and may seek to rebuke your pharisalcal spirit by making them their mediums of communication. Or they may feel as you do when you have a mossage to send by telegraph to Europe. You do not run around to inquire into the moral characters of the operators, and to what church they belong. The only question is, "Can they send my message accurately?" And if they can, you care but

little about the rest. The cases, it is true, are not quite parallel. The telegraph operator does not deliver the message in person as the me dium generally does, but it must be remembered that the difficulty of communication is much greater between the spirit-world and our own, than between this Continent and his living friends of his existence and welfare, may more than counterbalance the difference between the two cases, prevents multitudes from attending circles and consulting mediums, operates in the spirit-land, and in like manner prevents many communications that would otherwise be

I have sometimes wondered how it is that Christians who object to manifestations through mediums on account of the hundred years, has not even the tradition of his advent say that you ask me to believe something a thousand times friends in the Old World. Some one raps. "Who called"

civen.

are believed to have been delivered, commenced his public career by murdering an Egyptian, and one of his last acts was commanding the wholesale butchery of thousands of innocent babes and their weeping mothers.

Hosen, another of these mediums for the King Spirit, the Lord of Hosts, gives the following as the first message received by him:

"Lo, take unto thee a wife of whoredoms and children of whoredome; for the land hath committed great whoredom, departing from the Lord."

Is there anything in the whole round of modern medium ship that can equal that? [Applause,] If any medium should pretend to have received such a message from God or spirits, the land would ring with his shame! He did, of course, as the Lord directed; he found a suitable person in Gomer, the daughter of Diblaim, and she had three children. Then the word of the Lord came unto him a second time. He thus relates the circumstance:

"Go yet, love a woman beloved of her friend, yet an adulteress according to the love of the Lord toward the children of Israel, who look to other gods, and love digens of whee. So I bought her to me for filteen pleces of silver, and for an omer of barley, and a half omer of barley."

It was had enough for this man to consort with such vilo women, but to make God responsible for his wickedness is greatly to increase his crime. And this is recorded as a direct message in God's Holy Wortl-a book that men class to their bosoms, and praise him for the wondrous enlightchiment that his holy spirit by its means his given to lg norant humanity. [Applaure.] Hamanity must be terribly ignorant and horribly wicked if any such communications as these can benefit it. [Applause] How can men who accept of such characters as true mediums between God and man object to any medium whatever on the ground of any supposed moral unfitness?

"But," I am told, "you cannot deny that many Spiritualsts are ignerant and-victous mon and women." I am willing to compare the believers in modern spirit manifestations with the members of any religious organization that exists. the Roman Catholics are by far the Tako Chellang most numerous _ais Ptaking Christendom all over, compare them in intelligence, from the Pope to Patrick who believe that the first Patrick drove all the snakes and toads out o Ireland, and who are the best able to stand the test. Compare them with the Presby terians, who believe in Adam and Eve. Samson and the lawbone. Jonah and the whale, the devil flying away with Jesus on his back or under his armas the case may have been-to the top of "an exceeding high nountain;" the Presbytorians, who believe that that combound of ignorance, contradiction and blasphemy called the Bible, is the best and wisest book that man over saw, who believe the mesmeric excitements got up by devil-preaching, holl-painting, woman-scaring vagabonds, who itinerate the country to frighten the trusting heart of innocent childhood, to be the outpouring of God's spirit. Compare them with these, and I know of nothing among the beliefs of Spiritualists that bogins to indicate such childish, such heathenish gnorance as this! [Applause.] That there are ignorant, superstitious Spiritualists everybody knows, but since no one of them believes that he will receive in the next world eavenly wisdom in exchange for earthly ignorance, but that the consequences of his ignorance will retard his spir-Itual progress in the next worlding truly as here, he has constantly a strong incentive to mental culture. That many Spiritualists are also vicious, I know; but I also the Spiritualist ranks begause their vicious practices, were so noral, all other things considered, than those who believe that the consequences of our deeds can never be removed out that well-being is inseparably connected with well-doing. But we are told that Spiritualism produces insanity. We

bave driven reason repeatedly from its throne. This, too, with the fact staring us in the face, that, where the excitemont produced by spiritual investigation has made one person insane, religious excitement has made a hundred. There is nothing more likely to unreat the reason than the talk about hell, devils, saving faith that no man can anderstand, and the general run of evangelical topics, which defy reason, and call for its abrogation before they can be unresistingly accepted. Spiritualism, and the application of the knowledge of man's spiritual nature which has come to us. severe cases of insanity, and bills fair to remove a large part of this terrible curse to the unantity; I am glad to learn. Thus, taking the common Orthodox view, we have a world that we are to have a Psychopathic institute in Boston; the insternal chooself; bills, rocks, rain, clouds, dull days, mire der the superintendence of Dr. Mead, for the cure of this malady by such means; and I have no doubt from my knowledge of the Doctor, that it will be eminently successful. I trust that all the financial help which is needed for the successful prosecution of this philanthropic enterprise

will be forthcoming. Then comes in the objection urged by Charles Beecher and a host of others, down to Elder Knapp: "These manfestations are gonuine; they are the work of spirite-but hey are evil spirits." This is the last stronghold of the evil exist in the universe; and if they are partly evil and ist who would not agree with this statement. The spiritual more propriety be called evil spirits than ordinary human beings can be called evil men.

But, to take the ground that these manifestations are have agreed to call those unseen individualized distellinade by ovil spirits, is to overthrow Orthodoxy Reelf, gences by the name of spirits. What becomes of their hell, in which the wicked are placed, miliarity with the family concerns of thousands of individspirits as enduring. [Applause,] One might suppose, account for the spiritual phenomena.

lack of morality on the part of some of them, do not see how among men. Jesus allows his followers by millions to strongly this argument might be used against those mediums mentioned in the Bible, and through whom God is supposed to have deligered messages to manking. Mores, night. The Holy Ghost, the Contenter who was to come, through whom the messages contained in the l'entateuch has never been seen or heard by a single soul; but here are ovil spirits everywhere-reen, heard, felt, rapping, writing letters, speaking through mediums, answering scaled com manications, drawing out of the churches thousands of the best people in them, and driving their preachers almost to their wits' end. Some one says this is a devil's world ; and if this notion be correct, it must be so. Nor is that the worst of it-the next world must be a devil's world, too! But this is really too silly to talk about. Did a devil dictate such communications as there, which I read from the Message Department of the Banner of Light for March 18th, of this present year, and which, are no better than hundreds that have appeared there?

I am Pannie Stevens, sir, and my mother lived on Columbia street, New York City. I was thirteen years old. My mother is a widew. She has one child left—little Annie. She is eight years old. And mother says, if she could feel ture that there was anything better, anything more sails-incory after death, she would be willing for toil on patiently while she stays here; so I thought I 'd come and tell her that there was something better for her—that there is a heautiful home awaiting her, and she never will have to want any more after she comes here, and that little Annie won't be a cripple in the splitt-wold. She is now, but she won't be then, she fell and hurt bur spline when she was two years old. San't she walk? I No, sir. I want mother to know that I come to her every day; and I try to make her know I am there, and I try to sig all I can to make her happy. I want her to feel sure—for I don't fell what is not true; never learned to here, and I don't do't now; she knows I won't—that there is a beautiful home for her when PANNIE STEVENS.

knows I won't-that there is a beautiful home for her when es to live with mis. Good-day. the number where your mother lives?]. Sixty-rix.

ANGELINE SHIPARD.

I am Angeline Shepaid, I died in Manchester, N. H., three weeks ago to day of typhus fever. I come back to cheet my sister—poor Emily. She is lonely, and feels almost that God has forsaken her. I used to tell her that unless she telled has forsaken her. I used to tell her that unless she relied more upon beyed, something would force her to do that, and now the force has come—that I have been taken. She must not sit down bliedly and be willing to submit to what seems to trkeone to her. She must rice up, summon all the strength of her being, and he determined to take God's blessings as blessings, and not as curses. I want her to know that I live, that I am conscious of her sorrow, and that I can, return and communicate with her, and Tight shall always watch over her, and when she is sad 1 shall feel sad too, because I love her. So the better she is, the better shall be; and if she would not throw a shadow over my home in the sufficient as he must seek to come out of the shadow in the spirit-land, she must seek to come out of the shadow in the spirit-land, she must seek to come out of the shadow is soon as possible. Labor on, and trust in the nighty power of jove and, wisdom that has always taken care of us.

We were left orphans very young, and had to leattle hards, with the cares of Hie. Now I know it is hard for her to be left alone, but it will bring out the powers, of her spirit as nothing clso, would have done, "Good day.

Devils are altogether different beings from what Ortho doxy supposes, if such messages as these come from them; and we may say of them, as Josus said of the little children : Of such is the kingdom of heaven." [Applause] Strange levils there, that comfort the afflicted, that bring foy to the louse of mourning, that warn men against victous indulcences, that stimulate them to worthy deeds. Some of the noblest men of which Boston can boast, whose charities are wide as the land, are in communication with their departed riends, and receive from them delightful messages, encouriging them in every good word and work. If this is the devil's work, welcome Luci'er! I am no stickler about names. As a rose by any other name would smell as sweet, an angel, by the name of devil lajust as good, and his influ-

ence just as beneficial! [Applause.] But it has been adjected that the heaven which Spiritualism reveals is a gross and material heaven of rocks, hills, know that some of the vilest of those I have known have left rivers, bearts, birds, houses, and other material existences. But what can a spirit realm be like that is not material? Is condemned that they could no longer obtain a living among the spirit something, or nothing? When two spirits meet them, and so they have returned to the church, where I can they shake hands? Can they see each other's faces? suppose they thought their chances would be better. I do Then there must be hands to shake, and faces to see. What not seek to sereen the immeralities of any class; let justice | do they stand upon ? There must be something related to be dealt to all; let the consequences of wrong-doing fall on them, as the rocks and earth are related to us. How otherthe head of the guilty; but I cannot avoid thinking that wise could they stand, it, walk, He down? Do they hear those who regard the sacrifice of Jesus as a sufficient atone- each other's voices? Then there must be something analoment for the vilest of crimes, are much dess likely to be gons to the air, by which the s and is conveyed, and the yr must possess lungs to produce that sound. In fact, many of the Bible stories of heaven agree with this idea. In the heaven of the Apocalyptic reer is a "river of life," and the three of life " on each side of it. With this idea agree many are told this, soo, by Orthodox revivalists, whose ravings | Christian hymns, such as this sung by the Methodists :

"We'll range the sweet plains on the hankson the river; - And we'll sing of salvation forever and ever."

But rivers can only exist where rains fall ; and rains canonly fall whose clouds float in the atmosphere; and where that is the care, the weather is sometimes fair, and sometimes wet-the sky is sometimes cloudy, and sometimes clear. But rivers can only run where the ground is sufficiently impervious to moisture, and this can only be where rocks underlie the region through which they flow, Rivers can only run where some portion of the land is higher than by its investigation, is, at the present time, curing many another; and, from the high land, sediment or med-must be swept down to the New or take into which the rivers flow. the saints are supposed to have white robes and harps of gold. But this amplies manufactures, mines, tools, and a world as grossly material as any of which Swedenborg ever dreamed. It is evident that to the solult the solult world must be marvelously like our own, so that many spirits who have suddenly passed into it are not aware for some time of the great change that has taken place in their condition. But to the objections of our friends who deny that there is any evidence of man's existence after death: We are told discomfitted church. Stronghold, did I say? Weak hold that it is very unphilosophical to attribute to the agency of would be a much more appropriate name. [Applause,] In spirits events which cannot readily be explained on comthe first place, there is no evidence that any beings wholly, man principles. There is, I think, no intelligent Spirituals partly good, they are like human beings, and can with no phenomena are regarded as such because they demonstrate the existence of individualized intelligences totally distinct from those to whom the manifestations are made; and we

-I remember once sitting in a circle at Muncle, Ind., when where "the worm dieth not, and the fire is not quenched" the manifesting spirit spelled out on the dial, by pu'ling a -where "the smoke of their terment goeth up forever and string communicating with a pointer-"Sing!" "White ever"? What becomes of the weepings and wailings, and shall we sing?" we inquired. "Oh, Thou," was spelled out. gnashing of teeth, in that bottomics pit from which there We turned to a Methodist hymn-book, and tried every one is no escape? If this notion be correct, it is the righteous of the hymns commencing with "Oh, Thou," but to all the that are in prison, behind unscalable walls, and the wicked spirit rapped a very depided negative. We then asked him are roaming and rollicking the world over. They are play- to spell out the next word of the line of the hymn. By this ing "Money Musk" at the Davenport scances by the hour time he was rapping very loudly and apparently in a very [applause]; they are crowding into the Banner of Light impatient mood, but stopped and spelled out "fount." "Is Circle Room, and sending messages which prove their fa- it 'Oh, Thou Fount?" "Yes," was rapped out. Then we discovered that the split was mistaken, supposing that a uals, and which could not be collected by any one who was well-known hymn commenced "Oh, thou fount of every in the terrible agony, which Orthodoxy represents cyll blessing, "instead of " Come, thou fount of every blessing" spirits as enduring. [Applause.] One might suppose, accepting the truth of this notion, that God and the devil had to the close. Here was a mind distinct from that of every had another battle, in which the dovil, owing to the numer- person in the circle; and I think we spent at least fifteen ous addition to his forces, had been victorious, and had minutes in trying to find the hymn which the spirit desired overthrown Jehovah and his holy angels, and had locked before the mistake was discovered. Similar incidents are them up in the sulphurous pit, while his Satanic Majesty, familiar to all those who have been accustomed to observe and his followers were riding riot over the world, lords par- physical manifestations. The evidences that I have had of amount. [Laughter.] What a story to tell in this nine- the operation of a mind distinct from my own, and equally teenth century! I do not wonder that people laugh at it, as distinct from that of any other known human being in It is the most ridiculous theory that can be advanced to act the body, can only be numbered by thousands. If I am told - that these mental manifestations may be unwittingly pro-God appears not; the whole Christian world, for eighteen duced by minds that are connected with bolles, I can only

more unreasonable and unphilosophic than Spirituallem, and something for which no reason can be given, except the desire to escape the legitimate conclusion of denion-

But the most of region of this class of reasoners comes is the form of the following assertion; "It is contrary to the general experience of mankind-which trackes that the disorganization of the body destroys conscious existence," This objection recome to take it for granted that the spiritial experience of mankind amounts to nothing-that is simply pushed on one side. The general experience of mankind teaches that from unsupported by some tangilde also leet, falls to the ground; and yet I have seen a bar of from, weighing more than twenty pounds, suspended in the air for several minness, and, when pushed down a little way, it would instantly ferume its, position. A powerful galvanta battery was the means employed in producing this remark able result. Shall we deny it, because it is contrary to the general experience of mankind? Are particular, experiences to go for nothing?

The general experience of mankind is oppored to clairvoy nco; eyes-are essential to enable a person to see, an without eyes, nothing ever was seen. Example to, says the objector; "I object to all such Manufax sin stories as those of seeing without eyes," Accompany me to Charles. If Foster's room, and I will, I think, compet you to acchowledge ofther clairy oy anch of Spiritualism. I sat down at his table, and, when howas in another room and out of sight, I wrote on various slips of paper the names of eight friends of mine who had pessed into the splitts world, rolling each ellp into a small pellet, and mixing them together, so that I could not distinguish the one from the other. Mr. Roster then came in, and, placing them before him, took up one and sald: "Caroline Gilbert: you will find her pame on that slep of paper." I unrolled the pellet, and there was the name of Caroline, Gilbert. He then, took up another: Your mother Jane Denton; you will find her mane on that slip." I unrolled this, and on it was the name of my mother, Jane Denton. Others were treated in a similar manner, and every one was correct. Mr. Poster claimed that this was done by substitual agency, and I have no doubt that this was correct. But suppose it was not-and this is the position the materialist, must take -- what enabled Mr. furties to read the name rolled up in every fellet? The only of the spiritual view is to take the clair voy; and the funds Accept clairvoyance, and you have romething as foreign to general experience as conscious of fritual existence, and quite as difficult to account for. A man nitetries well deny the calstence of volcanoes as to deny clairvoyance, and I can prove to any one the extetence of the latter much more readily than I can there xistence of the former.

But it is objected by some, that with communications professedly from the spirits of departed intellectual men are far below the standard of their writings when they were living on the earth. We have had communications from Shakepeare, Byrong Franklin, Washington, Channing and Parker, that would disgrace a tell of boy." That is very true; I have read impny such myself, and have no more be-Het in their having proceeded from the individuals whose names they here, than the objector has. Lithlick that very sentitive persons may be influenced to write and speak in the name of various individuals, honestly supporting themselves to be under their influence, and yet all thus is written proceed directly from themselver.

After the publication of some of my radical feetures in

the Ranner of Light, Lirectived a book from a verson who signed himself or herself, "A Christian Spirite alist," and I suppose it was intended to convert me to a more Orthodox way of thinking. Its litte was : "Purther Communications from the World of Spirits," purporting to be given through a lady. On looking over the book, I from Joshua, the son of Nun; Mary Magdalen, Solomon, Luther, George Fox, and John the Apostle, and also a note frein Jesus. Who could avoid reading communications from such illustrious individuals as there? Joshun, the son of Nun, is by this time with years old, and Solomon nearly 300). It is fair to prosume that by this time they have attained to a superfative height of alsoon, and that they work impart the very choice at of this to us, if they make took to nmunicate at all. This very reasonable conclusion I found to be very fallacious when I read the communications. including the note from Jerus. I was obliged to say what some one raid after listening to a cormon by a certain preacher: What was true in it was not new, and what was new in it was not true. For the most part it consisted of ideas about half-way between Orthodoxy and heterodoxyevidently written by some one who had begun to think, but was still held considerably by the church's leading tirings. George Fox, in an erray on the rights of man contained n this work, ages the phrase: "My friends," widals is very natural for a Cunkler, as he, was, to do. But in forusing Jorhua's part of the book, the same phrase appeared. He commences: "My friends," and confirmed in various portions of his article; "My friends, I will show" - "My friends, it is very difficult ?"- "My friends, a day of rest !"-"Does not this show you, my friends?"-using the same phrase occulrenally, three times on a ringle page. Mary Magdalen commences an article on marriage with a rentonce containing the rame phrase: "We have often endeavored, ny friends," and then follows : "And yet, my riends!-"It has taken many ages, my friends "-" may think, my friends !- Strange to, eny, John the Apoetto seems to have had the same Quaker, training, and, in an essay on the spirit-world need the rame phinse at least twenty-four times. John the Apostle also uses the word, "God-prit ciple," - a very unusual term indeed. But what nisa Lorenzo Dow, who contributes some notes to this bank? Why It is evidently the production of the lady who surpores herself the medium for these spirits, as many others have done for other splitts-some writing and others spraking, but giving us nothing higher or better than the production of their own minds. This book is the result of a certain mental condition of hers, which I could speedily demonstrate were I acquainted with her. I do not undertake to say that she really intended to deceive the world, but I know that there are conditions of mind where persons imagine they are influenced by certain spirits, and make others believe it who are guilible enough to accept it. Yet I find that, as a whole, Spiritualists are the most critical of anyclass-as to the reception of communications as truth, until sufficient evidence has been presented. But some one inquires: "How are we-to-know when

communications come from spirits, and when they are the production of the minds of the mellums?" We may not always be able to tell-we cannot always tell that a letter is from the individual whose name it bears, but we must very carefully exercise our reason, scrutinizing very closely everything, receiving nothing on trust; as skeptical of mediums as of apostles and priests and accepting nothing that comes from them because it comes,... from them, any more than we receive what we flud in the Bible, and that comes to us in the name of God. Unquestioning trust leads to gross fraud and the perpetration if debasing ignorance; and it is the duty of every lover of his kind to preserve his follows from its influence, and I know of no people who are more dispesed to do this than in-

telligent Spirit anlists. Some communications I am free to admit are frauds on the part of spirits themselves. Open a telegraph office in Boston, and let it be free for all comers to converse with their

passes over the line, and you receive the reply " Queen Vicforeign erfohnt, it teine eine young ochney who has just learned end ghof telegraphy to operate. How are you to know that Q'een Victoria, or any other person whose name may be given, across the nessage ! Only by tests which treedstody very arefully applied. We must re member that " fitte are human beings, who have taken with them the nature they presented on earth-some of ence has to been will out its value. We must stand greet up that connected, with the a list ground of a carefully balanced he smeet ander to and then build up as near heaven as our assistant souls can do. The leve in aspiration, but I also believe it going to the bottom of everything. Wher-8, critistien, falls to agree with reason all I Nature it themselves first, last and always. As I would not allow was to the ter master in the first strictler would be at-An whole the rule of a sputt Sprits are only non with their naterial ere is ment last by; essentially they remain can e. Coltivate your man powers stard by your individual president, and you will attain a position where you

But we are told that we have received toth ug new from the attribute it I Suppose we had been informed by the that there is a planet between Merzery and the Sun, diverget? Suffices they had intorned its that, outside of the offet of Neptube, there are a number of planets, each having mut y motent all of them larger than our planet, and inhabited by infelligent boman beings. Of what avail would all this have been all science could come an and prove the truth of the assertion? Modern spiritual maidfestations have denotestrated the existence of man after death. Whethershe shall live brover by the entirely distinct question. They have also demonstrated that the spirit departed is not mentally or morally charged by death, but is essentially the same is troubal, and induling this they have been able to do. They have given is more light, and comf at than all the lightes, Korane, Vodes and Shasters that were ever written or them judes or depto-delege street and minister; and their work has only fairly commenced. They have produced at new platerophy, which is permanting the church, impiring its mest thoughtful sigheart est gregebere; it will fermeate the state, nor deade till bearen and earth are one. [Ap-

Some tell us that the day of spiritual manifestations is nearly over. When pet cease to can mutacate across the Atlantich when to bgie ceares to answer to tongue, and eye to telegraph to eye, then will this thing be. [Applaure] Belifte Lavo celembeteet with medtale frem Loury antiq uity. Their wer become one just as freely and naturally as the fall; a rain, and will betinue just so long as man exists on this planet. And now that the world is a sake to the audiest; what oblate is there that can send it to sleep?

After the dafkness and clouds of ages, the sun has arisen men our hierizon. We have the wn back our sectarian abotters; we are rejecting in the beams of a day, that he ver rets, and whose cheering rail ance shall yet, in good time, bless the universal race! And all these men and women whateisk in the rising light are destined to grow and spread and blossom in a littual excellence, "replience with for unspeakable and full of glory."!

Tell me not the 1 ast, so cheerful, Resped when Truta was in her prime, But the present, ead and tearful, Gleans the fields of olden time,

Tell me not that heaven's portals' Closed when Science bad ber birth, And, since then, the fair in mortals Have not visited the earth;

That the ever-loving angels Coased their seases long, long ago, And they herald sweet evangels, Never more to those below!

For the fount of the supernal goods unnscreed earthly springs. And the joys that are eternal To the waiting spirit brings.

Come to us the friends who vanished, Left us weeping on the shore; Eden's garden find the bantshed-

Eat and live forevermore. Manhood's vanguard scales the mountain; Heaven opens to their view; Weavy travelers by the fountain,

Banner Correspondence.

Massachusetts.

