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NO. 16.

Written for the Banner of Light ALL IS WELL.

BY WARREN SUMNER BARLOW.

Father of love and light, My heart with sweet delight Looks up to thee. Thy attributes I trace In every form and place, In all I see.

Through every clime and age, Is written on each page Thy changeless plan; Thy purposes divine .I read in every line, 'Good will to man.'

What though my bark of life Is borne on waves of strife, I have no fears; They nerve my dormant powers To brave the darkest hours,

Till light appears.

Though bitter dregs I sup,* From deep affliction's cup, Thy face I see; Though earth is dark and drear, I come through sorrow's tear Nearer to thee.

Thy stern, chastising hand In love was kindly planned: For my best good; It ever points the way, Whene'er I go astray, If understood.

Then I will not repine, But feel thy love doth shine Through good and ill; And see in every tear, As in the sunlit cheer, Thy holy will.

When time's last embers burn, And from the broken urn I take my flight, New scenes will charm the soul, As tircless ages roll, With fadeless light.
20 Waverly Place, New York, Deer 20, 1012.

Obinposed during the recent illness of the writer.

Free Thought.

INDEFINITE POSTPONEMENT OF THE MILLENNIUM.

BY ANDREW JACKSON DAVIS.

The following excellent letter (which has been privately answered) fully explains itself, and is

introduced here as the means of remarks which

may be suggested: Mr. A. J. DAVIS: Dear Brother—Having read with great pleasure and interest a number of your publications, and observing in one of them a plan for reorganizing society on a cooperative basis, and having seen and heard it publicly stated that you had "renounced Spiritualism," I thought I would address you a few lines to inquire if such was the fact, and, if not, to ask if

you still entertain the same opinions on the subject. I feel a very strong desire to try if some-thing could not be done in that way in this place, and I wish very much to obtain through your mediumship spiritual advice and direction you still possess an undying faith in Spiritualism and the Harmonial Philosophy, I wish you would be kind enough to survey the whole field here, and let me know what chance there would be to start a society like what you indicate at this place, and what obstacles I would have to contend with. In some of your works, you state that there are vast treasures of mineral wealth in the bosom of the earth, that will be revealed by the spirits to the people just as soon as they become sufficiently developed to make proper use of them. Now, if I know myself, I feel very certain that, if any such were revealed to me, I would make proper use of them by using them solely for the benefit of humanity. Of course, I may be mistaken in this, but I do not think I am. Please examine my character, and see if I would be a fit and proper person for the development and utilization of those treasures, and what chance there would be to organize a society here founded on the principles of the Harmonial Phi-

Fraternally yours, etc., To the above letter we add the following extracts of "A Call for a Mass Meeting of the Spiritualists of America": We, the undersigned, believing the cause of true Spiritualism demands a meeting of the masses of its adherents, to discuss the question of organization, to eradicate public prejudice, and to assert higher religious aims, do issue this, our call for a Mass Meeting of all the Spiritualists of America to assemble, etc., etc. . . All persons attending must have some written evidence from individuals or societies that they are known as Spiritualists. Each person so attending will be allowed full voice and vote in the proceedings of the meeting.

losophy. Hoping you will answer this at your carliest convenience, I subscribe myself

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given

. . . Persons attending are requested to organize, if possible, in each town, city and State, as delegations, and come in a body. Let American Spiritualists come once together, and show their strength in number, wisdom and earnestness in the cause they have learned to love. Hoping that you will sign the above, and procure other names, I sincerely expect and trust that good to our cause will be the result. G. W. Kates, care P. O. Box 568, Cincinnati, O.

ANSWER PRO TEM. The advent of the Harmonial millennium, wing to a combination of unforescen and unnpression that the ground must be first thor-

certificate of patent. But, lest any other might and be decidedly attractive as "a new sensation." think his "rights infringed upon," I will let the world have the use of my favorite machine on its merits. If it be used according to directions, with plenty of the oil of patience and perseverance poured into its sockets, with brotherly kindness and charity as a polisher and purifier, its performance according to every promise is hereby guaranteed. But perhaps some preliminary considerations, and instructions are demanded, which I now proceed to give.

our new converts that Spiritualism was the infallible instrument, under Providence, for the overthrow and perfect pulverization of Sectarianism Instead of crushing and grinding the dominant sects to an impalpable powder, as hundreds of mediums prophesied and millions of spirits prom ised upon their word and sacred honor, the result so far has been rather to abrade and knock off pieces from the solid rocks and flinty boulders of Sectarianism, leaving the central bodies about

as hard and immovable as before. In evidence of this I quote from a New York morning journal, issued on the second day of the new year, 1873: "The prospect of the millennium's immediate beginning; as indicated by an evening newspaper, in the fraternization of the Christian sects by the exchange of New Year's calls-Catholic clergymen visiting Episcopal bishops, and Episcopal clergymen paying respects to Catholic archbishops—was untrue. Each Protestant shepherd stayed at home and received his flock according to the old custom, while the Koman Catholic fathers limited both their convivialities and their devotion to the pale of the Mother Church."

In view of this state of things, and amid the universal disintegration and the general wandering-Jew-condition among the "eleven millions of Spiritualists in America," forth come these longing letters and winsome calls from souls too fatigued with sights and sounds of the prevailing discord and abounding injustice.

Leaving other folks to themselves for the present, let us candially look at our own affairs, and see what the prospect is for a successful." Mass sting of the Spiritualists of America," or for a state of society, even upon a small scale, in accordance with the "principles of the Harmonial Philosophy."

Look at the situation. . Spiritualism is brimfull of headstrong advocates of every imaginable theory, "founded on facts," for which each group of believers would be willing to suffer (some) martyrdom at the hands of both society and the state. Our esteemed brothers, J. W. Evarts and state. Our esteemed brothers, J. W. Evarts and upturns at times in its march, and its stony con-G. W. Kates, appear bravely at the front waving tents being then at the bottom, it rubs along and bert might possibly meet with his old friend, their signals of distress, calling loudly for reinforcements and for fresh troops, with a train of supplies, and a paymaster to settle with volunteers for services rendered, and all this while Spiritualists are at serious differences among themselves upon what are by too many deemed "Essentials." Under the circumstances, these brothers would have at least more apparent success in the shape of larger and more harmonious Conventions, if each would explicitly and unequivocally specify what branch or sect of helievers in Spiritualism he wants and expects to take part in the desired deliberations. And here comes my "SECT-PULVERIZER," which, by acting simultaneously backwards and forwards, and also upon the principle of similia similibus curantur, would promote the ends which all true hearted reformers have uppermost in all their prayers and efforts, viz. : the destruction of Sec. tarianism and the harmonization of society.

But here's my "PULVERIZER." Of course will for a time make the dust fly in everybody's eyes, and possibly one or two feeders and tenders may fall within the wheels, but I have faith in its workings after all hands become accustomed to it. Let each convention (to drop the figure) be a speciality, manned by chosen chieftains and steered by them to a definite goal. For example: Let a call be issued for a mass meeting of all those Spiritualists who believe upon incontrovertible evidence that a belief in "Re-incarnation" is an essential to the progress of truth; another call may go out for all who know positively, and upon facts undoubted, that "all animals are immortal"; let another convention be called of all who have positive facts that all events among men, whether good, bad, or indifferent, "emanate from spirits"; another convention of believers in "Whatever is, is right"; another meeting of those who believe in overcoming "evil with evil"; another assemblage of philanthropists who believe in concentrating all their efforts upon 'unhappy spirits in the other world"; and, especially, let there be a great meeting of those Spiritualists who believe that "the spirits will bring everything around about right in their own good time without any of our assistance"; but another convention is needed of all those who be-·lieve that to "become a medium is the one essential thing for mortals here below.'

Here, then, we turn on the motive power, and give the "sect-pulverizer" its full speed. These conventions may meet in different places at the same time, and have stenographic reports made of all leading speeches. In each convocation there would be "a grand harmonious time"each would have the biggest audiences, millions upon millions of sympathizing spirits present, to say nothing of folks from the earth, and the most unprecedented demonstrations and the most magnificent materializations and the most asontrollable circumstances, is indefinitely post- tounding facts to prove their doctrines perfectned. It is my long-cherished and still-growing ly correct—and thus, although the millennium would not become at once visible, it would seem ughly prepared by the vigorous application of to all participants as if "the time of times," with

IZER," upon which I think myself entitled to a | last! And this, at any rate, would be a comfort, After these mass conventions of Spiritualists shall have transpired, and as soon as the cloud of dust is blown away by the tidal wave of science and an appeal to impartial reason, then I fondly believe there will be found carnest, thoughtful. progressive men and women - perhaps ten or twenty, in these States of young America, tried and true souls-who might be induced to meet like members of a Supreme Congress, and take effective steps toward the practical realization of many Twenty years ago it was generally believed by things which now delight the good only when they dream.

Scientific.

COSMOGRAPHY: scription of the Universe. NUMBER FIFTEEN.

BY LYSANDER S. RICHARDS.

Icebergs are simply fragments of glaciers that lay near the water's edge in the cold regions One of the Arctic explorers (Hayes, I-think,) being present during the breaking off of one of these bergs, describes the scene as terrific. A sudden splash, the waves rolled high, and the traveler who neglected to make a hasty retreat from the ice-bound coast, was met by the advancing wave and swept into the watery deep The rocks collected, and, frozen to this ley mass are carried along as the latter floats down its southerly current, and, when coming in contact with a dense substance, the rocks rub and grind off something of their bulk, which falls here and there in the form of soil or pulverized tock. When the berg reaches a warmer latitude it melts, and the rocks and debris remaining adhered to it are deposited. The Banks of Newfoundland are supposed to have been formed through this ageney, as well as a portion of our coast lying north

In my last, the glacier, we found, possessed an onward movement upon the earth's crust; instead of flowing as a river of liquid water, it runs as a river of solid ice down the mountain slope, contracting as it flows through a narrow ravine, and expanding like the water current, when it reaches a wider space, and, as it moves onward, it gathers and carries with it the stones and debris that fall from the mountain side and lodge on its massive sheet. The stone is frozen to its icy bed, and, by the onward motion, its sides perchance grate against a ledge of rock, and are ground partly into soil; the glacier or ice-sheet is rapidly ground up into powder, and when not | Mary, as it was reported that Florida was their entirely pulverized into soil, scratches remain on the surface, termed in geology, stria; hence when a stone is found buried in the earth, worn, and upon which, running in parallel lines, are scratches or grooves, the geologist infers that they are glacial scratches. A year or two ago I had the good fortune, through the assistance of Prof. Denton, to add to my cabinet in Quincy, Mass., a fine selection of these stones containing glacial scratches, picked up in Boston, while the removal of Fort Hill was in progress, and found nearly one hundred feet below the surface. This hill, situated near the ocean, was one entire drift, the remains of a mammoth glacier.

New England, in fact, in its primitive state, or glacial period, was more or less covered with these moving glaciers. As the ice-sheet passes along, it drops here and there its stony freight; hence a long line of stones is seen in its path, called moraines; and when the sheet is very thick-hundreds or thousands of feet-a boulder (which is a large rock rounded, its angles being worn off through the motion of the glacier, by which it has been transported from its distant home) is found lodged on the summit of some high elevation, and the curious phenomenon excites the wonder of the observer, also to learn that the top of the thick, moving, massive sheet reached the summit of the eminence, and dropped the foreign rock or boulder as the glacier passed along. Boulders, in fact, are seen at all elevations, from the level of the sea to the top of the highest hill. Glaciers have, therefore, in the distant past, contributed something to soil, in grinding up rocks in their onward march, and in their transportation from place to place. Rocks, we have found, are ground up and decomposed by various agencies, and the soil resulting is, to a large extent, more generally distributed over the earth's surface through the action of large and small water-streams. The Mississippi sweeps down its mighty torrent, each day, many tons of soil, and sends it far beyond its mouth, forming a large delta, or plats of soil. Other rivers accomplish the same result—small streams the same as large; but, owing to the diminutive flow of water, the current is not sufficiently strong in the former (unless the fall is more precipitate) to render the amount of soil or mud transported as great as larger streams or rivers.

In most all gravel banks are found stones that are crumbling to pieces. The cement that holds their particles or crystals together is dissolved, and the stones are decomposing, decaying, and may be called rotten-stones. A considerable quantity of soil is made by this class of stones crumbling and pulverizing. The amount of soil scattered over-the globe is very trifling as compared to the entire bulk of the earth, its depth not being measured by miles, but by feet.

Tenderness of heart, warmth of feeling, and iveliness of imagination, form a most interesting part in the composition of an amiable woman; but the qualities which adorn are also the qualimy original invention, called the "Sect-Pulver- an unexpected supplement, had actually come at ties which mislead.

Miterary Department.

AUTHORESS: LOUNC

CRUMBS OF TRUTH AND FICTION.

Written for the Banner of Light,

BY MRS. H., N. GREENE BUTTS,

Author of "Vine Cottage Stories," Etc., Etc.

CHAPTER XII.

A Surprise. "Have you heard of the new arrival from the North?" said a young man to Herbert Winslow, as they stood upon the steps of the St. John's

Hotel.

"Arrivals from the North are so frequent, and the tide of emigration so great, that I should hardly be expected to take note of an isolated ease," said Herbert, coolly.

"But this arrival," continued Mr. Waverly, seems to be tinged with a bit of romance. The party is supposed to be a wedding party, with the addition of the bridegroom's mother.

"I see nothing particularly remarkable in the case; and as I have no personal interest in the parties, I do not feel like wasting time nor words apon them," replied Herbert, more coolly.

"I think you are not feeling well to-night, Winslow," said his friend. "By the way, I have letters for you, which I took from the post-office as I came up the street."

Herbert took the letters, and, thanking his friend, went to his room in the St. John's. He saw, by, the superscription, that one was from his sister Lida, who had spent the last year in Europe, with her father's relatives, and who was, at the time of writing, sight-seeing in Paris. The other letter was from his old friend, Alfred Dudley. He hesitated as he opened the envelope; for all of the letters from his friend had been of a nature to depress rather than cheer him; during his sojourn in Florida. Among other things commented upon in this letter were the new hall. the opposition it created, the sensation which Chester Neville caused among the young ladies of Northland; and, as if to further tantalize his friend, he stated that it was rumored that Mr. Neville and Miss Melville had gone South upon a bridal tour, and would probably be absent sev-

destination: With an abstracted air, Herbert folded the letter and commenced walking the room, until, suddenly stopping, he exclaimed:

"And this new arrival, of which Mr. Waverly has spoken, may be the identical Mr. Neville and his bride. What! Mary Melville his bride? How have I been deceived! How could she, after our long and intimate acquaintance, and plighted vows, act thus strangely and unfeel-

ingly?" At this moment his door-bell rang, and Sambo appeared, saying that "a gemman below" wished to see him.

"I am in no mood," thought Herbert, "to see any one. Have you his card?" he said, turning to Sambo, who stood bowing supinely before Mr. Winslow.

"No," said Sambo; "the gemman said he would present hisself." "Well, show him up, then, Sambo. Another

law case, I suppose." But the reader can judge of Herbert Winslow's surprise when the frank, open face of the young

clerk he had seen in Washington met his wondering gaze. Chester Neville grasped the hand of his friend,

and said : "My good fellow, how are you? I am glad to

see you." Herbert returned the cordial pressure of his

friend's hand with something like reserve and coldness; for it now seemed evident that the Chester Neville whom he met at the capital was no other than the husband of his once affianced

Chester seemed oblivious to his friend's coldness, and said, in a careless way:

"Winslow, I have been wanting to see you for long time. Did you know that I had been spending a few months in your native town?" "I have been so informed," said Herbert, with obvious coldness.

"I suppose you know that my mother, Mrs. Clayton, has been for some time past an inmate of Elm Cottage?" Herbert's face flushed deeply at the familiar

name of Elm Cottage, and he said, with a dignified reserve in his manner: , "I was not aware of your relationship. I knew that Mrs. Clayton had a son, but supposed him

to be in Europe; I supposed, also, that the son would bear the name of his mother.' This seeming mystery Chester solved for his

friend in a few words, and as he arose to depart,

"Mr. Winslow, give us a call at the cottage near the Springs. My mother and Cousin Mary would be glad to see you."

"Your Cousin Mary!" said Herbert, with ani-"I supposed you claimed a nearer relamation. tionship to Miss Melville."

Chester now began to understand the reserve of his friend's manner, and the truth of his suppositions flashed upon him at once.

"Tell me, Winslow, what do you mean?"

"I have been informed," said Herbert in a husky voice, "that you were married to Miss Melville, and that this was your bridal tour." "And I am happy to inform you, Mr. Winslow.

that the rumor is talse. My Cousin Mary's heart is still in your keeping. I prevailed upon her to come here, hoping that the climate and change of scene might restore her health, which we fear is rapidly failing."

"My dear Mr. Neville," said Herbert, grasping Chester's hand, "your words have removed a mountainous load from my anxious spirit. I only wait now to see Mary, and learn from her lips the cause of her mysterious silence."

"Which she can probably satisfactorily explain," said Chester. "Come to our cottage this evening. I will prepare Cousin Mary for your visit."

But two words were spoken when the long-absent lovers met in the beautiful eventide, at Green. Cove Cottage-"Mary" and "Herbert." There was no fainting, nor tell-tale blushes; but the eyes of each interpreted the soul-language of the other. It seemed strange, now that the causes of their mutual silence were revealed, that both should have been so long deceived, when one little word would have divined the mystery.

"How long am I to wait for this hand?" Herbert asked, as Mary extended it to him as he was leaving the cottage.

Mary's eyes dropped to the floor to hide the starting tear, while she still retained the hand of

"I have not changed my views, Herbert, upon the questions that once threatened to separate us, except to grow strongers in my radical convictions, so that I cannot directly answer your ques-

"But, Mary, I have changed my views, and am now ready to cooperate with you in the great work of hastening the elevation of the mas replied Herbert in a calm, impassioned voice,

"But your father, Herbert?" "My father has so long borne my absence from home, that he has probably, by this time, become reconciled to it," spoke Herbert, ironically. "At any rate, Mary, if you are willing to link your destiny with mine, I shall ask the consent of no third party, unless it be the officiating elergy-

"Then," said Mary, smilingly, "if you desire, we will make our bridal tour to Northland in the spring, and surprise Mrs. Grundy by another wedding. What do you think of this plan, cousin?" she said, turning to Chester, who had just entered the room.

man."

"I think it would be a capital joke, but hope, for Mr. Winslow's sake, that it would prove more real than your former reputed marriage," replied Chester, with a bit of good humor in his eye. "You are one of the best cousins living," said

Mary. "But for you, Herbert and I might have lived a lifetime without meeting, or coming to an understanding."

"And I cannot sufficiently thank you, my good friend," said Herbert, taking Chester's hand, 'for bringing to me a prize of so much value."

"Come, come," said Chester, "I have received thanks and compliments enough to turn the head of any young man. Quite likely, when we get. back to Elm Cottage, I shall have a walkingticket."

"Never," said Mary, with her large glowing eyes fixed affectionately upon her cousin. "You will always be my dear good cousin, and I shall always love you." "Do you hear that, Winslow?" said Chester.

'That's quite a confession for a young lady to make, just on the eve of marriage." Cares; but I take Mary with the full understanding that she is to have all her rights, and I shall have to submit, I suppose," responded Herbert, smiling. "I trust you may never miss your former cousin, or the gratitude of your humble friend."

But the hour came: when the little party must separate. Herbert Winslow went to his lodgings that night with a lighter and a happier heart than he had known for many weary months.

CHAPTER XIII. The Consummation.

The winter had passed away in beautiful Florida, with our Northern friends, like one fragrant summer day. Mary's health had much improved; and Herbert rejoiced that she was henceforth to be his guiding angel. Mrs. Clayton was glad to see the color return again to her cheeks, and the old, fascinating smile wreathing her lip and brow! Chester was happy because his friends were happy, and was always the animating spirit of their evening circles. They had made themselves useful by establishing evening schools forthe poor ignorant children and adults, both black and white. Mrs. Clayton and Mary had given the poor natives many useful hints in the art of housekeeping, and they were looked upon as al-

most gods by the illiterate freedmen. Their servant, Rosa, a fair-looking quadroon girl, seemed to worship not only Mary and her aunt, but Her bert and Chester also. By her earnest and constant pleadings to go with them, they decided to take her to Northland.

But the hour came when they were all to leave this land of tropical luxuriance. Herbert had written to his father, informing him of his decis ion in regard to Mary, and his father teplied that he might consider himself disinherited. But Herbert Winslow was not now, the man to be deterred from pursuing a course which he consider ed right and honorable, and which involved his own future happiness. From his beloved mother and sister he had also received letters of maternal and sisterly affection and tender sympathy expressing a hope that they should soon behold himagain. Mrs. Winslow added that Lida was expected to return home in May, and her heart leaped with joy at the prospect of beholding again her long-absent children.

It was arranged that the whole party should proceed directly to Washington, as Herbert and Chester wished to spend a few days at the capidal; and that the marriage of Herbert and Mary should be consummated at this place. Mrs. Clayton, Chester and Rosa were to proceed, immedi ately after the ceremony, to Northland, and make all accessary preparations for the reception of the bridal pair. So, the morning after their marriage. Chester kissed his cousin a good-by, and, turning to the happy husband, said:

"Mr. Winslow, I now leave my consin in your care, and trust that you will accept the charge willingly!"

Herbert thanked his generous friend, but did not know, as did Mary, the sacrifice her cousin had made that they might be happy. Chester turned away with a sigh of regret, but he said to himself: "I am glad that he does not know my recret, and I hope he may never know it ?"

Mis. Clayton, with her deep, maternal instinct saw the glorious spirit of self-sacrifice in the countenance of her son, and taking his arm as they departed, she said, in a gentle voice : My noble Chester !!!

These words, coming from a revered mother whose approbation was more to Chester Seville than the eulogies of kings or presidents, cause the unbidden tear to tremble in his eye as he sald 3 "Thank you, dear mother."

With the maple blossoms and the opening vio lets, one bright May day, Herbert Winslow, ac companied by his happy bride, returned to North

Edward Melville was delighted to see his sister, and to greet her as the wife of Herbert Winslow. All the gossips of Northland were in a state of feverish excitement when the news came that Mary had returned as Mrs. Winslow instead of Mrs. Neville.

On the evening after the arrival of Herber and Mary, Elm Cottage was filled with appreciative friends. Mrs. Kent was delighted to see her dear friend looking so well and happy. Kate Melville-who, the reader will remember, was introduced in the first part of our narrative-was overjoyed to know that her consin Mary was now the wife of the admired Mr. Winslow. The bridal gifts and warm congratulations were many, and none were more jubilant than Dinah, the good and faithful servant who for many years had been Mary's constant friend and helper. She laughed and cried by turns, and said she Ethank.

"You will find my gift enclosed in this letter accept it with the best wishes of your Cousin Chester."