LETTER PROM J 1 Ditso that the discussion between Bro, Harvey Slade and myself is foreign to the columns of the Banner, yet, considering the matter it grew out of I hope that you will publish this, my last on the subject, for the benefit of your numerous readers, as well as the gentleman above named. My friend started the point that whales, as a class, had exceedingly small swallows, and could hardty take in a rat, much less a man. I rited, for his consideration, whales that could do it easily, if the powers that be should so desire; but he was not satisfied. He referred me to the Greenland whale, or Great Mysticete, (Belona Mysticetis,) whative of the arctic seas; when full grown it is from seventy to seventy five feet in length, he said. He also said the upper jaw was extremely narrow, and that the monsters could not swallow a guilgeon. He further declared that he had been thus explicit that my "whale education" might be complete, to which he further contributed by referring me to "Knight's Pactorial Museum of Animated Nature," etc., etc., and thought it would not be amiss to introduce me to Dr. Adam Clark. Now what have I to do with museums, books, or loctors, when I have eyes, ears, and the best of human-testimony, viz, practical whalemen, with whom to deat? I treat science as I do the Bible: if it bears the strain of common sense it is well it becomes my instructor; if it does not, I reject it

and pass it by.

Bro. Slade, I have been on that very voyage after the Greenland whale—the great "Mysticetne!! The first one we encountered was from ninety to one hundred feet long; two hundred barrels of oll were in its bedy. No one could look upon that mass of blubber and flesh with the common sense, without being impressed with the idea or thought that its swallow must be immense, and the amount necessary for its daily food enormous. The idea that these monater food enormous. The idea that these monater whales have small swallows has gone, as far as science has shed her light, as the idea of endless punishment has. Thinking minds have broken away and investigated the subject for themselves. A whale ninety feet long yields about one-hundred and eighty barrels of oil. The largest whale we know of here yielded two hundred and ninety-eight barrels, and was thirty-six feet athwart its fluxes from tip to tip. What, thinks Bro. Slade, could have been the size of its swallow? He says the upper jaw of the whale is extremely narrow. This is never the case with any whale; it is the whole width of the head, however broad. The under jaw is very long, and will fail-quare down. under jaw is very long, and will fail-square down, like a gate, in the act of taking fish or food; so it is platify to be perceived that it does not suck, but seizes upon anything it likes, and swallows it

Ewill now, brother, produce some testimony, and show you the science of the swallow of the "Mysticete" Before I commence, let me give those two bones; also between the end of your those two nones, also between the end of your thumbs is another; in the angles between your thumbs and first fingers is another, making four. These will stretch according to the amount of pressure brought to bear upon the swallow. Now bring the ends of your middle fingers and thumbs together, and the swallow is closed. This is a true description, applying alike to-all whales, and also to every kind of a fish which spouts. A short time since I called on my friend, Capt. N. E. Atwood, a practical ethnologist and lover of natural history, who has a wide reputation on these matters, to have a conversation about whales. He

the common opinion concerning the right whale. On one occasion, Capt Soper and misself, with our two boats' craws, took my schooner, and went out into the hay and captured a right whale, brought it into Provincetown, and landed it on the shore. I was determined to satisfy myself when it was found to be a buge lump fish, fifteen inches in diameter—the largest one I ever saw." The whale had ejected it from the stomach, so

The whale had ejected it from the stomach, re-Capt. Smith informed me, in the act of dying. It was then in its swallow when it, was closed, and had become fixed and rigid in death. The Captain the Association, a Children's Sunday Institute, conder very favorable circumstances. Joseph B. that this whale when alive could have swallowed, once of twice the size, as the gulet was all in rolges and folds, as though no long was there."

This whale was but forty seven feet in length.

Mr. Blake and Capt. Sucth have also related to be the case of a right whale, which Mr. Stephen. Nickerson cartured since, and which they both assisted in dissecting to obtain specimens for the Boston Natural History Society. While at work, their attention was directed to the swallow, into which Capt. Smith put both feet with farge boots on. He said it I ad ho sengible effect in straightening out the folds of the gullet, nor could be feel the slightest effect on his feet. Having rothing better at hand, they juit a keg about the size of a water-pail into its swallow, as you would juit your fin-ger into your mouth, with the dips only closed. Here the timeles and cartilage were fixed and rigid, so that Capt Smith thought if the whale had been alvee, a man's body could easily have been admitted. This whale was but thirty feet

would be no unpleasant obstacle. Often has this great Mysticite (Relana Mysticites) been seen to rush wi li desperation; or as we say," flukes and fins,") its under jaw square down, into a shoal of herring, or spiriting, close the under jaw like lightning, blow out the water, and to all appears ances swallow ten barrels of the fish at a gulp.

Yours respectfully, J. L. LUTSON.
Province town Mass.

NEABURYPORT - J. T. Loring, Secretary of the Spirthalist Society, writes: "It is some time since you have heard any report from Newburyport, and perhaps it is my duty, as Secretary of the Spirituallyt Society to report progress. We had long by the want of a good test, medium, and that want has recently been supplied by the unexpected advent among us of Mr. A. Hodges of Boston, a first class test medium. He has been of Boston, a first class test medium. He has been with as about-six weeks, and has had as much

business as be could do, and he has done good work—that of removing Egyptian darkness from the minds of many skeptles.

We have also had B F Richardson, the blind medium; he is uneducated, having been blind from history; yet he spoke on various teples and improvised poems and ifterent subjects selected by the audience. He has caused much interest here, bringing out a crowded house, and is to speak, for

us again next Sunday.

Dr. Newton, the eminent healer from Boston, has been with us and has performed some won-deful cures, showing Spiritualism to be adapted to the wants of humanity. Spiritualism embraces all that is good in all the religious that ever existed. What do we care if. "Old Theology is turned upside down?" Let it go; it has had its day, and is unworthy of any further attention.

SPIRITUALISM IN HUMBOLDT COUNTY.—Mrs. Belle A. Chamberlain, semi-trance medium, late of Iowa, having taken up her residence in this county (Humboldt, Cal.) her advent has given a new impetus to the cause of Spiritualism and free thought. Her lectures here have created a very general interest in the cause, and a desire to hear more, and are dotted much to vindicate Spiritualism and the philosophy of progress from the odium they have had to bear, and tomake known their leading doctrines and merits. Her lectures are conceded by all to be of a high order. They are profoundly philosophical and logical, eloquent

and inspiring.

After her lecture at Robnerville, on the 5th of November, a number of Spiritualists met, and Mr. W.-J. Sweasey was called to the chair, and Dr. O. B. Payne acted as Secretary, when it was resolved to call a Convention to form a county organization; and, pursuant to a published call, a Convention was held in Eureka, on the 18th of November, 1871. Samuel Strong, Esq., was, called to the chair, and Dr. O. B. Payne performed the duties of Secretary. Dr. Payne introduced a preamble and series of resolutions, setting forth at length the philosophy of Spiritualism, to be adopted as the basis of an organization. After some discussion, the resolutions were withdrawn by the mover and the Convention adopted a brief and simple form of Constitution, for a County Society, "for the purpose of disseptinating the truths of Spiritualism and the philosophy of pro-gress," to be known as "The Humboldt County Society of Spiritualists, and Friends of Progress

and Free Thought. After adopting the Constitution, the offices pro-After adopting the Constitution, the offices provided by it were filled by the election of W. J. Sweasey, Esq. President; Mrs. A. A. Ricks, Vice-President; S. Cooper, Recording and Corresponding Secretary, and Lewis Tower, Treasurer; and Mrs. M. G. Strong, Mr. D. Pickard and Dr. O. B. Payne, to form, with the foregoing officers, a Board of Directors. The officers were duly installed, and assumed their respective offices; and, after voting that a synopsis of the proceedings be presented to the papers of the county, and sent presented to the papers of the county, and sent to the Banner of Light, Religio Philosophical Journal, Present Age, and American Spiritualist,

the Convention adjourned.

At a meeting of the Soco ty on the 19th of November, an arrangement was made to engage the services of Mrs. Belle A Chamberlain, for one year, as a lecturer in the cause of Spiritualism, progress, and free thought in Humboldt County.

Maine. KITTERY, Dec. 25, 1871.—I wish I had the power to be my thoughts as they well up in my soul at this momentous hour, but I cannot. I more than ever realize the value to the soul of a knowledge and belief in the beautiful Philosophy of Spir tualism. As one by one my earthly friends are leaying for the better life, I, too, can but feel that loving angels are calling me to come up higher. Today I closed in death the eyes of a dear old friend. Oh, I should have said this day was the birth of a soul into the happy spiritland! A soul full of trust, though belonging to no and! A soul full of trust, though belonging to no church organization; yet whose benevolence was a distinctive feature in her character, and none will feel her loss more severely than those who have for, many years been subjects of her chari-

Sarah Cutts Metz, aged seventy-four years, this day passed on in full faith and hope. Her spirit-ual vision was opened, and she saw loved ones the ends of your two middle fingers together, also the ends of your two thumbs, open wide Lyou now have the swallow open. Between the ends of your fingers is a cartilage connecting the ends of those two hones; also between the ends of those two hones; also between the ends of these two hones; also between the ends of the said. "my Sister Lizzia and Daniel Countries are the ends of the said." waiting to ferry her across the river to where the companion) are standing with you, and are telling me I cannot stay much longer with you; they want me with them." She said, "I have never connected myself with any church organization, but I have tried to do what I thought was right. They are telling me they have no churches there, but are all one in God. Lam satisfied." So am I, dear Banner. While this was being told me, the bedstead on which she reclined was forcibly moved, as it seemed, by invisible hands Distinct raps have been heard for several months in the house by Mrs. Metz, myself and others About matters, to have a conversation about whales. He being absent, I consulted his son, James Blake, beautiful perfume, which somewhat startled our months' engagement with us, in which she has

artist, in the interest of Prof. Agassiz. I got the blea in a moment from him—how this error in regard to a right whale had become so extensive Mr. Blake referred me to Capt. Robert Smith; brother-in-law and disciples of 'Capt N E. At wood) a man of large experience as regards its and whales, who is also the inventor of a gun to shoot a harpoon without sundering the line attached to it at the instant of its passage from the gun), and he said to me:

Thad long had the greatest doubt respecting the common opinion concerning the right whale.

PORTLAND —A correspondent, "B." writes: The Portland Solritual Association has elected to officers for 1872, as follows: President, Joseph B. Hall; Vice President Mrs. J. K. King; Recording Secretary, John B. Thorndike; Corresponding The shore. I was determined to substy myself about its swallow. After eleaving away the lower jew and whalebone, I proceeded to examine the coopbagns, and found something in it. We at once pulled it out in the midst of the company, when it was found to be a buge lump fish, fitten inches in diameter—the largest one I ever saw."

The whale had elected it from the stomach, so most harmony previsits, and we hope to be successful. eretary, Miss Eta Yeaton: Treasurer, Stephe

> Hall is Principal, and Mrs. J. K. King Assistant. Much interest was manifested in the movement, and all are hopeful of good results.

Missourt. BROOKFIELD.—Levi Dinkelspiel writes, Jan. 9 h, thus: We have had quite a lively time at this little town. I have been speaking to crowded houses here. The Universalist church was kindly tendered us. At each lecture some were compelled to leave for want of room. The third night I had a discussion with an Adventist at the conclusion of which a vote was taken, and my position was sustained by a large majority. I go to St. Joseph, Mo, next, and would like to make engagements with the friends in Kansas. Address me at St. Joseph, Mo.

rigid, so that Capt Swith thought if the whate had been alive, a man's body could easily have hern admitted. This whate was but thirty feet from Kansas City, Mo. in which it sneaks of "The long"—in fact nothing but a mere calf. Mr. Blake also informed me that be experimented on another occasion with a "sunfier," the ignificance as that of all whates: It was but four feet long; yet its swallow would receive a man's arm.

The conclusion reached by these investigators is that a full-grown Greenland whate's swallow is, the full grown is that when the monster is an hungered, a volume of lish the size of a barrel. Softery second from the later because it was KANSAS CITY,-Along Crawford writes: I Society second from the latter because it was thought better by them (the seconders) to employ home speakers; so you see with which society lecturers from abroad will be likely to receive the more encouragement. This is written in no spirit of fault-finding with the Society which meets at Good Templar's Hall, but to correct a wrong in-pression that might otherwise obtain credence among trav ling lecturers, viz. that the last named is "The Spiritual Society of Kansas City," and the only one there.

Michigan.

-Action OF THE SPIRITUALIST SOCIETY,-The Society of Spiritualists in this city regard themselves, at the present time, in a prospectous con-dition, judging from the interest manifested and attendance upon their Sunday lectures, which have been maintained both morning and evening during the fall, and which we expect will not be discontinued. At our evening lectures our hall has usually-been filled to repletion by a class who fully appreciate and heartly endorse the liberal sentiment and glorious truths taught by the ex-ponents of the new philosophy.

Last Sunday evening we listened to the best of a series of lectures delivered by our talented and worthy brother, Cephas B. Lyun, who has been laboring with us during the entire month of Dethe coring with us during the entire month of De-cember, and from whom we now part with many feelings of regret. At the close of his last lecture, the following resolutions were read and unani-mously adopted and approved:

Wiereas, Our most esteemed and worthy bro-

ther, Cephas B. Lynn, this evening closes a series of lectures among us, which we have listened to

with great pleasure and profit; therefore, Resolved. That we tender to our brother our most sincere and hearty thanks for the very able manner in which he has expounded the truths of the Spiritual Philosophy to us during the past month, to which it has been our pleasure to listen. And we would take this occasion to express to-ward him those sentiments of regard and esteem which have been awakened during his short stay among us. And we heartly recommend him to all our Spiritualist friends as a pleasing and instructive lecturer, and a most able and efficient worker in the creat cause of progress and truth; and we furthermore express the hope that, at no distant time, his labors among us may be renew-

Resolved. That the above resolutions be forwarded to the Banner of Light for publication.

A. FARNSWORTH Pres.

L. C. WHITING, Sec'y. East Saginaw, Mich., Jan. 1, 1872.

Indiana.

PENNYILLE .- S. A. Thomas writes, Dec. 25th; According to arrangements, the debate with Mr. Abbott was held on the 20th and 21st of this month. We pressed our claim on the three following

1. Resolved. That man has a epiritual nature. 2. That that apritual nature exists and retains its con-actonsness after the dissolution of the body.

3. That that spiritual nature, after it leaves the body, can come en rapport with and communicate to those yet in the

Bible quotations forced the brother to admit the first two propositions and part of the third On the second day we built our arguments upon the following basis, Acts ii: 38-39, urging that, as man had held intercourse with the immortals, it man had held intercourse with the immortals, it being a gift, that gift was to them, the apostles, and to their children, and to all that are afar off, even as many as "the Lord our God" shall call, thus establishing the fact that, as long as God pleases to call and give the gift, as in ancient times, it established the fact in our question: that the Bible teaches Modern Spiritualism.

It was rather laughable, after the debate had come to its close, to hear them saying, "Oh, well, Dr. Thomas has the advantage of Brother Abbott

for he (Bro Abbott) is very illierate.

But, previous to the debate, in answer to the question, "Have you not got a stronger man than Mr. A.?" "Oh, no; he is our man." Straws tell which way the wind is blowing.

Moreover, some anxiety was shown by mem-bers of the Christian or Campbellite faith. They were satisfied with results, and propose a discus which I am ready to accept, provided the question is a fair one.

New York. GLENS FALLS .- E. W Knight writes:

"Our Banner is up, its folds are unfurled; It floats on the breeze, and sheds light o'er the world. Mrs. Fanny Davis Smith has been here, and with her came the heavenly messengers, and gave us a baptism of the 'Holy Ghost.' Still later (Dec. 26th, 27th and 28th) came 'Nellie'-Mrs. Nellie Temple Brigham-with her spirit escort, and a wave of heavenly light and liberty sweet over the people of this place, filling many a heart with unutterable joy. At her last lecture, after the speaker was on the stand, some sixteen subjects, proper for as many discourses, were handed her; when 'Little Nellie' mildly and gently thanked the givers, and immediately proceeded to arrange the texts in order; then, taking each head in regular file, blending all beautifully into one harmonious discourse, giving one of the best lectures it has been our good fortune to hear. She then concluded with a double poem; we say was given by two persons. and the medium harmonized both in one. She held her audience spell-bound for an hour and a half; and even the 'Orthodox' folks who were present were heard to say, 'We could stay all night, and not tire, if she would continue her dis-

TROY .- B. Starbuck writes, Jan. 3d: " Dear Banner-In your list of meetings and Lyceums I do not see Troy, N. Y., named. The Progressive Spiritualist Society hold meetings every Sunday, at Lyceum Hall, No 10 Third street, at 101 A. M., and 71 evening. Our speaker for January, is Dr. and 7! evening. Our speaker for January, is Dr. E. C. Dunn; February and March, J. M. Peebles; April, Miss Jennie Leys. The Children's Pro-

given entire satisfaction to all who have listened to her. Her audiences have steadily increased during the three months, and we think would continue to do so were she to stay a year or more with us.'

FRUITLAND.—Mrs. L. S. Woodard says: "I, have been reading Mrs. Walsbrooker's book, 'Helen Harlow's Vow,' and think it a work well worth perusal. It is well written, its characters worth perman. It is well written, its that takes truthfully portrayed, its language plaining to the point, yet chaste and pure. She is an able writer, and I think this one of her best works, and predict for it great success. The great moral wrong which has so long existed in our midst, blighting many a pure and happy life, is so plainly pointed out that all thinking minds can-not but see its truth. Parents, read it, and place it in the hands of your daughters, that they may learn, from the example of the brave Helen, that if woman respects herself, she will always com-mand the respect of others."

Pennsylvánia.

PITTSBURGH. - A subscriber writes: You will find enclosed three dollars in payment for next year's Banner. I had made up my mind to not take it this year, but I found the seventeenth number on my table to-day at noon, and upon looking over it, and reading Mrs. Hardinge's lecture I thought it was a more truthful sarmon ure, I thought it was a more truthful sermon than any of our ministers, preachers or priests ever give us at much higher rates.

Spiritual Phenomena.

A TRIP AMONG MEDIUMS.

BY E. D. BABBITT.

Mr. Hazard's articles on mediumship are admirable, and many persons who talk about the fraud practiced by mediums would see that the fault, in most cases, lies in themselves, if they would but consider his facts and arguments. For mediums to prostitute their divine gifts to deception or filthy lucre, as some doubtless do, is doubly abominable, for heaven's own cause is thereby injured. But when we consider how difficult and sometimes even impossible it is for a spirit to so control a medium as to give his ideas fully-how the medium's will and consciousness so often unconsciously absorb or modify those of the spirit, we shall look with allowance upon occasional mistakes. The spirit must use the medium's brain and magnetism, and, to a considerable extent, his knowledge of words, and must not be expected, in many cases, to talk just as he would in life, and perhaps, in no case, to talk as he would in his unimpeded spirit-intercourse. Nevertheless the powers of mediumship have drawn, away the curtain that hides the other world, and let down a light that is wonderfully blessing the human race and enlarging human conception.

The rush of people to consult our better class of mediums is becoming greater and greater constantly. It is no longer an age of blind faith. Knowledge alone will satisfy the investigating spirit of the day, and the increasing atheism and materialism that prevail in certain sections cap be met only by Spiritualism. At a public table, where I recently hoarded, about one-fifth of the boarders disbelieved in the immortality of the soul. The humblest person, if a good medium, can overthrow the philosophy of the greatest, for facts outweigh theories. I have known a medium to go into a village, and in two weeks convert three raps, No, or Yes, to our questions. nearly all the people to the blessed belief in spiritcommunion. For some months back especially I have had a rich experience with mediums. Mrs. scribed all my principal friends in spirit-life, giving scores of tests, and proving how constantly good time and artistic skill. the dear spirit-guardians had been with me by describing correctly all the leading places I had visited. Mrs. Moliere, of the same city, gave me some excellent tests also. Mrs. J. H. Foster, 156 Elliot Place, Brooklyn, gave me some fine communications, one of which was signed B. Frank lin. After pointing out what the spirit-world expected me to accomplish, he closes with the folowing pithy words: "Be strong, and do what SOPHRONIA E. WARNER, seems to you right and just. Time is money; ELLEN DICKINSON, money is power; but truth is greater than gold, HANNAH BASSETT, and he who gains it is greater than the monarch PORTIA GAGE, who rules by false and unjust command." The ex- Melissa Stenbins, pression "Time is money," as you will remember, is one of the maxims of Benjamin Franklin, and seemed to be inserted thus cunningly to prove his identity, and convey an important truth in language which I think cannot be surpassed. The expression, Truth is greater than gold, should be written in our copy-books, over our doors, and on In Boston I visited Mrs. Carlisle, 94 Camden

our hearts. street, and received a fine diagnosis of the diseases of a friend a thousand miles distant, and also a description of some plates that had passed through the Chicago' fire, and which, a week afterwards. was found to be correct. I visited Mrs. Hardy, and saw some wonderful tests of spirit-communion. In her Sunday and Wednesday evening public circles, held 'at her residence, 125 West Concord streets, both parlors and often the halls will be crowded by a highly intelligent audience. and she will give names and tests for a number of strangers as well as friends. The return of spiritfriends from the beautiful land is sometimes so touching that tears are shed in various parts of the audience. Among others, a gentleman comes every Sunday evening to hear from his wife who s in Europe, through a loving spirit daughter. One time he concluded his spirit-daughter was mistaken with reference to something she said about her mother, and told her so, but, at another meeting, when a letter from his wife had told him as a dispatch coming through his foreinger:

of the correctness of his daughter, he confessed "Pardon me. Bro. Hull, for taking time you inof the correctness of his daughter, he confessed his error, when his child lovingly chided him for doubting her word, and reminded him that she was always correct. Strange and wonderful power of telegraphy, which can bridge a chasm of four thousand miles so sweetly, and that all in a moment, as it were!

While in Boston I had a rich and varied experience in spiritual things. The vast audience of three thousand persons who meet to hear the spiritual lecturers is really inspiriting. I was greatly interested in the lectures of Dr. Willis, of New York, in which he gave his experiences as a medium in Europe, among royal and noble families. He stated that nearly every potentate of Europe and Asia is a Spiritualist; that Spiritualism there commenced at the top of society and worked downward toward the humbler classes, while in America it commenced with the humbler classes and worked upward. He stated that the Czar of Russia, through the mediumship of Home, was induced by his spirit-father to free the thirty million serfs; that the Emperor of Austria, through the mediumship of his Prime Minister, was induced to adopt many liberal measures, and that the King of Italy was in the habit of submitting his State papers to spirit guidance. He could have stated also that the Emperor of Germany constantly received spirit advice through Home during the late war, and that Queen Victoria, through her medium, John Brown, receives the

was thrown into a trance, from which she awoke | can. Now, Moses, have no fears for the future,

only twice during a year and a half. Her food during the time was almost nothing, and she was developed into a fine medium. Her life was saved a second time by spirit power.

a junior maning maning to

I visited Mrs. Ewell, No. 25 Winter street, an accomplished and high-toned lady, as well as a tine medium and healer. Boston abounds in fine mediums and magnetic healers. The latter are doing a great work for poor suffering humanity, and healing multitudes which the ordinary practice cannot touch. I have been investigating this subject in various parts of the Union, and have come to the conclusion that magnetic and spiritual healing must become, before many years, the leading method of treating human maladies, physical, mental and moral. I had time to visit only Drs. Newton and Hayward and Guthrie, all of whom are honoring the cause. What work can be more blessed, no matter what contumely shall be cast upon it? I rejoice to see a nobler class of minds entering upon this profession, and to learn that those that are low-lived and spurious are fast losing their power and coming into disrepute. The higher spirits are informing us that if we will aspire to a high and holy standard, a new and greater power shall be given to the magnetic physicians to heal both moral and physical infirmities. 'There is nothing that I so much rejoice in as to know that the gift of healing has been bestowed upon me, and if in the Institution which I am purposing to establish in New York I shall be enabled to alleviate the sufferings of thousands and help men and women upward, then I can afford to be slandered and misunderstood. Let us all take heart and work cheerfully in this cause, and before many years we shall receive the reward, even of human as well as angelic applause. "Blessed are they which are persecuted for righteousness' rake, for theirs is the kingdom of heaven." But I am making this letter too long, and must omit many things which I would like to speak of, such as the eloquent lectures given through Mrs. Floyd, and the magnificent communications given through Mrs. Conant in her private evening gatherings, for which I am under many obligations.