Mary hastened to her room, and after reading the note, with a flushed check and tearful eye, she said : "

"Dear, noble, generous Chester!" At that inoment Herbert entered the door which

stood a jar, and said : 3.99 "Why, Mary! had you not spoken your cous in's name, I should have supposed that the adjectives you used were intended for me!" "Please read this letter, Herbert, and then give

me your opinion of its contents," said Mary. "I join with you, dear Mary, in saying, 'Generous, noble Chester! " replied Herbert with

emotion. The letter in question contained a money draft for ten thousand dollars on the "Bank of Northland,2 of which Hobert Winslow was president. The draft was accompanied with the simple words, "A marriage gift from Chester to Mary,"

A few months have passed away, and Sir Rob ert Winslow has become, reconciled to his son's marriage with the "poor authoress." Lida Wins low had returned to Northland, and it is rumored that a wedding of some importance is soon to take place at Maple Grove. Chester Neville is one of the interested parties, and is about to fulfill his uncle's prophecy that he" would not be likely to go through the world without getting entangled in the meshes of matrimony." Miss Winslow possessed mental qualities which reminded him of his Cousin Mary. She sympathized with the working-women of this country and of Europe, and employed her leisure in devising ways and means for their elevation and enfranchisement. She was affable and cheerful, and in a vein of innocent satire often rallied her father on his conservative proclivities. Ches ter saw her natural as well as her acquired abilities, and decided, with her consent, to become a member of the Winslow family. Mary and Herbert were delighted. Mrs. Winslow was more than happy in the society of her united house

Neville Hall is now occupied nearly every Sunday by progressive and reformatory speakers. The prospect seems to be that conservative North land will soon become revolutionized. The new hall, with its free seats, is spacious and beautiful, and has recently been dedicated to the "Elevation of the Masses." Mary Melville Winslow is now (just at the time when she has the least need of it) receiving a fair income from her books written amid three years of struggle, almost in sight of poverty-that mortal foe to so many thousands of the less gifted of her sex, whose CAUSE SHE IS STILL PLEADING.

The Problem of Life and Immortality. By Loring Moody. Boston: William White & Co., Publishers. This work is the product of one of the most

comprehensive thinkers of the present age, and is well worthy of a careful perusal. He takes up the "Problem of Life," and in a masterly manner explains those abstruse principles that have bailled the scientists of Europe. - Religio-Philosophical Journal.

Riographical.

NAPOLEON THIRD.

The necrology of 1873 opens with the name of one who has filled a large place in the history of the age. This remarkable man, whose eventful and romantic life embraced (in its experiences poverty and wealth, almost hopeless imprisonment and absolute sovereignty, has passed from the world of shadow to the world of substance. For nearly twenty years he has ruled the restless French nation with a skill but seldom matched in its history, during which time the country has enjoyed a high degree of material prosperity. and the highest degree of political influence He compelled the honorable recognition of his contemporaries by the sagacity of his policy or the excellence of his acting, and for some years was the arbiter of Europe, or came nearer to it than any other man-other rulers having trembled over a significant phrase in a New Year's speech by Louis Napoleon more than they would at the news that a dreaded enemy was arming.

The immediate cause of his death-which orcurred on Thursday morning, Jan. 9th-was the effect produced upon his system by a surgical operation performed for his relief. As is well known-especially by those of our media who have visited Paris-the Emperor was a firm believer in the doctrine of spirit return.

He was the third son of Louis Bonaparte, third brother of Napoleon I, and of Hortense Beauharnals, daughter of the Empress Josephine. He was born on the 20th of April, 1808, at Paris, in the Palace of the Tuileries, and named Charles Louis Napoleon Bonaparte. When Napoleon L. on his abdication, left Fontainbleau for Elba, the young prince was nearly six years of age. He passed most of his childhood and early manhood in Germany, Savoy and Switzerland, living with his mother, who was separated from his father. He was well taught in literature, science and general knowledge; and he served in the Swissforces, and obtained considerable knowledge of artillery practice, experimenting-at that early time on rifled cannon, which he subsequently introduced into the French army, and by their use decided the event of the Italian war. Even in those days, and though he had an elder brother, he seems to have lived as if the thought that he might-one day become Emperor was uppermost in his mind. The existence of Napoleon L's son, the Duke of Reichstadt, did not dampen hishopes,

After the fall of the elder Bourbon line the Bonapartes sought to return to France, but in vain. Louis Napoleon asked leave to serve as a common soldier, in the French army, and was laughed at. He then went to Huly, with his brother, where they took part in the struggles that happened there in consequence of the French revolution; and his brother died of fever, to which Louis Napoleon himself all but fell a victim. With much difficulty he got out of Italy, est Jewel of all souls—their views being thus set and field to England. Returning to Switzerland, forth by one of their printed organs: he-lived at the Castle of Aremberg for some years, during which he wrote and published several works—his "Political Reveries" and his "Manual of Artillery;" and also a book entitled Political and Military Thoughts on Switzer-

The Duke of Reichstadt's death, in 1832, had Mary back to old Dinah once more, with the roses blooming again on her bressed checks."

But the hourcame when the last guest had left left cottage. As Mary bade her aunt and Chester good-night, the latter slipped a letter into her hand, and said:

"You will find my gift enclosed in this letter; accept it with the best wishes of your Cousin consequence of your cousin forced in 1838 to leave Switzerland and seek refuge. In England by King Louis Philips. made Louis Napoleon heir of the Emperor Naporefuge in England by King Louis Philippe, though the Swiss Would have defended him had he decided to remain. His attempt to gain the crown was repeated with no greater success'at Boulogne, in 1810, where he was again made prisoner, tried by the Chamber of Peers, condemned, and sentenced to perpetual imprisonment in the Castle of Ham. Here he remained Mr. Watson, who does not hesitate to freely state six years, during which he performed considerable literary work, and developed strong republualism or leans toward the interests of the Church lican sentiments. In 1846 he escaped in the dress with whom he has so long been connected: of a workman with the assistance of his phy sician, and went to England.

> When the French revolution broke out in 1848, he went to France, and was chosen a deputy to the National Assembly, by four departments, and decided to serve for that of the Seine, or Paris. A few months later he was chosen president of the Republic by more than 5,400,000 votes, his majority over all his opponents-Cavaignae, Lamartine, Ledru Rollin, and others—being enormous—about 3,500,000. He remained in that office until Dec. 2, 1851, the date of the coup d'etat, which was consummated in November of 1852, when he was declared Emperor under the title of Napoleon III. He married, soon after ascending the throne, Engénie Marie de Guzman, Countess of Teba, now the Empress Eugenie, a lady of Spanish birth, but who has British blood in her veins. The issue of this marriage was one son, born on the 16th of March, 1856, while the Congress that put an end to the Russian war was sitting in Paris. This son was named Napoléon Eugéne Louis Jeane Joseph, and is now living in England.

During his reign, he raised France out of the slough in which she had existed ever since the fall of the first Empire, and made her the first power in Europe. He humbled Russia in 1854-6, in connection with England. He humbled Austria in 1859, in connection with Sardinia. His work it was that enabled the Italians to create the Kingdom of Italy. He caused France to be related to the caused france to the spected everywhere; and no such degradation was known to her in his reign as befell her under Louis Philippe, at the time of Mehemet Ali's last quarrel with the Turkish government. He asserted for her the high place to which she is entitled by her position in the Commonwealth of Christendom. He obtained for his country the cession of Savoy and Nice, which was no more than she deserved for the noble assistance she gave to Italy in the greatest quarrel of the last

fifty years. asters to the French arms which culminated in quent residence at Chiselhurst, happening before the eyes of the public, as it were but yesterday, are too familiar to our readers, and of too recent occurrence, to need comment here.

The Emperor was genuinely attached to liberal principles in the continental sense, and allowed considerable freedom of discussion; and proba-

situated as they were during his reign. He would have done more, if he had been left to follow the promotings of his own clear and nowerful mind.

Revs. John Moss, and R. A. Taylor were appointed the committee. We met at Dr. Boswell's room that night, and had a full, frank, and please the promoting of his own clear and nowerful mind. have done more, if he had been left to follow the promptings of his own clear and powerful mind, which was in strict accord with the enlightened economy of the age; but Frenchmen, though the most turbulent of political revolutionists, are essentially conservative in everything that relates to ordinary life, and hence most of their rulers have had to countenance errors which their own cultivated minds thoroughly rejected. The commercial treaty with England, arranged with Mr. Cobden, was far from adding to his popularity. though it was one of the most statesmanlike of all his acts; and the unscrupulousness of his political foes, who did not besitate to pander to the worst prejudices of their countrymen, in the hope of injuring the Emperor, compelled him ither to hasten slowly in the work of material reform, or to neglect it altogether in some instances." Want of 'prescriptive right to rule lessened his power to remove abuses; and instead of wondering that he did not do more in that way, we are surprised that the should have been able to do so much.

In addition to the works above named from the pen of, the Emperor, several other books were issued by him later in life, among which were the Idees Napoleoniennes and History of Julius Casar.

The rise and fall of this singular man were equally sudden, and he has borne his disgrace with a dignity as becoming as his modesty in the days of his greatest power. His fortitude in misfortune never failed him; his firmness in danger was neverquestioned; his caprices and his weaknesses appeared, and his concessions were made, when the sky was cloudless.

While he ruled there was a good deal of patriotism' in his ambition, he evidently aiming to make his Government the best for his country, with the necessary strength for its own maintenance. While in politics he was a sphinx; in his personal friendships he was constant and faithful, not forgetting in his prosperity the friends of his days of adversity. Had he lived until next April he would have been sixty-five years old. It was indeed true in his experience—by reason of the bitterness of unscrupulous political enemies, though coming years may do him justice—as laid down in the general lot of man by Byron:

town in the general fot or mainly byfolf:

" He who ascends to mountain tons shall find
The loftiest peaks most wrapped in clouds and snow;
He who surpasses or subdaes mankind
Must took down on the bails of those below.
Though high above the sun of glory glow,
And far beneath the earth and occan spread,
Round him are fey rocks, and rudely blow
Contending tempests on his backed head—
And those reward the toils which to those summits jed."

He Retires from the Church.

The Memphis (Tenn.) papers are now giving to their readers another example of the "fair! dealing of the church fathers when one of their number-however honored, accomplished and beloved-dares open his mouth or make use of his pen in the enunciation of whatever is deemed by him to be that truth which should be the chief

"Spiritism, in whatever form, is utterly condemned as a heresy, which no minister can continue to teach and remain within the Methodist Episcopal Church South-which no ntember car continue to teach, without liability to the solemn and extreme displeasure of the Church."

The following paragraph appeared not long since in the New York Herald, which, as it sums up the case with breyity, is transferred to our

copy, and hence it may, after an, in 100 pt that he has been faulted over the coals, fact that the world is never so anxious to real when it has been pronounced unfit for perusal.

In the subjoined extracts, obtained from the account printed in the columns of the Memphis secular press, it will be seen that the Conference has met its match in the firm sense of self-respect and noble independence of spirit exhibited by his belief on all points, whether it favors Spirit

RECANTATION. Rev. Dr. Samuel Watson, of the Memphis Con-ference, withdraws from the Methodist Church, He avows his firm belief in Spiritualism, and severs a connection of thirty years' standing.

EDITORS APPEAL-Averse as I am to appear ing in the newspapers, I am compelled to ask your indulgence now. My attendance at two meetings, of which you gave an account, and the interview sought and obtained with me, seem to have given great offence in certain quarters. It is due to all concerned that I give my friends and the public a statement of the facts involving my character as a man of truth and honor, in connection with the recent action of the Mem phis Conference, and what has been published respecting it. The Public Ledger had this in its news columns soon after Conference:

of The Clock Struck One, has been pronounced hereifed by the Memphis Conference, and Rev. Mr. Watson, the distinguished author of the learned work, recants his fath in spiritualism, and agrees to withdraw the book from sale, and suppress its publication." There is not a member of that Conference who

does not know THAT IS NOT TRUE.

I supposed, when I saw it, that the Western Methodist would correct the statement in its first issue after it appeared. Such was the course pursued by that paper toward me, while Dr. Jones and myself were writing about the clock striking, that my self-respect would not promp

me to ask him to do it.

It is due to truth, as well as myself, to let this community (in which I have lived more than a uarter of a century.) know what are the facts

tion, I resolved to publish nothing until I had first submitted it to my Presiding Elder and the editor of the Memphis Conference. I wrote the following communication, and read it to then last Friday at the office of the Western Metho

In the examination of character, when my name was called in the regular order of business my Presiding Elder responded:

"NOTHING AGAINST BROTHER WATSON." "He may wish to make some remarks in regard to a book he has published." I said, as near as I can remember: I will gladly embrace the The political movements of the last three years of his reign, the events which led to the breaking out of the Franco-Prussian war, the terrible disasters to the terrible disa they did, or that my views were in accord with the surrender at Sedan, his dethronement, his theirs as to the return of the departed to earth imprisonment at Wilhelmshoe, and his subsect as stated by them in their writings; that I had a contemptible opinion of what some people thought was modern Spiritualism; that I be lieved the Church would have to occupy the standpoint of that book to admit the phenomena but to ignore any reliability or authority of the teachings of spirits. Rev. John Mossremarked in view of the fact that a District Conference had passed some resolutions relative to the book, he thought a committee should be appointed to conbly the masses of Frenchmen never were so well | fer with me in regard to it. Dr. T. L. Boswell,

ant conversation in regard to it. Brother Moss inquired of me if I could not explain, retract or modify what I had published. I replied in the negative, and said if the committee think the Memphis Conference, or the METHODIST CHURCH, WISH A VICTIM,

I will most cheerfully be the sacrifice on that altar. I retired, and the next meeting the committee presented the charges to the Conference Rev. R. V. Taylor, one of the committee, differed with the other two in regard to something, I know not in what particular, but, after some discussion, they formally presented their report. A committee of thirteen was then appointed, with S. W. Moore as Chairman, and the Secretary of the Conference as Secretary. The committee met that night at Dr. Moore's room. They and myself had no conversation whatever. Rev. W. C. Johnson invited me into another room and told him there was no sacrifice of truth, principle, or honor, required in that paper, and that I would sign it. He reported it to the committee, after which I was invited into their room. The Chairman asked Bro. Thomas Joyner to lead in

AMICABLE ADJUSTMENT

of the matter. It was thought, however, that it was necessary to read the charges and specifica-tions and the document I had signed, and make out the minutes to be read to the Conference, all of which was done and reported to the Conference next morning, when my character was passed unanimously. There was not an unkind word aftered by any one, nor a thought of an impleasant character, to my knowledge. When it was all over, the Presiding Elder of the Memphis District suggested that this was a family matter, and that it would be best not to publish anything in regard to it. Had this course been adopted, there would have been no necessity for this explanation. I must now turn my attention

THE APPEAL REPORT.

In the main it is correct, yet some things are misunderstood. The first and most important error is in this extract: "He believed the Conference held the same views that he did in reference to the doctrine of spirits." It should have been that he (1) believed that Wesley and Clarke heldthe same views, viz: That spirits do return and communicate with mortals. I never supposed that the Memphis Conference or the individual members held any such views. If I were going to select the men who were the most violently op-posed to these views, I should certainly select the Memphis Conference: I do not know a single member who entertains my views of the subject. The Methodist Episcopal Church South, I think, has more hostility toward them than any other people. It has been the saddest trial of my life to do what I knew was in opposition to the views of a body of men with whom I have been associated all my life, and for whom I have the highest regard and the warmest affection. They will be among the last to believe, even as Wesley and Clarke did. Another error occurs in the last sentence of the paragraph headed "Misrepresentation." It was what some believed modern spiritualism to be, and not the manner of communicating. Though I have but little experience, yet that manner is to some minds the most demonstrative. Some might suppose by the reading, I strative. Some might suppose by the reading, I strative. said it would take at least a month of the merits of the case. This was and not be the case. said it would take at least a month which merits of the case. This was said by the editol, and not by me. An hour or two was all, as I think, that would have been necessary to read the pages marked in this changes to saary to the pages marked in the charges to convince that intelligent committee that they were not sustained. I had no fears on that score, yet if they had not been sustained then, there are those who would have charged the Conference with being SPIRITUALISTS.

This I wished to avoid if possible. Sooner than have the Memphis Conference in any way endorse what many people thinks is Spiritualism. I would greatly have people thinks is Spiritualism, I would greatly have people thinks is Spiritualism, and people is specificated to be sooned as pelled from the church. If the question had been presented to me thus: "Must the Church endorse modern Spiritualism as it is understood by some in this community, or you be cut off?" I should have said the latter, by all means. In the wisdom of the Conference a plan was adopted which did not, in any sense, commit the Conference, and yet there was no compromise of principle, on my part, as I conceive. They did not ask of me to "recant." Not one word of it. This I would not could not have done, as an This I would not, could not have done, as an will the gentleman now reprint and circulate his would I have them do less than they did; for so-much-condemned book, that Spiritualists and until the public mind is informed, and discriminates between Christian and infidel Spiritualists, the Church cannot commit itself to it. Because a poor unfortunate woman in a speech expressed herself as a free lover, and thirty-two fanatics elected her President of a Spiritualist Associa-tion, many people have this detestable idea, to which I referred in the Conference, and with the City Editor of the Appeal, as a part of Spiritualism. It is due to truth to say that I have never known or even heard of any others who advocat-Rhown or even heard of any others who advocated such a theory. Every Spiritualist paper, so far as I have ever learned, is opposed to any such a sentiment. Because Professor Hare was converted from a materialist, and wrote an infidel book, or because some infidel spirits teach doctrines contrary to the Bible, the public mind associates all these with Spiritualism. We should

SEPARATE CHRISTIANITY FROM INFIDELITY coming from spirits as well as from mortals. I think the time not far distant when this will be done, but until this discrimination is made, the church must stand aloof from it. I am receiving

etters almost daily, asking if I have recented.

In my reply to a stranger friend, I will say that no "recantation" has ever been or ever will be made by me of that book. Had that been the issue, death would have been greatly preferable. My Conference could not have respected me, nor could I have looked an honest man in the face had I been a traitor to what I know to be truth

There were quite a number of the most prominent members of the Conference who came to me after it was all over, and said, "I always loved you, but now I love you more than ever!"

METHODIST PREACHERS

are honorable men, and they knew that honor as well as truth would be sacrificed, so far as I was concerned, to recant what I had written and published. However they might differ with me—as perhaps every one of them did—they would not have me sacrifice principle and truth under any circumstances. There was no sacrifice of principle in withdrawing the few copies left from sale. This was a very easy request to grant—one they had a right to make, and one with which I should have complied. Nor can I believe there is anything wrong in either party to the transaction. No matter what may be my future relations to them, I shall always love and respect them. They acted up to the light they had, and were conscientious in what they did. I think some of them will live to look at this subject from a more favorable standpoint than they can at pres-

I read this to Revs. W. C. Johnson and A. II. I was surprised when I was told that the publication of it would violate my agreement, and was completely startled when informed that my conduct since the Conference had been much more objectionable than it had ever been before. I inquired what I had done, and was answered that I had gone to two meetings that were published in the Appeal. To this I replied that I never thought I was prohibited from going where I saw proper; that I had never in my life been to any place, by night or day, at home or abroad, that I was ashamed of its being known; that I had been invited by a Matheliat friend the that I had been invited by a Methodist friend to his house, where I found several members of the Methodist Church, an account of which was fur-nished by some one to the Appeal. At that meeting, I was told I could see, in the day-time, some

RELATIVES WHO HAD PASSED AWAY. This was what I had long desired. I went, and was fully satisfied with the result, of which the public will know by-and-by.

Mr. Watson here states that he has been acused by some of his ministerial brethren of violating his agreement with the Conference by publishing a letter in a Mobile paper, and also that he had received several letters from different parties, asking if it were true that he had recanted. To such question from his correspondents he makes answer as follows : :

"Recant! no, never! I will die first! I know it is truth! Here is a simple correction of what they acknowledged to be an error. Is there any thing wrong in correcting a falsehood? If have never studied that code of ethics. Had I been editing the Western Methodist, and a brother had been for weeks struggling, with but few to sympathize with him, I would have contradicted that report in my first issue, and at least said there was no recantations.

He then alludes to the manly conduct of the St. Louis Christian Advocate in daring to speak for him as a "worthy and irreproachable gentleman," and speaks of the conduct [bigoted, we think, to say the least, J of some of his brother preachers who refused to occupy the pulpit with him, and thus continues the examination of the prayer, which he did most feelingly, thanking case :

> "One more charge embraces all, I believe, that I had done which was so objectionable. I had sent some copies of the book by mail. I plead guilty to the charge. Some preachers had written me to send them a copy. It so happened that my Presiding Elder, Rev. A. H. Thomas, and Judge Morgan were in the office at the time, and before I would do it I consulted them, and they both told me to send them. I had a copy sent to

> > THE BISHOPS.

and many other ministers, soon after its publica-tion. I gave Dr. S. W. Moore, the chairman of the committee, a copy, the night we met at his room. Some of those I sent were to members of the committee; nor can I 'conceive there was the least impropriety in it then or now. I will now send it to any of the preachers gratuitously, who will write me they desire it, as long as any re-

With all these things staring me in the face, I could not for the life of me see any course to pursue but to withdraw from the Church, dearly as sue out to withdraw from the Church, dearly as I loved it. To be a stumbling-block in the way of others, I will not if I can help it. Hence I ad-dressed the following letter to my-Presiding El-der, who, with R. W. Johnson, were the only

persons present:

Rev. A. H. Thomas, Presiding Etder of the Memphis District. Memphis Annual Conference, M. E. Church District. Memphis Annual Conference, M. E. Church South, Dexa Buothers—After a free and full conversation with you and Bro. Johnson, I find that I have misunfon with you and Bro. Johnson, I find that I have misunfersteed the engagements which I made at the recent session of the Memphis Annual Conference, on matters connected with Spiritualism. In view of this misunderstanding, together with the fact that I do not wish the church to be in the slightest degree responsible for my course in regard to Spiritualism, which it cannot and will not sanction. I do hereby, with the kindest feelings for you and for all my brethren, ask to withdraw myself as a member and minister of the M. E. Church South, and, upon your compliance with this application, I will convey my parchment credentials to you.

Samuel Warson. persons present : The next day I received the following reply,

when I gave him my parchment:

Thus ends the most painful act of my life—one that I saw no way to avert. If I cannot maintain the reputation of an honorable man and have-some degree of religious liberty with my former relations, then Ithink they had better be changed. For Methodist, preachers I have always enter-tained the highest regard and the warmest affection, especially for the Memphis Conference, of

which I have been a member since its organiza-tion in 1840. I hope nothing will ever occur that will have any tendency to change my feelings to-ward them, or prevent our intercourse from con-tinuing what it has ever been.

Samuel Watson. Progress and expansion are ever in action, and especially in-our day and generation. We have no fear that this reverend centleman or any other bold and self-ruled mind will ever fall back willingly to the leading-strings of the Church after having thrown them off, however painful it may be to part with dear friends and social honor.

skeptics alike may read its pages, digest its proofs.

and be glad of soul?

A WORD OF KINDNESS.

How softly on the bruiséd heart, A word of kindness falls And to the dry and parched soul, The moistening tear-drop calls Oh! if they knew who walked the earth. 'Mid sorrow, grief and pain, The power a word of kindness hath, 'T were paradise again.

The simple pittance give;
And bid delight to withered hearts Return again and live; Oh! what is life, if love be lost? If man unkind to man, Oh!. what the heaven that waits beyond This brief and mortal span? As stars upon the tranquil sea

The weakest and the poorest may

In mimic glory shine, So words of kindness in the heart Reflect the source divine; Oh! then be kind, whoe'er thou art, That breatheth mortal breath, And it shall brighten all thy life, And sweeten even death

Letter from G. Parisi.

EDITORS BANNER OF LIGHT-I have read your impressive appeal, of Nov. 13th, with deep feelings of sorrow, tempered only by the consideration that the Banner had already attained a posi-tion too elevated—a standing too strong in the heart of true adepts—to remain buried under the ashes of a destructive fire. Yes, I feel confident she will pierce through all financial obstacles, and in a short period enthrone herself, even more glorious, at the head of the spiritual periodicals. In our ignorance of the ways of Providence, we are too prone to consider as an impediment to progress what may prove a benefice. The visitation was too heavy not to awaken general sympathy in your behalf. It would be a matter of wonder if, amongst the millions of Spiritualists, there should not be found some few true ones wealthy enough to answer your call. Those who are able and do not come forward, with substantial aid, may be believers in spiritual commun-ion, but are not followers of our holy philosophy. It is indeed a melancholy fact that avarice is too powerful against spiritual aspirations; prodigality is reserved for the most frivolous ob-

jects or to gratify sensuality. The pecuniary sacrifices I made by the zealous working of my humble mission, render me unable to be *generous*, and a paltry sum of a few dollars as my contribution (having enjoyed the privilege of receiving the Banner by your favor) would be almost shameful. Sickness and other painful occurrences have for these twelve months put a stop to my labors. Having only in view the true life I am approaching. I can bear all suf-ferings with resignation. If better days are yet reserved for me upon this planet, having, had more leisure to appreciate year publications—bet-ter instructed than I was when I wrote the "Ap-

peal of an Old Man'—I shall once more address the Spiritualists, my brothers.

Believe me truly yours,

G. PARISI, Editor Aurora.

— Trieste, Dec. 12th, 1872, via. Madonna del March.

Pawnbrokers are said to look with favor upon persons

Manner Correspondence.

Minnesota. GARDEN CITY.—J. L. Potter, State Missionary, writes, Jan. 1st, as follows: Dear Banner—The old has passed, the new has been born, The old has passed, the new has been born, clothed in as fair garments as ever eneircled Aurora's fair form. I hope that 1873 will bring you as many blessings as 1872 saw taken from you. With combined effort on the part of the Spiritualists of the world, you can be put upon a firmer base than ever before.

My first report to the new Banner, and my last report for 1872, is as follows: Places visited—Medford, Aurora, Blooming Prairie, Wilton, Janesville, New Ulm, Mankato and Garden City; number of lectures given. 23: mimber joining

number of lectures given, 23; number joining Association, 6; amount received in collections and yearly dues, \$42,00; expenses, \$7,40. Thus closes the month of December.

The cause is prospering throughout the State. I have never had so large audiences in this part of the State as came out to hear me on this, my fourth visit among them. We are reaching the hest minds in the various places—the representa-tive men and women. At New Ulm the work has been going on silently but surely. One me-dium has been developed since I was there in 1871, who bids fair to become one of our best test mediums. She writes with both hands at the same time, and in every conceivable manner— headwards better wide to see the third this. backwards, bottom side up, crossways, etc., thus backwards, bottom side up, crossways, etc., thus convincing the investigator that it is an intelligence outside of herself. Bros. Tibbets and Marden are the leading minds there. At Mankato I was told that they never saw so large audiences out to hear Spiritualism expounded as greeted me on this, my fourth effort with them. So the good work is advancing. At Janesville we had the pleasure of having a Baptist preacher come in and make sport for the people, and a right lively time it was too. Every one was set. right lively time it was, too. Every one was satisfied that he had got hold of the wrong end of the subject. I hope Bro. Richards will extend my New Year's greeting to Bro. Allen, hoping my New 1 car a greeting to 1870. Allen, noping to hear of his speedy conversion to the truth as taught in Spiritualism. One of our faith, though not one of us organically, at Wilton, gave me some good advice the morning I left, to wit: I some good advice the morning 1 left, to wit: 1 had not better come to Wilton again. Why not? Because some medium had said or done something that the Orthodox laughed at, and he thought the people were not ready for Spiritualism there! We had the house full, every lecture; and he, claiming to be a Spiritualist, was the only fault-finder among them all. With due deference to the man, and respect for his fatherly said to a Living conducted to me to Wilton again. advice, I have concluded to go to Wilton againhappy in the work of angelic guidance, doing what little good I can while here below I stay.

The above is respectfully submitted to the Spiritualists of Minnesota, A Happy New Year to all to all.

My address is Northfield, Rice Co.

Massachusetts.

SOUTH EASTON. - N. W. Perry, underdate of Dec. 26th, writes, giving an encouraging account of the cause in this place. He says: "During the year just passed we have supported meetings in our place every two or three weeks, and have been very successful in obtaining such speakers as Mys, N. J. Willis, Jennette J. Clark, Mary Carlisle, Susie A. Willis, and J. Wm: Fletcher, through whose instrumentality the dearly leved ones have been able not only to sheak many inbeen very successful in obtaining such speakers as, Mys. N. J. Willis, Jennette J. Clark, Mary Carlisle, Susie A. Willis, and J. Wm: Fletcher through whose instrumentality the dearly loved ones have been able not only to speak many important truths to us in our public meetings, but also many tender and loving messages have been transmitted to us in our private circles, the result of which has been to convince many of the truth of our philosophy, and, at the same time, truth of our philosophy, and, at the same time, to interest others to investigate for themselves, and "try the spirits and see whether they be of God." We are now, an organized society; we take the name of "The First Spiritualist Association of Easton." Our officers are as follows: President, N. W. Perry; Vice President, F. G. truth of our philosophy, and, at the same time, to interest others to investigate for themselves, and a try the spirits and see whether they be of God." We are now an organized society; we take the name of "The First Spiritualist Association of Easton." Our officers are as follows: President, N. W. Perry; Vice President, F. G. Thayer; Treasurer, Benjamin Dillard; Secretary, Ellen F. Thayer; Executive Committee, P. F. Field, C. B. Pool, B. Dillard, A. Howard, L. Smith, D. Wade, E. P. Spooner. Through the liberality of the First Congregational Society in Easton (Unitarial), their church has been open-Easton (Unitarial), their church has been open-month during the coming year, in the church, at one o'clock, and the hall at seven o'clock till further notice; speakers engaged, Susie A. Willis and J. Wm. Fletcher, We half a liberality of the first continue to hold our meetings the second and fourth Sunday in each month during the coming year, in the church, at one o'clock, and the hall at seven o'clock till further notice; speakers engaged, Susie A. Willis and J. Wm. Fletcher, We half a liberality of the first Congregational Society in the church, at one o'clock, and the hall at seven o'clock till further notice; speakers engaged, Susie A. Willis and J. Wm. Fletcher, We half a liberality of the first congregation of the same purpose. We shall continue to hold our meetings the second and fourth Sunday in each month during the coming year, in the church, at one o'clock, and the hall at seven o'clock till further notice; speakers engaged, Susie A. Willis at Belvidere, Ill., Dec. 13th, 14th and 15th, where some fifteen hundred persons attended, we had a

Sabbath in December to large and intellgent audiences, her remarks upon "Practical Religion" being received with great favor. We hear her lectures everywhere spoken of in the highest terms of commendation.

December 20th, Mr. J. William Fletcher, of Westford, the young and popular trance speaker, lectured for us to good acceptance; he is a favorite with our people, and is destined wherever he may be to help on the cause by his earnest and eloquent discourses. The lecture in the evening from the subject, "What can we do with our Spiritualism?" was one of the very best he has Spiritualism?" was one of the very best he has given here, and was followed by a fine poem. God help all our mediums and speakers in their work of reform; they cannot fail.
Yours for the truth, GEO. W. MERRILL.

SALEM.—H. M. Robinson, 4 Andover street, writes recently, speaking in the highest terms of the labors performed for the cause in that city by James M. Choate, the promising young medium and speaker, of whom he says: "He possesses the qualities for becoming one of the best lecturers in the field." We are informed that, at the close of his engagement (of three weeks), a vote of thanks was extended to him by the Soclety, and his services reengaged for February.

Michigan.

DETROIT-PORT HURON.-Dear Banner: In Detroit we had three months of prosperity. The ladies of our Society at the close of my morning discourse on the last Sunday of December, made me a handsome present of a nice scarf and a pair of fur gloves. In behalf of the ladies, Mrs. Molicre made a neat presentation speech. I was wholly taken by surprise, and stammered out a few thanks, but do not now remember whether I thanked the ladies, the Society or the Common Council. Dr. R. G. Murray also received a present from the ladies—greenbacks. He made

a nice speech.
The Detroit Spiritualist Society is flourishing. The Detroit Spiritualist Society is nourishing.
Bro. Cephas B. Lynn is to be with them this month. He will do good service. Yesterday I commenced my month's labors with the Port Iluron Society. Morning lecture, house two-thirds full. Evening, notwithstanding violent storm, the house was nearly full.

There are some storm Swinters lead in the local storm, the house was nearly full.

There are some strong Spiritualists here. The Society owns a neat building, in which they hold their meetings on Sunday, and dances once a week. There are in the hall two very large paintings by one of the best spirit artists I ever knew—N. B. Starr. There is also a large painting of a beautiful female spirit represented in the attitude of benediction, or rather throwing showers of inspiration on the speaker's head. showers of inspiration on the speaker's head. Bro. Starr resides here, and is much beloved. The good people fitted up an arm-chair for his especial use in front of the platform, upon the back of which is painted the following:

"UNCLE. N. * B.

Today I go to Capac to commence a could of five week-evening lectures. Yours for truth, W. F. JAMIESON.

Jan. 6th, 1873. PORT HURON.—A correspondent writes Dec. lst: Although I cannot say I know, yet I have ood reasons for believing that our friends who are lived on this earth are still living and do mmunicate messages of love to those left beind. Firmly believing this, I am glad the Ban-

ner has again been unfurled. It is an instructive sheet, and I felt lonesome during its short ab-

Mr. N. Frank White last Sunday closed his two months' engagement here. He is an instruc-ive speaker, and gave good satisfaction. Several times during his lectures the audience, "unable to control themselves, and contrary to their usual custom," would loudly applaud. He enlisted the attention of the thinkers outside of the spiritual ranks. I heard some express themselves warmly in his favor. Put Mr. White on a platform where he feels free to utter his honest convictions of truth, and he will give you an intellectual feast. He goes hence to Saginaw, carrying with him the best wishes of Spiritualists and outsiders. Mr. Jamieson is engaged here for the month of Janu-ary. Spiritualism appears to be taking a firm hold

New Jersey.

BELVIDERE SEMINARY. Belle Bush writes, Nov. 26th: Dear friends: * * H seems now a great calamity you have sustained, but God reigns, and angel hosts are guiding and directing all the affairs of men. May we not confidingly, then, trust that great good will spring then have occasion to rejotce, for truly then will purer and higher conditions be attained, and our beautiful belief become the joy of the whole

VINELAND.—L. K. Coonley writes, giving good words from this progressive locality: "Mrs. F. O. Hyzer lectured here in October and November five Sundays to very large audiences. Mr. O. P. Kellogg has lectured during December; weather unfavorable, but audiences good and well pleased. We hope to keep him during Jannary. The Society and Lyceum are both doing well." - He also says that Christmas was duly observed by the Lyceum, by a distribution of presents from beautifully decorated trees, to-gether with music, recitations, dancing, etc., etc.

New York.

LEBANON SPRINGS, Nov. 10 .- In the Banner of Oct. 26th I regret to see the revival of an error which went the rounds of the press some months ago, and which, at the time, I denied by published cards. Please do me the justice to

state—
1. As I regard the Shaker order as a testimony against. "the pollutions that are in the world through lust," I have never desired their renun-

chation of celibacy.

2. As I consider the greater part of their discipline as eminently protective of the celibate life, I have never desired the abrogation of any rule that prohibits shaking hands and kissing. 3. As I view their societies as nuclei for some of the purest and most refined of human souls, I deprecate their dissolution, unless that God shall build up for poor humanity some equally as good or better "covert from the tempest."

Yours for truth,

Georgia.

and J. Wm. Fletcher. We hope to be able to engage some fifteen hundred persons attended, we had a other speakers, as we want our people to "prove glorious feast-not of Tabernacles, as of old-but all things and hold fast that which is good." of reason, seasoned with the beautiful truths the GLOUCESTER.—Since last I wrote you, dear angels are bearing to earth from the realms of Banner, our work has still been going on, and we have not been idle. Miss Susie A. Willis, of Lawrence, who is a great favorite with the people here, lectured in the Tabernacle the second ple here, lectured in the Tabernacle the second Sabhath in December 2 large and in the second sisters.

DEAR BANNER-I would like to say to your Bibles to the heathen or about home, I would scatter two million copies of W. F. Jamieson's work, "The Clergy a Source of Danger to the American Republic." The crisis hastens, and many, even of the Liberals, are either fast asleer or stone blind. In less than eight years the Lib erals will forgive me for writing the last sentence. Fraternally, Austin Kent.

NEW JERSEY.

Financial Report of the State Association.

We are in receipt of a letter under date of Jan. 8th, from Ellen Dickinson, Secretary, enclosing the following account of the monetary affairs and missionary work apper-

count of the ionicity and is a mass and work operation;
new Jerkey State, Association of Spiritualists
and Friends of Phograes. Annual Report of
Executive Committee.
By Article 4th of our brief Constitution, it is made our
duty to report our doings, as an Association, during the
last year.

last year.
The last Annual Meeting was held in Camden, Nov. 20th,

duty to report our doings, as an Association, during the last year.

The last Annual Meeting was held in Camden, Nov. 20th, 1871.

The first meeting of the Executive Committee was called at the house of the Secretary, Mrs. Dickinson, in Yineland, Jan. 21st, 1872. There were present at that neeting L. K. Goonley, Ellen Dickinson, John Gage, of Norda, and B. F. Chow, or Canden, Geo. Haskell, of Anora, and B. F. On motion of Dickinson, John Gage, of Norda, and B. F. On motion of the Committee.

The President recommended the holding of quarterly conventions during the year.

On motion of Mr. Gage, it was voted to hold Conventions undernous the 21st and 22d of February; in Jersey City ("Anniversary Week") in May; in one of the public sumbrussylek in November.

On motion of Dr. Haskell, it was voted to employ a missionary to lecture in different parts of the State, provided a suitable person could be obtained at \$10 per week and expenses, and also provided if sumetent funds could be guaranteed and collected for that purpose, and exeven and example and collected for that purpose, and exeven and exhapter the preliminaries for the success of the convocation. But for the lack of funds, the engagement of a regular missionary had to be abandoned, and in the absence of such aid to became necessary for the President and Secretary to assume the labor and direction of the missionary department, or entirely fall in the objects designated by the committee. They assumed the responsibility, the Secretary conducting most of the correspondence, and the President doing what he could in the management of meetings and lecture movements, charging for his services in the same proportion as was stipulated for a regular missionary. The President has visited the locations of the Quarterly Conventions, and mass visited the locations of the Quarterly Conventions, and he could in the management of meetings and lecture movements, charging for his services in the same proportion as was stipulated for a regular missionary. The President in Subjec

ton. At Tom's River, three Lectures and two Circles by L. K. Coonley. At Bricksburg, three Lectures and six Circles, by L. K. Coonley, occupying nine days, including

May 8th, of the Treasurer

O. Packard,
Collections

Expenses paid
May 38th, O. Packard,
Collections

The expenses of the Annual Convention for the quarter ending Nov. 24th, 1872, were \$62.44; received from last annual meeting to same date, \$206.41; pabl out during same lime. \$206.41. Of the subscriptions offered at the annual meeting in November, 1871, there yet remains unpulsi \$67.0, incelling in November, 1871, there yet remains unpulsi \$67.0, incelling in November, 1871, there yet remains unpulsi \$67.0, incelling in November, 1871, there yet remains unpulsi \$67.0, incelling in November, 1871, there yet remains unpulsi \$67.0, incelling in November 1871, there yet remains unpulsive speaking at 1872, incelling in November 1871, the Constant President.

ELLES DICKINSON, Secretary.

Expenses paid. \$17.36 Nov. 24, on hand. From S. R. McCurdy. Treasurer. Contributions at New Brunswick. D. Wells... Stillman \$2. Pollard \$1, Edwards \$1, 11. B. Marsh \$1,96, L. K. Coonley advanced \$4.4. Collections from audience.

Spiritual Phenomena.

SPIRIT MATERIALIZATIONS, &c., IN NEW YORK CITY.

We give below extracts from two letters which have reached us from as many correspondents in this place, wherein are set forth the evidence of awakening interest in the subject of the possibility of the presentation of spirit forms so as to be capable of recognition by relatives and speclators who are not gifted with the power possessed by the clairvoyant, but must depend upon the exercise of the ordinary visual organs. The peculiar test conditions complied with by Mrs. Tackelbury are also narrated; A. A. Thurber, 1056 First Avenue, writing under date of December 20th, expresses his pleasure at again receiving a copy of the Banner of Light after its severe trial, and in the course of his note speaks highly of the mediumship of Dr. H. C. Gordon, 406 Fourth Avenue, "Who is now being used for materializations of spirit forms which are recognized often by their friends, and many who are not; said manifestations occurring in the light, thereby precluding any doubt by most who see them of their reality." He further says:

"We have a few doubting Thomases, but no one as yet has or I think can discover any fraud, as has been alleged by those who are so unfor-tunate that they cannot see or discriminate, be-ing so organized that prejudice obscures their

ing so organized that prejudice obscures their vision and judgment.

We also have now with us a Mr. Tackelbury, from Cleveland, O., who allows herself to have her lips entirely closed with adhesive plaster, and to be tied tightly to her chair, when the invisibles will talk audibly, sing songs, and whistlowith shrill and clear voices, untie and retie her, making it difficult to release her, while she is fully unconscious during the scance of two hours at a time. The controlling spirit informs us he will soon show faces that will speak to us, and be recognized by their friends. So you see we are progressing as fast as minds can receive this great truth."

MESSIS. EDITORS-As much has been and is

being said of an uncharitable character relative to the reliability of the materializations presented through Dr. H. C. Gordon's mediumship, I desire through Dr. H. C. Gordon's mediumship, I desire to be one to raise my voice in declaring the manifestations which I have witnessed at his residence, 406 Fourth Avenue, New York, to be anguestionably spiritual. On the 13th of last month I first visited his room; I arrived early at his abode, and had every facility afforded me for searching not only the apartments but the closets attached thereto, his trunk, sofa bedstead, and rear of the altar, which is crected in the inner parlor, and neither masks nor habiliments for clothing automatons nor automatic figures were there discovered. The circle, consisting of six persons arranged themselves around a table at about eight o'clock P. M., and shortly after the manifestations o'clock P. M., and shortly after the maintenantons commenced. Eight spirits successively presented themselves, of whom six were recognized. Of two only (for fear of occupying too much space) will I especially speak; one of these was my own brother; only his head and face were visible; the resemblance was perfect. That it was neither a mask nor India rubber form, I am ready to affirm the spy court and under any prescribed oath. The mask nor India rubber form, I am ready to affirm in any court and under any prescribed oath. The other to which I would draw attention, was the entire figure of a lady, the only entire one I have as yet seen, although I have attended several scances since. This lady had beautiful dark curly hair; over her head was thrown a white yeil, that enveloped her form to the waist; over the veil and around her head was a wreath of white receivals, which extended partially, down white rosebuds, which extended partially down her neck. She wore a thin white dress, and as she entered the room where the circle was as sembled, in placing her foot on the carpet, she displayed a white silk shoe; her shoulders and neck were very symmetrical displayed a 10hU6 8UK shoe; her shounters and neck were very symmetrical and perfect, as was also her left arm, which was extended toward her head. With her left hand she grasped the medi-um's wrist. This lady seemed very desirous of being known, and was extremely persevering in her efforts. She advanced three times from the inner room ere she succeeded in entering the apartment where the guests were, and where was a gas chandelier in full play. She took her position in proximity with a lady next to me, surveyed the circle generally, remained about three minutes, but awakened no recollection in the one to whom she came. She then returned to the inner room, in the centre of which she vanished the metallic and the content of the c ished, the medium at the same time dropping on the carpet apparently quite exhausted. The cause of departure was subsequently announced, when the lady to whom she evidently came claimed that she was her niece.
On the 18th of this month I was again at Dr

On the 18th of this month I was again at Dr. Gordon's, and then 'saw his controlling intelligence, Bishop White, a venerable figure with attenuated countenance, straight, sharp-pointed mose—(I dwell on this because some of the surans assert that all the forms have booked, or as they term it Jewish noses)—grey hair and beard. He was clad in the robes worn by the Episcopalian ministers. In the medium's parlor there is a photograph of Dr. Gordon, with the reverend gentleman as a disembodied intelligence standing be hind him. This was taken by Mr. Munier. As the different figures would disappear, the medium would face the audience, throw open a surplice which he wears and shake it, thus showing any mind disposed to be convinced that there was no deception being used. With respect, I am, &c.,
MARY R. Tucker.

19 West 22d street, New York, Dec. 23, 1872.

To the Spiritualists of the World. God bless the Banner of Light! The angelworld is at work to help place it upon a better -a firmer foundation than it was before the fire. For material aid, we have to impress noble men and women to obtain it. Every Spiritualist is able to do something for the organ that has done so much for them, and if such will give their mite without delay there will be no need for further appeals. We trust that all who read this message, written by a materialized spirit-hand, will not only do all they can to render material assistance, but will influence those with whom they come in contact to do likewise. Friends, do the best you can for the Banner of Light, and thus belp your spirit-friends, as well as yourselyes and humanity. SPIRIT-BAND OF ANNIE LORD CHAMBERLAIN.

[To be useful, this list should be re'fable. If therefore behowes Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur. This column is devoted exclusively to lecturers, without charge. If the name of any person no a lecturer should by mistake appear, we desire to be so in-

JAMES MADISON ALLEN, trance and inspirational speaker, Ancora, N. J.,
MARY A. AMPHLETT, Inspirational, care Dr. C. Bunkley, Daylon, O.,
MR. J. ANDROSS, Bance speaker, Delton, Wis.
MR. J. ANDROSS, Bance speaker, Delton, Wis.
MR. J. ANDROSS, Bance speaker, Delton, Wis.
MR. J. ANDROSS, Bance speaker, Butting March, and
in Philadelphia during April. Address box 20, Stoncham,
Mass. M. A. ADAMS, trance speaker, Brattleboro, VI.
MRS, EMMA HARDINGL-BRITTEN bectures in Salem,
Mass., during January; In Worester during February and

MRS. EMMA HARDINGI.-BEITTEN lectures in Salem. Mass., during January; in Worcester during February and March; in Boston April 6 and 13, Address care of Mr. Thomas Ramney, 23 Washington street, Boston, Mass. REY, J. O. BARRETT, Glenbenbab, Wis, REY, JOHN B. BEACH, Bricksburg, N. J. MRS. SARAR A. RYRNES, Wollaston Heights, Mass., box 87, Mrs. Nellie J. T. Burgham, Eim Grove, Colerain, Mass., will becture during January, April and May, in Hartford, Ct.; February 2, 2 and 24, in Music Hall, Roston, Mass.; February 2, 2 and 24, in Music Hall, Roston, Mass.; February 6, in Fortland, Me.; March, in Philadelphia, Pa.

Hartford, C., Freman, Mass., March, in Philadelphia, Pa.
Mass., P., Brown, St. Johnsbury Centre, Vt.
Mass., A. P., Brown, St. Johnsbury Centre, Vt.
Mass., A. P., Brown, St. Johnsbury Centre, Vt.
Mass., A. P., Brown, St. Johnsbury Centre, Vt.
Mass., Mass., Dissonable of Troy, N. Y.,
Miring Jambily, Permanent address, 2 Ditson place, Longlarge Mass., Mass., Mass., 2 Ditson place, LongMass., Amy N., Branday, Inspirational speaker, No. 55
Mars., Amy N., Branday, Inspirational speaker, Chicago, M.,
Mass., Mass., M., Ralley, Chicago, H., care of ReligioDits., James K., Balley, Chicago, H.,
Care R. P., Journal,
Mass. H., F., M., Brawn, National City, San Diego Co.,
Cal., O., Ruttan, Newark, N. J.