Chicago, Jan. 4th, 1872.

SPIRIT-MUSIC.

This is an age of scientific research, especially in the manifestation of spirit power, and if those who witness good demonstrations will bear testimony of it, the cause of science will be benefited. and the world will be the better for it.

More than two years since Mrs. Gage concelved the idea of furnishing a room for spirit communion, which was carried out, finished, and joyfully dedicated to their service, and christened The Sanctuary."

In this room weekly, for most of the time since, with a few friends, we have held communion with spirits. Our friends assembled last evening, and were seated on one side of the room in a circle, as usual-all but Miss Daniels, who was seated on a lounge the other side of the room. and as soon as quiet was obtained, rans were heard coming from near where Miss Daniels sat, and continued, whilst other manifestations were being had in the circle, and responded to them, expressing approval; also answering, by one or

In a short time the scene changed, and the rappers became drummers, playing different tunes, imitating the usual playing, and what is called Cartright, of 410 East Fort street, Detroit, do kettling, and closed with performing an imitation of the bass and tenor drum together, with

During the exhibition of the drummers the first time, Miss Daniels was sitting on the lounge with her hands in sight, and when the last drumming was performed she was reclining on the lounge, with one hand in full view, and the other partly under her. JOHN GAGE.

We, the undersigned, were present, and heard and saw the manifestations as above narrated. A. C. STEBBINS, D. W. ALLEN, S. M. MORAN, J. S. ALLEN, L. D. CROSS.

Vineland, N. J., Dec. 17th, 1871.

J. V. MANSFIELD.

As much as we have heard, read and known of V. Man-field, and as much as we have been in New York, we never visited him until last week; but having heard him denounced as an imposfor, we concluded we would know for ourself. Whether he is an impostor or not, we found our-self at home as soon as we entered his room, 361 Sixth avenue. We found him surrounded by all-manner of curiosities, both artificial and natural relies of almost every description, and covering every age and country, from a part of the pave-ment laid down by Julius Casar, to the coin carried by the Judge who sentenced the Salem witches; geological specimens, and specimens enough to keep a novice like ourself thinking for a mouth. But as we did not go as an Antiquarian, Geologist, or Naturalist, but as a Spiritualist, we will call attention to that part of our visit.

The first thing we did toward obtaining a communication, was to take a long, narrow slip of paper, and write the following: "My dear friend, Theodoro Parker, are you present?"

Theodopé Parker, are you present?"

After writing this we rolled up the slip into probably a dezen folds and laid it on the table, and watched the modus operandi of obtaining the reply. The first thing Mr. Mansfield did was to fold the paper once or twice more and seal it with mucilage, then he put his hand on it a few momental and appropriate with the same property of the paper. ments and commenced telegraphing with the foretinger of his left hand. He soon took a pencil and wrote the following, which he said he read

"Pardon me, Bro. Hull, for taking time you in tended our God-gifted Parker should have occu-pled, but as Parker and Henry C. Wright have been called away on duty this morning, I come of the condition of matters! Well, to advise you of the condition of matter brother, you are doing your work, and doing it well, too. I am with you often; not less so is your guide, or one of your guides—Parker. He is able and really does thunder through your mouth now and then. My old friend, and Parker's friend, Samuel J. May, is also about you,

and he will render you assistance. Have patience; Parker will be with you soon.

Your brother, JOHN PIERPONT."

The above letter suited us as well as one coming from Parker, as it contained all the test that could possibly grow out of our question. Be it remembered that the paper on which we had written was not out of our sight a second during the whole transaction.

Our second letter read as follows: "Has Cynthia, my dear wife, a word for me?"

This was folded and sealed after the manner of

the former note. The following is the reply:
"Can it be, my dear Moses, that you have turned aside from the multitude of your business matters to talk awhile to those who to you were once, and I trust not less now, dear to you? Well_my dear husband that was—my joys seem complete. This to me is consolation none but your dear Cynthia can realize; oh, my dear husband, could you but see me as I come to you and yours from time to time, you would not think me so far from you You do not doubt my spirit-presence, or that of dear Mother Hull, but lack just the one manifestation—the one evidence—that is, seeing us from time to time as many already do, whenever the

Here comes Seth Hinshaw; he says: 'Tell Moses guiding power of her beloved Prince Consort.

Among the most remarkable cases of trance known in history is that of Mrs. J. P. Dimond, who after a fall which nearly broke her spine, modating; that is, we assist each other when we sthrown into a trance, from which she awoke can. Now Mossi have no fears for the feture.

conditions are right.

your nature, the divine of your being. True to elevated in sentiment, fine in expression, but that, you cannot err from finding your way. You spoken with labored breath, about five minutes have a host about you, and if you heed your im-pressions, they will not lead you astray. I have more to say by and by, so added for the Your own loving spirit wife, CYNTHIA."

We next wrote as follows, folding the paper as in former instances:
"Will Mary Hull, my mother, please give me a

test that I can know comes from her?

Here is the reply:

"Bless you! bless you, my preacher boy. Well,
Moses, you could not go away without talking, if
but a word, with mother. Thave just been to Hobart, and took a look at that dear place; all seems quiet and pleasant. Now, Moses, I am well pleased with your life. You are now doing your duty, and you have the evidence of it from day to day. Cynthia is so pleased to think she has controlled, and spoken with you this morning! Now, Moses, he faithful to the light which illuminates your pathway; it will lead you to an ever increasing light in heaven. Your spirit mother, MARY HULL."

We then wrote as follow: "Mary HULL."

We then wrote as follow: "Mother, what can I do for poor afflicted brother Joseph?" The an-

"Well, Moses, I keenly feel the condition of your younger brother, but how can I advise you? I know that you and D. W. will do all in your power to alleviate his affliction, therefore advice from me cannot help the matter one jota. Do, then, Moses, you and D.W., what you would have Joseph'do for you were you in his stead. I know, Moses, you will do your duty, and your mother will bless you. Your spirit mother,

MARY HULL."

Our last folded and sealed letter was to Henry C. Wright, and read as follows: "Henry C. Wright, you and I were personal friends, and you will think it no intrusion to be called upon to answer the questions I thought of proposing to Theodore Parker, whom I never saw, Shall I continue the publication of the Cruethle, or shall I merge it into Woodhull & Claffin's Weekly, and assist in making of that a great National organ Moses Hull."

The following is the answer: "Well, as I always told you, the hat for the head, and not the head for the hat, so I say now. Head, and not the head for the hat, so I say now. You ought to be the best judge of that question; however, as you have thought my advice of some value I will give it. The Crucible has outgrown itself and it needs a new hat, and if a change is made you can do no better than to merge the Crucible into that valuable progressive sheet. They need you, and I can but think it your duty to comply with their request. Your brother, HENRY C. WRIGHT."

This terminated ourseance. We nother that the target hand.

This terminated our scance. We purposely hand the matter out as it was, without note or comment, so readers can draw their own conclusion. The above are the facts. If there was deception we could not detect it.

we could not detect it.

One word more. Our wife always addressed our mother or spoke of her as "Mother Hull," as in this communication. Our Bro Joseph is next younger than ourself. Our Bro, D.W. had been corresponding with us about rendering him assistance, so that part of the letter was apropos sistance, so that part of the letter was apropos
Seth Hinshaw refers to a letter we received from
him before he passed away, containing a vivid
dream or vision of his home in the spirit-land.
"The hat for the head, and not the head for the
hat," was a favorite saying of H. C. Wright's.

We can do no less than to suggest to persons
going to New York to call on J. V. Mansfield and
investigate for their season.

investigate for themselves .- M. II., in Crucible.

A DAY AT MORAVIA.

"We copy the following extracts," says a late number of Woothull & Claffin's Weekly, "from an account of the Moravia manifestations, because we are personally acquainted with the writer, and are willing to vouch for her truthful-

1088;" [Written for the Rochester Evening Express.] Three of us—who stand ready to give our sig-natures, if so desired—resolved upon a short sea son of recreation and rest. We discussed the at sou of recreation and rest. We discussed the attractions so many were seeking in picturesque Nature at quiet places, and fascinating human nature at fashionable resorts, and decided upon a day of research and investigation into supernatural real is and into society invisible. We had heard rumors of a pretty village in the interior of the State, where, on a high hill, in an unpretentious farmhouse, supernatural lights were to be seen, voices invisible through a trumber to be heard, and other wonders not common to tourists heard, and other wonders not common to fourists all." heard, and other wonders not common to tourists in our own or foreign countries. We started, with strong—health and high spirits, for a fresh, new experience, and for the privilege, as we confidently expected, of detecting a great humbug, thereby ridding the world of a growing nulsance.

Arriving at the farmhouse, we were met by the farmer's wife, Mary Keeler, a canny, rather sad, sweet-faced old lady of sixty years, who bid us welcome with rustic affability. We asked if she Arriving at the farmhouse, we were met by the farmer's wife, Mary Keeler, a canny, rather sad, sweet-faced old lady of sixty years, who bid us welcome with rustic affability. We asked if she had any room left for honest doubters in search

On, we can always make room for everybody who comes with a good and honest spirit," plied, in half-plaintive, broken tones, which we liked. We followed her to the rooms assigned us, "over the kitchen." Evidently, she belonged to the old-time folk, and has not kept pace in the

small amenties of life.

All this time, we were inspecting the spirit room, and found nothing but a plane, a lamp, several chairs and an old-fashloned settee.

"That 's right!" said Farmer Keeler; "make a strong examination. Folks will be skeptics. It don't make no odds. I 'll have to put ye in the

"I do n't like a dark circle," said our mission ary, looking for trickery more than for spirits; though the transparent honesty and innocent gushiness, friendliness and coarse good humor o this devoted servant had inspired the minds of

the party alike with a certain respect
"Oh, we must have a dark circle first; ye want to see electric lights, do n't ye? Well, they re a-gatherin' on power from all your atmospheres. Ye want to be touched by the spirits, do n't ye?

"I guess not," said an old gentleman in the cir-cle, who believed in annihilation. "It do n't make no odds. I'd ruther he'd believe in that than believe he was gold, to another place we've hearn tell on," said the farmer.

The medium came in—a good-looking, somewhat aspiring sort of person, with an organization full of iron and phosphorus, with a very high degree. She took her sent alone, opposite the circle. The room was darkened. We sat an hour. Nothing obtained except the shaking of the plane and a perceptible vibration of the floor; none of the promised "lights," "faces"

To take the trip satisfactorily, one has need of plenty of leisure, a moderate purse and unlimited patience. Yes, something more to be made comfortable, power of adaptability and the utmost

At the second scance, after the examination of

the room as before, and with the same arrange-ment of the circle, we saw, immediately, innumerable electric lights dart ng about like shooting stars. Often, close together, they would move about in singular unison with each other. Our heads and hands were touched gently, and some times fluteringly. Then a gruff and muffled voice appeared in the middle room, above our heads, and said, "On, my daughter, this is something serious!" Then raps for the medium to be removed to the cabinet, and the lamos to be lighted for us. when two hands together, as in prayer, were thrust from the window of the cabinet and withdrawn quickly. We were impressed with the lifeless color and the stiffness, though one hand appeared immediately and moved the fingers quite naturally and gracefully. Then eight hands appeared at once, some being children's hands. Other full well-formed hands were shown during the séauce in different ways and positions from above and below, with mementoes, which were acknowledged to bear a meaning to some who witnessed. Soon a gentleman's face appeared four times—the same face as often, with the addi-tion of a monstacle, and pointed to one of our party whom it recognized.

Then an old lady dimly appeared but once: recognized by our sensible skeptic. Another with glasses: unrecognized. Then a young lady with very long brown hair, in loose curls, appeared six or seven times at different sides of the aperture. looking toward only one of our party; then in sweet, plaintive tones, though with apparent effort and breathlessness, was distinctly pronounced

spoken with labored breath, about five minutes in length. Then hands motioned the cabinet door to be opened, the medium released, and we dis-

Taking out a pencil, we said to the missionary, Looking to ward our common-sense friend, in a

th nking attitude and mood, we asked, "What do you say to that?" "I-I confess I am puzzled," he answered; "it is something beyond my teaching. I have be-lieved in a 'cloud of witnesses,' but a sight at them I never dreamed of."

These are facts. Let the preschers decide evil, ruin, degradation. Lot Father Hecker, who indorses spirit al in-tercourse, say it is from the devil. There are two

free Thought.

BOFFIN'S BOWER,

Or the moving spirit of it, considering the name of Mrs. Woodhull an attraction, gave notice that a discussion would take place there on the subject suggested by her late lecture, in the following form: "Are the free love doctrines taught by Victoria C. Woodhull pernicious to the morals of the community?"

The announcement gathered a full house, and quite a respectable one. One must remember or be told that Boffin's Bower is a small affair for the noise it makes, being a room very skyward holding, when full, about one hundred and fifty persons; and on this occasion it was tolerably full. The proportion of reporters was large, compared with the audience, and is apt to be so, which tends to make this useful institution look larger on paper than an inspection warrants. Ever since the advent in public of the active Jennie, she has been favored with reportorial attention. hence her advertisement has been both cheap and

The reports of this discussion were larger the next day than the occasion required, but that was to be expected. The following is a part of the Herald's reports. Equally good ones were printed in the Post, Times and other dailies, but this seems too temptingly ready, so I capture it for the purpose:

Miss Jennie Collins opened in the affirmative of the above question. She said she thought in time the world might be good onough for free love, but in the present bad state of accledy it would destroy all sanctity of the marriage relation, and cause many pretty women to be led astray by hor-

She was followed by Mrs. Carrie Cushman, who defended She was followed by Mrs. Carrie Cushman, who defended Mrs. Woodhull and her views, saying that hady was misundustood by many. She advocated tree love, not free lust. Mrs. Woodhull was inspired by the angels from the higher sphere, and respected the doctines of Jesus. Mrs. Cushman said that she herself had suffered terribly by her first marrisge; that after she had incurred suffering and sickness therefrom, she had chosen another partner and helpmest; that she had now selected a man, in every sense of the word—a man who appreclated the beauties of free love. For twenty years she had labored to elevate society. True love was the only secret, for marringe was founded on lust. love was the only secret, for marriage was founded on lust. After Mrs. Cushman had wrought herself up to a flue frenzy,

Autora Hs. Cusaman near wought netself up to a mo frenzy, she sat down amid loud applause.

Autora H. O. Phelps argued that-Mas Woodhull would subvert society, and that free love was an insatlate demon running rampant through the country. She believed in marriage, and home, though she knew that nearly every man and woman had suffered somewhat by the ordeal of marriage.

marriage.

Mr. Homer Shelton Walker, a very young man, praised Mrs. Woodhull and her doctrines. He went back to the time of Jefferson, and claimed that free love was guaranteed by the clause declaring the "pursuit of happiness" an inallenable right. He said that a marriage was of no use un-

and wonder at the "Young America" apirit of Mr. Homer Shelton Walker, who advocated "unabridged liberty" in

and wonder at the "Young America" spirit of Mr. Homer Shelton Walker, who advocated "unabridged liberty" in love. He said that when our passions been me rampant we must restrain them. As for Mrs. Woodhull, let her 'falk till she gets tired, and then she "il stop, but never till then. Mrs. Cushman replied, saying that the world had been educated on the lustfur plan, but there is a higher love which can no more die out than the sun can fall from the heavens. She said there was no need of law to restrain her or to make her do right. After saying that her organization could never lead her into vice, she closed with a glowing eulogy of young Homer Shelton Walker.

Ars. Ruggles, of Maine, said that God was love, but a greak deal that went under the name of love came from quite another source. She said she wished she could talk two hours, and, prescribed as the remedy for woman's wrongs, the giving her the same rights men have.

A. C. Robinson said Mrs. Woodhull had converted him to her doctrine. Referring to the bilindness of men to the baidebings of the times, he compared them to an acquaintance when it was raining—reminding the reporters of an acquaintance of theirs.

After further remarks by President Burke, Miss Collins closed the discussion, arguing strongly against Mrs Wood-hull's dectrine. In response to cries of "Votel" and "Question!" the decision of the question was postponed one week, by a large majority vote, which was partionally doubted by some young men. And then they all went away, and the Bower was soon shrouded in darkness.

It was very evident, by the above report, that the teachings of Mrs. Woodbull were not discussed by the affirmative on the question, but rather as if the question had read." Is the teaching of proniscuous sexual commerce between the seres pernitious to the morals of the community?" There is but one side to such a question, and that is the affirmative one and Mrs. Woodbull takes that side. The lecture she gave at Music Hall, and the printed copy before me, are clear enough to be understood, if people desire the truth,

The Herald prefaces its report with these words Without referring to the many able advocates of free love, we may assume Mrs. Victoria C Woodhull to be the most noted living champion and practical exemplar of that doctrine which is given below in her own words:

"I have an inalienable, constitutional and natural right

"I have an inalizable constitutional and natural right to love whom I may to love as long or as short a period as I can; to change that love every day if I please; and with that right neither you nor any law you can frame have any right to interfere. And I have the further right to demand a free and unrestricted exercise of that right; and it is your duty not only to accord it, but, as a community, to see that I am protected in it. I trust that I am fully understood, for the man just that, and nothing loss!"

Mrs. Woodbull quotes the golden rule on her side, as part of her argument, and also the Declaration of Independence. She also makes use of the "new commandment" which Jesus supplemented to the Mosaic code, viz. "that ve love one another." The great teacher, when uttering this free love commandment, did not mean by it proniscuous sexual intercourse, nor does Mrs. Woodhull when, as the Herald says, she claims the right to love when and where she pleases. And letters may be so subtly arranged as to make opthe states very clearly what she means. She ays there is no love but free love. Does any one loubt that? If so let him or her think again. True, she says marriage is a matter of conscience, not of law. Stating it a little broader, a man and woman may unite in a true and everlasting union woman may united the legal form; and a man and woman may united in the way and as the law directs, and be hell-bound as a consequence; does any one doubt that? This is a great and growing questional doubt that?

to discuss what her teachings are, and, when that ture, is evidently a misdirection of our powers. is understood, go in for their effect? Let me close and disapprove of. Of course I am referring to fession. Many good mediums when in mediumher subject of marriage and the social relations. J. WETHERBEE.

_____ THE QUAKER PREACHER'S PROPHECY.

DEAR BANNER-I have received several letters from correspondents propounding queries in re- visit. It is true that a few of our best mediums lation to Joseph Hong's prophecy. One asks my charge high prices, but the best of everything opinion in regard to the unfulfilled portion of the prophecy, with an intimation that it would be agreeable to the writer to have it given to the Banner. In answer I would say, that I have no fixed opinion on the subject, but confess my forepodings to be of an unpleasant nature. I comfort myself in the reflection, however, that prophecies oldom if ever occur in which there are not some inaccuracies, and as the one in question has been exactly fulfilled in every particular up to the present time, I think there is good reason to hope that there will be some modification in what is to follow, more especially as I have always heard that in his latter days the old man used to express doubts whether or not some portion of his vision was not colored in a degree with his own personal impressions. What he saw in 1805, of the division in the various religious denominations—the anti-mason excitement—the angry discussion of slavery-the terrible civil war-the everthrow of slavery, and the prostration of the foretold. A monarchical form of government, a national religion and theocracy are yet to follow, and remain as a chastisement for a time. How would have done six months only before blood began to flow. The serpent of chattel slavery had so entwined itself around and within our political institutions, that it required the lives of six, hundred thousand of our young men, besides ten billions of money and property to crush its head. We shut our eyes to the fact that an infinitely more deadly reptile is even now entwining its slimy folds not only around and within our political, judicial, educational, religious and social institutions, but around and within every house hold. That most accomplished and powerful body of men over known on earth, the disciples of Ignatius Loyola, after having by their intrigues and m. chinations kept Europe swimming in seas of blood for centuries, have turned their attention to us; nor can we know now how soon that terrible sword "whose hilt is at Rome and its blade everymay be unsheathed for our destruction. where, The signs of, the times are ominous indeed.