Cal.
PROF. S. B. BRITTAN, Newark, N. J.
PROF. S. B. BRITTAN, Newark, N. J.
WILLIAM BRYAN, box 53, Camden P. O., Mich.
REV. DR. BARNARD, Battle Creek, Mich.
MRS, E. T. BOOTHE, Millord, N. H.
MRS, PRISCILLA DOTY BRADIU/RY Speaks in Bingham.
Me., one-fourth of the time, Address, North Madison, Me.
MRS, EMMA F. JAY BULLENE, 151 W., 121b St., N. YOFk,
ANNIE DENTON CRINGE, Wellesley, Mass., care Wilnam Denton.

Denton, MRHEN CHASE, 614 North Fifth street, St. Louis, Mo BERT E. CARPENTER, Marchants Hotel, Philadel DR. DEAN CLARK, Sheboygan Falls, Wis., care Dr. A

WARLES CHASE, BIA North Fifth street, St. Louis, Mo. John, Eart E. CAMPENTER, Marchants' Hotel, Philadej-Dia, Dia, Dean CLARK, Shebogan Falls, Wis., care Dr., A. Char, Dean CLARK, Shebogan Falls, Wis., care Dr., A. A. B., CHILD, West Fairlee, Vt. ANNE LORD HAMBERLAIN, BO Warren ave., Chicago, JAMES M. CHOATE, Inspirational, 5 Poplar phace, Boston, Mass. [DR. d. P. CHERE, 20 Wall street, Boston, Mass. [DR. d. P. CHERE, 20 Wall street, Boston, Mass. [DR. d. P. CHER, 20 Wall street, Boston, Mass. [DR. d. P. CHER, L. R. M. L. CHER, M. M. L. CHER, D. M. S. J. P. COLES, ITANER, J. P. CHERE, J. C. L. M. MES, J. P. COLES, ITANER, J. P. CHERE, J. M. MES, J. P. COLES, HANDER, J. P. CHERE, J. M. J. CHERE, J. M. MES, J. P. COLES, HANDER, J. P. CHERE, J. M. J. CHERE, J. M. S. J. P. COLES, HANDER, J. M. S. J. P. COLES, HANDER, J. M. S. J. P. COLES, J. M. J. CHERE, J. M. S. J. M. S. J. C. L. M. G. BRYESKER, J. ROSTON, M. S. J. CHERE, J. M. J. CONNELL, J. CHERE, J. M. J. CONNELL, J. CONNELL, J. CHERE, J. M. J. CONNELL, J. CONNELL, J. CONNELL, J. CHERE, J. M. J. CONNELL, J. CONNELL, J. C. MARIJETTA F. CROSS, HANDER, J. M. J. CONNELL, J. C. MARIJET, J. M. J. C. MARIJET, J. M. J. CONNELL, J. C. MARIJET, J. M. J. COLRES, M. J. COLRES, M. J. COLRES, M. J. M. J. COLRES, M. J. COLRES, M. J. M. J. COLRES, M. J. M. J. COLRES, M. J. COLRES, M. J. COLRES, M. J. M. J. M. J. C. L. M. J. M. J. C. L. M. J. M. J. M. J. C. L. M. J. M. J.

DR. 16, F. GRIGOS. Inspirational, box 403, FortWayin SARAH GRAVES, Inspirational speaker, Rertin, Mich. SARAH GRAVES M. HALL. Rock Boftoin, Mass. MRS, AGNES M. HALL. Rock Boftoin, Mass. Cambridge, Mass. or street, Rostoin, 101 GRITON, Cambridge, Mass. Or M. HENNY HOLGHTON, Cambridge, Mass. DR. M. HENNY HOLGHTON, Cambridge, Mass. On Many Moses Hull will speak in Stafford Springs, Conn., Jan. Mosester, NY H. Moring March; in Washington, D. C., didnester, NY H. Moring March; in Washington, or Vincland, or April - Address 27 Milrord St., Bostoil, or Vincland,

N. R. MRS. S. HELL, Vinchant, N. J.
MRS. ELVHAS, Hell, Vinchant, N. J.
Disk, Hell, inspirational and diress, Hobert, Ind.
Disk, Tenn., during Juniary. Lake Co., III.
LYMAS, Howe, W. E. Saginaw, Mich., care K., Taibot,
MRS. S. A. HOUTIN, E. Saginaw, Mass., care of Joseph
MISS FLORA E. HOLT, Stoneham, Mass., care of Joseph

MISS FLORA E. HOLT, Some Lovelov.
Dr. Adella Hull, 622 Pine street, Philadelphia, Pa. Dr. Adella Human, West Winsted, Conn. E. Addella Human, Warren Co., Pa. Charles Holt, Warren, Warren Co., Pa. Mrs. M. A. C. Heath (Cormerly Brown) will answeralls to lecture and attend funerals, Address, Bethel; Vt.

MRS. M. A. C. HEATH COMMENS, Address, Bethel; VI.
JAMES II. HARRIS, box 99, Ablington, Mass.
W.M. A. D. HUME, West Side P. O., Cleveland, O.
R. W. HUME, Hunter's Point, L. L. N. Y., will fecture
on the reforms connected with spiritualism
Zellas, Hastings, inspirational, East whatery, Mass.
REV. Je H. HARTER, Anburn, N. Y.
SIDNEY HOWE, Inspirational, H. Chester, Park, Hostory,
DR. J. N. HODGES, Inspirational, North, Boston Mehr,
DR. J. N. HODGES, trance, 9 Henry St. Cennens, re, Md.
MRS. F. O. HYZER, 483 E. Baltimore St., Baltimore, M.
MRS. L. HETCHISON, Inspirational, Owenswille,
MISS SUSEE M. JOHNSON, 64 Grand River St.,
MISS SUSEE M. JOHNSON, 64 Grand River St.,
Mich.

MRS. F. O. HYZER, 437 E. Battimat, Owensyllies Detroit, Miss Sexie M. Johnson, 64 Grand River 81.

Miss Sexie M. Johnson, 64 Grand River 81.

Mich.

DR. P. T. Johnson, lecturer, Ypsilanti, Mich.

W. M. F. JAMIESON, 129 and 141 Monroe 81.

Chicago, Ill.

W. Lixdsey JACK, M. D. Beverly, N. J.

S. S. JONES, ESQ., Chicago, Ill.

Harvey A. Jones, ESQ., can occasionally speak on Sundays for the friends in the vicinity of Sycamore, Ill., on the Spiritual Philosophy and reform movements of the day.

Alimatam James, Picasantville, Venango Co., Pa.

Dil. C. W. Jackson, Oswega, Rendall Co., Ill.

Miss. A. Jespel, lecturer, Bridgewater, Vt.

Mis. Malla M. Kiro, Hammonton, N. J.

Mis. S. A. Jespel, lecturer, Bridgewater, Vt.

Mis. Malla M. Kiro, Hammonton, N. J.

Wisomee F. Kittherder, Burming, N. J.

Groomee F. Kittherder, Burming, N. J.

Groome F. Kittherder, Burming, N. J.

Groome F. Kittherder, Burming, N. J.

Miss. Frances Kiroman, New London, Conn.

Miss. R. G. Kimballa, Lebanon, N. H.

Miss. Frances Kiroman, New London, Conn.

John R. Kelso, Springfield, Mo.

John R. Kelso, Springfield, Mo.

John R. Kelso, Springfield, Mo.

Joseph B. Lewis, Inspirational, vellow Spring, O.

Crandon, 4 Premont Temple, Boston.

Crandon, 4 Procedence during February.

In Manchester during April, in Pymouth during May: In

Crandon, 4 Procedence Martilews, Springfield, Vt., care

Miss. A. A. Jolian, Bladla, N. J.

Cephas B. Lewis, Martilews, Springfield, Vt., care

Miss. A. A. A. Washington,

MRS. A. F. Massair, Sturings, "box 778, Bring edd, 't., care Mrs. Anna M. Mitollering ws, Springfield, 't., care Mrs. Anna M. Mitollering ws, Springfield, 't., care Mrs. Anna M. Mitollering ws, Springfield, 't., care Mrs. Anna M. Mitollering, 'E. Rodinson, da Carver street, Boston, Mrs. Halland, 'E. Miss, Bankie, R. Rodinson, Advitestreet, Providence, R. I. Mrs. Palland, R. Roberts, Carpenterville, Ill. Mrs. Palland, R. C. Rodinson, Lynn, Mass, A. C. Rodinson, Lynn, Mass, A. C. Rodinson, Lynn, Mass, A. C. Rodinson, Lynn, Mrs. H. Mrs. Annie Davis Smith, Brandon, Vt. Mrs. H. P. Stearns, trade, 4th st. Sacramento, Oa Mrs. H. P. Stearns, trade, 4th st. Sacramento, Oa Mrs. H. W. Steinens, trade, 4th st. Sacramento, Oa Alsten E. Simmons, Woodstork, Vt. Austen E. Simmons, Woodstork, Vt. Allert E. Stranley, Lebester, Vt. Dit. O. Clair Sprace, Rochester, N. Y. Miss, C. M. Stowe, San José, Cal. Dit. J. D. Seelay will lecture on the Science of the Soni at any distance not over 100 infles from home. Address, Corper Main and Eagle streets, Buffalo, N. Y. Miss, H. M. Silaw, trance speaker, Joliet, Will Co., H. Henry Stranl, Howagiac, Mich. Mrs. Laura Cepty Smith Jeclures in Albany, N. Y. during January; in McLean, N. Y., during February; in Mrs. Laura Cepty Smith Jeclures in Albany, N. Y. during January; in McLean, N. Y., during February; in Mrs. Woodstor, N. Y., during February; in Mrs. Woodstor, N. Y., during Pedmanent address for To-majos et a., New Haven, Ct. Jolin Brown Smith, 812 North Tenth street, Philadelphia, Pa. Jos. D. St. Lee, Montpeller, Vt. Carro of Geo. W. Ripley, Jos. D. St. Lee, Montpeller, Vt. Carro of Geo. W. Ripley, Jos. D. St. Lee, Montpeller, Vt. Carro of Geo. W. Ripley, Jos. D. St. Lee, Montpeller, Vt. Carro of Geo. W. Ripley, Jos. D. St. Lee, Montpeller, Vt. Carro of Geo. W. Ripley, Jos. D. St. Lee, Montpeller, Vt. Carro of Geo. W. Ripley, Jos. D. St. Lee, Montpeller, Vt. Carro of Geo. W. Ripley, Jos. D. St. Lee, Montpel

JOIS phila, Pa.

Jos, D. Stilles, Montpeller, Vi., care of Geo, W. Ripley, Elijahi R. Swackhamer, lecturer, 75 6th avenue, X. Y. Dr. F. Spraager, inspirational, Mendota, Ili, Jam's H. Shekard will answer caths to lecture and attend to necals. Address South Acworth, N. R. Mrs. Jollah A. Stankery, trance, Wilmington, O. Jam's Britain, Philadelphia, Phi

LIST OF LECTURERS.

Roston, Mass.
Annam Smith, Eso., Inspirational, Sturgls, Mich.
Mus. Mary Lanston Strong, 70 Jefferson street, Dayton, O.
Mus. Almina, W. Smith, 55 Cumberland street, Portgaid, Mc.
Die, H. B. Storger, E7 Harrison avenue, Boston, Mass.
Mes. Congl. V. Tarpan, care Messes, Redpath & Fall,
No. 36 Bromfield direct. Boston, Mass.
Mes. Sarah M. Thombson, Inspirational speaker, 161
St. Clair street, Cleveland, O.
Mgs. M. S. Townselm will speak in Springfield, Mass.,
unting January in Lyan during February.
Mes. Albiel W. M. D., Pomedie, Ind.
S. A. Thom W. T. Snill, Bangor, Me.
Miss. Andrie W. M. D., Pomedie, Ind.
S. A. Thom St. Townselm, Mass., Andrian Co., Mo.
Miss. Romage Trynons, Mexico, Andrian Co., Mo.
Miss. R. A. Charlotte, Mich.
H. W. Tocolita, Providence, R. L.
H. J. Miss. A. M. Dansville, N. Y.
S. L. M. W. Hillis, M. D., Willingmife, Conn., box 362,
N. Frank Willis, M. D., Willingmife, Conn., box 362,
N. Frank Willis, M. D., Providence, R. L.
H. S. Whillish, R. Aldenson street, Boston, Mass.
J. G. Willish, M. Bannon street, Boston, Mass.
J. G. Willish, M. L. Bannon street, Boston, Mass.
J

MRS. M., E. B. SAWYER, 123 Dorchester avenue, South

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MRS, MARY J. WILLONSDA, Chleago, Rif., Care of Resident Philosophical Journal.

MISS SUSTEA, WILLIS WIll speak in Fall River Jan. 10: In Selmate Jan. 26: In Modifichoro' Feb. 16: In New Realmonth during 1853.

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DR, and Miss, WM, J., Young, Bolse City, Idaho,
Rev, John S., Zeller, Burlington, N. J.

Passed to Spirit-Life:

From the restlement of his son, E. N. Upton, Emingham, Ill., Dec. 19th. Mr. Nathan Upton, in the 77th year of his

earth-life.

Previous to the advent of modern Spiritualism, Mr. Uptoi was which known as a popular preacher in the M. E. Church, of which he was a member for more than thirty years. But his mind was too active to be kept in bondage by dogmas and creeds; and even before he had heard of the new outpouring of spirinal light, it had grown to such proportions as to force thin cont of the church and place him in a favorable condition to solve and appropriate the truth as it was presented to him. And he became one of the earthest was presented to him. And he became one of the earthest many years it has been his life, his hope, his consolation under all trials. In childthe simplicity and lifetimes from the spiritual foundations which was ever open before him. And though as age came one of spiritual veakness howed his once noble frame, taking away the strength from his arms and the brightness from his eyes, his spiritual vision was never darkened. To the last he was able to look beyond the mists of time and behold the glory in waiting for bim. To him there was no death, it was simply change, the vibring uncluded of the flesh and selection with the look of the death of the rest of the spirit. To him there was no sadeness, no terror, no thought of gloom in connection with the look of the flesh and selection with the look of the flesh and selection with the look of the flesh and selection. The him there was no sadeness, no terror, no thought of gloom in connection with the look of the flesh and selection with the look of the flesh and selec

Why should we weep? He is not dead! He does not sheep.
He has but crossed the filter Death,
And now he stands upon that shore.
So grand, and beautiful, and bright.
Clothed in his own etherral robes. Novem of earth-life's parities; And turning on us eyes of love, the bids us all rejoice.

BANNER OF LIGHT: AN EXPONENT

- OF THE SPIRITUAL PHILOSOPHY

OF THE NINETEENTH CENTURY.

PUBLISHED WEEKLY

AT NO. ITHANOVER STREET, BOSTON, MASS. WILLIAM WHITE & CO., Editors and Proprietors.

WILLIAM WHITE, LUTHER COLBY, ISAAC B. RICH.

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Contents of this Number of the Banner. First Page: Poem "All Is well," by Warren Sumner Barlow: "Indefinite Pestponement of the Millennium," by Andrew Jackson Davis: "Commonathy," by Lysander 5 Richards; Conclusion of Story "The Young Authoress, by Mrs. H. N. Greene Burts. Second: "Napoleon Third:" "He Retires from the Charch;" Poem "A Word of Kindness?" "better from G. Parist," Third. Balmer! Correspondence; "New Jersey Financial Report of the State Association." "Sputt Materializations, &c., in New Jersey York City; " "To the Spiritualists of the World;" List of Spiritualist Localiters: Prospectus, Fronth and Fifthe Usual editorial department, tiems, etc., Sixthe Spirit Messages. Seconth Advertisements. Eighth. Western Con-

80" In quoting to in the BANNER OF LIGHT, care should taken be distinguish baranger by

respond nee, by Warren Chase and Cephas B. Lynn; "Chi-

cago Rems, " by Ange Lord Chamberlain.

Banner of Light.

BOSTON, SATURDAY, JANUARY 18, 1873.

Office 14 Hanover Street. Up Stairs.

GUNTS TOR THE BANNER IN NEW YORK. THE AMERICAN NEWS COMPANY, 119 NASSAU ST

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Germany and Rome.

There is a serious misunderstanding between these two powers or authorities, and it continues to grow no better very fast. The recent Papal Allocation is the cause of, it, which Germany interprets as a determination on the Pope's part to meddle with the government of that empire. The promulgation from the Pope was a denunciation of the German authorities for presuning to Interfere with the discipline and decisions of the Romish Church. The Gorman government re sented it because it was in perfect harmony with the course pursued by it since the subject of papal. infallibility received a definition. Although a considerable part of Germany is still ayowedly Catholic, the other and controlling part nevertheless insists on stamping the policy of the government with the impress of Protestantism. In order to carry out such a policy into practice, Bismarck has resorted to the work of expelling Romish teachers from the limits of the empire. It is downright persecution that he has gone into. The Jesuits have been driven forth with a rigor that seems to revive the memories of former times, when religious bigotry-spawned a broad of human passions that devastated the country in which they raged. There are instances of hardship and cruelty in his work of violence to-

ward the Jesuits that call down universal condemnation on the author of them, and provoke the profoundest pity for the sufferers. We will furnish an example. An invitation was not long since issued to the people in the province of Pasen, for all good Catholies to unite on a given Sunday in prayers for the safety of the "Sacred Heart of Jesus." The mere invi--tation was taken by the authorities to mean a contempt for themselves, and every church and school that had received the invitation was peremptorily closed. Thus has Prince Bismarck volunteered his opinion on the efficacy of prayer. He proves that he is afraid of it-will not have it around when not working with him, and deems the only safety to be in closing light the doors. It is another instance of the cowardice of violence, which dreads the silent voice in opposition to its own doubled hand. The same spirit, earried but a little further, would drive forth a tranquil and wmen, a century ago dwelt in Acadia. It would soon drive the stake and pile the fagots and apply the torch. It is all

one to us, whether a man is Jesuit or Protestant. so far as the freedom of his reason and conscience is concerned; we abhor the thought of one persecuting the other on any pretence whatever. The United States has set the world, so far, an example of liberality and non-interference organitters of religious belief, and neither Germany nor France can hope to attain to the stature of perfect freedom whill they recognize in full the principle which bas so far inspired and

From Crook to Colyer.

directed our conduct.

. It is a pat observation of the New York Tribune, on the subject of the Indian tribes, that the vacillating and unreliable policy of the Government has ever been its weakest feature about it; in other words, that its sudden changes from the policy of Gen. Crook to that of Vincent Colver are not to be borne in patience. There should be a steady hand in the business, and it should likewise be guided by the principles of justice. The testimony of fighting men, like Gen. Sherman, Gen. Terry, and Gen. Harney, is that the Indian war of 1865 alone cost the country thirty millions of dollars, or, as Gen. Sherman put it, a million dollars for every Indian killed. No one in his senses believes that any fair warfare really cost that vast sum; it of course mainly went into the pockets of greedy and unprincipled contractors. There is the leaf in these Indian war expenses, and that leak will fully explain the reasons for the wars themselves. They are only mercenary murder. There is not a spark of the heroic, much less of the patriotic, to animate the breast of the soldier who is led against the Indians. The two ruling passions are revenge and profit, and it is the frontier sutler and camp follower and trader who pockets the money of the Government. When this abominable fact is yet more impressively lodged in the popular mind, fighting Indians will go out of fashion, and these astounding expenditures and war will cease together.

The Indian question has come to the top of the discussions in Congress again, and, at the present moment, is receiving attention on every side of it. There is what is styled a "broad, humanitarian " plan to organize certain of the tribes in a territory, letting them have their own local government. That is all very well as a theory. But it remains to be proved that the Indians chiefly concerned are really in favor of it. It is an essential point to find out. It is rumored that the proposed Territory of Oklahoma has not the support of the red men, but, on the contrary, that it is opposed by a large majority of them. Also that the real motive at bottom is a desire to get possession of the land of the Indians. These covetous land-grabbers talk already in this style, through certain journals and members of Congress: there are twenty-three millions of acres held by a handful of Indians, and it is better to open them to settlement. But what have originality.

not the Indians previously relinquished in exchange for the acres they now hold? What they have is theirs by solemn treaty; while a set of think less of Crook and more of Colyer?

Reproof Indeed.

and sincere Spiritualist, though confessedly "sar- to be without a dividing line. No individual had kastic," contains quite as much of the marrow; one positive and one negative side, but the inner of sincerity as numbers more of the "preach ressence was the positive, and the outer expres ments" which are from time to time levelled at | sion the negative. our head. The sober fact is, it is all an attempt to frighten innocent minds with unreal fears, that | inhaled | that | ether | which | science | defines | to ecclesiastics may reap the benefit of it. And we be a fine clastic fluid pervading the inter-stellar are bound to add, in the charitable spirit which spaces, to the smallest atom-breathed just as inshould always control us, that these champions dividuals did, and this absorption and throwing of pulpit power and pulpit government do not [off was the path along which each moved to fulled mean any special harm to anybody, their train- development. Humanity was the highest form ing having held them down to narrow conditions which they will some day rejoice to have es and love-which Plato declared to be the con caped from. But travesties like the one contained in this letter, from a friend and Spiritualist, are worth perusal. They unmask these clerical denunciations of their assumed seriousness, and disclose the real nonsense and folly that is underneath. The ministers must thunder at somebody, and it is to be noticed that they never thunder at any But those who go for greater liberty and more rapid progress. That is a consolatory thought. People may pretty soon conclude that they are in the right company when they have fallen under the ban of this guild of ecclesiastics. But to the letter :

"ATCO, N. J., Jan. 1, 1873.

Messrs: Editors of the Banner of Light—1 pen
this note on a bright New Year's morning. I
have a very tender regard for your spiritual welfare, and can you not see, in the Dirine judgments which have come upon you recently, a terrible condemnation of your course of life?

Pray consider, sirs, what you have been doing. Have you not-been a contemner of all Divine authorities, pitching into everything held sacred and concress, pitening into everything held sacred and venerable and established as Orthodoxy? Have you not spoken sevil of dignities (especially chirche, of which I am one)? Have you not dealt most unmercifully with churches and rituals, and ridiculed the piety of the saints, and kicked un a fuss generally with the stable with als, and ridiculed the plety of the saints, and kicked up a fuss generally with the old religious order of things?

And have you not 'hardened your hearts' against all solemn appeals made by those dear lovers of your soul, who are so pained to see you going-and leading so many others to perdition? How can you expect to escape 'the fire,' either here or hereafter?

But—as that late godly man, Artemas Ward, Esq., would say—'this is sarkasm'?' So go on, edit the Banner as bravely as you have done, and light it as my private opinion that you will be the higher endered these inspirations that he have done. findly he suced? Year to you, and enough of them to enable you to see truth triumph, and

error 'die amid her worshipers.' I am an old man, not rich, save in spiritual faith, and get much enjoyment from the Banner of Light. The Message Department is especial-/ ly interesting and instructive. Success to you!

Punishing Female Voters.

For presuming to deposit their honest ballots at the last general election in November, fifteen women in Rochester have been arrested; and their leader-Miss Susan B. Anthony, has been thrown into prison. The announcement is calculated to startle one. Rather than show such consent to the tyranny offered as would be implied in furnishing bail, Miss Anthony has signified her readiness to be carried to prison. There are those who totally disapprove of this style of party offering it harms himself or herself more than any one else. But by what authority are women, who persist in exercising the right of suffrage, punished by the Federal Government? It is an entirely new doctrine in our practice. Gen. Butler has given it as his solemn opinion, and supported it by argument when on the stump to solicit his nomination for Governor, that the Fifteenth Amendment to the Constitution actually does give the suffrage to woman; and he advised women everywhere to test its provisions. Miss Anthony and others have just done so; and in place of having their protests respected. they are placed under arrest and thrown into jail. The purpose seems to be to crush out the presumption of the act of woman. All this begins at Rochester, too, where another mighty movement also had its origin. It should be remarked that the same Federal Government which can set up State Governments can imprison defenceless women for voting.