The "Janizaries" of the Pope and sworn defend-

ers of the holy see seek a new departure and site for the Vatican. Washington is convenient; St. Louis is central. Driven more than forty different times out of the nations of Europe and South America, because they can never rest unless they rule or ruin," the whole strength of the unscru pulous and powerful Order is being put forth for the subjugation of America. Our political magnates are ready to adopt any faith, and coalerce with any party that may hold the balance of power, rather than surrender their places, popularity, and official stealings and emoluments The Jesuits, whose secret emissaries permeate every school district in our land, control the Church of Rome (the most potent political institution that ever existed), its Papal head and all. The Pope has become infullible in their hands, The late Council at Rome has proclaimed eternal damnation against any man, woman or child who Mr. Davis seems to be entering more and more laces his rule secondary to that of any civil power on earth. Every true Catholic must and incarnated in mortals; or, in other words, he is will obey his dictum, pronounced ex Cathedra, under peril of his salvation. The Orthodox sects that the proper time, those who were used to effect this the proper time, those who were used to effect this the proper time, those who were used to effect this the proper time, those who were used to effect this the proper time, those who were used to effect this the proper time, those who were used to effect this the proper time, the proper time, those who were used to effect this this transfer that the proper time, the proper time, the proper time, the proper time, the proper time the proper time, the proper time the proper time, the proper time the proper time the proper time. object may be "hoist with their own petard," and made to eat their God, and " wear their rue with a difference." Woman's rights will soon be (as they should) accorded. Under command of her confessor, not one woman of the "Holy Church" will absent herself from the polls, but vote as the Pope may intimate; whilst Protestant women may stay at home, or share in a divided vote. The conversion of colored citizens may also enter into the programme. A short time only may clapse before Mexico and Cuba may be added to our republic with ten million sworn supporters of the Pope to cast their votes as "directed." Not only the religious sentiment of the Catholics may be enlisted, but the esprit du corps of the whole body may be appealed to, apait from thus be placed in the hands of the Jesuits, and the purse and the sword of the nation may be directed or withheld by them, as the interests of the "Holy Church" may require. A few such exhibitions as were made in New York, some years ago, by the "friends" of a certain Jesuit archbishop, with the commander-in-chief of the army and navy on its side, may make even the American freenan glad to flee to a monarchical form of

government for protection. Paris went to sleep one Bartholomew eve. and all but seventy thousand awoke next morning. A the churches, accompanied by anothemas for the repose of the souls of the murdered beretics in hell. It is the glory of the Jesuit that, like God Almighty, Holy Church" knows no change, but is the same yesterday, to day, and forever. Its canons. decrees, and time-honored usages may be postponed, but can never be altered or annulled. Eleven letters of the alphabet are all that separate Pio the Ninth from the Gregory who

RESPONSE TO "SEEKER'S" ARTICLE.

only keep your eye on that star, truth, i.e., the recognition from the first appearance. Then a in reference to the discussion referred to, that Mrs. found that the reason why spiritual lectures and teaching of the monitor within—the God part of sermon was given through the trumpet. It was Woodbull, who has received great credit in this papers are not better supported is, because the Woodball, who has received great credit in this papers are not better supported is, because the city for sincerity, is not, as Doctor Johnson would great body of Spiritualists are more interested in say, bound to find hearers both definitions and circles and manifestations than in the philosophy understandings. The former she finds distinctly; and religion of Spiritualism. This is the reason the latter she presumes the hearers have. By why "Seeker" does not find meetings held in this discussion it is very evident some people comfortable halls, with good music, &c. Circles lack the latter; but Mrs. Woodhull, like Dr. John- and manifestations are as necessary as the alphason, is not to blame for it, and, as the discussion is bet to language; but to give attention to the signs to be continued, would it not be better for Boffin; and wonders, to the exclusion of individual cul-

> The other point is, that mediums relfishly ask by saying that what some or many people say money for their mediumship. The laborer is worher teachings are I could not approve of but what thy of his hire, and mediums who give public I understand them to be from her, and by hearing sittings are as much entitled to pay for their time and reading her words, | could not be a Christian as persons pursuing any other business or proistic condition are not fit for anything else. There are thousands of mediums in private life, who generally give their friends opportunities to witness the phenomena. Public mediums are a blessing to those who have not medium friends to brings the most money; and we certainly, have little sympathy for those who complain of one dollar, for an hour's sitting, who spend hundreds for pews, operas, balls, and expensive dinners. The time will come when mankind will be less selfish; at present, public mediums, like most of humanity, are forced to demand?money to pay for their bread.

THE DOUBLE.

BY H SCOTT, '

DEAR, BANNER - While the question of the double is receiving some attention in your columns, I wish to state the following incident, for which I could find no possible solution;

About two years ago, and while my house was filled with young people who had come together to have a dance, at about nine o'clock in the evening, I had occasion to pass back from the front part of the building, where the company Southern States, has all occurred in the exact order was, into the dining room. The room was in full gas light, and no one in it, except the form of my second son, a young man of seventeen years, who, in plain view, was in the act of passing through preposterous this sounds in American ears! but the door that opened into the kitchen. I called not more so than a prophecy of the late civil war to him, and was greatly surprised at receiving no answer whatever. I repeated the call in a very distinct voice, as I passed quickly through the kitchen, and out into the back yard, where I again called, but could neither see nor liear one word of the boy. My astonishment was great; for I never, in my life, had seen an object with more distinctness, or that I was more positive about. I had seen him about the house during the evening, with the same suit of clothes on, and could not have made any mistake. I returned, inside of a minute or two, at the most, to the parlor, and inquired of my daughter if she knew where C- was, and received for answer, that he had gone up to Main street with his brother, about ten infuntes before. Within a quarter of an hour, he returned, with the identical dress on, including the hat, and appearing in every particular as when, a few minutes proclously, I had seen him passing from the diningroom to the kitchen.

oom to the kitchen.
For reasons which I deemed prudential, I re frained from mentioning the circumstance. It is well, perhaps, that I mention that the boy was very much elated about the dance that was to come off, and was taking an active part in it.

Lancaster, O.

OUR NEW PUBLICATIONS. Opinions of the Press,

THE TEMPLE: Mental Disorders of the Brain and Nerves, developing the origin and philoso-phy of Mania, Insanity and Crime, with full directions for their treatment and cure. By A. J. Davis.

And still they come-books from the prolific pen of our esteemed brother, Andrew Jackson Davis. This, his last production, the Banner firm have brought out in a style uniform with the rest of Mr. Davis's works. In slow and precise steps, into the elaboration of the philosophy of life, as turning his attention more particularly, in these gible. The diseases of the brain and nerves are made the theme of special study; and, step by step, the reader sees how, from comparatively slight mental disorder, the seeds are sown in after years, bring forth mania, insafity and crime. This book should have an extensive read-We heartily commend it as among the most valuable of the author's writings. should be in every household .- American Spirifiulist.

PORMS OF PROGRESS. By Lizzle Doten.

We confess to an mability to notice this book as it deserves. Nothing short of a deserfation of the whole book, together with an idea of the contents of every page, will do it justice. Universalists, Spiritualists, and reformers generally, know Lezzle Doten as a poet, and those who know her, kingwaha navar anaska unlasa aha has admathing she gets started she never stops their religious faith. The balance of power may until she says that something, and says it wellsays it in such a manner that it charms, instructs,

convinces. .This book is well said. . The first thing one discovers on opening the "Poems of Progress" is a very fine steel-engraved likeness of the author. The next thing attracting particular attention on the title-page is a prepaation for the hard hits the reader must meet in he book, by a pair of mottoes from Jerome and Diogenes:

"If any offence come out of the truth better it is that en come than the truth be conconfed. "Stand out of my sunshine."

Probably these two mottoes are put in to pre-pare John Welss, O. B. Frothingham and a few other such wiseacres for the deadly stabs they are Te Deum in honor of the crowning grace of God in receive before there is a word of poetry given was chanted by order of his Vicar on earth in all to those for whom the work was intended. A the churchest accompanied by multhening for the no and placed them among the fossils of past cenuries more effectually than she has done closing words of her preface. We would not dare to resist the "promptings of the sprit" to lay before our readers her reductio ad absurdam argument:

Having, from Inclination and agree of duty to my kir died in the faith (says Miss Polen), pursued the subject thus far, the spirit moves me to present, in conclusion, a lew quotations which require neither comment nor explanation; If we are rose we shall sit down upon the brink, and con slaughtered Coligny and the Huguenots; and Hildebrand, who obtained universal dominion, spirrned kneeling emperors with his sacred t.e. and trod on the necks of prostrate kings. These letters may be so subtly arranged as to make opportunity. But enough! My scanty time and paper are both exhausted, and I know that I write in vain.

If we are war was shall sit down upon the bink, and consume the second bady until it has ceased to use the first and connected by the new organs, maybe, all correspond in interesting and effect to the present ones; but we say that they do not yet exist. They cannot exist; the ground is present ones; but we say that they do not yet exist. They cannot exist; the ground is present ones; but we say that they do not yet exist. They cannot exist; the ground is present ones; but we say that they do not yet exist. They cannot exist; the ground is present ones; but we say that they do not yet exist. They cannot exist; the ground is present ones; but we say that they do not yet exist. They cannot exist; the ground is present ones; but we say that they do not yet exist. They cannot exist; the ground is present ones; but we say that they do not yet exist. They cannot exist. Th

If the Spiritoalusts would seeme the aver of sensible peo-ple, they must let them see that they are not at war with good sense, 9 9 9 1, it were better that very sucred and good sense. 9 9 9 di were better that very sacred and dear beliefs should go, than that this enemy of all rational

the name of our missionary! He had looked the argue the point. Let me say, in closing the sketch | Now from sixteen years' experience we have On, my beloved Kepler! how I wish we could have one

good laugh together! Here, at Padua, is the principal pro-fessor of philosophy, whom I have repeatedly and inreculty good using together! Here, At Padua, is the principal pro-leasor of philosophy, whom I have repeatedly and ungently requested to look at the moon and planets through my tele-prope, which he pertinationally refuses to do. Why, my dear Kepler, say you not here? What plonts of laughter, we should have at all this following folly!—Letter from Gali-lies to I by Kepler.

We submit that in these extracts Lizzie Doten has done justice to these gentlemen; she has not only put them in the company, but in the centuhere they belong.

The whole prefatory argument of six pages is as concise and conclusive as the one just quoted. The poems have nearly all of them appeared from time to time in the Banner of Light, and are therefore familiar to our readers. We only need mention that "The Chemistry of Character;" "Margery Miller;" "A Respectable Life," "Peter Meteorie;" "Hester Vaughn;" "Mr. De-Solae;" "Will it Pay?" "God in All," "John Endeout;" and "The Inner Mystery," are among the studies of the Pieurs of Progress.

the staples of the Poems of Progress

The "Poems from the liner Life," by the same author, justly one of the most popular hooks of the century, has given its readers a sufficient taste of Miss Doten's poetry to make them long for more. This, together with the thoroughly un derstood enterprise of William White & Co., who never hand the world a book of inferior mechanical execution, will insure for the Poenes of Pro-gress a rapid sale of several editions,—Moses Hull, in the "Crueth."

THE BROTHFERROOD OF MAN: Two Lectures by Mrs. Maria: M. King. Surject. The Brother-(hood of Man, and what follows from it."

bood of Man, and what follows from it."

We have received a pampidet with the above title from the publisher, and have read it as dill-gently as the taking title deminds. Having a spiritualistic basis, it is to be inferred that it deals largely in the "unknown quantities," in fact, it proposes to be a "Revelation." But the sat ject, the "Brotherhood of Man," implies solid togic and sharp analysis, and this "revelation" certainly abounds in them. The following extract contigns what some radicals would term high-toned conservation:

"The constitute of tights of the whole brotherhood of man

office country of rights of the whole brotherhood of man allowing no interference with individual epinions or acts, any further than good order in society demands; that it is proper that the ignorant be taught what is virtue and good order, and the vegus be restrained from preving upon so-ciety, and, at the same time be educated into right-doing. All men are under obligation to achieve to established social All men are under colligation to achieve to established social figures as far as the interests of good order demand; and man may not, with propriety, set up his own policy dealing above law and, the common interests of society. Mankind being a brotherhood, individual; rights cannot class with those of the public; for individuals make up the public; and an hidividual, in warring upon society, must war apon shimself, inasmuch as there is a distriction between vice and virtue, morality and minorality. Society is under obligation to all its members, to establish establic standards as asseguantly to the welfare and progress of the people, and bind men to obey established law; since all men are not a perfect law unto themselves."

This is the true way exceptive abulders a new the

This is the true preservative platform; and the "controlling spirit" bas, this once, at least, talked common sense. - Investigator,

RADICAL RHYMES, by William Dentirn, in a collection of poems which have come, from time to time, from the pen of this truly radical thinker, making a volume of 145 pages. Thoughts which search out fogytsm, and which give expression to a rational philosophy, find utterance in these radical rhymes.—Luceum Bainer.

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Banner of Light.

BOSTON, SATURDAY, JANUARY 1872.

Office in the "Purker Building," No Its WASHINGTON STREET,

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The Impending Crisis.

The reference we made with such emphasis last week to the scheme of Ortholoxy for effecting a complete subversion of our system of free government in the name of Christianity, was put with bul a tithe of the force which the momentous fastio merits. Once let loose on this question of a priesthood for the government of the nation, feeling, and they will make such havor with the institutions of the country as cannot be repaired in a long series of generations, even if they ever can be. The National Convention for interpolating the doctrine of the Tranity into the Constitution of the United States, and changing the letter and spirit of the laws of the country in harmony with so bigoted a requirement, is called to meetat Cindinnati on the 31st inst., and the call is headed by the name of the President of the association, William Strong, Lastice of the Supreme Court of the United States, The object of this, meeting is to urge upon Congress the recommendation of an Amendment to the Constitution for . adoption by the people, and the proposed amendmont is to declare that we, "the people of the United States, humbly acknowledging Almighty. God as the source of all authority and power inwivif government, the Lord Jesus Christ as the Ruler among the Nations, and his regular will as of corporate withouty, in order to constitute a Christian Government," and so forth. The snake of Orthodoxy lies hidden in that grass. If this change is adopted, it will form one of the

most aweeping revolutions ever witnessed in the

shape of a government. The overthrow of the old regime by the First Napoleon was as nothing to From a free republic we shall become a Christian Theocracy, with priests to give the lawfer to do the work given us by the power above and bepriests to interpret, and priests to enforce them, Not that they do not mean to be good nieng as they cortainly believe Thomselves to be; but the peril consists in an attempt to make human laws for the human conscience, in place of contenting ourselves to make laws for the repression and prevention of actual wrong done to person orproperty. Beyond this safe limit mere human rulers cannot go. It has been tried over and over in the world's weary experience in government. and the experiment is to be traced all the way along in blood. When menvassume a power to penetrate to human motives, human beliefs, human opinions, and the laws of human conduct. they usure the province of the Divinity that is seated in every heart, and searches even the most perfect of human statutes and decisions only to been impossible for us to have done more for her "Take me with you, mother," by Catlin. prove their nothingness. St. long ago as Paul's than we have, and yet remain just to her broth. Mr. Forster closes his engagement here in two day it was estremed the profounding and divinest statute possible to frame, to be a law unto one's 4 self—that is, to obey the God that speaks with his and kindness-have repeatedly problemed her lecstill, small voice "in every one's spiritual na-tures in full-delivered in various Read what the call for this Convention really, and copied them from other papers. We have many grievous faults, no one doubts; he even adasserts in support of this presumptuous project. First, it says that "government is instituted for man." The Declaration of Independence asserts instituted among men," and that they "derive their just powers from the consent of the governed." Here's an open proposal to overthrow Tremont Temple, in which she met her friends the substance of the teachings of the ancient methe constitution from its very foundations. The, call declares that government is set to watch over intellect and education, to "frown on profanepass, lewdiers, the desecration of the Sabbath. and ofter expose which figure society chiefly by weak duing moral and religious southment." Thus we should have laws passed, for the punishment, by thes and imprisonment, of "profaneness," the l'ilesecration of the Sab' ath," (which a priestly court is to interpreta and "other crimes" which tentl to weaken "moral and religious sentiment." /It is to be kept-in mind that there can be no such amendment to the constitution, without laws to back it up by putting it in operation. Government, says the call, "is clothed with authority derived from God. It is under the dominion of Jesus Christ. It is subject to the Bible, the special revelation of the moral law." And it proceeds, further along, to recite the following as heresics, to be rooted out: "the nation, as such." has no relations with God; its authority has no higher source than the will of the people; government is instituted only for the lower wants of man; the State goes beyond its sphere when it educates religiously, or legislates against profan-

formers displayed. The old Westminster Cateat some other time we may have the rule of the Pope, with his doctrines of infallibility. Were the Chinese to overspread the continent-and the loss of fifty millions out, of their four hundred millions would hardly be noticed or felt-then under the Constitution we might have a pagan republic, if that can still be called a republic which has no vestige of freedom left. Can it be necessary to run out this maddest of all mad propositions to its final limit? Does not every intelfigent and reflecting person see, almost at a glance, how this revolution is to send its roots of fire everywhere, sparing nothing, however remote or harmless, that conflicts in the least with the views of Orthodoxy? Appended to this call are the names of the clergy of all denominations, ends. Honorables and Esquires-all good men, are doing what they ought for their country and their fellow-men; but all, nevertheless, arousing and honest dissent, and rest the case with a DF Dr. Ammi Brown has removed from Bos-

flection, they know it full well beforehand.

deeply deplore the trightful struggle. On this ilm which it so richly merited; the glorious sun continent there eight to be no wars of religion or, of a proven immortality is shining down into the races, especially the former. But war there would hearts of men, teaching love to all God's chilbe, if this Amendment should ever be adopted dren, and hatred to none. and entorced by law, and though it's conclusion would bring Litherty out of the prolonged conflict. in triumph, the goddess would come forth dripping with human blood and fair, at the thought of what she had done. Numbers of expellent penple will unquestionably be swept into this dan-itualism and its Ricenta Converts," in which he gerous scheme, because they do not see to what it assails Mr. Crookes, Mr. Varley, and other scienmeyrably leads, and by a few short steps, too. title men, because they have had the candor to Let them be fully warned beforehand. Ours is and Franklin, and John-Adams, too, well understood the need of treeing the new boon to the hu-, tion," to explain certain occult mysteries of the man race of those ecclesiastical shackles which, human mind, such as are manifested in cases of in the Old World, had for ages been the symbols somnambulism, trance, No ; and he now has the or cruel despotism. We urge every lover of free fatuity to imagine that the phrase is a solution, government to lose no time in starting counter- and that he is a grand discoverer. He is careful petitions to Congress, protesting against the inauguration of this fearful revolution.

Explanatory.

as kind and it monstrative in their appreciation of me as ever; and in factl degret knew but that I owe to the obvious tokens of public favor, that I, receive, the editorial neglect with which I am homoted, "Emma Harding-Brutten, in the London Medium and Daybreik.

In that number of the above named English Spiritualist journal which bears the date Dec. 15th, we are surprised and pained to find the above; of unconscious errebration, and whatever cannot be the lightnings that sleep in the cloud of popular paragraph at the conclusion of a letter to its edi- so annexed and stuffed into his patent box is protor on "Spirit Photographs and other Wonderful nounced fallacious and worthless. The volumi-Phenomena," written by Emma Hardinge-Brit, nous literature of Spiritualism is apparently unten; surprired to find a lady of hereminent post-known to him. It is useless to excuse such ignotion in society, willing to endeavor to array the rance with such digests of evidence as Mb Sar-English Spiritualists, through sympathy, against gent's Planchette and Mr. Shorter's Two Worlds their American brethren; and pained to see such to refer to." absolute and unqualified it justice toward all the spiritual press of America. -

> Speaking with regard to the Banner of Light individually, we repol the inference-tumpered interested in it, and its progress is naturally exat any time drawn any line of demarcation sons who dream that no light ought to come to between the believers of spirit communion, the world except as it comes sifted first through whether English, Italian, Spanish, French or their own narrow brains. American. We are all bound by the chain of one common interest; the great spirit-world holds Music Hall Free Spiritual Meetings. us in its hand. Were to the individual, whether Thos. Gales Forster gave his second lecture in the snow-crowned peaks of Himalaya, unseen upon us should we prove unfaithful to our trust.

what she in the same article terms her "old Spir of the lecture, and shall print it soon, itual birth-place, New York-City," in 1858, to the ers and sisters in the spiritual vineyard.

We have ever treated her with marked courtesy year. parts of the thro; but here, we are, in this day of progress, pro- | country-to a larger degree, in many instances, fessing to set up a syndicate of Orthodox minis- than any other speaker-we have uniformly made | New York City, according to the newspaper reters to do the legislation for our conduct and souls. Lavorable editorial notices of her labors ourselves, ports. That the late James Fisk, Jr, possessed given all notices desired of her intended meet mitted the fact himself. Hypogrisy, however, ings, and the favorable accounts of her sent us by was not one of his failings. But pulpit gentlecorrespondents. Indeed, when some three years men took occasion on Sunday to point the moral that, to secure human rights, "g evernments are or more since; she left us for England, the mem of Fisk's life and death for the benefit of their conbers of the tirm publishing the Banner of Light gregations. Several of the clergymen were conwere some of the most active movers in obtaining sistent enough to exercise that charity which is previous to her departure. More than this, we dium Jesus; but others displayed the bigotry of raid to Mrs. Hardinge personally, in the presence their hearts to the fullest extent. One in particuof our associate, Mr. Wilson, on the occasion of lar-the Rev. J. S. Willis-thought proper to alour last meeting her at our office, that she could lude to the deceased in the most scurrilous and always command our services in her behalf, in opprobrious language possible. His life, said whatever capacity she appeared before the public, the clergyman, was a "Vanity Fair;" his charac-We considered her as a highly useful medium in ter, "a fungus and a stench," he was "a bully this hands of the spirit-world, to bring light to hu- without prowess," without a redeciding quality,

dinge was, in private, circulating the report that it is only a coward who vilifies another when he favorite with us, thus doing what she could to guard who descends to the use of unsavory prejudice the public mind against our claim for words, and easts his mud at the prostrate form of journalistic impartiality. These efforts of hors a dead man. The rarity of Christian charity is we have never noticed, taking them to be rather more apparent to-day than ever before, those effusions of weariness, or sickness, or loneliness, as the case might be, which all mediumis. Thomas Gales Forster in New York. chism is to be set up for the supreme authority; satill happy in the con-ciousness that that neglect, pounders of the Spiritual Philosophy. But of trampled upon what, has ever been to her interests-as to that of all other workers-a faithful

And, in conclusion, we pronounce the statement, "In fact, I do not know but that I owe to including the Unitarian Mayo, of Cincinnati, and , the obvious tokens of public favor that I receive, the Universalist Miner, of Boston. There are, the editorial neglect with which I am honored," to Doctors of Divinity, Bishops, Professors, Revers he both unjust and untrue; indeed, it would also the editorial neglect with which I am honored," to be both unjust and untrue; indeed, it would all just timished reading 'Looking Beyond, and am just many also appropriate of needs to be both unjust and untrue; indeed, it would all just timished reading 'Looking Beyond,' and am most seem also unworthy of notice, except that delighted with the revelations it contains. I wish without doubt, all, no doubt, believing that they our silence might be misconstrued into acquisit could be read by everybody." escence; and we therefore express our hearty in concert of action a spirit of bigotry, tyranny discriminating public. How, in the presence of ton to Nov25 West 27th street, New York City. In 20th, in honor of the birthday of the old patriot and mercilessness on the one side, and a spirit of the grand fact of progression, do the little dif- his specialty of operative dentistry, and the care-

of it is sure to proceed the bloodiest of religious the morning air! Let our sister awake! The wars; and so surely as the signers of this Call day of individual rule has passed from Spirithave read human history with any degree of re- nalism and its believers, as the day of magnates and priests, crowns and croziers, is passing from We do not question the final result, but we the heart of humanity into that shadow of obliv-

Dr. Carpenter on Spiritualism.

In a recent number of the London Quarterly Beview, Dr. Carpenter, a well-known compiler of physiological works, has an article entitled "Spirsay of Spiritualism that "There is something in a secular government, and only that. Jeff-rson it." Dr. Carpenter, it seems, some years, since, stumbled on the phrase," unconscious cerebrato assure us that the doctrine was his before the promulgation of modern Spiritualism, and that therefore "the doctrine was not invented to account for the phenomena, but may be legitimately

applied to explain them." The absurdity of Dr. Carpenter's claims, and the impotence of his attacks on Messrs. Varley and Crookes, are well shown up by Mr. William White in the December number of the London Spiritual Magazine, "Dr. Carpenter," says Mr. White, "is the slave of a dominant idea, His interest in Spiritualism has been purely selfish. He resolved to annex its phenomena as illustrations

It is evident that Spiritualism is fast increasing in power and authority to England. Some of the best and most scientific minds of the day are now it is with moral obliquity-that we have citing the alarm and disglist of those bigoted per-

man or woman, who shall dare to raise the this city last Sunday afternoon, in Music Hall, to toesin of sedition against the republic of the skies, an audience of about three thousand. It is a noand strive to strike at the great chain of magnet- ticeable fact that these meetings are attended by ic unity which the invisibles are binding world many of the most respectable and intelligent peowide around the hearts of med. Though high as ple of our city, who manifest a deep interest in the great truths that underlie the spiritual phihands shall hasten the downfall of that mortal losophy. Spiritualism has a stronger hold on the who, having put on the glory of the new dispensa: public mind to-day than ever before, and the tion, shall, Dathay-like, offer at truth's eternal daily accession to its ranks is largely on the inshrine the "strange fire" of ambition, selfishness crease. People do not so easily frighten at the and it justice. We have ever endeavored humbly highear stories of the enemies of religious freedom and growth as formerly, and, instead of hesyond, and we feel that the same fate would descend Itating to investigate our philosophy, now anxiously seek an opportunity. Mr. Forster's lec-From the earliest days of the advent of Mrs. ture was on "Revealed Theology," and conceded Hardinge among the American Spiritualists from by all to be a masterly effort. We have a report

A pleasing feature of these meetings is the muresent time of wider and grander knowledge- sical treat cliefed by a quartette of artistic singthe Banner of Light has never failed to give her ers. The Beautiful rendering of our spiritual that justice which it strives to mete out to every loongs touches the heart, and brings the listener one, whether friend or foe. "With charity for all, into a harmonious condition for better appreciawith malice toward none," has been its motto; iton of the inspirations of the lecturer. Among and, glancing back over the field of our past expertibe new pieces, which the choir have recently rience, we can say with all calmness, but also sung to the admiration of the audience, may be with all firmness, that we have noticed Mrs. Har | named "Dreams by the Sea," composed by the dinge just as fully and fairly as she deserved at musical medium, Laura H. Hatch; Dr. J. P. Ordour hands; and we also declare that it would have way's latest production, "Thinking of Mother;"

Sundays more, and then goes to New York for a.

New York Piety.

Last Sunday was a blue day in the churches of manity, and as such have ever treated her. without honor or decency of any sort; all which And what has been the result? We have been the press generally condemn Mr. Willis for atterwithout honor or decency of any sort; all which informed by friends, constantly, that Mrs. Har-ing. It is a very easy matter to call names, but we were unfriendly to her, or that she was not a is out of sight and hearing; and it is only a black-

tic persons are likely at times to give atterance . Mr. Forster has been engaged to lecture in New to, without reflection, and which do not receive York City for twelve months from the first of the endorsement of their sober second thought. February, 1872. His engagement in Boston closes But here is a case which demands our notice, with January, and his lectures here thus far, be-When such sentiments, entirely without founda- fore audiences numbering nearly three thousand tion in truth, drop from her pen and she is held each, are exciting much attention for their markup, by herself, before the English Spiritualist ed ability. Bro, Forster has been in the lecturing public, in the position of a martyr to American field for eighteen years, and has ever been eseditorial prejudice and neglect, but that she is teemed as one of the soundest and ablest exis repudiated by the people at large, and that she late years there is a perceptible improvement in is the more popular because of her sufferings, we the research and soundness of his argument that must say a word in defence not only of ourselves, well nigh places him beyond rivalry. Although but of the entire Spiritualist press of the country. Mrs. Cora L. V. Tappan is also engaged to speak Does Mrs. Hardinge read the Banner of Light, or regularly in New York, she and Mr. Forster can has her case of late rapidly developed into incipi- never be antagonists, for the two societies are by ent mental amaurosis, clouding the windows of no means opposed to each other. It is a coinciher soul, so that the sense of perception concern-dence worthy of note, that these two laborers ing reason and justice is uncertain and dim? If worked together sixteen years ago in the same she reads it, the proof of her misrepresentation is field in Buffalo, N. Y., where a very large associabefore her; if she does not, she has ignorantly tion of Spiritualists was sustained for two years. We congratulate our friends in New York in being fortunate enough to secure the services of so able, eloquent and efficient a laborer in the cause of Spiritualism.

-Looking Beyond."

hate, revenge, murder and hell on the other. Out aferences of fleeting mortality melt as mists in of children's teeth, he has probably no superior. It promises to be a fine affair.

The Boston friends of this well-known pioneer of our philosophy, assembled at Eliot Hall, Tuesday evening, Jan. 16 to do him honor, and signalize his return among them. The hall was crowded notwithstanding the rapidly falling snow. Dr. H. F. Gardner occupied the chair, and after a brief preliminary speech introduced Mr. Forster, who give, in a dormal state, a review of his past history, told of the persecution he had suffered at Meicker, of Pover, N. H., Mrs. Isabella Beccher Hooker, the hands of the opposers of our faith, and congratulated the audience upon the different state of things at the present day, when Spiritualism,

Welcome to Thomas Gales Forster.

with its unseen as well as it a outward influence, was permeating every city, town and hamlet of the country. He told of the early workers, many of whom had, since he first visited Boston, gone to their guerdon in the skies-some of them the cause they were worn out, and some because they languished in the damps of earthly misunderstanding-and counseled all to be kind and charitable toward these avenues of knowledge from the higher life.

The speaker referred to his first appearance in Boston, fifteen years ago, whèn he was called by Dr. Gardner to come from a Western city, where he had been speaking for several years, to address an audience at Music Hall. He came, desperately frightened at the idea of the critical people he was about to meet, but he had found that the Boston Spiritualists had warm hearts as well as clear heads, and he had ever remembered his visits with them from time to time, as among the warmest spots of his earthly career. In casting a backward glance he desired to remember the good service done him by that first endorsement in Boston, which had proved a passport to him all over the nation-also by A. E. Newton, who gave him favorable mention in his paper then published, but now suspended-also, by the Banner of Light, then just unfurled to the breeze,

The early mediumship of Mrs. J. H. Conant and Miss Lizzie Doten was also spoken of by him, their several ministrations. He closed by a reference to the Children's Lyceum; Carlyle had | said the best thing England ever did was Oliver Cromwell; he would say the best thing Spiritualism ever did was the Children's Progressive Lyceum, freeing, as it did, the youthful mind from the shadows of old-time creed, which had, in the past, darkened the hearts of so many of the adults before him. At the conclusion of Mr. Forster's heartfelt address, Prof. Dayton entranced him, making a few remarks upon the lessons of the hour, and the revealments of Spiritualism, closing

but which was still flying-its flagstaff being

based in the hearts of the people.

Dr. H. F. Gardner then followed with a few closing remarks, regarding the circumstances which brought, them together, the uses to which Eliot Hall was to be devoted, and the importance of the culture of the children, after which the meeting resolved itself into a committee on social converse, and the time passed pleasantly away till a late hour. The utility of such gatherings as these cannot fail of being apparent to all who would cultivate charity and remove misunderstandings among the believers in our philosophy.

with a brief inspirational poem entitled "By-and-

Newspaporial.

Bro. Wheelock informs us by letter that he has removed the American Spiritualist office to New York City, and that hereafter the paper will be issued from No. 20 Beekman street. Mr. C. M. Nye will remain in charge of the Cleveland office. In his issue of Jan 13 Mr. Wheelock has a long encouraging editorial upon the prospects of his paper for the new year, which we sincerely hope

will be more than realized.—,
This number of The Spiritualist contains Hudson Tuttle's valedictory, which is couched in commendable terms.

We also find in the same issue a "Greeting," by George A. Bacon of Beston, whio has accepted the position of one of its principal editors. "If he carries out practically the handsome "greeting" he has presented to the public—and his strong devotion to the sacred cause in which he is engaged is guaranty that he will-we have to doubt but that the American Spritualist will gain in popularity and patronage. Wishing our cotemporary ample success, we extend to one and all of its managers the right hand of fellowship.

Reply to Dr. Phelps on Spiritualism.

Our readers have been made aware from recent numbers of the Banner that the Boston Congregational Publishing Society are circulating a tract against Spiritualism from the pen of the Rev. Austin Phelps, D. D. To meet the wants of those who would like a cheap, convenient answer to all the objections raised by Dr. Phelps we have issued in namphlet, form the two namers that have anneared in the Banner in reply. The pamphlet will be sold at ten cents the single num-

As the exangelical sects are making large use of Dr. Phelps's tract to befog the subject of Spir-Miss Catharine Beecher's article in the Times of itualism, and to excite public prejudice toward it, last Saturday, but I remember it is a purely perwe hope that all able friends of the cause will sonal attack. Miss Beecher told me but a few of Dr. Phelps's tract to befor the subject of Spirwe hope that all able friends of the cause will keep a few copies of this Reply on hand, that they may interpose an antidote wherever the bane has been administered.

The Spiritualist Fair.

Mr. Christopher Needham, 608 Washington street, fresco painter in encaustic, oil and distemper colors, and sign painter in imitation of wood, marble, &c., has executed on a glass plate sign two by four feet, the words "Spiritualist Fair," which he has left at our office as a donation to the Spiritualist Fair to be held in Eliot Hall the third and California. Miss Perry, of New Haven, is week in February ... It is a perfect curiosity, and the new principal. the finest specimen of work of the kind we ever

A company of talented vocalists have voluneered their services for a concert to be given in Eliot Hall, Sunday evening, Jan. 21st, the entire proceeds to be devoted to the Fair. The evening's entertainment will be interspersed with readings, recitations, &c. The hall should be crowded, as the object is a good one.

Columbia, S. C.

The Daily Union of Jan. 1st, says: "Mr. P. W. Fuller lectured yesterday in Janney's Hall, before a large audience, who felt in-terested in and curious enough about modern Spiritualism.'

We are glad to know that Mr. Fuller, who is a ing that way, will stop over and lend him a helpbut demonstrators are needed.

Remember the Paine anniversary dance. at Nassau Hall, Boston, Monday evening, Jan. at Nassau Hall, Boston, Monday evening, Jan.

20th, in honor of the birthday of the old patriot who opposed alike tyranny in Church and State.

It promises to be a fine affair.

Washington, D. C., Jan. 15, 1872.

W. H. B.

The National Woman Suffrage Convention.

The Association bearing the above name met in Convention at Lincoln Hall, Washington; D. C , Wednesday, Thursday and Friday, Jan. 10th, 11th and 12th. The meeting was opened on the morning of Wednesday, 10th, and the time devoted to preliminary exercises. A large number of delegates were present from various States; prominent among them, Mrs. Elizabeth Cady Stanton, Susan B. was received with applause. He proceeded to Authory, Mrs. Joslyn Gage, Mrs. Dr. Mary Walker, Mrs. Victoria C. Woodhull, Mrs. Sarah J. Spencer, Mrs. Matilda Martha C. Wright, Mary F. Davis, Laura Cuppy Smith and Laura De Force Gordon. The Convention elected E. C. Stanton, President; Josephine E. Griffing, Secretary; and J. B. Hooker, Chairmail of the Executive Committee. Remarks were made by Mrs. Stanton, Mrs. Hooker-who advocated woman suffrage upon the basis of Spiritualism-and

In the evening, Mrs. Victoria Gr-Woodhull addressed the Convention, on the constitutional right of weman to vote under present amendments, and also read extracts from a document prepared by herself, entitled "New Constitution of the United States of the World,"

The ressions of Thursday were of interest to all, were largely attended, and many carnest and forcible speeches

On Friday, the principal point of the Convention was gained, in the hearing granted before the Judiciary Committee, of the Senate, at the Capitol, at 11 o'clock, A. w. The throng was so dense as to preclude the possibility of all gaining ingress who desired, when the doors of the room were opened.' Senators Trumbull, Carpenter, Frelinghuysen, Conkling and Pool were reated about one end of the table in the centre of the room; whilst, around the other end, were seated Mrs. Stanton, Mrs. Hooker, Miss Anthony, Mrs. Victoria C. Woodhull, Mrs. Lockwood and Mrs. Gordon.

On the announcement, by Senator Trumbull, that the Committee were ready to proceed, Mrs. Hooker read her argument from manuscript. It was mainly devoted to the legal questions involved, and particularly to a discussion of the scope and effect of the original constitution, and capecially to the fourteenth amendment, Mrs. Hooker holding that the right of woman suffrage was deducible from the language of the original constitution, but if there were any doubt on that point, then, clearly, the right was conferred in the fourteenth amendment; that the whole thing turned on the meaning of the word "citizen," and what consti-, tuted a citizen; and she maintained that it meant woman as well as man. She was warmly applanded, as also were and the grand results which had flowed from Mrs. Stanton, who followed her, and Susan B. Anthony, who closed the case on the part of the managers. Of these efforts, a cotemporary, of the daily press, says:

efforts, a cotemporary, of the daily press, soys;

"The speeches would compare in argument, as well as in dratory, with anything that has been heard in the Capitol-building certainly within a twelvementh, and were pronounced in private by members of the Committee, who were profoundly impressed. This occasion may be regarded as a great triumph for the woman sufragists. Until to-dry, they have received a relactant hearing in any form, by petition or otherwise; now, they are heard by a principal committee in Gongress with profound interest, and with admissions from members-of-the committee that their arguments, in a legal aspect, if not absolutely conclusive, are at least convincing in some measure, and worthy of the most serious consideration; and the women were promised such consideration by the committee at an early day." consideration by the committee at an early day.

Forty-five thousand names of women, affixed to the declaation of principles adopted by the Association, word prosented to the Congressional Committee. The time occupied by the hearing was some over an hour. Up to going to press, we are without definite information concerning the losing sessions of the Convention on Friday, other than that various speeches were made by prominent advocates, and the usual business transacted arising on similar occasions. The effect of this semi-annual neeting of the Assoclation at the capital of the United States, cannot fail of having its due effect for good upon the assembled representatives of the national polity, and also upon the advocates of woman suffrage all over the world.

The New York Tribune on the "Debatable Land."

The Tribune of December 26th devotes three columns to a review of Mr. Owen's book, giving extracts from it. The reviewer dissents, as one might expect, from the spiritual theory, but gives a masterly abstract of Mr. Owen's argument, especially in the "Address to the Clergy," in regard to which he says:

"Mr. Owen certainly makes a powerful state ment of the chaos and uncertainty that prevail at present in the religious world. His picture is painted in intense colors, but we do not know that they are more intense than is demanded by facts. His generalizations may be too extensive and unqualified—we think they are—but to a considerable portion of Christendom they apply, to the letter. In many cases, as he affirms, skepti-cism is silently but surely undermining doctrines that were once held by most religious thinkers; the only ground is giving way under our feet."-

The reviewer rejects the remedy-proposed by Mr. Owen for this state of things, namely, phenomenal proof of immortality; but he suggests no other. The inference from his argument seems to be that God has provided no remedy whatever; and that what he calls man's "obstinate questionings" touching the next world will never be answered. A hopeless outlook surely! Has the future nothing better in store for us than this?

Woman.

Mrs. Julia Ward Howe is to read an essay on woman suffrage, in reply to Mr. D. A. Wasson, before the Second Radical Club, probably on the

last Friday of January. Mrs. Victoria C. Woodhull recently thus disposed of one of the unreasonable, heated attacks which are constantly being made upon ber, by the practice of the true injunction, "Follow after charity:"

"I had intended to say something in reply to days since that she would strike me. She has done so, and now, instead of returning the blow, I will present her my other cheek, with the hope that even her conscience will not smite her for speaking so unkindly of me as she has. The Bible, which Miss Beecher loves so much, says, 'If thine enemy hunger, feed him; if he thirst, leading their distributions of the sheet her delay then cheek here. give him drink; for by so doing thou shalt heap coals of fire on his head. She may profess Christ, but I hope I may exceed her in living his

At Vassar College are now gathered over four hundred young ladies from all parts of the country; from Maine and New Brunswick to Montana

Woodhull & Classin's Weekly.

Those of our patrons who have recently subscribed, for the Banner of Light, under the arrangement which gave them also the above-named paper free, are informed that a due amount of patience must be exercised regarding its arrival, as the names, on reaching us, had to be sent to New York City, entered upon the mailing lists of the Weekly, and the paper forwarded from that office by mail, thus occasioning some delay in the individual reception of that paper.

Wonderful Literary Discovery.

BEAR BANNER-A book is to be issued from this city on the 21st instant, which is going to resident of Columbia, is trying to enlighten our create a great sensation. It purports to be a dis-Southern brothren on the important subject of covery of the authorship of the Letters of Junius, Spiritualism. We hope other speakers, in pass- and, what will interest Spiritualists in connection with it, is the fact, which, though not appearing ing hand in the good work. The people are ready, in the book itself, will hereafter be disclosed, that the discovery was made by a person who had never read twenty pages of Junius, and who was led to it by spiritual impression. But there is a further literary discovery made by the author which will be spiritual impression. which will be more astounding to Americans than

PREMIUM TO NEW SUBSCRIBERS.

A BEAUTIFUL SPIRIT PORTRAIT.

THE SPIRIT BRIDE.

An Extra Inducement to Subscribe for the Banner of Light.

OF LIGHT one year, and, in addition, a Card-Photograph, entitled

THE SPIRIT BRIDE,

measuring 10 by 12 inches. The original copy of greater success of the National. THE SPIRIT BRIDE is a superb crayon drawing, executed in the highest style of art by a medium artist, (Mr. E. Howard Doane,) while under perfect control of the spirits. The picture represents the head and bust, life-size, of a young lady arraycompetent judges in the country have examined and admired this Portrait, and do not liesitate to cal accuracy, beautiful expression and finish are indeed worthy the pencil of any accomplished artist.

The BANNER OF LIGHT is the oldest Spiritualthis century. Public Lectures from noted speak - may truly be denominated fruitful within the soul. ers appear in its columns from time to time, together with original Stories, Essays, Spiritual Phenomena, Correspondence, &c. It also advocates the rights of woman, as well as other needed

We ask our friends everywhere to lend us a beloing hand, and so enable us to continue our work-with renewed exertion-for the great good of humanity.

WILLIAM WHITE & Co., Banner of Light,

Boston, Mass. ALL SORTS OF PARAGRAPHS.

CONTENTS OF THIS NUMBER OF THE BANNER. - First page: Poem-"The Skeptic," by Thomas Wickersham; "A. Beautiful Incident;" "Objections to Spiritualism Answered "-a Music Hall Lecture, by Prof. Wm. Denton. Second: Banner Correspondence from various localities; " A Trip among Mediums," by E. D. Babbitt; "Spirit-Music," by John Gage; "J. V. Mansfield." Third: "A Day at Moravia;" "Boffin's Bower," by J. Wetherbee; "The Quaker Preacher's Prophecy," by T. R Hazard; "Response to 'Seeker's' Article;" "The Duble," by H. Scott; "Our New Pablications - Opinions of the Press;" Prospectus. Fourth and Fifth: Usual editorial matters, etc. Sixth: Message Department; Obituary and Convontion Notices. Seventh: Advertisements. Eighth: 'Editorial Correspondence," -by Warren Chase "New York Matters;" "Western Locals," by Ce phas B. Lynn.

We have just received a supply of J. B. Angell's spirited pamphlot, entitled "Why. I am a Spiritualist, and why I am not an Orthodox. Send for a copy, then read and circulate it.

The Homeopathic Hespital Fair will be held in Music Hall, Boston, from Monday, April 15, to Saturday, April 27. There will be probably forty-five tables. The Executive Committee meet every Thursday, at 11 o'clock, A. M., at Wesleyan Hall, Bromfield street.

William White & Co. have in press, shortly to be issued, a new work by Dyer D. Lum, entitled "The Early Social Life of Man," being "an extract from an unpublished work on Man in Geology; or, the Antiquity, Art and Social Life of Pre-Historic Man," by the above named author.

The third edition of "Helen Harlow's Vow " has been issued. It is one of Lois Waisbrooker's best books. The public have rendered a verdict in its favor.

We have one complete set of all the volumes of the "Herald of Progress," edited by A. J. Davis. Price, six dollars, unbound. Some of Davis's best thoughts are to be found in these vol-

BLASPHEMY, - WHO ARE THE BLASPHEMERS? ORTHODOX CHRISTIANS, OR SPIRITUALISTS?-This caption is the title of a long article from the pen of Thos. R. Hazard, Esq., which will appear, in parts, in the columns of the Banner. The First Part will be published in our next issue. The bull of Orthodoxy is taken by the horns, and handled in a manner never before attempted.

The post office department's circular to postmasters, requires them to receive mutilated currency in payment for postage stamps on the same terms that it is received by the officers of the treasury department.

There is something that looks immensely like business in the way the English temperance peoplego to work, and the liberality with which funds are furnished for the cause whenever its leaders call for them. Last October the United Kingdom Alliance for the suppression of the liquor traffic, called for a fund of £100,000, and in less than two months £78 000 of it was subscribed. It has now issued a manifesto, which takes up six columns of The children's dancing ended at 10 o'clock, after which the the London Times, from which appears its uncompromising hostility to any form of the liquor traffic, and its purpose to be satisfied with nothing short of its entire overthrow. It hopes to effeet these ends by means of a permissive bill, a measure similar to local option in regard to prohibition, in this country. Intemperance prevails to an alarming extent in England, and requires for its suppression just such vigorous measures.

"THE MENTAL CURE," by Dr. Evans, is meeting with good success-fifteen hundred copies having been sold. A second edition will soon be issued by William White & Co. Skeptics, as well as Spiritualists, need this book, for it will prove valuable to both.

Blackstone says that "no human laws are of any validity, if contrary to the law of Nature." So says Victoria Woodhull. And yet the latter is dent. condemned by conservatives, while Blackstone is

David Leavitt, for twenty-five-years a local reporter of the Boston Journal, was stricken with apoplexy, Wednesday morning, Jan. 10th, and died in the afternoon. He was noted for his benevolence and good will to all mankind,

A telegram from San Francisco announces that Mrs. Laura D. Fair died in prison, where she was waiting for the execution of a death sentence.

To Correspondents.

We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable, as a guaranty of good faith. We cannot undertake to return or preserve communications that are not used.

MRS. J. G. B., MINNEAPOLIS, MINN.-W. P. Anderson, the spirit artist, is and has been for nearly a year a resident of California. We do not know his address.

New Publications.

Prancis B/Felt & Co., New York, have issued the first number of The National Exerctor and a to be published n eighteen semi-monthly parts, at forty cents each. The initial number of this meritorious literary enterprise betrays the skilled guidance and comprehensive mind of the distinguished editor, L Calarge, L.L. D., who is most favorably known as the editor of Z. Wa Encyclop a fla, and than whom no one man in the country is better qualified to prepare a publication of this score and importance. The several nurri bers, when collected and bound, will form a royal octave of more than a thousand double-column pages, illustrated with Each person who will send us \$3.00 previous to "five hundred wood engravings. The design of the publishthe first of April next, shall receive the BANNER ers is to furnish a perfected Cyclogue ha, rehable, compact, and plain and practical in its treatment of topics, that shall both be a necessity to all intelligent persons, but within their easy reach likewise, . The asterdshing success of Z-II's Encyclopadia is a sufficient guarantee of the equal or even

CLOUD PICTURES by Francis H. Underwood, from the press of Lee & Shepard, is a collection of four quaintly concelved tales of pure imagination, more or less spritual intheir essence, but certainly mystic enough to satisfy the wants of the most habitual dreamer. At one point they suggest Poe; at another, Hawthorne. The titles of there ed in bridal costume, and ornaments the walls of tales are as follows: The Exile of Von Adelstein's Soul; our Public Free Circle Room. Some of the most Topankalon; Herr Regenbegen's Concert; and A Great-Organ Prelude. The first story named occupies the more considerable part of the volume, and is given in eleven pronounce it alsuperior work of art. Its anatomi- parts. The recond bears a compound Greek title, signifying "the all-beautiful"; and the third and fourth deal much. if not chiefly, in musical characters and influences, and are for that reason of as spiritual an essence and fibre as any of the rest. The author is a man of gifts and rich cultury, and very properly dedicates his book to Mr. Longfellow. The ist paper in the world-substantial and reliable perural of "Cloud-Pictures" will furnish exquisite pleasure as an exponent of the Spiritual Philosophy of to the mind while engaged in it, and feave impressions that

> LITTLE THINGS is the name of a beautiful paper, handsomely illustrated, published by certain wide-awake and enterprising females in Brinton, Pa., and their journal deserves on its merits the widest success. The younger juveniles will be wonderfully pleased with it.