The "Devil" Cry.

Half the power of the ecclesiastical religion having its root in mystery and superstition, of course it can be kept up only by continuing the appeal to people's fears, and when not to their fears, to their prejudices. A popular writer and thinker says: "The 'devil' cry is, with regard to its origin, ever the coward's cry , It is the cry of the man who has neither confidence nor trust in his God, for he fears lest the Supreme Ruler of the universe be outwitted by an imaginary adversary." It is on just such ground that the same "devil" ery was raised in a certain pulpit of this city against the Banner of Light, after the conflagration had swept its property out of existence. The ecclesiastic referred to, it will be remembered, called the Banner office a "sink of iniquity." which was intended only for a scare, and a poor thing of the kind it is, too. We have not heard that this pulpit libeller has as publicly corrected his falsehood that the Banner was gone up. We assured him it still lived; and suggested that he would show his fondness for truth by taking back his falsehood as publicly as he had pronounced it. But no such fellow as he does a thing of that sort. He prefers to let the falsehood and the slander have their effect. Happily, however, the public mind is not influenced by any such "devil" cry as it once was, and that is the real cause of the preacher's trouble. He begins to see that, when the power of superstitious fear is gone, his own power is gone with it.

The Descent of Man,

According to Darwin, receives a graphic illustration in the chalk and charcoal sketches by J. McIntosh, designer, Rochester, N. Y. We are the recipients of a photograph of one-" The Past and Present "-which artistically follows the line of ascending life, from the sleeping gorillalike form to the softened beauty of modern being, the links of transition being forcibly portrayed. The whole picture is instinct with the spirit of

Miss Lizzie Doten at Music Hall.

On Sunday afternoon, Jan. 12th, this lady lec tured on "The Law of Magnetic Attraction; or land-sharks gather around, saying that the In- the Second Letter of the Spiritual Alphabet. dians have too much land, per head, and that it! The first letter being the individual-a monad-a should be distributed more equally! They have a point, the second was a duad-a continuation of no objection to owning millions of acres them; that point into a line, through the operation of selves, however, though not a man of them lives the positive and negative forces as shown in that on a single acre. Is it not time this greed was action and reaction which was ever going on. By checked once for all? And is it not time to the power of this law the positive minds of the spirit-world were constantly acting upon such as were negative to them on earth, to the produc tion of advanced views and aims. The forces of The following letter from a venerable friend positive and negative were declared by the spirits

Everything in Nature-from the world which of development of which the earth was capable necting link between the mortal and the divinewas the result of the magnetic attraction exist ing between the positive and negative qualities among the various individuals of the race. Out of this condition of attraction, by the law of evolution came the third letter of the spiritual alphabet-a triad-which treated of the family and the fourth, a square, which typified what society was to be. There were thousands in the community whose hearts were solemn grave yards, wherein their hopes were buried, and who longed with an agonized intensity that, even if Beyond the portals of the tomb, they might meet some, one to love them more than anybody else." What could restore that true action between the positive and negative atoms in society, whereby the great current of harmony could be again reëstablished?

Among other things looking toward the bringing in of this desirable state of affairs, the speaker thought that the practical acknowledgment of woman's equality with man, giving as it would each atom its proper rights and position, wouldbe a great step in advance. If woman was censidered the negative, and man the positive element, one was as necessary to the equilibrium as the other-for one end of the bar magnet (cited as an illustration) was just as important as the other. However the legal enactments of man might seek to circumscribe the sphere of woman. the great law of Nature would justify itself at last. This fact might be even now traced in the gradual broadening out of the circle of woman's efforts in many fields not heretofore occupied by

the higher spheres, but, being like soft iron, they, like the temporary magnet, lost, the gift as soon as the current from the celestial battery was withdrawn; but the gradual developments going on, in the past, in science, religion, and philosophy, had brought the present to the condition of hardened steel, which should hold, for the coming future, the influx of the skies. -The speaker closed with a stirring prophecy as to what would be accomplished for human good by the true woman of the coming time.

Miss Doten's next lecture will be given Sunday afternoon, Jan. 26th; subject, "The Masonic and Spiritual Interpretation of the Forty-Seventh Problem of Euclid. \ The Masonic Fraternity, as well as Spiritualists and Liberals, will be interested in what is said on this intricate question.

Next Sunday (Jan. 19th) Dr. Fred L. H. Willis. resistance to high-handed wrong, claiming that of New York, will lecture in Music Hall on the question, "What Does the Spiritualism of the Nineteenth Century Teach?" An excellent theme, and no doubt Dr. Willis will do it justice.

The fine rendering of the spiritual songs, by the accomplished choir, is very acceptable to the audience.

Dr. Taylor's Lecture,

Delivered at Constitution Hall, Topeka, Kansas Nov. 10th, 1872, in review of Capt. King's editorial in "The Commonwealth," (a sheet published in that city,) on the Woodhull-Beecher Imbroglio, has been published in pamphlet form by Messrs Crane & Byron, of Topeka. Dr. T. completely dissects the Captain. His mental scalpel is extremely keen-edged, and cuts in a manner that cannot be gainsayed. The lecture is not a defense of Mrs. Woodhull nor of Mr. Beecher, but of "the true doctrine of the harmonial philosophy," says the author; and, by a careful perusal of the book, we find that the Doctor has analyzed the wide distinction between free love (pure affection) and free lust (passional emotion). He defines his position clearly, capitally, cogently, while at the same time turn ing the weapons of his adversary to account against the corrupt priesthood of the day, supporting his arguments by undeniable historical

Dr. H. B. Storer.

This worthy and indefatigable laborer in the field of mental and medicinal reform was agreeably surprised at his residence, No. 137 Harrison avenue, Boston, on the evening of Thursday Jan. 9th, by a visit from a large body of his per sonal friends. His pleasant parlors were filled to repletion with smiling faces, and happiness was the order of the hour. George A. Bacon, Dr. Storer and others offered remarks; 'songs were sung by Charles W. Sullivan, declamations given by Willie S. French and Miss Georgie Cayvan, and several mediums present made utterance as moved by the spirit. After a fine colla tion, the company dispersed.

Woman Suffrage.

This important matter is gradually forcing it self upon the attention of our law-makers, the Massachusetts State Senate having appointed a committee to consider the subject. The reform will take a prominent position in the politics of the next four years, and those who are arranging their plans for the next Presidential contest wil do well to thoughtfully examine its bearings.

Parsimonious Conduct.

A correspondent, who resides in a neighboring State, writes us as follows:

"One man worth half a million, who confesse to having made a very large amount of money through the direction of a medium, himself Spiritualist, owning, a fine hall, refused to give Banner fund. We have n't outgrown the necessity yet of a real good old-fashioned Orthodox hell!" the use of it for an entertainment in aid of the

The Progress and Perils of Free Thought.

The second lecture of the Free Religious Coursé in Horticultural Hall was delivered by Colonel T. W. Higginson, before a large audience, Sunday, Jan. 12th, on this subject.

It was said by the Rev. Richard Cecil that if

a single honest and serious man were to reject all the sophistries of Rosseau or the sneers of good Mr. Cecil thought there was nothing to fear. | ing to grant it. The Rev. Mr. Newman said that in the next ten and that it would have to contend against men New England, among them the University of cated man under forty who confesses to having any faith at all. These confessions from such a source are worth more, than any assertions radicals can make as to the progress radicalism is making. There is testimony to wide-spread but neither can it say what follows: "In the the medical register of Scotland. name of Christ rise up and walk." Neither does the Church want for what wealth can always buy—talent. In a certain sense, sincerity is thus purchased by insincerity. When we think of any one of the grand movements that stir Christianity, it is strange at first, very clear afterwards, that it originates with the secular, not the technical Christianity. These prove that the strength of human effort must be in human nature, not inside of any catechism or any church. We see that there has been no direct loss of philanthropic energy or moral power in the community, through the prevalence and increase of free thought in the world. It is not supposable that this state should exist without renewed effort on the part of those held by creeds themselves, to bring others back from creedlessness. It is not the persecution, but the non-persecution, that surprises one. It is the sincere who persecute, and persecutors are consistent. It is the weakness of the age, and not its strength, that persecutes. Good old Dr. Beecher said that he thanked God that the world had the moral strength to hang a man.

But the spirit of persecution is not yet dead. It is not long since he read of the arrest, within five miles of the State House, of a Centleman who played croquet for half an hour on Sunday morning, behind a thick hedge, away from the sight of any but the spying eyes of the State policeman. Again, he read of an innocent German, in Lawrence, who went quietly out to fish on Sunday morning, was arrested for the offence, and, on refusing to submit, was shot, and in a wounded condition was borne away by the valiant State constable. It is a church-made and not a natural offence for a man to play croquet or fish on Sunday, and he hoped the time would soon come when it would seem as absurd for a man not to include in innocent sports on Sunday as now does the closing of the Public Library. These are some of the petty annoyances of persecution.

Another cloud is rising, but little bigger than a man's hand—the proposed religious amendment to the Constitution; a movement of which he had now but little fear, but what the results might be no one could foretell. Should the amendment prevail, it would return to plague the inventors; and those who now are so earnest in asking it, would be the first to ask its repeal. When in the treaty made with Tripoli—by the Constitution the supreme law of the land—in the words that in no sense are the United States founded on Christianity, and that therefore we we have the greatest autograph Washington has left us. These are some of the outward perils of

free thought. He felt anxious for the young people who come to these meetings playing with truth, for when one begins to think for himself, God knows where he will bring up. It is always to be remembered that the path to indifference is always easier for the radical than the conservative. The real dangers to free thought are more subtle, owing to the want of persecution. Now the heretic, instead of being thrown to-the lions, is apt to exaggerate petty wrongs and dwell on insect stings that ought to have no power to reach them. The conceit of some radicals is a danger, and he knew of some who, if they could be induced to assume an expression of decent humility for five minutes, would be loved by mankind.

Spiritualism in Philadelphia.

Dr. H. T. Child informs us that the Spiritualists of that city, under the leadership of the ladies, have recently organized a Social Union, and elected the following officers: President, Sarah T. Rogers; Vice Presidents, Caroline H. Spear, Emeline Cotton, Naomi Thomas, Mrs. Gourlay; Secretary, Addie II. Engle; Assistant Secretary, Henry T. Child; Treasurer, Benjamin F. Dubois; Doorkeepers, Mr. and Mrs. Mac Lure. Their plan is to hold social meetings at Institute Hall, (Broad and Spring Garden streets) on the first and third Thursdays of each month, at which recitations, songs, and brief addresses will form the order of exercises.

Spiritualism in Fitchburg, Mass.

We have received from a correspondent in this place a notice concerning the labor recently performed there, as speaker and test medium, by Mrs. N. J. Willis, to which he bears the highest testimony. As the note comes as we are going to press, we have only space for this brief allusion to its contents.

Towns. Sarah P. M. Squire, wife of James C. Squire, of this city-and mother of J. Rollin M. Squire, familiarly known to the readers of the Banner of Light through his prose and poetic contributions—passed to the higher life, Jan. 5th. For years Mrs. Squire has been a firm believer in the return of spirits, and possessed strong mediumistic powers. She manifested her presence at our Public Circle on the 9th inst.

Complaints are made that notices sent to the Banner of Light are frequently delayed one week in publication, thus often rendering them useless to those forwarding them. Our correispondents will remember that, as we go to press on Wednesday, any matter intended for Saturday's issue must be in this office by Tuesday night; otherwise it will arrive too late for inser-

Woman's Rights Department.

At a meeting of the Woman's Suffrage Association at Philadelphia, Dec. 16th, a resolution was adopted asking the Constitutional Convention to so amend the State Constitution as to provide for woman suffrage, and also asking the women of the State to manifest their sympathy for or against the proposition. This is a move in the Christianity, it would suffer more harm than by right direction. When it is once demonstrated that a respectable majority of the women of any Voltaire. The peculiarity of free thought to-day | State desire the elective franchise, we are confiis that it comes from that source from which the | dent that the powers that be will be found will-

The coeducation of sexes, is making remarkayears Christianity is to be tried as never before, ble headway in this country. Four colleges in of good culture and unquestioned honesty. In | Vermont; Cornell University, in New York; England one of the most prominent men of the and Swarthmore College, in Pennsylvania; Oberchurch says: It is a hard thing to find an edu- lin and Antioch Colleges; in Ohio; the State Universities of Indiana, Illinois, Michigan, Wisconsin, Iowa and Kansas, making no distinctions on account of sex.

Victory has been gained by the lady students in another stage of their contest with the authorchange among all classes in the very basis of re- lities of the Edinburgh medical schools-the manligious thought. Radicalism is poor in money, agers of the noble infirmary in the city having while the Church has plenty. The Church can decided to grant tickets of admission for clinical no longer say, "Silver and gold have I none," instruction to ladies whose names are enrolled on

Placing a young lady at the stamp window, in the Springfield (Mass.) post-office, increased the receipts \$400 in a single month.

Governor Hartranft, of Pennsylvania, is understood to have expressed the intention of employing women as clerks in the various departnents of the State government.

Stereotyped questions by the opponents of woman suffrage, as answered in one of our exchanges:

"How about woman as a soldier?"

Ans.—"Statistics show that not one-twentieth of the male population in each century ever enter the lists of battle; that while they are absent, the mother and wife are as devoted, as patriotic as the husband; our Sanitary Commissions were officered and soldiered by bands of brave women all along the line of supplies. The women of America during the late war raised by personal contribution \$94,000,000, to afford im-mediate aid to the disabled and sick of our hospitals. If anything, their enthusiasm was more intense than that of their gentlemen friends. It was Joan d'Arc who, though poor and unlettered, by her magnetic influence and superhuman exertions, roused the sleeping French, and led them to scenes of victory. It was Boadicea who rallied around her the remaining braves of Brittany to repel the Roman invader. It was Zeno-bia, Queen of Palmyra, who checked the onward career of the Roman legions, and who, at the head of her forces, covered the troops of Rome

with shame." Ques .- "Now can woman successfully combat the rough and debusing influences which sur-round the ward-room or polling booth? Can she touch pitch without being dedied?"

Ans.—"Suffrage is not pitch only as man has Ans.—"Suffrage is the practical expression made it; suffrage is pitch, so is liberty. Roth are the most elevated privileges manking Both are the most elevated privileges mankind on earth can enjoy. If liberty and suffrage are of themselves meritorious, women can purify them and elevate them to the high position they should enjoy.

The principal of Vassar College is Miss Perry; and Maria Mitchell is Professor of Astronomy in the same institution.

The California Woman Suffrage Club meets in the Olympic Club building, San Francisco, on the first and third Saturdays of every month at 2 o'clock P. M., and on the second and fourth Thursdays of every month in the evening.

Two daughters of the Earl of Portsmouth have taken certificates at the London University, in connection with the Cambridge local examina-

tions. Miss Hunt, of Emporia, Kansas, is the clerk of

the lower branch of the Legislature. Miss Kate Barton, a young lady of Philadelphia, who has a penchant for practical mechanies, has invented an improvement on sewingcan have no quarrel with Mahometanism as such, machines, which will adapt them to the manufacture of sails and other heavy goods—something heretofore impossible.

Nine ladies voted at a recent election for school trustees at Toronto, Canada.

The Winning Way.

Published weekly, at Sacramento, Cal., by Mrs. II. H. Clark & Co., comes to us regularly. Its ground of operation may be judged by the words of its editors: "We solicit contributions on any of the following subjects: Industry, Education. doomed to be a lion himself. Reformers are too Health (including dress, dieteties and temperance), Spiritualism, Religion and Politics which latter will not include partisanship."

We are informed that its lady publishers are sadly in want of pecuniary means to carry on the work on the Pacific slope, and hope the friends of liberal thought there will not forget their

Organize!

LIBERALS OF AMERICA!
The hour for action has arrived. The cause of freedom alls upon us to combine our strength, our zeal, our efforts.
these are

THE DEMANDS OF LIBERALISM. 1. We demand that churches and other ecclesiastical property shall no longer be exempted from just taxation.

2. We demand that the employment of chaplains in Congress. In State Legislatures, in the navy and militia, and in prisons, asylmis, and all other institutions supported by findle money, shall be discontinuously and the classification of the congress of the d. We demand that many histories schools or religious worship, the government in the color of the state of th

repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the b. We demand that not only in the Constitutions of the background states and of the seward States, but also or advantage that the condeted to Christianity or any other special religion; that our entire political system shall be condeted to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this cut shall be consistently, unflinchingly, and promptly made.—Index, Jan. 4.

At the regular meeting of the "Boston Spiritualists' Union," at Fraternity Hall, on Sunday evening last, the subject of Organization of the Liberals of America for political action as recommended by Francis E. Abbot, Esq., editor of the Index, [see extract annexed,] being under consideration, it was voted unanimously to invite all the Liberals of Boston to meet in council in Fraternity Hall, 554 Washington street, on Sunday evening next. Jan. 19th, for general conference upon the subject of Mr. Abbot's call, and to institute such measures as shall be necessary for the organization of a "Liberal League." All Liberals, under whatever name they may be

known, are earnestly invited to attend. II. F. GARDNER, President of the Boston Spiritualists' Union. Boston, Jan. 14, 1873.

Love as if you should hereafter hate, and hate as if you would hereafter love. - Chilo.

ALL SORTS OF PARAGRAPHS.

We learn that Mrs. Julia Eddy, mother of II. G. Eddy, the well-known physical medium, passed to spirit-life from her residence in Chittenden, Vt., Dec. 29th, after period of severe suffering, in the sixtleth year of her age. She possessed strong mediumistic powers, and was well-developed as a "spoing medium".

Some of our lecturers are over-captious, and imagine we slight them when their appointments do not appear. The fact is, they come to us for publication too late for insertion in the number for which they were intended. We strive to the best of our ability to impartially serve all. we make this explanation, because several of our public speakers, in their extreme sensitiveness, and not understanding why their notices did not appear, have attributed

- Our thanks are due to Mrs. G. W. Smith for an elegant bouquet of flowers for our Public Free Circle Room.

See announcement in another column that Charles II. Foster, the celebrated Spiritual Medium, will return to No. 16 East 12th sircet, New York, on or about Feb. 15th.

REMEDY FOR SMALL POX. -A. P. Forbes, Gold Hill, Nev., says: "In 1861 small pox prevailed in this section, when a teaspoonfull of saltpetre, mixed with one tablespoonfull of Epsom salts, in a pint of water-dose, a wineglass full nine successive mornings-skip three and repeat -was found to be a great preventive. If those using it did take the disease, it was generally of the lightest form. and easily handled. Those using 'tangle weed,' whacker's delight,' or other poisonous drinks, invariably suffered the most. I do not insinuate anything of the kind is used in Boston."

There is no wrong so skillfully wrapped up in sophistry, or protected by the machinations of the individual who commits it, but must, at some period, meet the avenging stroke; while he who persists in right, cannot help but meet

Mrs. Alico Ross, of Peru, has always said she should die on her birth-day, the 2d of January; and did. Her age was seventy-nine years.

ATTENTION is invited to the advertisement of the Pots dam Sandstone Co. in another column.

A dispatch from Bombay, received at London, Jan. 13th, mys a report reached that city that a terrible carthquake occurred at Soonghur, a town of India in a detached district of the Barada Dominions, one hundred and fourteen miles north of Bombay. Fifteen hundred persons are said to have been killed in the town alone. Nothing has been beard from the surrounding country, but it is feared that there has been much additional loss of life.

To the thousands of believers in and friends of Spiritual-To the thousands of believers in and friends of Spiritualism, it is a source of sincere loy, and we may say wonder, too, to see the beautiful Banner of Light, lately destroyed too, to see the beautiful Banner of Light, lately destroyed by the great Boston fire, once more in its insteful and adopt the great Boston fire, once more in the sates, as the server of the sound in the sound in the sates, as it were fire would never quench its irrepressible spirit, but did not realize that so soon would it rise from the ashes, as it were realize that one dearer to thousands of hearts, who looked remorary suspension. Its teachings for sixteen years have temporary suspension. Its teachings for sixteen years have remorary suspension. Its teachings for sixteen years have remorary suspension. It the minds of myrhads of intelligent people that it became a greater impossibility to do without its angel visits than to gather its seemingly sumbering spirit from the ashes, and clothe it in the familiar and thaste habiliments so familiar to the reader in every portion of our own and many parts of other countries. Long that have are making thely way by the ald of its Light of at the hand!—The Massition (0.) Independent.

Ancient manuscripts were written without accents points, or separation between the words; nor was it until after the ninth century that copyists began to leave spaces

The Harvard boys have obtained a general annesty from morning prayors, and there is, consequently, much rejoicing among college boys and young men of "liberal lideas" who entertain doubts in regard to the existence of the Delty.-Chicago Interior.

The Indian Peace Commission is to be supervised by a board of five commissioners, whose duty it is to visit each Indian Agency once a year, and report to the President hov the affairs in the reservations are managed.

When autumn's fire burns slow along the woods, And day by day the dead leaves fall and melt, And night by night the monitory blast Walls. In the key-hole, telling how it passed O'er empty fields or upland solitudes, Or grim, wide wave; 't is then the power is felt, Of melancholy, tenderer in its moods. Of melancholy, replacer in its moods.
Than any joy indulged summer dealt,
Dear friends, fogether in the glimmering eve,
Pensive and glad with tones that recognize
Pensive and glad with tones that ne's 8y84.
The soft, invisible dew on each one's 8y84.
The soft, invisible dew on each one's 8y84.
The soft invisible dew one each one's 8y84.
The soft invisibl

It hanging people will step murders it ought to have that effect in the District of Columbia, as three executions have taken place there within a year, but there were no less than fourteen murders in the same time.

Movements of Lecturers and Mediums.

D. W. Hull will lecture in Memphis, Tenn., another month (during February), and would be glad to give evening lectures within reach of the same place. His address

is 344 Jefferson street, Memphis, Tenn. Misses Helen Grover and Lizzle L. Crosby are now located at 316 Fourth avenue, New York City, Miss Groverwho answers questions and gives tests after her lectures— who answers questions and gives tests after her lectures— would like to make engagements to speak on Sundays at places within a few hours' ride from the city.

Dr. H. B. Storer, of Boston, will speak in Social Hall, Harwich Port, on Sunday, Jan. 19th, at the usual hours.

Dr. M. H. Houghton will speak in the same place on Sun-

day, Jan. 38th.

Miss E. Annie Hinman is lecturing in the northwester

part of New Hampshire (on temperance) with great vigo and force, says the Argus and Spectator of Jan. 10th. Cenhas B. Lynn may be addressed at 110 Miama avenue.

Detroit, Mich., during January; at Bay City, Mich., during February.

Miss Susie M. Johnson has been engaged in St. Louis for

the last three Sundays of January.

Warren Chase speak in Lawrence, Kansas, the four Sun

days of Fobruary, and will lecture week evenings in the vicinity if engaged soon. Address in St. Louis, at his store, till Jan. 29th, and after February, same as usual.