THE CHRONICLES OF GOTHAM (Carleton & Co.) pursue in their second part the same sharp travesty on the overthrown rule of Tammany & Co., in New York, which proved so pop-plar in the first. There is a vast deal of drollery in the brisk

The CATALOGUE of the officers and students of Harvird University for the Academic Year, 1871-72, is fresh and handsome from the renowned Riverside Press, and will be of an interest wider than the more circle of undergraduates. and special students whose current organization into one body it chronicles with so much accuracy of circumstance and detail.

THE NATIONAL QUARTERLY REVIEW (Elward I. Sears, editor and proprietor) presents for the contents of its winter number a most readable paper on "Rohemia; its Political Vicissitudes and its Literature"; "Recollections of Daniel Webster"; "Brittany, its Antiquities and its Legends"; "Our Quack Doctors, and How they Thrive"; "Fortified Cities"; "Our National Finances"; "Extinct Ruces of America: the Mound Builders"; "The Stellar Universe"; and "Notices and Criticisms." It is a number full of intelligent interest, from the pens of ripe scholars and ready writers. The National is, as ever, at open way with shame of every grade and name.

Lee & Shepard publish Singulan Cheatures, and How They were Found, being stories and studies from the do mertic Zoology of a Scotch Parish, by Mrs. George Cupples. It is a live book. Among its contents are-Taffy and her Chicks; Our Jock, the Turkey cock; Tally's Ducklings; The Tallor's Cat: Nettle, the Cobbler's Terrier: The Rook ery; the Poscher's Ferret; and the Saller's Monkey. Fine llustrations accompany the stories, which, with their lively telling, will make youthful hearts warm and young imagienations kindle at the delightful reading.

Chunch's Musical, Visitor .- John Church & Co., pub lishers, Cincinnati. The January number of this excellent nonthly is out, with nine pages of choice new music, and a correct likeness of the popular virtuoso, J. M. Wehli. PETERSON'S LABIES' NATIONAL MAGAZINE for February

has come to hand. Brill ant, as usual. THE PHYSICIAN'S ANI UAL for 1872. By S. W. Butler, M.

Spiritualist Lyceums and Loctures. Spiritualist Lyceums and Lectures. Merisson,—The Fitth Series of Lectures on the Spiritual Philosophy commenced in this slegant and specious half has October, and will, be continued every sunday, at 2N fractisky, (except Fib., II and April 28.) Thomas (ides Forster-during Januagy) to be followed by other speakers of known ability, among whom are Mrs. Cora L. V. Tappan, Mrs. Nelle J. 78 Mag. ham, Prof. Wm. Denton, and Mrs. E-mus. Harding, Pites served seats for the remain let of the term, at a reduced price, can be procured of Mr. Lewis B. Whison, Treasurer, 158 Washington street, or at the ball. Donation are solicited. Eliot Hall. - The Children's Progressive Lyceum meets at 102 A. R.

of A. re-John A. Andrew Hall, corner of Channen and Essex streets. -Test circle at 10 A. M. Mrs. Mary Carlisle, medium. Lec-are and answering questions at 2% and 5 p. M., by Mrs. S. A.

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

Boston .- Eliot Hall -The meeting of the Children's Lyeum on Sunday morning, Jan. 14th, was unusually large, upward of one hundred participating in the banner march. Answers to a question referring to the lessons of the "Now Year:" a song, by Hattle C. Richardson; a musical selection, by Alice Cayvan; and a closing song from the Lyceum Quartette, composed the exercises. During the session the Lyceum Orchestra gave for the banner march and wing movements the "Advance March" and "Pauline Waltz."

Meetings for the Fair .- The friends of this movement hold regular weekly meetings at Eliot Hall, on Tuesday evenings. At the one occurring Jan. 9th, a report, (which had been audited by a committee appointed at a previous meeting.) was presented by W. A. Dunklee, Treasurer, concerning the hall finances, the receipts of former fair, etc. which we shall print in full in our next issue. . .

Voted that Mrs. H. S. Williams and Mrs. M. R. Hubbard be added to the Executive Committee, after which the meeting

Miss Merrill's Dancing Class .- At the close of the term of the school held for Lyceum Children and others at Eliot Hall, an exhibition of the proficiency of the pupils was given Thursday evening, Jan. 11th, consisting of a grand merch, led-by Maria Adams and Master George Hubbard, and participated in by about fifty scholars; and a selected programme-of which the "Highland Reel," "Cachuca," "Highland Fling," and "Irish Lilt" were encored-was presented. adults participated till 12-music by T. M. Carter Band,

Meeting for Organization. - Quite a large attendance

greeted the announcement of the intended hearing of the Committee's report on a declaration of principles, etc., atthis hall, Sunday evening, Jan. 14th. Meeting called to order'by Dr. H. F. Gardner. Report read by Secretary M. T. Dole; after which, it was voted to take up each article of the Constitution presented, seriatim. Each was in turn adopted, as far as ready, and the Committee was voted further time to perfect others, and arrange by-laws. The following business was, however, completed: name adopted-Boston Spiritualists' Union;" efficers elected: President -Dr. H. F. Gardner; Vice President-II. S. Williams; Recording Secretary-Henry D. Baker: Corresponding Secretary-N. M. Wright; Treasurer-M. T. Dole. Any person signing the Constitution and paying one dollar, was received as a member on the evening in question, and it was by the choice of said members that the above-named officers were elected-quite a large number eigning, and paying in the fee. The meeting then adjourned to the call of the Presi-

Religio-Philosophical Club. - This Society met on the evening of Dec. 24th, and, after discussing the question of arganization, voted to adjourn to an indefinite time-subject to the call of the officers: The thanks of the Club were presented to Mrs. Abby N. Burnham, Recording Secretary, for the faithful manner in which she had discharged the duties of her office.

CAMBRIDGEPORT. - Everett Hall .- Charles H. Guild reporce: "The Children's Progressive Lycoum held its session on the morning of Sunday, Jan. 14, as usual. A good attendance was noticed. The marching was excellent, Recitations were given by Misses Georgie Martain, Ellen Musray, Nellie Guild and Master Samuel Morandi. The sentiment "Peace" was responded to with interest. The music was finely executed by Miss Crossman. We cordially invite all to visit us at our Lyceum session. Jan. 21st Mrs. Townsend Hoadley will lecture in Everett Hall, a small admission fee being charged at the door."

EAST ABINGTON .- Phonix allall .- Lilly H. Shaw writes: 'On Sunday morning, Jun. 14th, the Lyceum opened with

musually full groups. After the singing, the following persons gave recitations: viz., Harry Foh, Nelhe Dunn, Einth and Jour stamps, 'Address, M. K. Casstien, Vining, Lizzle Seavey, Lizzle Coombs, Lanna Shaw, Lucy Newark, N. J. 38, J13 Knox . - Vining, Minnle V. Lowell, Davy Trumbull, Arthur Wheeler, Ira Lowell. The wing movements were well executed. An object lesson was given by L. J. Holbrook on Matter." As the Musical Director was about Lunne Arold, of Ocean Group took her place. Grand and target marches were well performed. Closed the exercises by sing-

ing 'Angels bright."

Mirroun - Wishington Hall -- Henry Anson informs us that "on Sanday morning, Jan. 7th, the Children's Progress sive Lyceum met at the usual hour. After the opening exereises had been gonefthrough with, we had speaking by Eva Wales, Nettie Magigiffin, Ereddie Beat, Eile Williams, May Shany Cry, Pa., Says the Wheeler & Wilson Mawwiter, Lifting Such Belle Admit Setta Anson, Mr. Free Chine in his family has been used for thirteen Brownend Hours Losson. Remarks were the first to the chine in his family has been used for thirteen Brown and Honry Anson. Remarks were made by Rev. J. V. Baker formerly, Mathen Parker Festernity of Boston, after rhich our Guardan, Mrs. Cordelia Wales, followed, addressing the members who have been-reading and speaking for three months past for the prizes. Nettle Magical a was awarded a gold dollar, as making the most improvement, while Anna Masterson, Effle Williams, Lillian Smith, Netta Anson, Eille Adams, Alta Smith, Svella Worger and Nellie Brown received each a silver half dollar. The meeting closed

We had speaking in the afternoon and evening by Rev. J. Selling Mackerel in Small Packages. with the Grand Banner March, in which Buy-one foined.

We had speaking in the afternoon and evening by Rev. J.

V. Illake. Rev. Rowland Connor betures for us Sanday,
Jan. 21st, afternoon and ovening."

Movements of Lecturers and Mediums.

Mrs. Cora L. V. Tappan, of New York, requests us to
state that she is to remain in that city, to fill a lecturing
engagement during the present year. In March she will
come to Roston to fill a previously made engagement to
speak in Music Hall, Sunday afternoons. During March
she will answer calls to speak week evenings, (except on
Saturday and Sunday,) in Now England, and at other times

Setting MACRUCTI III CHARLE, Ja., of Newburyport, Mass., has eslandished a new method of selfing mackered. He has the
best of the catch needs cleaned, and the blood filoroughly
saked from them on be to the vessel, soon after they are
caught. Then they are salted and packed its barrels with
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Set all over the country in a 19 step packed.

Set near New York. Her address is 136 Eighth street.

Mrs. Julietta Yeaw will speak in Lynn, Miss., during Pebmary; North Scitmate, April 14th; Lowell, May 5th and 12th. Address Northboro' Mass.

Mrs. Abby N. Burnham has been speaking in Plymouth. or two weeks. Her lectures and psychometric readings of character created a deep interest, and her audianess increased until the last Sunday eve the hall was crowded, and some even standing. Her address is 227 Harrison avenue,

Cephas B. Lynn may be addressed at Sturgls, Mich. He s ready for work in any part of the West or South, Friends, keep our young speakers at work. Mr. Lynn is a favorite with the Western people.

Dr. M. Henry Houghton will speak in Stowe, Vt., one-half the time, and Hyde Park, Vt., one half the time during the vear.1872 Address Stowe, Vt.

Lois Watsbrooker can be addressed at Angela, Erle Co., N . in care of A. M. Hawley, till further notice. Mrs. M. S. Howlloy's address for the present is 33 Pleasant

treet, Boston, care of Dr. Dillingham. J. M. Peebles speaks in Mobile, Ala, the second January and in Buton Rouge, La., the third week: Pobruary and March he is to be in Troy, New York.

Rowland Connor will address the Spiritualists and Liberalists of Milford, on Sunday, Jan, 28th. Mr. Conner is one of the sharpest thinkers and most talented speakers of the lay, so says the Journal of that place.

N. Frank White is lecturing in Vineland, N. J., where he s a great favorita. Thence he goes to East Saginaw, Mich., ir several months, and then to Port Huron during May. N. M. Pierce held interesting meetings in Forest Dale, R.

, and in Manchaug. His address is Putnam, Conn. Dr. Dake is now located in Chicago: Real his advertisement on page 7. William Brunton spoke, giving universal satisfaction, at

Everett Hall, Cambridgeport, Sunday evening, Jan, 11th, en What Spiritualism says about the Spirit " Miss Susie A. Willis will lecture in Peabody, Mass., during he last three Sundays of March. Mrs. Emma Hardingo-in lecturing in New York this

nouth. Her address there is 216 West 51st street. Mrs. Emma L. M. Paul speaks in Glover, Vt., the second and fourth Sunday of every month during the ensuing year. Spiritualism is gaining ground in that place.

J. William Fletcher, of Westford, Mass., will speak in Wolls Hall, Lowell, Jan. 21st, at 21 and 7 r. M.

Paine Anniversary Ball.

The friends of liberal principles and of mental freedom will celebrate the latch anniversary of the birth of Thomas Palne by a Grand Ball, at Nassan Hall, (661 Washington strent corner of Common Strent 1 108 Cm, on Monday, Jan. 20th 1872

. The Committee of Arrangements assure the former patrous of these parties that no pains will be spared to render this as acceptable as any of its numerous predecessors, to which have uniformly been awarded the praise of furnishing the very best entertainment adapted to the wishes of all who relish the temperate enjoyment of dancing.

Tickets, admitting a gentleman and lady, One Dollar, For. ale at the office of the Buston Investigator, Si Washington street, or by ofther of the Committee of Arrangements. Music, Savage's Quadrille Band. Dancing to commence at 8 o'clock.

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HORACE SEAVER,
J. M. BECKETT,
T. L. SAVAGE,
MORRIS ALTMAN, Committee

Arrangements. Roston, Jan. 20th .. 1872.

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n Loudon. Prices couts. The Marrican Spiritualist. Published at Cleveland, O.

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SPECIAL NOTICES.

DR. SIADE, Ciairvoyant, is now located at 210 West 43/street, New York,

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Jan. 17 - Iyeow

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Jan. 27.—2w*

G. W. KEITH, M. D. MRS, BLODGETT, Psychometric Reader, Mag-A netic and Seeing Medium, 19 Pleasant street, (four ors from Washington street,) Boston 2005—Jan. 27, NOTICE.—HENRY C LULL Business, Pest TICE,—HIF.NKA O LAULIL DUSTINGS, and Circle Medium, has removed to No.-46 F street, Boston - Private sittings given; terms, One Indian, held every Subhath evening at a quarter to eight

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This fine production, which has attracted so much attention in the columns of the Banner of Et. 1, has been issued Insurmishlet form for general circulation. It should be placed

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Invocation.

"Nearer, my God, to thee! mearer to thee!" Feeling our own weakness, we cry man thee for strength; preceiving our own ignorance, we cry unto thee, oh Lord, for wisdom. And we would come nearer to thee in deeds of loving kindness and tender mercy; nearer to thee, in uplifting the downtrodden, in speaking peace to the exring and disconsolate in mortal life; when we stand by the bedside of the changing one, that we may give peace to them, that we may give them the assurance of a life better than this; nearer to thee, in dispelling the clouds that settle around human hearts, filling them with doubt and fear, and oppressing them even unto death. And forever, in the soul's ascending march through matter, it must call upon thee-it must stretch out all the powers of its being toward thee. Though we should mount up on wings as eagles, and soar away to supremest wisdom,

"Still, all our cry thall be Nearer, my God, to theo! Nearer to thee!"

Nov. 14.

Questions and Answers. CONTROLLING SPIRIT +If you have questions,

I am ready to answer them. 'QUES - Can a spirit pass' through fire without

injury to the spiritual body? :ANS -Yes; because the spiritual body is superfor in power to the element, fire. Fire can have no power over it, because it is beyond the power of fire. It is so subtle that it cludes the

law governing in that case. Q.-Is there any such thing as accident in

A .- No; and, still further, there is no such thing as accident in any life.

Q .- Are all the conditions of human life unavoldable? and could we have lived any different from what we have considering the conditions and circumstances with which we were surrounded?

A .- That is a hard question to answer. It involves a philosophy deep as hell and high as heaven. Indeed, it embraces the all of life. It is a question which the soul asks perpetually: How much is it responsible for?-how much can it do upon its own responsibility? I believe that we have a certain degree of responsibility, a certain degree of free agency: but it is a very limited degree. Certain things I believe we can do, or not, just as we please. 'Certain other things, we are either forced to do, or restrained from doing, as the case may be, whether we will or no. We don't know where this great general law comes in and governs. We do not know where to draw the line between ourselves and God. Therefore ir is wise, having striven with all the powers of our being toward goodness, having done all we could to obtain truth, to do good, to live righteous, holy lives, if we have failed in anything, if we have come short in any point, to let it rest with the Infinite, feeling that he who has measured our nower knew just how much we could do, and how neuch we could not do

Q .- (A request comes from the audience, that a verse of Scripture shall be read, with the question attached.) Hebrews vii; 21: "For this Melchisedee, king of Salem priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him"-Who was Melchisedec?

A .- A superior spirit, having once had an existence in a human body, but having long since (before the time or age in which he figured with Abraham) passed out of that existence-a controlling spirit, if you please-a preciding genius or power over the individual-a king in thought,

Q-Are there any individuals in spirit life who have never passed through material life?

A .- Yes, there are those in celestial, life who never have been called to pass through matter, and we do n't know that they ever will be called to such an experience. Indeed, there is a boundless ocean of mind that is apart from matter.

Q-Did we understand you that those were individualized spirits, who had not passed through inatter?

A .- Yes; indicidualized souls, it would be more proper to say. Every soul has an individuality distinct from he spiritual individuality. In your soul-life, you are not what you are in that which can be observed by your fellows. You are distinetly separate in the two lives, so far as your individuality is concerned. One has its anchor in I eaven; the other, its anchor on earth. One is the result and product of matter; the other, the result and product of soul or God.

Q .- Are not all souls equal? And is not the difference of manifestation twing to the different conditions of matter through which they mani-

A-Yes. The spirit is matter; the soul is not matter. The spirit is the covering of the soul. Q.-Is not the soul principle one and the same, in whatever form it may manifest?

A .- Yes, the soul of the Hottentot, of the Bush man, stands upon an equal plane with the highly educated Anglo Saxon. The one is favored with the outward conditions through which it can express itself to advantage; the other is not; that is the difference. Flowers have souls as well as human beings, and the soul of the flower expresses it-

Q -Something in a recent Banner about re in-

A - All these seven individualities are ephemein its contact with a various of matter, but it does Amen. not change it as a soul. All those various individualities that go to make up humanity will all be lost, every one of them. It is only that of the soul that remains. And, whether the soul exlubits itself through John Smith, or any of the successive individuals, it is all the same. The manifestation through matter may be widely different, but in soul-life there can be no change.

Q-It has always been a most pleasing thought to me, that we shall meet and recognize those we love in the other life. Does not the doctrine of reincarnation destroy the satisfaction of such an

A .- If your loves and your lates, your likes and your dislikes were dependent upon the individuality of matter, you would be poor indeed in the other life. It is not so, thank God. These are dependent upon the hidlylduality of soul. There soul answers to soul, in its most perfect manner. Here there is but, an imperfect representation of the soul. Here you have more of the individuality of matter; there you have that of; the soul, devoid of crude matter. This doctrine of re incarnation seems to be flooding many minds with dissatisfaction. Well, we supposed it would, because it is an idea you cannot grasp except by patient study. You cannot understand it except as you grow up to it. After the seed has once been planted, the soil of circumstances will nourish it, and it will thrive. You cannot get rid-of it. By and by you will be prepared to deal with you will understand it, and it will be just as easy for you to do so as it is for you to understand, ciffe? the return of the seasons. The flowers die in winter; they come forth again in the springtime, You do not think of bidding them good by forever, beknow that, with the return of spring, they will bless you by their presence. The soul of the flower is as truly re-incarnated every spring as was ever any human soul. Re incarnation is a. doctrine which all Nature preaches continually; and if you had read Nature's volume more, and would not shock you so. Nov. 14.

George Pettigrew.

[How do you do?] I hardly know how I do, I am intensely anxious to communicate with the friends I have left on earth. My name was George Pettigrew. I am from Portsmouth, N. H. I was a shin-builder when here. I have been gone but a few months, and I have just learned the way back, and I want them to know something about these things, so that they won't go out in darkness as I did. I was told that this, for the first move, was the best I could make.

Samuel Rait.

My name was Samuel Rait. I am from the same place as the spirit who has just retired-Portsmouth, N. H. Although I have been gone eighteen years, I don't know much about this way of coming back, but I 've been meeting oceasionally some that I used to know when here, and they have told me that there was a way back, and, if I did n't believe, I'd better come and try it. Now what I want is what the other one lings, many of them far superior to any of the wanted-to get into communication with those races on earth, that remain here. I've much to say to them, but I don't care to say a great deal here. [Can't you give them some little fact by which they might recognize you?] Some little fact? [You know they are as unbelieving as you doubtless were ourself.] Well, just as I was going, I was asked this question, "Do you feel at peace, and satisfied to go?" My answer was, "I suppose I must go, whether I am at peace and satisfied to go, or not, I don't suppose it rests with me whether I shall go or stay." So I went out that way. I did n't have so much faith, you see, in a hereafter as I might have had, or as they had. ..

Now, one of my chief objects in coming back, is to let them know that there is another life, and that I was not to much in the wrong, after all, in my want of faith in some of the religious notions of the day. Good day, sir. Nov. 14.

Annie Williams.

My name was Aunle Williams, I was nineteen years of age. I was blind; I became blind at four years of age; but I want to tell my mother dear that I can see in the beautiful home that I left her for, three years ago. I know it will give her joy, if she can only realize it all. Tell her I can see; tell her that I am amply compensated for all I lost here. I was born in Boston; I died in Dorchester. Nov. 14.

Frank Keach.

These questions have reached me: " Are you satisfied with what you have found in the spiritworld?" Yes, I am, "Are you satisfied with yourself, in looking back over your past earthly life?" No, I am not. "Would you change many of the results of that earthly life, were it in your power?" Yes, I would. "Have you any power over those who still remain on earth?" Yes, I have, and shall continue to exercise it for the undoing of many things that I did while here, so far as I may be able to, by the turning aside of many conditions that are the results of my earthly life. I sowed the seeds of weeds and brambles too

often here; and now I am held in the inexorable clutch of Nature here on earth, to pluck up those weeds. It is well. I am not coward enough to until they hear it from me, through this pace rebel against my condition, but would seek to faithfully live in that in which I find myself death, and I am happy to be able to say that I am placed, and to faithfully labor until I shall weed, all right in the new life. the garden of my earthly life, and weave for my- They have a belief in the return of the dead. I self a garment fitted to adorn a higher sphere of existence. Having done that, I shall don it and go onward, but not until then. Frank Keach.

Séance conducted by Theodore Parker; letters answered by Eliza Lothrop.

Invocation.

self in the beauty, in the fragrance of the flower. It the midst of the ever-changing, varying condiappeals to your souls through your love of the tions incident to finite being, we are confused, neantiful. If there could be such a thing as a thing and we turn to thee for light, asking to be inspired without a soul, that object, whatever it might be, by thy wisdom, to be guided by thy light, to be could make no impression whatever upon you. warmed by thy love. Oh, Infinite Spirit, let us It is only because soul answers to soul that we this hour be conscious of thy presence; let us feel can have any understanding of an object. You thee in our midst; let us know that we daily, love the flower, because the flower is related to hourly and momently walk with thee, then we you in soul-life. You love Nature, because Na. shall fear no evil. Oh, Mighty Spirit, thou knowture has a soul one with yours, and one with est all our needs, and yet thou hast written in the Book of Nature that we should ask thee if we would receive-that we should know ourselves of carnation I cannot understand. Suppose a soul those things which we need, and knowing them, is re incarnated as Paul, as John Smith, as David, should ask thee for them. Thus, oh, Mighty as Moses, and so on through the seven different. Spirit, we ask thee for strength-strength with individualities - when it reaches the last one, which to bear the evils incident to our beingwhat has become of Paul, John Smith and all the strength to lift sup the downtrodden-wisdom to speak peace to those who are at war with themselves, with the world, and with thee. And, oh, ral, born of the earth earthy, destined to desola- Infinite One, leave us not in temptation, but detion and decay. But that individuality which be-liver us from evil, for thine is the kingdom within longs to the soul is ever the same in the one as all kingdoms, thine is the power within all powthroughout the seven. The soul gains experience ers, and thine is the glory beyond all glories.