Prof. E. Whipple is coming to New England the ensuing spring, on a lecturing tour. Prof. W. has achieved great success in the West, during the last twelve years, as a lecturer on geology and the Spiritual Philosophy. He has been constantly employed during each lecture season, giving loctures on geology; and the Sundays of the spring and summer months before Spiritualist societies, delivering summer months before spiritualist societies, delivering lectures upon Spiritualism. He will be open to engagements to speak anywhere in the New England States during the spring and summer. Address him at Clyde, Oblo. We learn from the Port Huron (Mich.) Commercial of Jan. 8th, that W. F. Jamieson lectured in that city, at the Spiritual Hall, on the Sunday previous, morning and even-

ing, speaking to good audiences each time. The editor says Mr. J. "Is an eloquent speaker of the radical type,

forcible and elegant in his language, but very severe on the existing forms of religion."

Mrs. L. II. Cowles, of Clyde, O., writes us, under date of Jan. 5th, that, after about six months' confinement at her home, by reason of severe illness, she is now convales. cent, and is willing to make lecture engagements for the

spring months. Address her as above. Mrs. O. F. Burnham will answer calls to lecture on Spir-itualism and other reforms of the day. Address her at

J. Wm. Fletcher addressed large and appreclative audiences at Welles's Hall, Lowell, Jan. 12th. He speaks in

Natick Jan. 19th; in South Easton, Jan. 26th. Moses Hull lectured in Odd Fellows' Hall, Lynn, Mass., Jan. 5th and 12th. The hall was so crowded on each evening that the doors had to be closed, and hundreds were 30 cents, postage 2 cents. obliged to go away for want of room. Mr. Hull's address

for February will be Springfield, Mass. He lectures in

for February will be Springneid, Mass. To lectures in Stafford, Conn., Jan. 10th and 20th.

Mrs. M. E. B. Sawyer notifies her New Hampshire friends that, owing to the severity of the season, she will indefinitely postpone her engagements to speak in that section of the country. She addressed the Lyceum in Hudson, Mass., Bunday afternoon, Jan. 12th, and lectured before an appreciative audience in the evening. She would like to make engagements within reasonable distance of Boston

for Bunday or week evening lectures. Address her, 123 Dorchester avenue, South Boston, Mass. As Mrs. E. M. Leed (formerly Smith) is about making a journey to the West, we, the undersigned, do most cheer-fully recommend her to the Spiritualists of Chicago, and

the public generally, as being a reliable medium, of rare dovelopment. Dr. A. H. Richardson, Mrs. Susan Richardson, Mr. Henry Rowell, Mrs. Eliza Rowell, Mr. W. M. Dinsmore, Mrs. Annette Dinsmore.

A Rare Work of Art. The fine creation of J. John, the artist, representing on canvas the figure of a spirit, large as life, appearing before and in the act of crowning her female friend with a wreath of flowers, is to be seen in the window of Elliot, Blakesby & Noyes, 127 Tremont Row.

The Works of Andrew Jackson Davis. Published and For Sale by William White & Co., No. 14 Hanover Street, Boston, Mass.,

This eminent writer, thinker and speaker has been for years indefatigable in his efforts to give forth to the world of men the views and advanced Ideas which he has received from the next sphere of being. The gems of spiritual truth received by him from their native mines have found in him a faithful lapidary, whose wheel has defity polished then gleaning sides, and whose care has not ceased till they have received a tasty and artistic setting. There are many among the disciples of free thought, who, while perfectly conversant with the fact of the existence and influence of Bro. Davis, have not, for some reason, given the attention to his printed works which their importance demands-in fact, are not aware of the depth of research, keen analysis and striking beauty which characterize the various volume which from time to time have found issue through his pen

There are also large numbers of investigators who are carnestly inquiring what books they shall read in order to match the physical phenomena they witness, with the mos carefully selected and prepared mental sabulum offered by the new spiritual dispensation. Such are confidently referred for information to the books of the harmonial seera library in themselves-the titles, subjects and prices of which are here subjoined:

Principles of Nature: Her Divine Revelations and a Voice to Mankind .- This work (in three parts), the first and most comprehensive volume by this author. gives the basis and an ample outline of that Harmonial Philosophy of which he was the ploneer. 32d edition; price \$3,50, postage 50 cents. Red line edition, full gilt, hes morocco, \$15,00; do., morocco, \$12,00; do., cloth and leath

er back and covers, \$10,00.

Great Harmonia: Being a Philosophical Res clation of the Natural, Spiritual and Celestial Universe. - Five volumes, viz.: "THE PHYSICIAN," 'THE TEACHER," "THE SEER," "THE REFORMER, and "THE THINKER," comprise this series, in which his ylews are more definitely expressed upon the origin and na-ture of man, the philosophy of health, disease, sleep, death, psychology, healing, etc., etc.; spirit and its culture; the existence of God; magnetism, clairvoyance, etc. "THE REFORMER" is devoted to the consideration of "Physiological Vices and Virtues, and the Seven Phases of Marriage," and treats upon the uses of the conjuga principle, woman's rights and wrongs, etc.; the entire work acting powerfully in the direction of mankind's re-generation and happiness, "The THINKER" is distinguished for its comprehensiveness, analyzing, as it does, the nature and powers of mind, illustrating the philosophy of universal progress, and treating of the origin of life, and the law of immortality. These five volumes may be

obtained at \$1,50 each; postage 18 cents.

Mugic Staff: An Autobiography of Audrew Jackson Davis.—This is a well-authenticated history of the domestic, social, physical and literary career of the au-thor, with his remarkable experiences as a clairvoyant and seer. This work, very attractive to children and young minds, is respectfully recommended to the consideration of the officers of the Progressive Lyceums as a book eminently fitted to do good work in the libraries of their respective Institutions. Price \$1.75, postage 26 cents

Arabula; or, The Divine Guest.-This book, while to some extent a continuation of the author's biography. is also a record of deeply interesting experiences, and gives a collection of Living Gospels from Ancient and Modern Saints. Price \$1.50, postage 18 cents.

Approaching Crisis; or, Truth vs. Theology. Dr. Bushnell's Sermons on the Bible, Nature, Religion Skepticism and the Supernatural, here find a keen and searching critic, the errors of the church dogmas upheld by the clergy being clearly proven. This review also contains a convincing essay on the "Origin of Evil," New edition. from new stereotype plates; price \$1,00, postage 14 cents, A Stellar Key to the Summer-Land. - This remarkable book-which is illustrated with diagrams of celestial scenery-aims to direct the mind and thoughts into channels litther to wholly unexplored, and to furnish scien-tific and philosophical evidences of the existence of an inhabitable sphere or zone among the suns and planets of space. Revised edition, uniform with the companion volume, "Death and the After-Life;" In cloth blinding, 75 cents: paper covers, 50 cents; postage 4 cents.

Answers to Ever-Recurring Questions from the People.—This popular volume—a sequel to "PENETRA-LIA"—is of the widest interest, the answers contained therein comprising an attractive range of topics. The book is admirably calculated to awaken inquiry and develop hought. Price \$1,50, postage 18 cents.

Children's Progressive Lyceum, - This manual, containing directions regarding the formation and management of a system of Sunday schools for the young, which ment of a system of Singary schools for the young, which shall be best adapted to both the bodies and initials of the pupils in attendance, has accomplished a great work among the members of our spiritualist societies. To the end that Children's Progressive Lycenus may injutiply all over the land, we offer the latest colltions at the following reduced prices: Seventh unabridged edition, single copy, 70 cents nostage 6 cents; twelve copies, \$3,00; fifty copies, \$30,00; one hundred copies, \$50,00.

Death and the After-Life. -The following table of contents presented by this book will serve to give the reader some insight as to why so many editions of it have been sold. Its patrons are not confined to Spiritualists, but it George A. Fuller, of Natick, Mass., will address the has obtained a strong hold upon the liberal thinking public Spiritualists of Portsmouth, N. H., on Sunday, Jan. 19th, outside as well: 1-Death and the After-Life; 2-Scenes in the Summer-Land; 3-Society in the Summer-Land; 4-Societ Centres in the Summer-Land; 5-Winter-Land and Summer-Land; 6—Language and Life in Summer-Land; 7—Material Work for Spiritual Workers; 8—Ultimates in the Summer-Land: 9-Voice from James Victor Wilson the Summer-Land; 9-voice from James victor wason. This enlarged edition contains more than double the amount of matter in former editions, and is enriched by a beautiful frontispiece, illustrating the "Formation of the Spiritual Body." Paper covers, 50 cents, postage 4 cents; in cloth blinding, 75 cents, postage 12 cents.

Morning Lectures.—Twenty-four discourses on a wide

range of subjects are here given, and many anxious minds will find therein the consolution and instruction so earn-estly sought for from day to day, but which is unattainable in more superficial works. Several of the last lectures are of peculiar interest to Spiritualists. Price \$1,50, postage

History and Philosophy of Evil.-This volume has been recently re-stereotyped, new matter introduced, and is now uniform with the Harmonia. It discusses the whole question of evil, and makes suggestions for more ennobling institutions and philosophical systems of education. Paer covers, 50 cents, postago 3 cents; cloth, firmly bo 5 cents, postage 12 cents,

Harbinger of Health .- From these pages is sought to be evolved a plain and simple guide to health; and the knowledge is imparted whereby the individual availing himself of it may be greatly assisted in resisting and over coming the assaults of disease. More than three hundred prescriptions, for the cure of over one hundred forms of disease, are given. As a book of family reference, it is adapted to universal use. The three volumes, "PHYSIby Mr. Davis, would make a reliable medical library for a family, or for a student of philosophy and the science of life and health. Price \$1,50, postage 20 cents.

Harmonial Man; or, Thoughts for the Age.—This book is also revised and re-stereotyped, so that it is

uniform with the other volumes. It is designed to enlarge man's views concerning the political and ecclesiastical condition of America, and to point out the paths of reform. Paper, 50 cents, postage 4 cents; cloth, 75 cents, postage

Memoranda of Persons, Places and Events. Here will be found Authentic Facts, Visions, Impressions, Discoveries in Magnetism, Chairvoyance and Spiritualism; also, Quotations from the Opposition. With an Appendix, containing Zschokke's great story, "Hortensia," vividiy portraying the difference between the ordinary state and that of clairvoyance. Price \$1,50, postage 20 cents.

Philosophy of Special Providences.—In this work the author Unprecise by a surface of clairvoyants.

work the author illustrates by a series of clairvoyant visions, and lastly by an "Argument," the whole chain of special providences which mankind attribute to the direct acts of the Deity. Cloth, 50 cents, postage 10 cents; paper

Free Thoughts Concerning Religion.-This sterling work, which has just been re-stereotyped, and enlarged by the addition of many most telling facts and arguments against the absurdities of the popular church doc-trines, aims to present the most radical thoughts, critical and explanatory, concerning popular religious ideas, their origin, imperfections, and the changes that must come Neatly bound in cloth. Price 75 cents, postage 10 cents; paper covers, 50 cents, postage 4 cents.

Penetralia, Containing Harmonial Answers This work, which at the time was styled by the author "the wisest book " from his pen, has been long prominently before the American public. While some of the chapters are overflowing with rare and glorious revelations of the realities of the world beyond the grave, others are devoted to many questions, theological and spiritual. Price \$1,75, postage 24 cents.

**N.75, postage 21 cents.

Philosophy of Spiritual Intercourse.—This volume is the first from the author directly on the subject of "Spiritualism," and its positions and principles and good counsels have stood the test of twenty years of the most varied and searching experiences by thousands of mediums and investigators. It is now offered in a new and beautiful form, with only a slight advance upon the price of the old

editions. In cloth blidling, \$1,25, postage 8 cents.

The Inner Life; or. Spirit Mysteries Explained.

This is a Sequel to "Philosophy of Spiritual Intercourse," recently revised and enlarged. It presents a compend of the Harmonial Philosophy of "Spiritualism,"

with Illustrative facts of spiritual intercourse, both ancient and modern, and a thorough and original treatise upon the laws and conditions of mediumship. Printed and published in first-rate style, with illustrations and diagrams. Cloth binding, \$1,50, postage 20 cents.

The Temple: On Diseases of the Brain and

Nerves, -A book of 460 pages. Here are developed the Origin and Philosophy of Mania, Insanity and Crime, with full Directions and Prescriptions for their Treatment and Cure. Frontisplece illustrative of "Mother Nature Cast-ing (D)evils Out of Her Children." - Cloth, \$1,50, postage 20 cents; paper (frontispiece omitted), \$1.00, postage 8 cts. The Fountain: With Jets of New Mendings. -This is the book whose two chapters (viz.: XIII ato XIV) brought down upon Mr. Davis the alarming charge of "Recantation." But while the criticisms on the errors and extremes of minds in the ranks of Spiritualism are conceded to be justified impoly, the charge that the author had "gone back" in the spiritual facts and principles is seen to be without foundation. Its table of contents is varied and interesting to the liberal thinker. Cloth binding, in good style, \$1.00, postage 12-cents.

Tale of a Physician; or, The Seeds and Fruits of Crime. - In Three Parts, complete in one volume. Part I-Planting the Seeds of Crime; Part II-Trees of Crime in Full Bloom; Part III-Reaping the Fruits of Crime. A wonderfully interesting book, in which society is unveiled. and individual miseries and the great crimes caused by circumstances brought to light. Cloth, \$1,00, postage locents;

paper edition, 75 cents, postage 6 cents.

Sacred Gospels of Arabuta, The beauty of lauguage, the depth of religious parity, the reverential and profound philosophy which characterize the contents of this truly entitled "Sacred Book," will endear it to every sincere lover of truth. It is especially adapted to interest and convince skepties, and not less to delight and strength-en the faith of enlightened bettevers. In full gift cloth, \$1.00, postage 12 cents; ornamental covers, 60 cents,

Spiritualist Lectures and Lyceums.

Spiriualist Lectures and Lyceums.

MEETINGS IN BOSTON.—Music Hall,—Free Admission,
The Sixth Series of Lectures on the Spiritual Philosophy in
the above-named elegant and spacions Hall, every Sunday
afternoon at 25; precisely, (except April 20,) until May,
Speakers of known ability and choquence have been engaged. Singling by a quartette of artists. Cards securing
reserved seats for the balance of the term, at \$5 each, can
be procured of Mr. Lewis B. Wilson, Chairman and Treasurer, 14 Hanover street. Speakers engaged: Jan, 19, Dr.
F. L. H. Willis; Jan, 23, Mss Lizie Doten; Feb. 2, 9 and
23, Mrs, Nellie J. T. Brigham; April 6 and 13, Mrs, Emma
Hardinge.

Spiritualist Union.—This Society mosts every Sunday.

Spiritualist Union.—This Society meets every Sunday evening at Fraternity Hall, 551 Washington street, for mutual improvement and the discussion of interesting topics. The public are invited freely to attend.

The public are invited freely to attend.

John A. Andrew Hall.—Free Meetings.—Lecture by Mrs.

S. A. Floyd, at 24 and 7½ r. M. The audience privileged to ask any proper questions on spirituality. Excellent quartette singing. Public invited. The Children's Progressive Lycenm. No. 1, which formerly met in Eilot Hall, will hold its sessions at this place, corner Channey and Essey streets, every Sunday, at 10½ o'clock. M. T. Dole, Sec'y.

Temple Hall, 18 Boylston street.—Every Sunday: Morning, conference. Dr. C. C. York, Secretary. The Children's Lycenm meets every Sunday at 1 r. M.

BOSTON. - John A. Andrew Hall. - Singing. declamations, marching, and the usual order of exercises made up the services at the Children's Lyceum, on Sunday morning, Jan. 12th. Miss. Georgie Cayvan read an essay by Alonzo Danforth; and speeches were made by Dr. H. B. Storer and others.

Mrs. S. A. Floyd spoke at this hall, afternoon and evening, on the 12th. In the afternoon she considered the query as to how mediums were to decide whether they were acting under the influence of some spirit foreign to their own physical forms, or whether they were not hallucinated, and operating un 'er the power of their own diseased imaginations.

In the evening, she chose her subject from the opening chant by the choir; "Come unto nie, all ye that labor and are heavy laden, and I will give you rest." She invited all such to draw nigh to the God of the universe, who was not presented as a physical personality, but as a spiritual something, which, existing in all things, constituted the horizon of our being. At the conclusion of her remarks she answered the questions propounded by the audience, also (by writing) several sealed letters. The singing by the regular quartette is especially fine, and constitutes a great attraction at these free meetings.

Fraternity Hall .- See report of the action of the Spiritualists' Union, on our fourth page.

CHARLESTOWN.—Evening Star Hall.—We are informed that the series of social conferences, etc., carried on at this half on Sunday afternoon and evening of each week, by C. B. Marsh, is receiving that public appreciation and attendance which the effort so richly merits.

CHELSEA. - Banquet Hall. - The course of meetings arranged at this place by James S. Dodge, was further continued, and in a highly successful manner, on Sunday evening, Jan. 12th, by a public scance, Mrs. Weston, medium. This lady's Present engagement ends on Sunday evening, Jan. 19th.

Cleveland National Convention. To Attendants: All persons who wish to be provided for

during their attendance at the meeting, to take place Feb. 19th proximo, will please address Mrs. Carrie Lawis, 285 Encild avenue, to that effect, immediately. Notice of place and time of meeting will be announced in the dally papers of that city on the day previous to the meeting.

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Centralla, Ill., Jan. 7th, 1873.

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whose name it bears through the instrumentality of MRS. J. H. CONANT,

while in an abnormal condition called the trance. These Messages undicate that spirits carry with them the characteristics of their earth-life to that beyond -whether for good or evil. But those who leave the earth-sphere in an undeveloped state. eventually progress into a higher condition.

We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

The Banner of Light Free Circles.

These Circles are held at ERVILRNITY HALL. 574 WASHINGTON STREET, OR TUESDAY, WEDNES our consulation STREET, OF COSDAY, WEDNESDAY and THURSDAY AFTERNOONS. The Hall will be open for visitors at two o'clock; services commence at precisely three o'clock, after which time no one will be admitted.

[34] The constitution of the consultation of the consult

1-6. The questions answered at these Scances are eften propounded by individuals among the midicines. Those read to the controlling intelligenee by the chairman, are sent in by correspond-

2-7" Donations of flowers for our Circle-Room solicited Mrs. Conant receives no visitors on Tuesdays,

Wednesdays or Thursdays, until after six o'clock, Pa M. She gives no private sittings.

SEALED LETTERS.-Visitors at our Free Circles have the privilege of placing scaled letters on the table for answer by the spirits. First, write one or two proper questions, addressing the spirit questioned by his or her full name: then put them In an envelope, seal it, and write your own address on the envelope. At the close of the seaner the Chairman will return the letter to the writer,

It should be distinctly understood that the an swers to questions propounded by writers must necessarily be brief, the spirit addressed always writing its answer or answers upon the envelope containing the question or questions. Questioners should not place letters for answer upon our circle table expecting lengthy replies, otherwise they will be disappointed.
WHAJAM WHITE, Chairman.

Invocation.

Oh, thou who art the Christian's God, and the Heathen's Allah, and the one God over all-saints and sinners-to their we come this hour, asking thy blessing to rest upon us. Bringing thee of the darkness that clusters, around our being, we shall ask thee that it may be dispersed by the brightness of the glory of thy truth. Bringing thee of the mistakes we have made in life, we shall ask thee to enlighten us, so that we shall make no more. Bringing thee of the shadows that have clustered around our being, in consequence of duties not well done, we shall ask ther to lead us by the right hand of thy power, and to deliver us from all evil, for thou alone hast the power, and thy kingdom is from everlasting to everlasting, and thy truth outshineth all suns and entereth all souls; and we believe wilt finally become the saviour of all. Amen. Sept. 49.

Questions and Answers.

CONTROLLING SPIRIT - Whatever queries you may have to present, Mr. Chairman, I am ready to hear them.

Qi'ns:-1. D. Rouse sends the following: When earnest effort is being made to ameliorate the condition of dumb animals, 1 respectfully ask the invisible intelligences if there is any remedy. -for that most distressing condition among horses known as the "heaves"?

Ans.-Those who are most interested in the welfare of our lower relatives tell us that green hemlock boughs, if bound upon the chest, will bring relief, and, in most cases, will effect a cure Certainly it is very simple, and, if it does no

good, can do no harm.

Q.—[From S. Moses:] Am I right. In supposing the Jewish God, or Jehovah of the Bible, to be nothing more nor less than the spirit of some arbitrary, tyrannical, and revengeful human being who lived once on this earth?

A.—That this Jewish God possessed the aftributes of an earthly tyrant I do not pretend to deny, for it is a fact too apparent to admit of any denial; but that it was a personality who once existed as a distinctive intelligence on earth, is

quite another thing, which I do not believe. No Jewish teacher ever believed it. Q.-[From A. E. G.] Different explanations have been published as to the nature and extent of the influence or control which disembodied spirits have over living human bodies, in and out of the trance state. Some persons affror that the spirit of the entranced person leaves its body, which is then taken possession of and used by another spirit. This view is presented by A.P. Pierce, in his pamphlet entitled "The Revelator," wherein he gives a detailed statement of his own spirit leaving and being out of its earthly tenement, and visiting, during that time, seven spheres of spiritual life while, in the mean time his material body was occupied, vitalized and controlled by other spirits, who successively entered in and managed it. Hudson Tuttle, in his "Areana of Spiritualism," p. 236, affirms that the spirit heaves its body in proportion as the spirit becomes more largely spiritualized. A similar dectrine has also been promulgated from the platform of the Banner of Light Circle Room, Thus, in "Flashes of Light," p. 108, it is stated that only sometimes, not generally, does the spirit of the medium here scancing remain in the body during the scance. More frequently it retires from the body. On the other hand, A. J. Davis, in the "Herald of Progress" for May 16, 1863, emphatically writes that that view of spirit-control is a complete misapprehension and a silly and mischievous mistake; that he has frequently investigated alleged instances where it was believed that the mediam's sout had gone out of the body, to give room for the ingress of another spirit, and he had never yet seen any proof of such a transaction that would stand the test of a straightfoward analysis. In his last book, "The Temple," published in 1871, after a further experience of eight years, he reaffirms the correctness of his previous views, and speaks of it as an "ábsurdity" that a person's spirit can slip in

sonal experiences of modern Spiritualism? A .- They are all, to a certain extent, correct, and to a certain extent incorrect. Now we claim for the spirit the largest freedom, and to claim that it is always and under all circumstances personally chained to this body, or these todies, until released by death, would be an absurdity greater far than that which the seer terms an absurdity. Because he has never seen such a demonstration, does not argue that such

and out of its body when it pleases. I desire to

be informed whether either of these conflicting

views is correct? And why is there a radical

difference in the explanation given of one of the

fundamental and essential phenomena and per-

muse nor war pasy upon an instrument, and produce whatever sound or idea they may choose to. That, you term psychology. And again, they sometimes, by their own spiritual aura, envelope the medium, take the body within its peculiar sphere of action, and thus prohibit the indwelling spirit, if it remains, from having any control whatever over the physical body boorness that whatever over the physical body, because the spirit of the medium can only control the body, as all other spirits can, by acting in conjunction with this atmosphere spiritizal that surrounds the medium. Your earth revolves and performs its various functions with relation to all other planets, and to its source, through the agency of its atmosphere. Without it, it could do nothing —it would have no influence whatever. That the intelligent portion of mediums, called the spirit, does leave the body under certain condi-

tions, and does communicate with other spirits in the body and out, is a well attested fact, proven by science here, in this life, and by science there. There can be no doubt of it whatever. A. J. Davis has communicated with myself, thousands of miles separated from his physical body, while that body was under the control of a mesmerist or a spirit. He, himself, offers the demonstrativity dout of doors, ive proof, and yet he denies it. Well, that is quite So, I hope if ther natural. Most media deny many points that are riches, that has made prominent facts in their mediumship; so he is no exception. Sometimes spirits enter within the physical organism, and then the indwelling spirit mist of mecessity retire. No two spirits can occupy one body at the same time. A spirit may envelope the body and control it quite as perfectly from the outside, as to be absorbed and con-trol it from the inside; but in the latter case the spirit must depart? Now, by spirit, I do not mean of course animal life; I do not mean that the medium must die-that it must become entirely separated from its body. By no means, But I do mean that it can go wheresoever it will. It may pass to an almost infinite distance from the body, and be recalled in the flash of an eye. or the utterance of a word, or a thought. These spiritual phenomena offer to the investigator some of the grandest problems that the world has ever solved, and this is one of them. In no far-distant future, scientists in this life will be able to conclusively prove this to be a fact. The science of the "spectrum analysis" is the first step leading to this revelation. It has already proven many things that science determined before had been disproven and had cast into the shade. It will bring this up into the clear

can analyze it at pleasure. Q.—The fact that a psychologist can cause a susceptible subject to speak and act like Daniel Webster, does not prove that that subject is possessed of the spirit of Daniel Webster, does it?

sunlight of truth, where you and your brothers

A.—No. Q:—It is the subject's <u>own</u> spirit that thus acts as Daniel Webster, is it not?

A.—Sometimes, yes.
Q.—Then why will not the doctrine of psychology explain all these alleged cases of spirit pos-

A .- To one who only looks at the surface of things, psychology can explain all the phenomena known in mesmerism or in Spiritualism as far as the trance or inspiration extends, but if can go no further. There are some media who cannot be psychologized. You may bring your most powerful psychologists to act up-on them, and they could not affect them; but departed spirits, can use them at pleasure. such demonstration as this proves the fact of

Mehitable Radeliffe.

spirit control. It does not need a thousand.

Sept. 19.

[Howdo you do?] I seem to be all right, everywhere I go now. I was deprived of the use of my limbs for over thirty years, and I tell 'ye'it seems good to have 'en, now. It seems good. I was afraid to go. I did n't want to die 7 but when I got once out, I tell 'ye I would n't come back again, for nothing in this world. I You 've returned to day, it seems, [Well, I mean to stay —to stay. Higs ye! I'm here for a little while. I come, mostly, to thank you and others for your kindness to my daughter. You don't know me-I know you don't, but no matter! Well. you know you helped a lady living in East Bos-And to the gentleman who sent her the money—she found out his name—Mr. Colby—I thought if I could only come here and thank him for the money he sent her when she was sick, and thank all the good folks. I should be so glad.

Now, I want Jane to enjoy just as much of this life as she can. She's got some time longer to stay here, yet. I want her not to work herself to death, for I'll help her. She took care of me for over thirty years. She, and Carline, and Oliemy three daughters—but Olie died, and Carline moved away, and Jane had the whole care of me, and arter that I was a most done of tentilla. and after that I was a good deal of trouble. I was abed all the time. I was paralyzed all over, except my head and my hands. I could move my head and my hands a little, that's all. I suffered terribly. My legs were drawn way up to my

Tell Jane I am glad she would n't let the doctors ent me up to put me into the coffin. She got one just right. I wanted to be laid in it just as I had lain for thirty years. It would have made inc unhappy if I could n't have been. I sat by; hoping she would n't let 'em cut me up, and hearing what they said., I couldn't get rid of the

magnetic attraction that held me to the old body.
I want to tell William—that's Jane's husband -that he must n't despond so much. He must take the world as it comes to him. What there is of it he can enjoy, enjoy it, and not feel so bad about the rest. He'll get along better now than he has in the past, and we'll all help him. And tell him that Nancy sends her compliments to him. She don't want him in the spirit-land yet, so he need n't want to come. He keeps thinking he did n't do right by her. She says he did. He keeps thinking he might have done more for her, and wishes he could see her and make it all right. She says it is all right; and she knows best. He must be willing to stay on the earth just as long as God wants him to, then he will enjoy the other world. If he goes to doing anything to cut short his existence, here, it won't be so comfortable in the end for him.

Tell Carline 1 know all the trouble she's had,

and I've tried to help her, and I have, a good deal. I used to tell my folks that when I got the use of my legs on the other side, I should do all I could to help 'em, and I do. I'm busy all the time, just as busy as I can be.

Gussie sends a good deal of love; don't want her mother to mourn for her, at all. At first, she was a little homesick for her mother. She'd never been away-from her at all. She's got used to it now; 'you couldn't get her to come back here, not if it was left for her to decide, I tell ye.

And Dan, he sends a good deal of love. He's my son that's here with me. He says, if Hannah ever had any hard feelings toward him-and he supposes she has—he hopes she'll bury the hatchet, and know that it was rum and bad influences that made him do as he did-she'll under-

[To Mr. White.] Now, I do n't suppose, when you go out of this world, you'll appreciate the other half as much as I do, because you wan't tied to the bed for thirty years, as I was. I had a spirit in me that wanted to be going all the time, and then I had an old body that was suffer ing day and night. I got no peace. I wanted to go so much that it made me constantly rebellious here in this life. I wanted to get out/of that old body so bad, and yet I was afraid/to die; but when I once got over, it was a joyful day to me.

Tell Jane not to think anything about my swearing so the last few days I lived. I did swear terribly, they said. My disease was paralysis of the spine. It went to the brain, and af-fected just those organs that would make me swear. It excited some, and paralyzed some such a demonstration, does not argue that such an one has never occurred; but it does argue this: that his clairvoyant powers do not extend in and at Jesus Christ, and at everything that came force, this, that and the other force, that produces it is of life to occur.

The sage in this Department of the Banner of Light we claim was spoken by the Spirit in the spirit when the spirit in the spirit

to. I know you're a doing a great deaf of good. Tell Jane that her Uncle Daniel is dreadful sorry that he did n't do better by her. You see, he was my brother, and he gave me the rent of a house during my life—a little house 1 lived in My daughfers took care of me; and at my death. his children, of course, took it, and my daugh-

ters either had to pay rent for it or leave it. His children charged 'em more rent for it than it was worth, and they thought they could do better by moving to Boston, and so they did. When Dan got on the other side, and saw how it was, he suffered terribly: for Jane went to

him when he was sick, and took care of himdone for him what his own children would n't do-what they was afraid to do. He had brain fever, and Jane went and done everything for him until be died. He felt dreadfully to think he did n't do anything for her, and that she was

So, I hope if there's anybody that has got riches, that has made up their mind what to do with it, and know what they ought to do with it, that reads my letter, they ill attend to it before they die, and not wait, expecting their relatives [will do justice, because they never do. Because,

when they get on this side, and find things aint going as they wish they had, it generally makes Tem very unhappy for a time. When you get here, you do n't want to have anything dragging you down to earth, making trouble for you. You want to carry a golden key, that will let you into heaven, and not a brass one; that will take you

(The spirit on the point of leaving.) Lord's sake! I forgot my name—Mehitable Radcliffe. I should have got clear without giving it, if Gussie had n't reminded me of it. Well, never mind.

Thomas J. Jackson (Stonewall).

One of my Northern friends informs me that he would be specially glad to hear from me, and glad to know whether or no Lam satisfied with the condition in which I existed for the last few years of my earthly life. My friend is a believer in God. If I mistake not, he believes this God to be infinite. Now, if he is infinite, he is everywhere, and he controls all the details of life, and he held me by the hand, and guided me, as he guides all others, during all my life. Therefore, if J do have faith in this infinite God—which I claim to have—I cannot be otherwise than satisfied with my whole earth-life, just as it was. I should not feel safe—I should feel that my soul was in danger-to believe in a God who had partial control of his creatures, and that only believe we are led through these mazes and dark-ness; that good may result; that we are sometimes offered upon the sacrificial altar of condi tion, that good may come of it. So, then, friend Palmer, I am satisfied. Viewing life as I do, and believing in God as I do, I cannot be dissatis fied; and my constant prayer and effort in the soul-world is to go on ward, even though I forever bear the cross—even though I may be selected to be a Judas, who, shall speak cell of truth, and bring good things into disreputable places. From Thomas J. Jackson. Yes, the rebel gen-eral—Stonewall Jackson. Sept. 19.

Georgie Pryor.

Tam Georgie Pryor. I lived in St. Louis. I died of inflammation of the lungs; and I want my father—he's now in New York—he goes to New York very often-I want him, the first time he goes there after he gets my message, to go to Mr. Slade, and I will communicate; and give him a message to take home to mother. Uncle Wal-lace is all right. He's on our side, but he's all right. Father will understand. Good-by, sir, [Give your age?] I was most eleven years old. Sept. 19.

Pogonakasheek.

Me Indian. Me come to send talk to Red Cloudton. I am her mother. She had a daughter lying sick at the time. She's come to me—the daughter. She 's here. She do n't want any more help but she 'R help you, now. And I bring from her to you a thousand thanks for all you'r kindness. suurise for nothing. Tell him that Pogona-kasheëk knows the Great Pather means well to the Indian, but he cannot always do what he wants to do. His children are sometimes bad, and they tell lies, and they are double-tongued; but he must not think the Great Father is bad pécause some of his children are. And hé had better stay long enough, in the land of sunrise to do what he wants to, then he will go back with a happy heart, and can hold up his head among his people. Good moon. Pogonakásheek. Sept. 19,

Scance conducted by Rabbi Lowenthall; letters answered by "Vashti,"

Invocation.

Let there be light, said God; and there was light. And again we hear this command sound-ing over the waves of materialism, "Let there be light," spiritual light, and there is spiritual light, and for this, oh, Lord, our God, we thank thee for, like a beacon on the shores of the promised land, it gives gladness and hope and cheer to the weary, tossed mariners upon the sea of this un certain life. We feel sure that this light, like the other, will continue to burn on and on and on, until every soul shall come under its influ ence—shall be blessed by its beneficent power, and shall find peace and security in a certain spiritual harbor. We find no cause to complain, oh, Lord, our God, because thou didst withhold that light from us when we dwelt here in this life, for thy way is always the best way, and thy time always the best time, and, whether we are in darkness or in light, if it is so decreed by thee it is best for us. But again, oh, Lord, our God, for this spiritual light, we thank thee. Amen. Sept. 23.

Questions and Answers.

QUES.—[From a correspondent.] Will Henry Ward Beecher ever be ready and willing to ac-cept the teachings of Spiritualism, in toto? Ans.—Henry Ward Beecher is at present ready to accept all the truth that modern Spiritualism contains; but, to his shame be it spoken, he is not as ready to teach these truths as he is to receive them

Q.-How can you prove the known, in spirit law, since you cannot prove the unknown is physical law ?

A.—The two are synonymous in spiritual science. It is not possible to prove absolutely to human senses anything which is purely spiritual. al, but we are able to approximate to it known in spirit and the unknown in physical life are one and the same; therefore to demon strate the existence of the one is to demonstrate the existence of the other. Now there are certain signs by which appeals are made to human These signs prove the existence of the spirit to a very large extent, but not to absolute certainty, for that only can be reached by expe-rience. To know positively that you will exist after death is to be in that existence, and expe

riencing it. Q.—May not an unknown force or intelligence be capable of producing all the phenomena of Spiritualism? And if not, why?

A.—I do not know of anything that can pro duce the same phenomena, that intelligence produces. Spiritualism, as I understand it, does not claim to be anything more than unknown force—unknown to those who have not made themselves acquainted with it. It is intelligenceproved so beyond question by millions in this world: and the phenomena which are produced these manifestations, which demonstrate upon their face that an intelligence lies behind them; but I know it is the sheerest nonsense that ever

entered a human brain.
Q.—What is called "solar heat?" Does it

come from the sun? Some man 2003 in A.—Not entirely. The sun—so I am told by those who know, having demonstrated the factexercises a certain magnetic and electric force moon all the planets within its system; and, by that magnetic force, it attracts the heat from the centre of these planets, and produces your seasons—all the different varieties of heat and cold that you experience. Now, a certain set of philosophers, of scientists, tell us that the sun possesses nothing but heating properties; that when you near it, you near a sphere that is intensely hot—more so than the Orthodox "hell;" but the real truth is right the opposite. The nearer you go, physically speaking, to the sun, the colder it is. The further you recede from the central forces of your own planet, the more cold you ex perience; and were you to stand upon the surface of the beautiful centre of this system of worlds, you would come to a different conclusion than that the sun was possessed of intensest heat, so great as to be capable of magnetizing, of heating all the worlds that had been thrown off from its centre.

Q.—There seems to be still some uncertainty with regard to the fate of Dr. Livingstone. Is the in the spirit-world?

A.-No. You are to distinctly understand that he is on earth, in good health.
Q.—Then are we to suppose Stanley's account to be correct?

A.—Nearly so—not entirely.
Q.—May it not be supposed that there is more than one Dr. Livingstone, and this fact account for some discrepancies in statements?

A.—Yes, doubtless there are a good many Dr.

Livingstones. No doubt if you should visit some media and call for the spirit of Dr. Livingstone, he would put in an appearance—ostensibly, not

really.

Q.—Might it not be possible for him to come

while in the body?

A.—Very possibly. For myself, I do not know whether he has ever communicated in that way or not. I do know that he is still on earth. Haying had a curiosity in that way myself, I made personal investigation; therefore I speak from

Q.—[From the audience.] Being myself in the habit of investigating the physical manifesta-tions of Spiritualism, for a long time desiring to reach the truth of the question, in my investigations I find always great difficulty in drawing a dividing line between the action of the spirit and the action of the medium, and I have come to the conclusion that spirits often impel media to do things that they claim to do themselves outside of the medium: My experience warrants me to advise investigators, instead of searching for humbug, to be very careful, and investigate the spirit as well as the medium.

spirit as well as the medium.

A.—That is a wise conclusion. Pity all Spiritualists would not come to the same.

Q.—Cannot the combined intelligence of the spirit-world organize some method of test, so complete and perfect that it must, of necessity, demonstrate the fact of spirit-communion to the scientific mind? For instance, could they not take some man or woman, possessing mediumistic powers, and elevate them to a great height in the air—say half a mile—in the presence of thirty

thousand people?
A.—Would not that be very much like the multitude demanding of Jesus: "If thou be the Son of God, come down from the cross " Q .- But we are not dealing with Jesus.

A .- Oh, yes you are, more than you think for. Q.—Can you not give us one grand fact so satisfactory that the world will accept it without

eavil?

A.—That depends upon how ready the world is to be convinced. Even though an army of disembodied spirits should appear in your midst and demonstrate their presence, many would not believe. In answer to your question about the possibility of lifting a medium in the air: it can he done just as easily as this subject [Mrs. Co-nant] could be taken up ten feet and floated in the air, which has been done, I am told, by those whose truth I do not question. But for all the manifestations of life certain conditions are required. Now could you gather together thirty thousand people who would be willing to conform to the conditions necessary to such a mani-

festation? I hardly think you could.

Q.—What would these conditions be?

A.—The conditions would be, first, to remain matter, for that might come in juxtaposition to the will of this band of spirits who were producing or trying to produce the phenomena. So, by the action of your mind, you might upset all they were trying to do, and defeat your own desires, which you very often do.

-Is it not a fact that the less will-power a medium has, the better medium he or she is? A .- Yes, for will is not necessary to medium

ship; on the contrary, it is a great detriment to it when it is used too freely. The will should come from the controlling outside spirit. Now if there is any will exercised here, at this moment, it is my own. The lady who owns this machine is at my side, exercising no will whatever, nor has she the slightest power to do so. Complete passivity is necessary to perfect mediumship. be successful. Pray that holy intelligences may have a will for you, and then let your own retire. Simply be acted upon by them, and they will per-

form their work if you do not interfere with them.

If you do, it will be likely to be half done.

Q.—Which have accomplished most for the benefit of the race—negative or positive minds?

A.—So far as the things of this life are concerned—that which pertains to physical sense—the verities force her done the west. the positive force has done the most. It claims to have done the most, and nobody has resisted the claim—nobody has set up a counter-claim; and yet, so far as the unseen current of things is concerned—the spiritual part—there is as great a necessity for the negative power as for the positive. The seed germinates in the darkness. What is the darkness? Simply a negative condition. You put it under the soil; you give it the requisite conditions, and it comes forth—it blossoms and fruits for the use of human life. So it is with reference to truths—the spiritual conditions that germinate in darkness—that exist before you know that they exist, and when they float upon the tide of human life, they who are the most sensitive get them first; they who are the most benevolent, as well as sensitive, give them out first.

Q.—Are the manifestations of that power you call God more negative than positive, or more positive than negative?

A .- I believe this God force is equally balanced. When here, I used to believe in a personal deity, I now believe in a supreme power of good that exists in all things, and harmonizes or balances all things exactly true. This positive and negative force that holds worlds in their proper places and holds you and I in our proper places, and gives to each just what belongs to them, and no more, is God, and I believe all the God you will ever know

Q.—If there is no personal God, and you speak of intelligence, how can you conceive of intelligence separated from a mechanical mode of man-

A.—Well, by a personal God, I mean a one power manifested in human, in one human body. I believe that the combined intelligence of all universes is God. I cannot believe anything else, and be satisfied with God Q.—Then why not say a multiplicity of intelli-

gences, and not God? A.—It would be a better way of expressing the idea, but how many would understand it? few. You must come right down to the idea they are used to, in order to be understood.

Q.—Does that combined intelligence take any

cognizance of us, as individuals?
A.—I should think so. Q.—[From another.] Is it not very unkind to

us then, sometimes?
A.—No, I do not think so. QR. -1 cannot see how a wise intelligence, taking cognizance of all events, allows the calam-

A .- Well, when you get wiser you will know more. These calamities are, to the wise man and woman, blessings in disguise, conditions of discioline that the soul has absolute need to passi through, in order to become what it desires to be-

ome, perfectly happy. Q.—Is it not because healers ofttimes use their own will that they succeed so imperfectly in curing their patients?

Q .- In the history of the world there have been certain minds apparently very positive to others
—Napoleon, for instance. Might it not be that he was as negative to these higher influences as any one else?

A .- The record of him in the upper life shows that he was negative to intelligences that sur-rounded him and acted through him. Q .- May it not be that, through these posi-

tive instruments, the negative forces have been

brought into our life with good results? A.—Yes.
Q.—In other words, is it not the spirit power that makes a person positive in material life?
A.—Without spirit we could be neither positive

nor negative. Q.—Are there not as good positive-minded me-

diums as there are negative?

A.—To be a good medium is to be negative to the spirit-world, and to be positive to this. That is the whole truth in a nut-shell. Sept. 23.

J. H. Powell.

Brother White, how do you do? [You have the advantage of me.] Yes; I am J. H. Powell. I have crossed the water in more senses than one, and am all right. It is a good thing to be able to come and receive congratulations from friends distant from the body, is it not? [It must be.] It is a glorious thing to be free from a suffering body, I tell you. I was anxious to come here as soon as possible, to thank the kind friends in America who had, from time to time, sent me material aid. Say to them that I shall not soon forget them, and 'all that I can do to aid them, in advancing spiritually I shall do, as recompense for their kindness to me and to others. [We lately sent a draft to you; I suppose it will reach your family?] Yes, and be appreciated, I assure you. It was sadly needed. I am not sorry that I was poor in the things of this world. I was rich in spiritual truths. That is far better than being rich in this world's goods. My aggregation of thoughts and experiences which I feel to be truths, combined in my "Invalid's Casket," I hope the world will appreciate, because I know it has need of just such truths. While I desire a good sale for the benefit of my family. I think I am bright for the benefit of my family, I think I am honest in saying I desire it more, that it may be an in-strument of good to all. For your kindness to me and to others, I know it does not require my prayers to bring the blessing. You are sure of it, if not in this life, in that which, for you, is the to come. My love to all, and more anon. Sept. 23.

Elizabeth Taylor.

My name was Elizabeth Taylor. My age. thirty-two years. I lost my body in the city of Chicago, by fire. My friends never knew exactly what became of me, I tried to escape through Wabash avenue; but escape seemed to be cut off, and I retreated through the fire into a doorway that I thought was safe; but hardly had I entered, before the building fell. I did not suffer long. I was soon suffocated; and I was suffer long. I was soon suffocated; and I was so surprised to learn that I could see and hear and realize what was going on after I had left my bolly. [Did you stand near it?] No. I soon left it; but I came back to it, and I knew it was unrecognized. I recognized it by a subtle law that acts upon us, that we do not understan Tell George I am happy—am satisfied with the change, and as soon as I learn of these things, will try to give what I learn to those who are here in darkness. here in darkness. Good-day, sir. Sept. 23.

Mary Waters.

I had a palsy; I began to think I had it now, too. My name was Mary Waters, and I lived in Portland. I was eighty-eight years old. I thought I 'd come and see if I could n't put my mite into the treasury of the Lord toward convincing the people of this world that the dead live. When I can speak letter, I will come again. I 've been dead twenty-two years. Sept. 23.

John Henry Kimball.

My name was John Henry Kimball. I was a member of the New York Zouaves, Company C. pass ive—be willing to receive whatever could be member of the New York Zouaves, Company pass ive—be willing to receive whatever could be My brother says he'd give the world to know given you; not exercise your own will in the just what fate befell me after I fell into the hands of the rebs. I was ordered to surrender. I said, "I do n't know what you mean." They ordered me to deliver up my arms—to surrender Said I, "Never—if I understand the term!" So we had a sort of a hand-to-hand fight, and, as there was eleven against one, I got the worst of it. I surrendered to old death, but not to the rebs. My brother has it that I was taken prisoner and carried to some one of their places of refuge for such as I, and that I lingered out a miserable existence there, and finally died. Joe, that is n't true. I died, as I 've just stated, within a half an hour from the time I was taken prisoner; and although I've said here I got the worst of it, I'm rather inclined to think, from experience since, that I got the best of it, for those same chaps—those of 'em that remained, seven, I believe, (those on our side are well enough off)—those that remain on earth have lost all they had, and are poor, and that's the worst fate that can befall 'em. I never counted much on the things of this life, and didn't have much to count on, but I managed to get along. I am all right now. I have enough and to spare —enough and to spare. I am engaged in a very laudable business, helping up poor roughs worse off than I am. It pays well at any rate. Goodday, captain-general.

Scance conducted by Father Taylor, of Boston, the sailor, and the sailor's friend; letters answered by "Vashti."

Jennie Johnson.

I am Jennie Johnson. I want you to publish my message ahead. My mother is very sick; she thinks she's going to die, and she's asked me to come here and tell her about it. She is n't going to die; she's going to get well. You see, the doctors say here where you live, that she has n't got anything to build on, and so she must die. They don't know how much she 's got to build on, but the doctors that live where I do-they see how much she's got to build on, and they say she'll live; they know. And she need n't feel bad because she could n't get that medium who was with her before when she was sick, because she 's got along just as well-just as well.

The doctor that's taking care of her is very impressible. He do n't know it, and would laugh at you if you should tell him so; but he is; and, although he thinks she won't hee, he's giving her the very things that will save her life; he can't help it. So she need n't be a bit afraid.

And tell her we'll have a jolly christening, and I'll he there to you know the lift is given.

I'll be there, too. You know my little sister came to me; you know I came and told you about her? [Yes.] Well, she's died—as you say and come to me, and I've got her; but I've got another little sister, and my mother thinks she's going to die; but she is n't, and you'll let me tell her so, through your dear old Banner, won't you?

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Tuesday, Sept. 24.—T. J. Whitten, of Portsmouth, M.