Questions and Answers.

Ques .- (From a correspondent.) Is it true, as Mr. Davis says in his book called "The Fountain," that "our punishment-which must deeply sadden every sincere heart-is the withdrawal from direct intercourse with earth's inhabitants of scores of truly great and noble minds?" Ho says, "The refreshing shower from the spiritual

skies is well nigh over. Not that a renewal is not possible in response to worthy solicitation; but he says "the believers have been before-as soain they are about to be-afflictively punished for sacrilegious treatment of privileges so high and pleasures so holy." ANS.—There is doubtless a vein of truth run-

ning through this idea, theory, or announcement; but that it is all literally, positively, objectively true, I deny. I have the right to deny it, because, to my consciousness, it is not truth. Those who can receive it as such, have no right to deny it. I believe in nunishment for all sins-that there is no such thing as forgiveness for sin. And if the recipients of this spiritual shower have not made the best use possible for them to have made of it. verily, verily they shall receive their condemnation-judgment shall be meted out unto them, as unto all other sinners; but that it will be in the absolute withdrawal of the spiritual influence from all, as the article intimates, I do not believe.

Q .- Does the intelligence know of any earthquakes about to happen on this coast, or the Pa-

Q .- At a recent scientific lecture in Boston, it. was stated by the Professor, that, according to cause the frosts of autumn wither them. You astronomical observations based on mathematical calculations, the moon was bringing to bear, by its influence upon the tides, a brake upon the revolving motion of the world, to such an extent that the earth was slowly stopping its revolutions. -the fact being readily traceable in the last thonsand sears-and that the time would probably your Bibles loss, this dectrine of a re-incarnation arrive at some period of the world's history when the days would be fifteen days long, and the nights fifteen days long (of the present earth time) as now is the case on the moon. Is, this theory destined to prove true?

> A .- No, it is not; neither is there anything in the philosophy of astronomy by which it can be

Q.- The same lecturer, in another discourse declared that the ringed planet Saturn had been observed at different times, through powerful tel-escopes, (by Herschel and others,) to suddenly spring out at one side of its sphere; that is-to lose its spheroidal shape, and assume that of a partial ellipsis; to such an extent as to be analogous to an instantaneous elevation of a mountainrange three hundred or four hundred miles high upon the surface of the earth. Upon this he hased the theory that the planet Saturn is only a molten mass, and that these huge convulsions are produced by the gradual cooling process which is there in progress. Is this correct? .

A .- No, it is not correct; for the planet Saturn has arrived at a greater state of perfection than your own earth. It is inhabited by races of be

O - (From the audience.) How have you obtained the information that the people on the planet Saturn are very much beyond us in intelligenca?
A.—By visiting that planet, and making per-

sonal observations.

O .- And have you done so? A .- I have; therefore I know.

.Q.-In communicating with those people, do you have to u e mediums as you do with us? A.-Yes. Q.-Is the language of the people similar to our

own? A.-No. There may be a similarity but it is a

very distant one. Q .- Have you made more than one visit?

A.-No Q-Were you there a long time, according to

our understanding of time? A.-No; but quite long enough to learn some-

thing of the geography of the planet. Q .- Are the lubabitants mortal and mmortal,

like ourselves? A.-They certainly are.

Q .- Was the surface of the planet any hing like our own?

A -Yes; only vegetation in many pare is in a much higher degree of cultivation. In many of the arts and sciences they have outstripted you; and yet there are races of beings upon that planet who are exceedingly evil, who delight in war, and in everything that brings misery to human

Q.-Is there any atmosphere surrounding the planet and do they breathe, as we do? A .- If there was not, the planet itself cold not

be in existence as a planet. Q—What kind of government do they egoy? A .- Different forms; some quite analogus to your own; others far in advance of your orn, Nov. 16.

Henry L. Lewis.

My folks live in Pennsylvania, and theywant to know if it really is a fact that I am dead and they further declare that they shan't believe it Yes: I have gone through with the change called

had none, and I suppose that this call from them has come in consequence of some little sparring I had with them, with reference to this subject of. Spiritualism, before I left them for the West. They told me that they had been informed through the soul passes, are of necessity to the soul, and some spiritual source-I did n't inquire how-that if I took the position offered me at the West.I should be killed within such a time. I said I did n't believe a single thing with regard to the Oh, thou Eternal One, who art thyself the killing business, and if I did I should accept the principle of eternal truth, changeless forever-in position all the same, and you may never believe

was. The work was short; they had it all their fore, harm ensues. own way and I am here as one more representative of the truth of Spiritualism. I hope my friends will profit by my coming, and enjoy their | Theology? faith as long as they remain here. Be true to it-Nov. 16. day.

Sophia Faxon,

My name was Sophia Faxon. I lived in Boson. I was seventy-four years old. I thought when I was here that if you made a profession of religious faith and lived up to it as well as you ism is injurious to mankind? could here that was all that was required of us; but I find that people who have gone to the spiritworld on such capital as that are dreadful poor. For to begin with, they do n't any of them live anywhere near what they profess to, because in the first place they set up a standard they cannot each, and in the next place, it is an unnatural one o them, so it is not at all the best thing they could do for themselves or for humanity; and when they get to the spirit world they will find they have come with dreadful little capital. I've been struggling all the while to get along-to get where could feel comfortable-satisfied with myself.

A friend who was outside of the church, but who was a good woman, who was doing good al- expressed it will do harm. ways, helping the sick, the poor and afflicted, who was speaking kindly to every body, having charity for all; when she came to the spirit-world she was rich, rich in all beautiful things. Her mansion had been reared without the sound of hammer, reared by her good deeds, by her holy life spirits, and that I wished to reach her to save her

who knew me here, with reference to what they who are richest on earth who are richest in has been successful. heaven. Oh, no, no, no; generally right the reverse. Good-day, sir. Nov. 16.

Alice Weaver.

York. Nov. 16.

George A. Dakin.

I am George A. Dakin. I was fireman on board the "Cumberland." I would reach my friends who are scattered throughout the Union. I saw thirty-seven years and five months in this life.

Mamie Emerson.

How do you do, Uncle Willie? [Is this Mamie? How do you do?] Oh, I am always nice, now. I come to tell you that we children and mother have a grand time here. [What do you do, to enjoy yourselves so well?] Oh, going round and seeing everything that's beautiful, having good health and everything we want; only we want father, and those who are left here. [I suppose you feel sorry sometimes that you don't have them?] Oh, yes. I want you to write to father, and tell him how glad we are to have him think of us; not to think of us as dead, but to think of us as there, only he can't see us. And tell him he's going to have better luck next year than he's had for a long time. [He's having a pretty hard time.]. Yes, but it's going to be hetternext year. He must cheer up; he must n't despair, but push ahead. I am going to be his secretary; he'll know what that means. [What's your hurry?] Oh, I must go. Nov. 16.

Séance conducted by Baron Von Humboldt letters answered by Mamie Emerson.

Invocation.

Oh thou, whose great soul we worship and adore in all seasons and in all-places, we thank thee for the beauty of life and for the life of beauty. We praise thee for the peculiar language in which these floral gems (alluding to the flowers on the table) speak to the soul, calling it nearer to thee, aiding it up the ladder of life, and shedding beauty and fragrance in its pathway. Oh. Most Holy One, we come not unto thee, this hour, with bitter complainings, but we come with thanksgiving and with praise. We would tune the harp of our being so that we may give thee perfect praise. Looking out to thee from the midst of humanity, we know that thou understandeth all humanity's needs, and that, in thine own time, thine own way, thou wilt provide abundantly for all. Thou hast taught us to pray-to ask, if we would receive. And for thy dear humanity, oh Most Holy One, we would receive the baptism of truth; we would ask that the clouds that obscure humanity's vision may be swept away. Though the sun be shining through certain rifts, here and there, yet the clouds remain. Dispel them, oh Lord our God! Let thy sun of righteousress beam in upon the soul, in all its radiant beauty. Leave us not when we are tempted, but deliver us from all that is evil; for thine is the kingdom above all kingdoms, and the glory above all glories, forever and forevermore. Afrien. Nov. 20.

Questions and Answers.

Ques .- (From the audience.) Would it not be etter if a person never had known anything of the converting power of Christianity? "Would it not also be better for some minds if they had never investigated the Spiritual Philosophy, since it tends to insanity among the uneducated?

ANS.—Answering your question from a finite, limited standpoint, I should say, Yes, it would be better for a certain class of minds if they had never investigated modern Spiritualism; better for a certain other class of minds, if they had never investigated the claims of Christianity. But, answering it from a standpoint beyond human, I should say that all things are perfect and very good as they are; that the soul who loses possession of its natural physical faculties, in consequence of investigating modern Spiritualism, or any other ism, gains a lesson thereby, mot in mortal life, but in the soul-experience of that soul. I believe in the absolute-that all things that are, are of necessity; that all of experiences, whether good, or seemingly evil, through which

therefore very good. Q .- Do you not think that a great many mediums have done a great deal of harm among certain classes?

A .- I certainly do; inasmuch as they are unfortunately organized, so that they attract to

that I am dead if your faith is true, until you hear themselves a class of spiritual teachers who are it from myself. So here I'am. Henry L Lewis poorly adapted to give spiritual truth. And, is my name. I was killed about five hours' march again, there are others who throw themselves upwest of Fort Lyon, by a squad of Indians who on this great rushing tide of spiritual influx betook me to be somebody else from what I really fore they are half fledged as mediums, and, there-

Q-Do you think any more are made insane through the means of Spiritualism than by old

A .- Statistical records show that the number of true to it not merely in word, but in deed; if they insane persons who have been made insane by believe it, live it. It's a holy faith, and they modern Spiritualism are far in the minority when need n't beashamed to espouse it if they only live compared with those who have been made insane up to it. I was from Fredericktown, Penn. Good by popular Christianity. But modern Spiritualism is a child compared with Christianity. We do not know how these notes will compare when Spiritualism is eighteen hundred and seventy. one years old.

Q-I should judge by the question answered previously, that you do not deny that Spiritual-

A .- Everything- I care not whether the thing be good, very good, or bad, very bad, or ranging hetween the two - is, to some, a positive evil. Modern Spiritualism proposes to bring mora of goodness than evil to humanity. Thus far it has done this, as its record, spiritual and mortal, will show.

Q -Can truth, under any circumstances, be injurious?

A .- Yes, it can; because the injurious things, or evil things, of this life are measured by the senses of this life. Therefore, measuring truth by the senses of the mortal life, there are conditions under which it had better be withheld; for if it is Nov. 20.

Dennis Dale.

I came here a few months ago, because I wished to reach my mother. I told you then that my mother was unfortunate in the use of ardent here; and many is the poor unfortunate she has in that direction. I come here to-day to tell you befriended in the spirit world. I am one of them, that I have been successful. My mother is a I know very well that all I might say to those sober woman, attending to all the duties of life carefully and well. I have been able to come so should do or should not do, will make no differ near to her that she can hear me, because she has ence. They will do as they please, whether the medium powers; and she can see me. And I dead return with advice or no. I shall be the have told her how unhappy I was in heaven on better for coming. I shall feel that I have thrown account of her course on earth; and, if she would off a lead here in this mortal life, that has been try, I would help her to leave off drinking; and hard to bear with me; and if my friends who re- that, in this life, it would be all the better for her. main want capital here in the spirit world, they and, in the earth-life, she knows it would be. She must obtain it before they go to it. It is not those | told me she would try, and she has tried, and she

I told her about how I first came here, and now since she feels strong, she wished me to come and thank you for your assistance-tell you how happy she was, and how grateful to the spirit-Say that Alice Weaver would be glad to com- world, which, through the blessing of God our municate with her friends in Boston and New Father, is watching over poor, weak, human life. My name is Dennis Dale. I lived in New York City. Good day, sir.

. Mary Cline.

I died last month, in Lowell, of small-pox. My name was Mary Cline. I got a sister in Boston. I want to communicate with her, if I can. I want her to know I had everything done for me when I was sick, and that it was my request that none of my things should be sent to her, because I was afraid of the small-pox, and that's why she's not got anything. I'd not left much anyway, but better be without than run the risk. I am getting along well in this new life. I know I shall soon be very happy. I've seen our father and mother, and James, and they all send a great deal of love to Bridget that's here. I hope she won't feel had about my going the way I did, because I might as well go that way as any other. I was taken good care of, and I like to have her feel happy about it. Good-day, sir. [What was your age?] Twenty-two years. Nov. 20.

Thomas Lillie.

My name was Thomas Lillie. I have been gone welve years. I lived on High street, in Boston. I was a dealer in furs twenty-five years ago. I lost pretty much all I was worth, and was obliged to turn my attention—for a living—to making and repairing ladies furs. I was a Jew. I hold now that all faiths are good for the soul, if the soul lives up to them-that it matters not whether it is faith in Christ, or in Jehovah. I wish to communicate with my son Thomas. I have something of/importance to communicate, which I do not care to communicate here at this place. Goodday, sir. Nov. 20.

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

MESSAGES TO BE PUBLISHED.

Tursday, Nov. 21.—Invocation; Questions and Answers; Nellie Roberts, to Ceell Roberts, of Cambridge; Abraham Cameron, of New York City, to his but ther; Sarah Sarkeant, of Unleage, Ill., to her mother; Chârles Diozens.

Thurnday, Nov. 23.—Invocation; Questions and Answers; Thomas Nessmith, of Lowell, Mass.: Sarah Caswell; Walter Montgomery; Daniel Radeliffe, of Boston, to his wife; John Mactiowan, of Glasgow. Scotlard, to his sond a Marcica.

Monday, Nov. 27.—Invocation; Questions and Answers; Abigail Inuter, of Tuntersuite, Ala., to her sers, I epiding Thomas Hunt; Annie Ulinan, of Cincinnati; Maria Kingman, of East Boyton, to her mother; William Thompson, of Pangor, Me.

Tuesday, Jan. 19.—Invocation; Questions and Answers; angor, Me. Tuesday, Jan. 9.—Invocation: Questions and Answers; outh Odione, of Portsmouth, N. Il.; Dr. Stephen Bail, of

J Mon.
Thursday, Jan 11.—Invocation; Questions and Answers; Elias llowe; Ricardo Gonzales, to his son, in Roston; Peter Procker, of Roston; Henry Wright; Jona Roberts.
Monday, Jan. 15.—Invocation; Questions and Answers; Berjamin Edmonds of Montp Her. Vt; Alice Hendricks, of New York City, to her father; James Harlowe, of Boston; Epemenides, to the Circle of the Western Star.

Passed to Spirit-Life:

From Williamstown, Vt., Oct. 15th, Captain Septa Simons, iged 71 years 8 months and 8 days. aged 71 years 8 months and 8 days
Years ago Mr. Simons was one of the pioneer laborers in
building up the Universalist Society in that town, spailing
nothing for the promotion of a more liberal church. A few
years sinke, when, convinced of the brighter light in our
spiritual philosophy, he wished to lend his efforts in that direction; the persecuting hand of the cluych was levied as almst
him: but during it all he lived a firm, consistent and nobic
Spiritualist. The beautiful taith he so early loved cleered
him to the last, and during his expiring meminishes assured,
him to the last, and during his expiring meminishes assured
his friends that the "early loved and lost" had once in thim.
In hamony with his life were his funeral obscipates or inducted,
lewing it of as the grim "court of death," but the unfolding of a brighter existence.

From the residence of her daughter, Mrs. C. L. Stone, at Yates City, Ill., Nov. 10th, Mrs. Fanny Specer, in the 73d

Yates City, 111., Nov. 1911.

year of her age.

The daughter of a Uriversalist clergyman, she was rested in the bellet of the flual restoration of all humanity to a state of purity and peace; and outing the later years of the everpresent ministry (fancile, lier mortal remains were deposited in the cemetery at Peorla.

The 24 Nrs M. F. Reals, for-

From San Francisco, Cal., Dec. 3d, Mrs. M. E. Beals, for-

True san rimered, can, melly of Boston.

The deceased was long known as a public medium, and through her ministratic his many a sad heart has been comforted and hierset by the light of modern Spiritual sm. Sho has ascended higher, but her good works will feman to bless M. S.

Quarterly Meeting at West Winfield. N. Y. Quarterly Meeting at West Winfield. N. Y.

The Central New York. Association of Spi itualists will
hold a quarterly meeting in Week's Hall, west Wisheld, N.
Y., on Saturday and Sunday, Jan 27th and 28th, commencing
at 12 o'clock M., on the sarival o't are its train from Utlea.
We have engaged for the occasion O. L. Surbif, of Ohlo,
A. E. Duty, of Islon N. Y., and Mrs. A. E. Williams, of Orlskany, N. Y. Others are expected.
As far as passible enternalment will be furrished in the
families of liberal people in the vicinity. Arrangements have
been made with two hotels to furnish accommodations for
those attending the meeting at \$1,00 per day.

All are invited to attend:
L. D. Shith, Secretary.

E. F. Beals, President.

Quarterly Convention. A Quarterly Convention of the Merrimac and Suffivan Association of Progressive Spiritualists will be nearly Town Ball in Bra ford, N. H., Friday, Saturday and Suffeed. 2d 3d and 4th. All Spiritualists mediums and free the ers of said counties are corulally invited.

Per order of the committee, S. F. Hurd, See S. F. HURD, See'y

Mediums in Boston.

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Jan. 6

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Jan. 13. -5w.

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Chapter VIII.—Margaret Fuffer.
Chapter VIII.—Margaret Fuffer.
Chapter VIII.—Interview with Pollock.
Chapter XII.—Interview with Pollock.
Chapter XIII.—Interview with Webster
Chapter XVII.—The Path of Progression
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THE WEST.

Warren Chase, Corresponding Editor.

bers and beauties to even approve the outing racin

JANUARY 5, 1872.

This lay, ever sacred to as completes they like years we have lived in and breathed the atmosphere of the earth At has been a constant struggle with the popular elements of social and feligious life, while the sour has continued its growth unimpaired by a sear. During the last offeen gyears we have onlyyed the bookstant somety of Blessed and happy spirits, and enjoyed their fallest combidence and support, which we would not lose for all the appliance that mortal lips could give. Thegensure of the world we have ever enjoyed, and still live; while we have never had a quarrel with a mortal in the whole term of life; never were sued for prosecuted in law, never drunk, and never fought, with or wit dut weapons. We never swear, neither in courts nor out, and we have never believed in the Christian religion, and yet our soul is full of religion, natural and rational are we conceive it to be. We have many electrics, who know not what, they do, nor why, but they harmthemselves far more than us, and always complain for others who do not thank them for it, and never for themselves. No person can deny the authority of the churches and their institutions, and not be abused; but while we have ever met the cold world with a calm and steady purposi in life, we have ever been blessed with the confidence, love and devotion of our own household to a degree few have enjoyed, and now in declining years we lean back on the loving hearts and open arms of eight littleggrandebildren and their parents; all of them as free, so far, from; amporation as outstill. It is indeed a blessing we can fully realize, after the gold reception and long life we have lived in the prejudices of the wicked and bigoted to feel the harmony of all the relatives, with no discordant motes and the chiming in of the spirits of many dear ones on the other shore, where we shall soon meet thom, and from the brighter life still watch with interest that growth of those liberal sentiments we have so successfully cultivated here. We spent a part of the holly days at the faut hills home in Illinois, and enjoyed the clatter of busy feet among the toys! of Christmas, where they think as much of old Santa as of the one for whom the day is celebrated. It is the glory of oursife that there is no superstition, bigotry; profaulty, nor dissipation in any member of our household in all its branches, so we can die in peace.

CONSOLIDATING.

Our esteemed friend, H. S. Brown, M. D., of Milwankee, Wis., writes us that the friends in that city are centralizing on a platform of principles, the planks of which he feels sure are not rotten. We hope it is so, but believe it not best to put too much timber in a creed or constitution, as it is not possible to get a large number of liberal minds to unite on a long creed. The Declaration of Independence was and is most admired for its comprehensiveness and brevity, and yet even that has been often complained of as saying too much, and not too little.

Mr. Brown sends us the following, which he says they have agreed on; and although we might be inclined to trim them off at the ends, we do not object to the gist of the matter they con-

-We have adopted the moral principle that the religion of Spiritualism is a proved truth or setence, and takes its place among the sciences as the science of religion. It stands upon this high moral basis, and has no other claims upon people but its truth and the real benefits of a truth that teaches us the science of life and llying in this world, as well as in the world of spirits; and as the honest man, who has proved himself true under all trials, is called the noblest work of God, so stands this religion, the noblest ever made by God or man. Christians may malign and murder astronomers, chemists, geologists and Spirit-nalists; but these sciences are true for all that, and fixed in the laws of God and in the milds of every intelligent person, who has exunined them

catefully.

We have adopted the moral principle that the religion of Spiritualism teaches that there is no other way to attain the greatest happiness but by other way to attain the greatest nappaness on or virtue and justice, or doing right. The greatest righteousness produces the greatest happiness on earth or in heaven. The sacrifices of doyes, bulls, or the Lauricot God, or the lauricot a sheep, in no way heips to get persons to heaven as an atone ment for their sins-as Jews, Pagans, Christians and Majammedans profess to believe.
We have dopted the moral principle that the

God of the religion of Spiritualism is "our highest idea of perfection," He is all wisdom, fruth, love, justice and reason, and rules by the unchangeable natural and spiritual laws of love. Changeathe natural and spiritual laws of love. And discordy by these laws that we know anything about him, as he has not been seen, by man on earth, nor his spirit in heaven. He has not been recognized by any or our five senses, and all we know of him is by reasoning from effects back to their causes; and from causes forward to effects. Reason is the highest gift of tiod to man, and the only one that enables us to have any comprehensive idea of him in the least degree, When Christians warn us of the dangers we

ducur from the use of our reason, and refuse to use their five set ses to investigate the phenomena which prove Spiritualism true, we can easily understand why they turned the civilized peop of Romestato barbarians, and their law and order into anarchy and confusion; because their God can bettler be reasonable nor sensible if they are perfect as he is, or imitate him; and it had sput in our Constitution, will destroy our government and establish the worst phase of barbarism in place of our present civilization.

OLIVE LOGAN STICKS A FEATHER IN HER HUSBAND'S CAP.

In a flirting letter to the New York Sun, in which she endeavors to rescue her name and reputation from the spattering attacks on the social radicals, by shaking her skirts and denying that she was there, about as old Peter did, and no doubt proved it satisfactorily to herself, as she dil to us, she says of her husband, whom she

"As for my husband, though he has long been known as a patient investigator into the wrongs sufferings of the lowly, and as an earnest pleader for charity toward the poor working girls of New York, he has never once, with pen or tongue, advocated suffrage for women; so that; even by implication, he cannot be included in the stigma which the enemies of that cause would attach to all its advocates."