H.: Annie Louise Sparhawk, of Pensacola, to her mother.
Thursday, Sept. 25.—Emma S. Torsey; John Callahan;
Walter Carmel; Mark Abbot, 3d Maine Regiment.
Monday, Sept. 30.—Alice Chase, of Chicago, to her
mother; Josiah Carver, of Boston; Caroline Bafley, to her
son, Stephen W. Balley; L. Judé Pardee.
Tuesday, Oct. 1.—John Brown, to Daniel kanborn; Jennie Eliery, of Plainfield, N. Y. to her mother; William
Schneider, to his father, Herlin, Prussia.
Thursday, Oct. 3.—Famile Judson Biebbins, of Cincinmatt, to her mother; Samuel Brown, of Boston, to his sons;
Nathaniel Pierce, of Portsmouth, N. H., to his son in Boston; Eben Smith, of Boston,
Tuesday, Jan. 7.—James Fisk; Phil Sheridan Stevens,
of Pluinhed, N. J.; Dr. Kane.
Wednerday, Jan. 3.—Annie Arnold, of Boston; John
Inaley, of Boston; Alice Ulee, of Montgoiners, Alabama.

'Thursday, Jan. 3.—Mrs. S. P. M. Squire, of Boston;
Tom Alien, of Lascelles, Ill.; Charles E. Sise, of Boston.

Mediums in Poston.

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3m*-Oct. 5. MRS. HARDY,
No. 4 Concord Square, Boston. Hours 9 to 4. Public sóNov, 16,—3m* Wednesday evenings, admittance 25c.

MRS. CARLISLE,
TEST, Business and Clairvoyant Physician. Hours from
9 to 6. 94 Camden street, Boston. Public Scances
sunday and Wednesday evenings, at 8 o'clock. Admission.

- Dec. 14.

Chairvoyant and psychometrist, Athometrom 10 to 5, No. 37 East Brookline street, Boston, Hours

MAGNETIC PHYSICIAN AND ELECTRICIAN, 37 Jan, 18.—Iw⁸ street. Hours 9 to 12 A.M., 2 to 5 P.M.

MISS S. F. NICKERSON, Business and Test and Thursday ovenlings, at 8 o'clock. 82 Dover street.

MRS. L. W. LITCH, Chairvoyant Physician and Test Medium, 163 Court street, Boston, Circles and and Tuesday eventings.

MRS. FRANK CAMPBELL, Clairvoyant Physician and Solett Medium. House from the Physician and Solett Medium. 5. 616 Washington street, Boston. tf—Jan. 11.

SAMUEL GROVER, HEALING MEDIUM, No. 23 Dix place (opposite Harvard street). Dr. G. will altend funorals if requested. 13w - Dec. 14. A S. HAYWARD, Powerful Magnetist, 17 Roj.

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MRS. MARY A. CHARTER, Clairyoyant, No. 125 London street, East Roston. 13w - Nov. 2. MRS. M. A. PORTER, Medical and Business
Clarroyant, 28 Kneeland street. MRS. MARSHALL, Spiritual Medium, 19 Temple ple place (up stairs). Boston.

Miscellancous.

Dr. Fred. L. H. Willis. P. O. Box 362, Willimantic, Conn.

DR. WILLIS may be addressed as above mill July 1, 1873. From this point he canation do the diagnosing of disease by half and handvaled for the limins that his powers in this line are unrivaled, combines, as he does, accurate scientific knowledge with keen and scarching UMPYOYANCE Jams especial skill in treating an also Dr. Willis claims especial skill in treating an also Dr. Willis the work selection of the work delicates Dr. Willis Cherrons system. Cancers, Scrottla its ne blood and nervous system. Cancers, Scrottla its ne blood and nervous system of both sexes.

Our Willis is a system of practice when all others are perfectly system of practice when all others are perfectly system. had falled. Circulars and References.

NOTICE, II-Nov. 9. D.R. PETER WEST, the Test Medium and Lecturer, now in San Francisco, will leave that for the West on the lith of January, 1878, stopping from for the West Donver, Col., Omaha, Council Blufts, own, St. Louis, Springfield and Bloomington, before his arrival in Chicago, where he will visit his people for a few days, then resume his journey East, stopping at places that societies and 11 louds may make engagements with him between Chicago and Detroit and between Toronto, Canada, and Boston and adjoining cities and towns to Boston, stopping only a short time in each place. On his return West, will receive calls for New York, Buffalo, Philadelphia, Washington and Baltimore.

Inglon and Baltimore.

Friends desiring the Doctor's labors for lectures, or holding soances and glying private sittings, will please address at once to 32 few high street, Chicago, ill.

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MRS. FANNIE T. YOUNG, Trance Speaker,

WILL leave San Francisco the first of January for the East. All friends and societies wishing her labors for week evenings or Sundays on route between Salt Lake and Boston, please make application at once. She will attend funcrals and perform marriage rites. Address care of JUDGE D. D. BELDEN, Denver City, Col.

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SIXTY YEARS

Having completed their circles on us since our advent into this cold world; and marking our natal and wedding-day, on Sunday. Jan. 5th, we took the liberty with our audience in St. Louis, under the anspices of the Free Religious Society, to recount some of the incidents of an eventful life, for which liberty we have been pardoned and thanked by those who heard us. The sunshine of spiritual life which has fallen upon us from the summer-land for the past fifteen years, has been a compensation for all we have suffered, and a treasure none can know except those who enjoy ir-whitening the petals of the soul and preparing it with fragrance (affections) for the better life in the unseen land where so many of our earthly companions and co-laborers have already gone. Spiritualism-and not Christianity nor its Christ-has been the redeemer of our soul-red deeming it from the gloomy prospect of the grave and annihilation, and from the still more to be dreaded chances in a Christian resurrection. We have been blessed for years with the kindest messages and fullest assurances of our dearest friends who have so often been with us on the platforms, and whose voices have joined ours in echoing the messages that started in the spirit-world.

Who would not be glad to be growing old, since it is only nearing the happy homes of the blessed whose souls have been undressed for the new garments and purer life of the angel-world? When younger, and life had few blessings, and death no resurrection for the soul, we dreaded old age, lest poverty and decrepitude would only terminate in utter and eternal forgetfulness; but now we rejoice as we near the golden door, behind which stand our many friends who have known and loved us here, and now know us even better than before. Few persons have borne more of the world's coldness, calumny and abuse than we have, and few had warmer or more devoted friends-among the latter EVERY member of our family connections, who, knowing us best most highly appreciate our labors in the cause to which we have given the last twenty-five years of our life for No pecuniary newards, for we are not one penny richer to day, in any sense of money values, than the year we began our pilgrimage yet our labor has not been lost nor in vain.

BUSINESS ORGANIZATIONS.

Our country seems rapidly approaching a crisis which many predict will end in revolution, and there are surely many signs that indicate it. All branches of business are organizing to monopolize and control prices of the necessaries of life and oppress more and more the dependent; poor: We see it most plainly in St. Louis this winter in the coal and wood trade. First the dealers organized to settle with the miners who went on a strike in the summer, and made the strike an excase to get the price up to a profit of from one to two hundred per cent, on cost, and then kept it up when the strike was over on the prospect of the epizoötic, and when that was over, the river blocked with ice, and the supply was short, and crossing difficult. In the meantime a coal supply company of consumers was organized, incorporated, and ready to deliver at cost to its members, but they soon found the mines and teams were controlled by or in the interest of the dealers, and they had to pay double prices, or buy of the dealers as before. Thus far they have been thwarted by the speculators, and have not been able to work the intended benefit. If the poor consumers attempt to organize and cooperate to supply themselves at cost, they are at once hedged in by speculators.

We have recently been traveling in Kansas and find the people sorely oppressed with high taxes, while their crops, corn and pork bring very low prices, while the speculators knowing they must sell to get money to pay their taxes and provide for winter, stand ready to keep the prices down till they get most of the crops in their hands, and then run them up for the rest of the year. We have "bulls" and "bears" in the pork and corn trade as well as in gold and stocks. and they work all over the country, and while farmer can rarely get a loan of money to mee his expenses till his crops will bring a good price without paying exorbitant interest, the specula tors can control millions to secure the crops at low prices, knowing that as soon as they are in their hands, they can double the price if necessary, to pay the interest and make a large profit

The people are opening their eyes to this terrible system of monopoly, and it will be a fearful time when the crisis comes, for they will not endure much more in this way before there is a strike unlike the laborers' strikes, which never

seem to effect much good, and often do much evil Our principal railroads are also combined, and they unitedly fix the rates of travel at exorbitant prices, to cover the accidents that are mainly the result of neglect, carelessness, or incompetency on the roads. We are glad to see that England is discussing the subject of transportation by rail. and trying to ascertain why it costs from five to ten times as much to carry a ton of live human bodies that load and unload themselves, as it does to load and unload and carry a ton of flour or hogs. These questions will be asked here by-andby, and have to be answered, and the roads will have to slacken the speed, use more care, and carry people cheaper, or there will yet be serious trouble before the bonds are paid by the counties and towns that have voted them.

OUR OBLIGATIONS TO THE DEVIL.

Is Christian history reliable? Is its authority to be taken for established fact? If so, we are indebted to the devil, and his incarnation in a snake, for all our knowledge, by which we be come as gods, knowing good from evil. It is a great thing to give the devil credit for all knowledge, but we see no way to escape it and accept Christian history as authority, and, for aught we can see, the race would have been running naked and without shame, as animals are to this day, but for the devilish temptation through the ser pent in the garden of Eden. Second, how could we have had the atonement and the few saved by it, had not the devil influenced Judas to betray his master-"one of you hath a devil," and controlled Pilate to give Jesus up to the priests, and prompted them to crucify him, and thus make the bloody sacrifice, through which alone the few are saved from eternal servitude to the Prince of Darkness, and escape into heaven. He could

not have taken the step that would reduce his bilities. own kingdom, unless there was a class of subto us, if he had preknowledge

for Christianity in the, aggregate, and especially the atonement. Whether he knowingly worked; against his interest; or whether Christianity is a benefit to him, we leave to others to solve, satisauthority, he is again in the field with another we are inclined to 'accept' the 'authority, and go'; self-respect at the start. on to establish a higher and better state than the past age could attain under the Christian dispensation. Give the devil his due, friends, and help on the good work from whatever source it

BRITTAN'S JOURNAL OF SPIRITUAL. - SCIENCE.

The first number of this-quarterly comes to us richly laden with well-written and well-selected articles for preservation in the literature and library of the Spiritualist. The first article opens to us a dear and sacred memory in a biographical sketch of the lamented N. P. Tallmadge, whose public career is interestingly referred to coverer of the truth of spirit-intercourse, we could add much to the personal record of the editor of the Journal. We first made the acquaintance of him in 1815, when we sought and obtained his official signature, as Governor of Wisconsin, to the Charter of the Wisconsin Phalanx, a Fourier experiment of the Greeley and Brisbane excitement of that period, and we shall not, in this life, forget the remark he made to us at that his kind and genial nature and the native goodness of his heart. Neither shall we forget our first visit to his lovely home near Fond du Lac, Wis., when we learned that he had become con-Vinced of spirit-intercourse, and the joy it gave us when we obtained his consent to lecture at our county seat, when we had labored against such fearful odds in our first lectures there.

Equally secure is the memory of our last interview a few weeks, before he left his suffering ich occurred only a few rods from our own home, then in Michigan, and at the residence of one of his daughters. He hoped and is an avowed Spiritualist, and the church edifice prayed that the angel of death might call for him during our stay in the place, so we could talk to the people of his glorious triumph over death, hell, and the grave, but it did not occur till we were far away, fulfilling our engagements, when he went to live with the angels, and carried with him the good will of all who knew him, as we Singer manufactory to the pulpit of the Univerknew him as possessing too good a heart for a salist Church. Crowds came to hear him. The politician or a sectarian Christian.

of Prof. J. R. Buchanan, whom we most heartily welcome to the front with his scientific mind and long experience in the field of physical and psychical science.

Our old contributor to the Univercelum, Fanny Green McDougal, also appears with her former vigor, and, on the whole, the magazine is full of good things, and deserving the public patronage it needs.

WESTERN CORRESPONDENCE.

The Escape from Sin — Spiritualism in South Bond, Ind — Miscellany.

The world is full of sin and woe. Thousands lie floundering in the mire. Vice has a large constituency. Superficial observers stand aghast at the condition of things. Bigoted ecclesiastical drones affirm that Satan is gaining power, and that the only escape from sin is to seek refuge within the Church.

"Accept the creed, and be safe. Come to Jesus and temptation will no longer have power over you. Sin is elemental to your nature, and nothing can save you except our doctrine." The clergy as a class, talk to the people in that identical strain. Is it satisfactory? No!

. What does the modern free-thinker have to say on the subject? He affirms, with the elergy, the existence of evil, and points out its horrid results he admits the power of temptation to draw many people away from goodness down into the depths of wickedness; he is fully aware of the terrible and revolting aspect of slavery to sin.

Where, then, lies the difference between the conservative and this much talked of " modern' thinker? . The difference is to be found in the methods used to emancipate souls from darkness into light. The modern man calls attention to the fact that sinners are dissatisfied with their low estate. True, in moments of wild delirium, some erring beings may-exclaim, with hideous smile and startling emphasis, "Vice is heaven," crime is divine, lust is joyous freedom!" And yet, When-you converse with these poor souls under anything like favorable circumstances. what a contrast is presented! The unfortunate inebriate will tell you how, even when wallowing in the guttter, his senses benumbed with the intoxicating draught, and the sense of manhood almost eradicated within him, hq-has_looked up to see the face of some old schoolhate-who unlike him had walked the paths of sobriety—and has had feelings of admiration for the friend of other days, and oh, such a yearning of spirit to escape from the demon, rum. The prostitute will tell you of the blessed days of maidenly beauty and purity; memories of a dear mother's lové, of brothers and sisters, of the old happy home will come to the surface, and the soul will speak in tears and in half-smothered sighs.

-Now what does all this show? It shows that human beings, in their natural and normal condition, are angels instead of demons. It shows that, in the world of the so-called "outcasts,' there are souls attuned to divinest melodies, hearts open to love's redemptive influences, and

not have foreseen the effects, or he surely would spirits overflowing with refined and tender sensi-

And what does it show in the second place: jects he did not want, and took this course to get. It shows the true pathway of escape from sin; if rid of them. Otherwise his course is inexplicable | reveals the very processes involved in the higher spiritual birth. The old-fashioned way has been It is not generally conceded that we are in to go to the sinful and force them to rehearse debted to the devil for Christianity, but the true again and again, the history of their degrada-Catholic Church has ever given him (for the ! tion. The modern man does no such thing. He devil, too, is, masculine,) credit for Protestant- says, at the outset, " Stand up! Hold your head ism and the Reformation, and, if correct, it is as high as any of the saints! Suppose you have probably the reason why it has so many sectarisismed! Hundreds of these canting creatures an heads each running out its forked tongue, ac- that you think are such models, are nothing more cording to its power, in threatening defiance at inor less than contemptible hypocrites, deserving the others. The Protestants generally concede your pity, and are really below you in spiritual the Roman to be the devil's church; and, as we worth. You sinned, you say. No matter; you take the testimony of both, we give him credit have suffered. Punishment enough has already been yours. Your salvation has come!"

"But how?" a trembling spirit exclaims. Listen. The resources of your spiritual emancipation lie within you! God has given you a fied to credit him with knowledge and the Chris- vast amount of spiritual power. You can contian Church. Third, if our churches are good; quer! You must heed the voice of your soul. that has so often given you happiness even when great reform, viz., Spiritualism, which has not j you were in Hades. Let the past go! Take hold as hard work, nor as long a time, to get into on the living present. Choose the society of power as Christianity had, owing to the great in spiritually cultured people. Pray. Be resolute. crease of knowledge, but which promises to be a Draw on your own spiritual strength; that, and far greater blessing to the race. As both wings not Bibles, will secure your escape from sin. of the church give him credit for Spiritualism. Here is a method of reform that gives its subject

Spiritualism crowns this rationalism with the divine light of its cardinal idea—spirit communion. The struggling soul is made to feel that it is not alone. Out of the heavens the angels come to cooperate with all who seek the better way. Oh, what a comfort is this doctrine for the world! With this idea, the victory no longer seems doubtful. The sun has risen—the clouds have disappeared. Hosannas fill the air.

SOUTH BEND, IND.

This is one of the liveliest cities of Northern Indiana. , It is on the L. S. & M. S. Railway, eighty-five miles east of Chicago. Manufactur ing establishments are numerous. Rumor says there are lifty-two such institutions in the place and elegantly culogized. From a long and inti- The largest wagon manufactory in the world mate personal acquaintance with Mr. Tallmadge, (that is the claim) can be found in South Bend as a citizen of the same county, and an earlier dis The Singer Sewing Machine Company employ seven hundred workmen in their shops. Som people call South Bend the Lowell of the West The population is in the neighborhood of ten thousand, Conservative Christianity has strongly entrenched itself in the city. The Catholics have some elegant-looking educational and religious edifices in the suburbs. The Protestants are also numerous, and rich and influential.

SPIRITUALISM time, in which we were strongly impressed with in South Bend has had its ups and downs for years past. Meetings have not been held with any degree of regularity; but progress in spiritual things has been going on slowly but surely within the churches. The pastor of the Presby terian Church is spoken of as a man of more than ordinary ability, with a commendable tendency in the direction of a liberal theology Rev. A. M. Worden, as pastor of the Universal ist Church, did most effectual work in the line of spiritual emancipation. He led his people out into the broad road of rationalism. He divested the Society of all sectarianism. To-day Mr. W. wherein he preached is consecrated to the work of rationalism and Spiritualism. Latterly, a renewed interest in Spiritualism has been awakened. Instrumental in this, is the case of Wm. B. Mason, a young man of South Bend. The spirits took this brother from his bench in the clergy, bristling with learning, undertook to con-We also notice with great satisfaction in this found the young mechanic. It ended in victory together, and a professional lecturer was invited to visit the place. Since that time, Miss Nettie M. Pease, Lois Waisbrooker and Dr. Spinney have addressed the people. In December, it was our privilege to meet the friends in South Bend, The following persons were elected to look after the financial problem for the coming six months. during which time it is proposed to maintain leetures every Sunday: President, J. C. Knoblock Secretary, J. F. Kirby; Treasurer, J. Gallagher A respectable sum of money was immediately raised to support regular speaking. The ball opens well. The Spiritualists are among the

> and truth and progress and purity to the people of South Bend. Bro. Knoblock is a generous soul, full of zeal for the spiritual idea. A man of wealth and of vast influence in business circles, he stands as one of the "living stones" in the new temple Mr. Kirby, a law practitioner of eminence, has put his shoulder to the wheel. Judge Turner Bro. Eyre, and others equal with these gentle men in wealth and business influence, have stated their willingness to cooperate, and therefore we say, "What is there to prevent a grand

wealthiest men of the city. It is their own fault

if they do not succeed in this effort to make Spir-

itualism a blessed power in the way of goodness

MEDIA. Maude Lord, of Chicago, recently gave a series of private scances, in South Bend, convincing many of the truth of spirit-return. Mrs. Lizzie B. Allen is a worthy lady and an excellent medi um. Mr. P. R. Wilbur is undergoing develop ment for painting by spirit-influence. The Day enport Brothers elevated their cabinet in South Bend, two nights, the latter part of December. Wm. B. Mason, the young medium to whom we have already referred, will answer calls to lecture. He should be encouraged.

....NOTES. A free hall will be dedicated in Breedsville Mich., early in the spring. It is being built by a Spiritualist, an aged man, soon to leave the body who desires to leave a substantial token of hi generosity and good sense behind him.

The Sturgis, Mich., Lyceum, gave a creditable exhibition on Christmas night. Santa Claus be came re-incarnated, and made the children, old and young, happy. The school is flourishing under the following officers: Conductor, J. R Rheubottom; Guardian, Anna Barrows; Musical Director, Kit Carson. Hon. J. G. Wait is President of the society.

N. Frank White speaks in East Saginaw, Mich. during January and February. He has just closed a successful three months' engagement in Port Huron. During March, Bro. White will speak

J. O. Barrett is at present working with Benj. Todd in the missionary field in Michigan. Bro. B. lectured in East Saginaw, during November and December, gaining many friends.
W. F. Jamieson is at Port Huron. His work in Detroit, during the last three months, is an honor to him. We shall speak of it, in tletail CEPHAS. hereafter.

Chicago Items.

A Test from the Spirit of Thomas D. Lane-Handling Live Coals by a Medium, etc. It is beautiful to put on the white robe of immortality and pass quietly, smilingly to the spiritland, as did our good friend, Thomas D, Lane, of 66 Leverett street, Boston, October 21st, '72, aged 69 years. Mr. Lane was a good, true man, and an honest and earnest reformer, whose kind and cheering words have gladdened many hearts, and encouraged many struggling souls. He was a true sympathetic friend to mediums, and will be greatly missed by them, as well as by all others who knew and appreciated him. Some three days before news of his change of spheres had reached me, he manifested his presence as follows: He suddenly appeared at my bedside, and said, " Annie, you dear good-soul, you did ift visit mo while in Boston, but I have come to visit you now-I have gone home." I was greatly surprised, and thought I imagined or dreamed of Mr. Le's presence, and said, "Am I dreaming, or are you indeed a spirit?" He seemed unable to reply, smiled, and gradually disappeared. I immediately wrote to Mrs. Lane, told her what I had seen and heard, and asked her to at once inform me whether her husband had passed on or not? She replied, but before her letter arrived others had written and informed me of the change. To me, this is a good test. He had often told me he

would be permitted to come to me almost as soon

as his spirit left the body. He is a cheerful, happy

spirit, and will continue his work in spirit-life.

As I write, his spirit whispers, "Mourn not, dear

wife and friends. All is well."

Our cause in Chicago is rather gaining ground; the one thing needed here now, is a suitable lecture-room—and of our own—and that we hope to have before the fall of 1873. Lyman C. Howe is our speaker at present. His discourses are philosophical, clear and lucid, and well set forth spiritual principles. Under the auspices of some energetic Spiritualists, a series of "social soirces" have been inaugurated, named "Star and Crescent Club." These gatherings are select, and conducted in a proper manner, and all who attend pass the time pleasantly and profitably. Mr. Hoyt's spirit-rooms are a source of attraction to investigators. Circles for physical manifestations are held there every evening, at which Mrs. Maud Lord and the Thorp Brothers preside. The manifestations give good satisfaction to the public generally. Good clairvoyants and test mediums are-also in attendance at the spirit-rooms. Charles II. Foster had rooms for one week at the Gardner House, and, as is usual, his time was fully occupied, and people were astonished at the wonderful tests received through his mediumship. Interesting manifestations are produced through the mediumship of William Fay, at his residence on Wabash avenue. The manifestations of spirit power given in the presence of the Bangs children are doing much good. Capt. Winslow and Mrs. Sawyer, physical mediums, are out of town at present.

At the séance rooms of the Religio-Philosophical Journal can be found Mrs. Suydam, who is possessed of remarkable medium powers. While under influence, she will handle live coals of fire. lamp-chimneys while heated, and hold her fingers or hand over a gas or lamp-light. This devel? omment is similar to that of D. D. Home, and is attracting a good deal of attention. Our sister, Mrs. Robinson, is doing a vast amount of good and a large business with magnetized paper, and the many remedies prescribed for the sick. With so many wonderful mediums in our city, hundreds ought to be convinced of Spiritualism every week. We are assuredly progressing. The leaven is permeating the whole world, and converts are constantly being made. We will continue to hold up the doctrines of spirit-communion, until they become the prevailing sentiment of the world Fanaticism is very fast becoming detached from Spiritualism. People want facts, and they are receiving them as fast as they are prepared for them I am rejoiced that our beloved Banner is again floating. All say, "We could not possibly do without it," and if each subscriber will make an effort to aid the publishers, they will soon be in as good position as before the fire. Come,

friends. "Let's to the rescue." ANNIE LORD CHAMBERLAIN.

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