With this "feather in his cap," he can no doubt pass triumphantly through the conservative ranks, unsoiled by their attacks with the rotten eggs of "free love," which are their most potent weapons of late, and the only quality of the article-they.

A MISTAKE.

The St. Louis Times is not often guilty of so great a blunder as it made recently when speaking of a few old, fogies who are getting up a convention in Cincinnati to look after God's rights, which they think are not fully provided for in our

hean and anti-progressive, and not likely to be deeds were immortal. The seed was greater than worlds;

OBITUARY

mer land. His earthy beautioss fied so the spirit The saddened wife and children are somewhat ing private note of his merits, &c

I am sorry to say that your friend H. E. Emo. ward life, to whom you have been sending the Panner. At the

the one that spoke at his funeral; --

clined. Though the twig period of his earth-life should lend their aid and encouragement. was kept constantly under the pressure of the religious dogmas of the Presbyterian Church, yet in the full-grown tree he met with superior forces, educating him in a new code of moral law, and opening a new field of active diffe; he went about countries, in order to the constant of the doing good, healing the sick, causing the lame the services closed by all singling the Devology, and that to leap for joy, the dumb to speak, the Mrs. Tappan gave her fourth lecture at the Masonic blind to see, and many wondrous things did be. Temple, Brooklyn, on Wednerday evening. The subject similar to those accorded to the great master of was a Clairvoyance and Psychometry," at the close of which and the angel world all honor and glory. As he great promptness, clearness and satisfact advanced, his speritual sight was opened, till he speak there again most Wednesday evening. enjoyed a conscious pyreception of the angelie world. He knew well, when he should pass the contines of earth-life, to what world he was going the had no reason to recant his religious belief, as is so often thrown up by the enemies of Spirit.

Mr. Owen is determined that the church and clergy shall mr. owen jobber the best world which express stiffing uallsing for hope had changed to fruition, and by those who know him best. Engaged in a pub-lic capacity as he had been the last diffeen years the capacity as he had occur the last inteen years of his life, the world suffers a loss that cannot be scasily replaced. Loss, shall we say? no. He has gone but to come again the same, except in sin and pain; friends need not weep, for what is their loss is his greater gain."

"TO THE PURE, ALL THINGS ARE PURE."

We hope no reader of the Banner has failed to ead the caustic and exhaustive review, in the editorial department, of Dr. Austin Phelps's at tack on Spiritualism. Had we been in the Doctor's predicament, we should have felt like hiding away with the remainder of the unsold pamphlets till they were forgotten. The devilish theory will do for those who have devils within, and are devilish in feelings and character, as well as the ory; but to us, and to thousands we know, they have been ministering angels always for good and rooks through maudlin eyes, sees everybody drunk?" and we suspect Dr. Phelps, At any rate, he might as well throw a bucket of water at the sun, to stop its shining, as to attempt to arrest Spiritualism by such shallow stuff as his pamphlet is made up of. However, we ask parreview, in No. 17 of the Banner,

cution, gave no justification for the course pursued. ment, which is up with the times in every reour whole structure is rained; and surely if any Bible believers have religious rights under our government, the Morinons have, even though they have polygamy in their religion, as it is a Bible system and is sanctioned by its wises! men.

New York Matters. (From Our Special Correspondent !

DEAR BANNER-Lust week I wrote you of Peter Cooper, Esq., of this city, of world-wide fame as a philanthropist and inventor, mentioning his present work upon an engine, and of his great work, the "Cooper Union." When he married, it was agreed between himself and wife that they would have no servants, and that he was to assist as much as possible about the house. He served faithfully; and, upon the litth of their first-born, he was set to rock the cradle, and, while doing it, thought he could shirk. Returning to his thop, he invented and constructed a machinethat would not only rock the craille, but sing to the baby and keep off the flies. Upon applying it, he found it worked splendidly, and he was relieved from that duty, and others of the same sort that afterwards followed,

Another important and valuable invention of Mr. Cooper, which he failed to get patented in time, and thereby lost millions that he might have gamed, was brought about in this wise. He determined that he would not erect the building for the "Union," unless he could make it absolutely the proof. His first difficulty was to find something that would not burn to support the fleors, and, at first," thought he would out up plate-iron into strips, bolt them together, and in this way obtain the article he desired: when it occurred to him that something might be made that would do it better. He went to work, and, after an expenditure of seventy thousand dollars and much time, he had a machine that would roll out floor joist, which came into immediate use, and he lost the control of it. In about the same way, he lost the credit of inventing the mower and reaper, and the immense profits made upon that machine. It is said that a true artist is never quite satisfied with his work, for his mind is, immediately conscious of something better. So it must have been with Mr. Cooper, in his inventions; as soon as his idea found expression, he went off on something else, leaving others to reap the benefits of his brain-work and inventive genius,

Mrs. Tappan's second meeting at Lyric Hall (the first of her regular discourses.) was well attended and attentively evangelical clargyman, opened the conference by Mr. Ave hetened to. The subject was handled with great ability for declaring his love for free thought. He said that the sun,

its struggles were to gain conquests over matter. All there is, has been, or will be, it must possess, must experience. God is, the soul is -one and inser arable. Infinit, eternal Our brother, H. U. Emory, of St. James, Mo., And the Supteme Being, are expressed in every human has passed over to the other country in the sum. "Hitt-whether the earth-life is a used in the stagnant pool adversity, the flery floods of all choos of in the pleasant valleys or mountain heighteen cross criticand happing -s, it scould not use it, and his soul gladdened in the valleys or mountain heightest prosperit and happiness, it prespects of a change he knew was for the besters. But to the souls very xxx in he was essential to

m and its erromphaser innate matter, and thereby unredeved by the assurance he gave them of the followindown higher content prosess fixed. The sufferings better life into which he knew he was passing, to by thy physical body were con the pleasures of the effect, prepare for their arrival. We append the follows as fixedence, and its means of accounted a better control of its earthly temple, and a more perfect expression into out-

At the conclusion of the sermon, Mrs. Tappan made a the last year, has passed from earth-life on the statement of the object of cums organ ration," that it was 221 day of last December; his disease was ossiil a movement to establish, among so many pulpits, at least eation of the heart. Death to him had no terrors; one devoted to woman's spritted expression; one upon it was rather otherwise, for he had long desired which her cause could be presented and the have a hearing, and partiently awaited the change. He died a firm believer in the truth of Spiritualism; and it. She spoke of what Spiritualism had done for wemen, of her occases in the truin of Spirittanism; and its second to me that he blended it into every act own appearance upon the spiritual restrum when a gree of his life, and yindicated its cause and that of gul, in this city, and here to through the kind attendion justice and humanity. He leaves a wife and and words she had received; referred to Mrs. Hardingethree children with numerous and warm friends. Britten, at Apollo Hall this month, of her noble life-work, of to mourn his loss. But we hope that their loss is her carnestness and ability, yet notwithstanding there was his action. his gain. Respectfully yours,

Tigomas Davis."

no pulpit or restrum here that women could justly call the re-Since writing the above we have received the inghams. Chaplus, and Organis-jet it never occurred to following tribute to the memory of Bro. E. from either of them to invite a soman to speak in their desks; that as far as they are concerned, Mrs. Julia Ward Howe, "Passed into higher life, Dec 221, 1871, as a nat- Mrs. Livermore, Mrs. Chency, of Boston, Mrs. Burleight of ural consequence of disease of the heart-in the Brooklyn, and other talented-women must keep silent in the 19th year 1f. his. age, Dr. H. E. Emory, of St. churches of Sew York and vicinity. Now it was determined larger Missouri James, Missouri.

His former hirthplace was Windham, Vermont, where he spent the greater portion of his earth-life, from whence he removed to South Coventry, that here they should have an opportunity to express their thoughts, afterwards to St. James, Moz. his later, birthplace to the spirit-life. His life affords one of the most kiriking instances of the fallacy of the most kiriking instances of the fallacy of the old adage, As the tree is bent the twig is in the old adage, As the tree is bent the twig is in the old adage. As the tree is bent the twig is in the old adage, As the tree is bent the same to be permanent, and all who favored it admits their sid and encouragement.

misditions who lived on earth some 1840 years ago she gave an opportunity for any of the abdience to ask possessed of, but accorded to the Father of all life questions (which several did,) and she answered them with find the tangel world all becomes a control of the father of all life. was " Clairvoyance and Psychometry," at the close of which he great promptness, clearness and satisfaction. She is to

not monopolize the best words which express spiritual tails to sight. He felt it a privilege to pass on, as thought, and give them another interpretation. So he his bodily suffering had been very great. In all padopts them, uses them as very were used originally. The his life he manifested a cheerfulness of spirit word "Epiphanist" signifies a believer in "spiritual maniand an evenness of temper seldoin met, with in festations," and as such the distinguished scholar and au-any one; believed by all who know him; and most, ther gives it again to the world.

The papers announce as the subject of Mre. Tappan's sermon this evening, "The Motherhood of God," More

New York, Jan. 11th, 1872.

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

The Progress of Spiritualism—A Grand Meeting in Charlotte, Mich.—Rems conversing the Toun—De-tails of the Convention—Prof. M. Millison, maketh

strictures upon the Spiritual Press-The Present Age charged with Partiality — The Banner Re-porter receiveth a slight Reprimand — Harmony reigns at last — A healthy and fraternal Competition between the Spiritual Papers-The eloquent Orations of the Journalists, etc., etc.

On January 6th and 7th, a Quarterly Meeting of the Eaton County Circle of Spiritualists took place in Sampson's Hall, Charlotte, Mieles Of course, the Banner of Light had a reporter presnever for evil. It is an old saxing that " Who ent to take notes of the meeting. The representative of the Banner was early on hand, and, having a few moments to spare, thought he would take a look around the town.

CHARLOTTE, MICH. This place is eighteen miles southwest from ausing, the State capital. It has a don for kicking at a man already down, and only of three thousand, and, like nine-tenths of westintended to call more particular attention to the ern towns, is growing rapidly, and expects another railroad soon. Two railway lines meet at Charlotte-the "Grand River Valley," and the By Our old friend, IKA B. EDDY, now of Chi- "Peninsular," The surrounding country is excelcago, and for several years a resident of Salt-Lake | lent for grazing purposes. There is an immense City, takes us sharply to task for defending the amount of ash timber in this region; hence, in Mormons, and tells some terrible hard stories Charlotte, there are several manufactories for the about them, with an assurance that they deserve making of axe-handles and the wood-work for their fate. We do not proteinl to defoud their respectful timplements. Charlotte supports two ligion as true, nor to defend them in any crimin- weekly papers-the Republican, and the Leader. ality or cruelty; but the silly and ridjeulous excuse J. Saufders, Esq., of the Republican, gave us made by the judge and court for the legal perse- cordial welcome, and took us over his establish-Attempting to play up in a popular prejudice spect. We looked into the Room of the Charlotte. against polygamy to break them up as a society, Library Association. This Association has over is no excuse however bad they may have been, one hundred members. The Directors are adding in civil life, a If they are guilty of crimes, let to the supply of books all the time. We respectthem be arraigned for each specific offence, and fully call their attention to the catalogue of Wm. made amenable for it by itself, and not fined and White & Co. The Banner of Light' should be imprisoned for bigamy to punish them for murder among the list of papers coming to this Associaor thieving. We must guard religious liberty, or tion. We suggested this to Mr. Saunders, Hesaid, he had no objections. Some of the nice young men in Charlotte who think Spiritualism is such a stupendous humbur, should regularly congregate in the poom of the Charlotte Library Association and regularly peruse the Banner of Light. First, Bailey, one of the editors of the "Spiritual Harp," is a resident of Charlotte. The Banner reporter was folded gently beneath his wing. The Professor is about moving into a new store. The "Harp," is a great favorite everywhere; but this is especially true in Michigan. where Mr. Buley has friends unnumbered. All good souls stop at the Phenix House when they visit Charlotte.

ORGANIZATION IN MICHIGAN.

The Michigan State Association was organized The Michigan State Association was organized in 1865. Seliten J. Finney was elected President, and J. M. Peebles, Secretary. In 1866, Col. Dorus M. Fox was called to the presidential chair, which he occupied for four consecutive years. He thoroughly canvassed the State, and "organ; ization" was the watchword of the hour. First came the local organization, then the formation of county assessment. of county associations, through which representa-tion was secured to the State conventions. The claim is, that to day there are two hundred and ten societies and twenty-six county circles in Michigan. True, all of the societies are not in working order—tar from it. But it is no worse for a great many small towns to exhibit a lack of energy for the maintenance of lectures, when, in not a few of our large cities, there is mourning and lamentation to collect funds to pay speakers. But the resurrection day will come; and, many years hence, these two hundred and ten so-cleties will be centres of light and inspiration. And the same thing will take place all over the country. Undoubtedly some new issue will come before the people, and that will cause a focalization of the strength of liberalism. THE MEETING IN CHARLOTTE.

The Eaton County Circle is officered as Iollows:
President, John Farlin, of Beilevue: Vice President, Mrs. — Coulter, of Charlotte: Secretary,
A. Reed, of Grand Ledge; Treasurer, Hiram Merill, of Charlotte:
Saturday, 6th, at 2:30 p.m., President Farlin called the meeting to order. Mr. Ashley was chosen as Secretary. Committees were appointed. It was then voted to hold a conference meeting. The Eaton County Circle is officered as follows:

The Rev. J. H. Stewart, formerly an eminent

Constitution, and which they propose to have secured by an additional amendment. The Times spiritual kingdom was within the soil of every human beging the spiritual kingdom was within the so curers were starving their families because of the lack of any system. It was hard for him to hear, accus omed as he had been to the precise methods of the church; but still, he was deter-mined to labor on in the good work which had already blessed him so much.

Prof. M. Mülleson, the spirit artist, then took the thor, and commenced by saying that it was a popular superstition that only the tongue and pen

is something to this spirit-art, beside getting the printing of a near and dear friend; there is printing of a near and dear friend; there is printing phinvolved in the matter, and ere this meeting closes I shall further chicklate this subject.

Bro/JFK. Dearth, of East Saginaw, was the next speaker. He said he was in favor of organization, but it must be on the basis of science. In the present chaotic state of affairs, we cannot expect to accomplish much in this line. We must bend all our energies and sustain the Spiritualist, papers! [Col. D. M. Fox, editor-in-chief of the Present Age, entered the hall at this monuont. diresent Age, entered the hall at this monuent, and, hearing Mr. Dearth's words, smiled a genial smile of approval] Yes, said the speaker, we must support our papers; I have read the Banner of Light for fifteen years; it has educated me, and love it dearly; I always work for it. [Here the Banner reporter's eyes sparkled with delight] Every one present should subscribe for the Bandelight] Every one present should subscribe for the Ban- Charlotte Convention. Col. Fox insisted that the nor of Light. And with these words Mr. Dearth friends should subscribe for some Spiritualist patook his seat.

The Banner reporter arose and responded to the

ism by Michigan was a growing power. Taking a survey of the organic work at large, he said he survey of the organic work at large, he said he wanted to see a great exhibition of unity. Where the end would be be could not tell. Spiritualism was in the churches. Robert Collyer is a firm Spiritualist, said Mr. Fox, and I rejoice in it. Though a Methodist for many years I am happy in Spiritualism, and I cry "hosanna!" when I realize how our ideas are spreading. I repeat, what the future of organization in Spiritualism is to be none can tell. But Spiritualism in some form will conquer the world. [A pause] Reference has been made to the spiritual press. Yam glad of it. As editor of The Present Age, I appear before, you. The Banner of Light is represented here. That energetic journal sends a rereporter, I am glad to see yourse. The Colonel then waxed elequent over the grandeur of the press. Referring to the Chicago disaster his voice became thrillingly pathetic, and emotions of grief were plainly visible upon his face. He plead for The Present Age. The paper most be sustained! He had lost everything by the great fire. But the paper had been started again, and he was in hopes to get his journalistic matters upon a paying basis

THE EXCITEMENT BEGINS.

Prof. M. Milleson followed the Chicago editor. He was excited-said he had some plain remarks to make. The newspaper men talked about the grandeur of the press. The Present Age was a partial, one-sided affair. It only puffed favorites, partial, one-sided anair. It only puned ravornes, and had slighted him shamefully. He was in attendance at the State Convention. He exhibited his spirit paintings, notice of which was given before the Convention. His style of mediumship was a part of Spiritualism. The Secretary of the Convention had not mentioned him. The Present Age was above noticing modest, unpretentions media. A reporter of The Present Age attending the Convention did not mention the spirit pic-tures. Prof. Milleson not only felt injured but disgusted in consequence. said the Professor, I have a reprimand for another representative of the spiritual press now present Here the Banner reporter blushed, and Col. Dorus M. Fox opened his eyes very wide.] I met the Banner reporter in East Saginaw. I had my pictures hung up in the hall of the Spiritualists. The Banner reporter delivered his address and closed his meeting, never referring to my pictures. Whe is it that I am openlosked 60. Why is it that I am overlooked so?

THE EXPLANATIONS. The Banner reporter took the floor, and said h

knew Mr. Milleson felt that the Present Age had slighted him; but Mr. Fox was present, and could answer for that paper. The Banner of Light is the friend of all media. [Applause from the audibers of the firm have kind words and substantial aid for deserving media. The pages of the Banner of Light are open for all; no partiality is shown. With regard to the East Saginaw matter, the Professor had spoken to him about it, and everything had been made satisfactory to his (the Professor's) mind. But, said the reporter, I will explain it all again. Prof. Milleson is a stranger to me; I never met him until the first Sunday in January. It was my first lecture in Saginaw, and although I noticed Mr. Milleson's pictures on the wall of the hall, yet I waited for ome word from the officers of the society as to the notices to be given. Nothing being said about the potentes, I closed the meeting without speak-ing of them, not knowing that Mr. Milleson ex-pected any direct reference to his drawings. [Mr. Milleson here spoke out loud in meeting and said, "I am perfectly satisfied; but what can the Present Age say for itself?]

This brought Col. Fox to his feet. He was very

calm, and said he had but a few remarks to make. He printed the report as it had been forwarded to him by the Secretary of the Convention, there-fore the blame did not rest with the Age, Mr. Fox said that his corresponding-editor, who was in attendance upon the Battle Creek Convention, was a nice fellow, and why he had neglected to mention Mr. Milleson was a tremendous But he was sure it was not done intentionally,

EVERYTHING SATISFACTORY. Prof. Milleson now spoke. He said he was satisfied; he wanted an explanation, and he had received what he wanted, so, of course, as a natural result, he was satisfied. And so Prof. Milleson sat down congratulating himself; the news paper representatives congratulated each other on the fact that a serious charge had been met and overthrown; and the audience congratulated itself that personalities were over, and that something about Spiritualism would be the next thing on the programme.

HARMONY RESTORED.

The evening session was largely attended. The Rev. J. H. Stewart delivered an address on "Man; his origin, present condition and destiny." Marked attention was given the speaker. The singing by Prof. Bailey's choir was excellent. THE SESSIONS ON SUNDAY,

Sunday morning came clear and bright. The people began to gather in Sampson's Hall at an early hour—that is, early for a public meeting. The first thing in order was a conference.

Dr. Henry Lever, of Nashville, made some very interesting remarks. He said he was but an investigator; he had read the Banner of Light through the kindness of a friend, and had become interested in radicalism. At last, light had reached his soul. As a Methodist he had been an earnest worker for Christ; now he was strong in the determination to work for humanity. Dr. Lever grewess enthusiastic, and stirred up so much interest, that Dr. A. Spinney, of East Saginaw, passed under the control of an Indian spirit, who proceeded to declare that the white men were thieves, and wanted all the blankets and huntinggrounds and squaws and papooses, that the big rad man possessed. The noble Indian then affirmed that the mediums were not half supported which truthful statement concluded his oration.

Dr. Spinney, minus the Indian, was the next peaker. He said he had been a bitter opponent speaker. He said he had been a bitter opponent of Spiritualism for ten years; but he had been led on step by step, until he found himself upon the spiritual rostrum.

Interesting speeches from others closed the fore-

IN THE AFTERNOON.

Singing by Prot. Bailey's choir. The regular address was delivered by the Rev. J. P. Averill, of Battle Creek. The subject, "Am I a Christian?" was treated in a very able manner. According to Mr. Averill, there are very few Christians under

THE SPIRIT ARTIST DECLAIMS. After Mr. Averill's address, the rest of the session was occupied by Prof. M. Milleson, who gave a very interesting lecture upon "Spirit Art." Specimens of the Professor's work were tastefully arranged in one corner of the hall. Mr. Milleson walningd the philosophy of their producti son explained the philosophy of their production in an able manner, and also gave their spiritual significance—this last was well received. The Professor also gave evidences of the tests had been given through the art-phase " of Spir-

itualism, as devolped in himself.
[Prof. M Milleson is now prepared tolgive lectures on "Spirit Art," with exhibitions of pictures to illustrate the same, in any part of the country.

The Banner reporter cheerfully recommends him popular superstition that only the longue and pen were immortal. He claimed that the spirits were to elaborate the higher principles of their philostock the higher through Art; hence, the great masters in Spirit life have selected susceptible organizations, and now control them to paint, and draw; and, said the Professor, warming with his theme, there is something to this spirit-art beside gettingstle printing of a near and dear friend; there is principle involved in the matter, and ere this meeting the professor is capable of interesting a public or private audience, with his lectures and plotures. Address Prof. M. Milleson, at Battle Creek, Bro. 18K. Dearth of East Saginaw, was the Mich I

THE CLOSING SESSION.

The hall was crowded Sunday night. All the speakers present participated in the exercises, which were full of interest.

The meeting was a successful one. True, the bigots were somewhat stirred up, but that will do them good. The friends of liberalism and Spirit-nalism in Charlotte are encouraged to go on in the work of progress.

THE ELOQUENT JOURNALISTS.

The claims of both the Banner of Light and the Present Age were fully elaborated at the per. He highly complimented the Bauher of Light, as the oldest journal of its kind in the

compliment that had been awarded the journal, world; he also spoke elequently of his hopes for which he had the honor to represent.

Col. D. M. Fox spoke next. He affirmed, in a bland and very attractive manner, that Spirituality by M. M. M. Source and the spirituality of the Bauner of Light made a speciality of the spirituality of the spirituality of the spirituality of the Bauner of Light made a speciality of the spirituality of the spiritu the Age.

The Banner reporter stated to the friends that the editors of the Bauner of Light made a spe-ciality of Western local items, and that all must remember that the victories of modern civilization have annihilated time and space, comparatively speaking; hence there was no North, no South, no East, no West. And especially is this South, no East, no West. And especially is this true in the spiritual movement. Though the Banner of Light is published in the East, yet, thanks to the royal development of Uncle Sam's postal department, added to the fact that the Banner reporters throughout the country have unlimited use of the telegraph, that journal is enabled to be the first to chronicle facts of interest to the student of Liberalism and Spiritualism, no matter in what part of the country such matters transpire. These arguments seemed to have weight with

the people; for, lo! there were crowds around the Banner reporter's table, after the adjournment of each of the sessions of the Convention, and many

persons became, then and there, subscribers to the Banner of Light.

The Banner reporter desires to acknowledge his indebtedness to Bro. Dearth, of East Saginaw, for his valuable assistance in the laudable work of adding names to the Banner of Light list of subscribers.

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